



# Jehovah's Witnesses

## Part 1

by Maurice Barnett

**History - Organization - Failed Prophecies  
Claimed Inspiration - Changes and Contradictions  
Silliness - Medical Advice - New World Translation**

**"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)**

**"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)**





# The WATCH TOWER

And Herald of Christ's Presence



ROCK OF AGES  
Other foundation can  
no man lay  
A RANSOM FOR ALL

REPORT  
on  
Foreign Mission Work  
by the  
Missions Investigation Committee  
APPOINTED BY THE  
INTERNATIONAL  
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth  
be blessed."--Acts 3:25.

"If ye be Christ's then are ye Abraham's seed  
and heirs according to the promise."--Gal. 3:29.

APRIL 14, 1919

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## Article from *The Philadelphia Inquirer* August 2, 1990

NEW YORK - Merton Campbell waited patiently at a downtown Brooklyn intersection as drivers with furrowed brows shot threatening glances at pedestrians. Most of the cars sped through the stop sign without pausing.

Finally, Campbell stepped off the curb into the path of an approaching truck. "We're safe here," he said as the truck came to a gentle stop. "It's one of our trucks."

The truck is owned and operated by the Jehovah's Witnesses, the religious sect formally known as the Watchtower Bible and Tract Society. Campbell is one of about 3,000 Jehovah's Witnesses who live and work at the sect's worldwide headquarters in downtown Brooklyn.

"All our drivers are obedient to the law," Campbell said. "In fact, all Jehovah's Witnesses are expected to abide by the law. There was no question he would stop."

In New York City, America's capital of hedonism, the Jehovah's Witnesses stand out like prudish parents at a toga party. They are the modestly dressed, clean-cut, sober folks in a city that celebrates the outlandish. They are the courteous drivers on a highway full of maniacs.

The world's 3.8 million Jehovah's Witnesses are perhaps best known for their aggressive proselytizing, their half-dozen predictions about the end of the world, their ban on blood transfusions and their refusal to declare allegiance to flags or governments.

But in Brooklyn Heights, where the Watchtower Society has maintained its headquarters since 1909, they're known for something else: real estate.

"They've become almost a juggernaut of acquisition in the last 10 years because of their tremendous wealth," said Bob Tramonte, the owner of Cousin Arthur's Book Shop in the historic neighborhood overlooking Lower Manhattan.

The Jehovah's Witnesses' land purchases are a continuing source of resentment in the pricey Brooklyn Heights area, where younger upscale and older middle-class residents live side by side. The sect owns about 35 properties, including four of the area's five hotels, and a growing number of brownstones in the quarter-mile by half-mile neighborhood. Sect officials say they need the properties to house the volunteers who work at the headquarters, which they call Brooklyn Bethel.

The uneasy yet genteel co-existence between the Witnesses and the neighborhood came to the fore two years ago when the Watchtower Society sought zoning changes to build a 35-story residence just outside the Brooklyn Heights Historic District. Preservationists and other residents objected that the building was inappropriate and would block the view of the Brooklyn Bridge.

The zoning proposal was defeated, but the fight left a bad aftertaste that continues to sour the relationship on a number of neighborhood issues. Taxes - the Witnesses don't pay any - is one; their minimal participation in the community, or its economy, is another.

"The issues have little to do with them as individuals," said Deirdre A. Carson, an officer in the Brooklyn Heights Association. "It has to do with what happens to any small community when it is overwhelmed by an institution."



But the Witnesses say they are victims of religious prejudice. “We’re no threat to their secular objectives,” said Robert Johnson, a Watchtower Society spokesman. “But they feel threatened by our religious objectives.”

The religious objectives of Jehovah’s Witnesses are straightforward - nothing else matters in life but spreading the word of the Second Coming of Jesus, whose Messianic kingdom, they say, could arrive any day.

“That’s why we’re so aggressive,” Johnson said. “The clock’s ticking.”

To spread the word, the Watchtower Society continues to expand its modern Brooklyn office and publishing complex, which last year printed almost 36 million Bibles, books and brochures. The sect’s magazines, *Watchtower* and *Awake!*, are printed at a newer plant in Wallkill, N.Y. The magazines publish 25.8 million copies in 108 languages every two weeks.

But Brooklyn Bethel is more than an industrial complex. It is an insular, self-sustaining colony in the midst of Sin City.

Each morning, thousands of Witnesses file out of their residence halls and walk in groups to office buildings and factories, all painted tan. The properties are fastidiously tidy inside and out. The factory workers take showers before lunch.

Even though the Jehovah’s Witnesses buy their presses, paper and some machines from outside sources, they manufacture much of their own equipment and materials - such as book-binding adhesive and inks.

They have no aversion to technological innovations. A closed-circuit television system delivers the daily Bible lesson to dining rooms. They have developed a computerized typesetting system that can print in 200 languages. They have manufactured 27 million cassettes of Bible lessons.

The Watchtower Society pays its Brooklyn workers \$80 a month to buy personal items, and provides for most of their needs. Their meals are served in the residence halls. Most of the food is grown on Watchtower Farms in Wallkill, N.Y., where 1,000 more Witnesses work, or at a Florida citrus grove owned by a Jehovah’s Witness. The food is transported in the Watchtower truck fleet.

The “Bethel family” includes barbers, dentists, doctors, housekeepers, groundskeepers and carpenters. They build their own furniture and make their own detergent. The complex includes shops for repairing personal appliances, watches, shoes and clothing - members pay only the cost of materials.

Although hundreds of workers are constantly shuttling between residences with laundry and food, little of the activity is visible to the public. Many of the buildings are connected by an underground network of tunnels. “We worked real hard to keep the streets looking like a residential neighborhood,” Johnson said. “What other institution does that?”

The Witnesses’ self-sufficiency irks some Brooklyn Heights neighbors.

“The Jehovahs are not part of the gross national product,” said Tramonte, whose bookstore specializes in children’s publications. He said the Witnesses seldom buy books - and then, only Aesop’s fables or Dr. Seuss books.

But Johnson said the economic complaint is a “lame argument.” He said thousands of Jehovah’s Witnesses who visit the Brooklyn facility eat in the neighborhood’s restaurants and shop in its stores. Even so, he said, “We don’t feel any obligation to support any businesses.”

### 3

Johnson said providing in-house services saves the Watchtower Society's money. That's also why there are few families with children working at the Brooklyn facility. Most of the workers are young adults. If they get married and start families, the Witnesses encourage them to leave and establish themselves in the secular world.

Not all the Bethel residents are young. Frederick W. Franz Jr., the 97-year-old president of the Watchtower Society, lives in the facility's infirmary, Johnson said.

Franz is only the fourth leader of the sect, which was founded in Pittsburgh in the early 1870s by Charles Taze Russell.

Russell, a street preacher, was among several 19th-century advocates of the second Advent, or the Second Coming, of Christ. On Good Friday, 1878, he gathered his followers on the Sixth Street Bridge in Pittsburgh to await the end of the world and their ascendance into heaven. It was the first of several such miscalculations that sect officials today say are embarrassing.

Nevertheless, the sect, then known as the Russellites, grew. It moved to Brooklyn to be close to shipping facilities, and in 1931 adopted the name Jehovah's Witnesses.

According to the Witnesses' interpretation of the Bible, only 144,000 believers will be admitted to heaven and all other believers will live in eternal paradise on Earth.

Their theology, which they are known for carrying door to door, is rejected by mainstream Christian organizations because it departs from the belief in the Trinity; the Witnesses believe that only God - Jehovah - is divine.

And they accept only a government of God. They do not vote, they do not participate in political discussions and they refuse to join the military. But they obey laws as long as they do not conflict with their interpretation of the Bible.

Smoking is banned, some drinking is permitted, but drunkenness is a sin and ground for banishment from the Brooklyn facility. Sexual relations outside of marriage are strictly forbidden. Johnson said that about 40,000 Witnesses were "disfellowshipped" - excommunicated - last year for sexual indiscretions.

All members are ministers - congregations are overseen by elders - and each member must attend at least five hours of services and Bible studies a week. "You've got to be active and aggressive to be a Witness," Johnson said. Part of that aggressiveness is expanding the sect's real-estate holdings.

"The Witnesses like good real estate," said Carson, the Brooklyn Heights Association officer. "They have a lot of options available to them to buy properties in other parts of Brooklyn, but they want to be in our community because it's pretty."

But the Jehovah's Witnesses argue that Brooklyn Heights is their community, too.

"We are going to expand," Johnson said. "The Constitution allows us to grow."

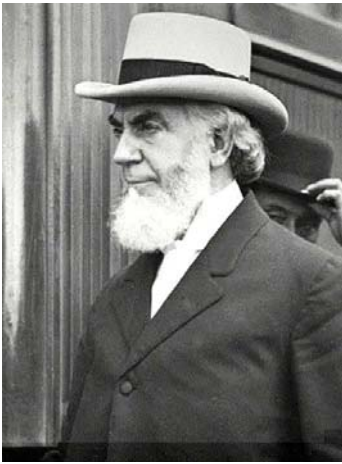
## Chapter 1

### Charles Taze Russell (1852-1916)

The roots of the Jehovah's Witnesses go back before Russell was born. "Second Adventism" burst on the scene in this country under the leadership of one William Miller in 1831. He and his followers adhered to six distinguishing doctrines:

- 1) No hell, or punishment, for the wicked.
- 2) No conscious existence after death.
- 3) The destiny of man is everlasting life on earth.
- 4) The end of the world is nearly here.
- 5) After Jesus came he would judge the world, resurrect those in the grave and renovate the earth to sinless perfection.
- 6) His second coming would be about March/April of 1843. After that time passed, it was reset for March of 1844 and then to October..

Russell got from Adventists (1) Christ's invisible presence in 1874, a date later changed to 1914. (2) Christ's inspection of the spiritual realm from 1874-1878, investigative judgment; later changed to 1915-1919 or 1914-1918. (3) Conditional mortality, soul sleep. (4) No Hell or eternal punishment. (5) Only the worthy resurrected. (6) Paradise earth restored.



This belief of Millerites about the return of Christ met with bitter disappointment. Many went into atheism, but others simply did some shuffling of their beliefs and Miller faded into obscurity. His followers divided into two groups. The first insisted that Miller had been correct about the time, but wrong about the event. Jesus had come on the date appointed but in a spiritual sense. Some said it would be three and one half years after, or 1847, that he would come and the intervening time was the "time of the end." This group became the Seventh Day Adventists and they continue to believe that 1844 marks the beginning of the great Judgment Day of God, a day of long duration. A

second group believed that Miller had been wrong about the time, as well as the manner of His coming. Many of these thought 1874 would be the date of Christ's appearing.

Charles Russell was born in Allegheny, now part of Pittsburgh, Pennsylvania, February 16, 1852. His parents were Scotch-Irish Presbyterians. His father owned a chain of men's clothing stores, in which Russell became a partner by the age of fifteen. Also by that time, he had joined the Congregational Church. Troubled about the doctrines of Predestination and eternal punishment, he became a skeptic by the age of seventeen. One day in 1868, he dropped into a dingy basement hall near his store and came into contact with the second group mentioned above. These believed in the return of Christ in 1874. Russell tells us:

"Seemingly by accident, one evening I dropped into a dusty dingy hall in Allegheny, Pa., where I heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There for the first time, I heard something of the views of Second Adventism, by Jonas Wendell....

"Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to reestablish my wavering faith in the Divine inspiration of the Bible, and to show that the records of the Apostles and the Prophets are indissolubly linked." *Jehovah's Witnesses in the Divine Purpose*, p. 14."



Russell studied diligently under the influence of various Adventist teachers, notably George Stetson and George Storrs. In 1870, Russell formed a Bible study group of five members who later elected him their "Pastor." They met from 1870 to 1875 in Pittsburgh. In 1876, Russell met N.H. Barbour of Rochester, NY., leader of an Adventist splinter group. Barbour was editor of *Herald of the Morning* magazine but the paper was in a financial crisis. In the summer of 1876, Russell paid for Barbour to come to Pittsburg to meet with him. Russell became the financial backing for Barbour and the paper. He also became assistant Editor and his name was placed on the masthead.

One of Barbour's class members had previously discovered The *Emphatic Diaglott*, a "translation" by Benjamin Wilson, who was a Christadelphian. (It has been a favorite of the Witnesses. It seemingly supports many of their cherished doctrines and forms the basis of the *New World Translation* of the Watchtower Society). Using the *Diaglott*, the new group had arrived at the date of 1874. In 1877, they published a 194 page book, *Three Worlds or Plan of Redemption*.

"This book set forth their belief that Christ's second presence began invisibly in the fall of 1874 and thereby commenced a forty-year harvest period. Then, remarkably accurately, they set forth the year 1914 as the end of the Gentile times..." *Qualified to be Ministers*, p. 300.

In 1877, Russell advertised a great meeting and invited all the ministers of Pittsburgh and Alleghany to attend, during which he invited them to join with him in preaching the "new light" to the world. The ministers came, but turned down his offer. Russell never forgave those ministers for rejecting his offer and beliefs. (His religious posterity has continued to lash out with vehement attacks on those who do not accept their doctrines). From that time on, the "fat was in the fire," and Russell began a bitter campaign against "organized religion."

Barbour thought that the final end would come three and a half years after October, 1874, i.e., the Spring of 1878. It was to fall on the 14th of Nisan, the Jewish Passover. But it was another great disappointment and Barbour lost his faith, finally drifting into modernism. He and Russell parted.

Russell started a new paper, the first edition coming out July 1, 1879. It was titled *Zion's Watch Tower and Herald of Christ's Presence*. The first issue of his paper had a circulation of 6,000 and with it came the birth of his Bible Students organization. This severed all connection with the Adventists. Russell, the same year, sold his business interests to throw his time and money behind the new organization. Also the same year, he married Maria Ackley, one of the members of his study group.

By 1880 there were thirty congregations in seven states. In 1881 ZION'S WATCH TOWER TRACT SOCIETY was established as an association. Then on December 13, 1884, the Society was granted a legal charter and became a corporation. This may be recognized as the official beginning date of the movement now known as the Jehovah's Witnesses. (In 1896, the Society changed names to WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA). Article II of its charter states the purpose of the organization:

"...the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means..." *Qualified to be Ministers*, p. 304.

1886 saw the first volume of his proposed 7 volume series of doctrinal studies. The series was called *Millennial Dawn*, and later changed to *Studies in the Scriptures*. The first volume was titled *The Divine Plan of the Ages*. The seventh volume was published after his death. The series is not considered authoritative by the Witnesses today.

By 1889, congregations were being organized all over the world. There are several reasons for the rapid growth in just nineteen years. (1) Many disillusioned Second Adventists were attracted to this new type of Adventism. (2) Russell threw his money into the work. (3) He was a

prolific writer, traveling extensively, speaking on his doctrines. He had great personal magnetism and was quite adept at speaking to large crowds. (4) He headed a tight, dedicated organization that was active in influencing others.

However, Russell had considerable troubles in his personal and public life. His marriage went from bad to worse and his wife left him. Several years later, she sued for legal separation, the case being tried in 1906. She had to sue again to get her allotted alimony when Russell had all his property transferred to the Society. Russell had turned all of his assets over to the Society so she would be left with nothing. Great guy! In June 1912, J.J. Ross of the James Street Baptist Church of Hamilton, Ontario, published a pamphlet titled, *Some Facts About the Self-Styled "Pastor" Charles T. Russell*. Russell sued Ross for libel but lost the case in court, exposing himself as a fraud, perjurer and womanizer. A copy of Ross' later tract on Russell can be found in Part 2 of this series.

Russell took ill while returning from a speaking trip in California. He was removed from the train in Pampa, TX, October 31, 1916 and shortly died there. His gravesite is in the Rosemont United Cemetary in Pittsburgh, PA. Russell left instructions for his burial that were printed in the Watchtower, December 1, 1916. He was interred according to his wishes in an area of the cemetary owned by the Society. Following is Russell's instructions:

"I desire to be buried in the plot of ground owned by our Society, in the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and cooperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible House Chapel or any other place that may be considered equally appropriate or more so."



On the left is Russell's headstone. Below his name is written, "Laodician Messenger." He was viewed as the seventh angel to the churches based on Revelation 3:14. The first six were purported to be Paul, John, Arius, Waldo, Wycliffe and Luther, *The Finished Mystery*, Karatol edition, 1918, p. 64. On the right is the memorial stone with Russell's headstone in the background. On one side of the pyramid is written "*Watchtower Bible and Tract Society*" and on another side "*Risen with Christ.*" A cross and crown emblem is chisled on all four sides.



The pyramid structure in dedication to Russell is fitting due to his fascination with the Great Pyramid in Egypt. He used the Great Pyramid in his calculations, a theory known as pyramidology. It is a major theme in occult practices. Here are some of his calculations from his *Studies in the Scriptures*:

“So, then, if we measure backward down the “First Ascending Passage” to its junction with the “Entrance Passage,” we shall have a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year BC 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, BC 1542. This calculation shows AD. 1874 as marking the beginning of the period of trouble; for 1542 years BC plus 1874 years AD. 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 ever shall be afterward. And thus it will be noted that this “Witness” fully corroborates the Bible testimony on this subject...” *Studies In The Scriptures*, 3, 1904.

However, in the 1910 edition of *the same book*, Russell changed his date of 1874 to 1914. Russell was as affected by the occult as was Joseph Smith and others. Changing doctrine is also typical of Russell’s posterity.

Russell, and other Witnesses, were influenced by more than the superstition of pyramidology and numerology. Masonic influence was evident in several ways, right up to the time of Russell’s death and beyond. We will not go in to all the evidence but it is clear that Russell was a member of the York Rite Knights Templar. Early terms, such as “Golden Age” and several symbols were taken from that background. The following are just a few instances:

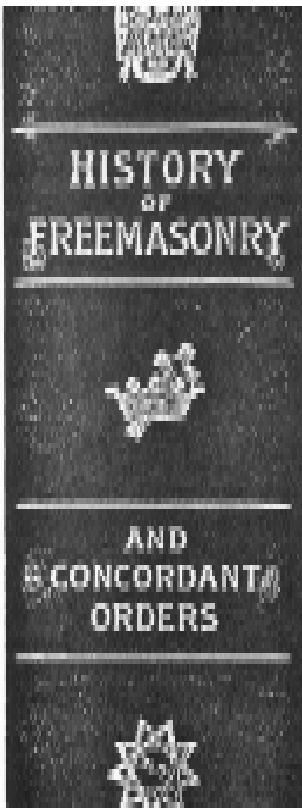


The above drawing is a Masonic diagram and the cross and crown emblem on the left is identified as that of the order of the Knights Templar. The photo at upper right is from a Masonic Temple. This same symbol appeared on the front cover of the Watch Tower magazine from the first issue to 1938. The emblem on the right is taken from the upper left corner of the magazine cover. Other occult images were displayed in prominent places, such as the winged solar disc image from Egyptian mythology representing the sun god. It was imprinted on the cover of Russell’s *Studies in the Scriptures*. The cross and crown emblem, especially, appears in a multitude of places on literature, even at Russell’s gravesite.





On the left is a Masonic history book with the cross and crown emblem prominently exposed in the middle. Russell's is buried in the North Hills area of Pittsburgh, the Rosemont United Cemeteries at Allegheny, in the Bethel Family plot owned by the Watchtower Society, fifteen feet from the pyramid.



The pyramid in the center, emblematic of the pyramidology so important to establishing the 1914 date and next to Russell's grave, shows the cross and crown symbol on all four sides. Directly below the cross and crown is chiseled the fact that it is all owned by the Watch Tower Bible and Tract Society.



On the left is another view of the pyramid, looking from the viewpoint of one standing on Russell's grave. In the background is the huge complex of a Masonic Lodge. What a coincidence!

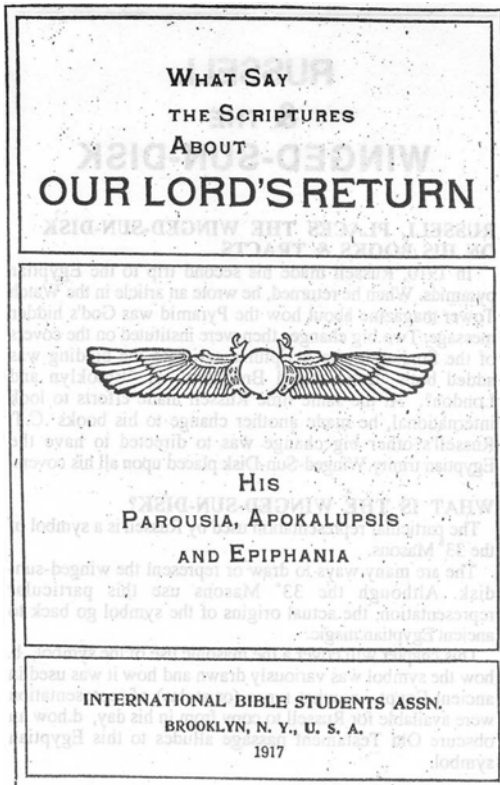
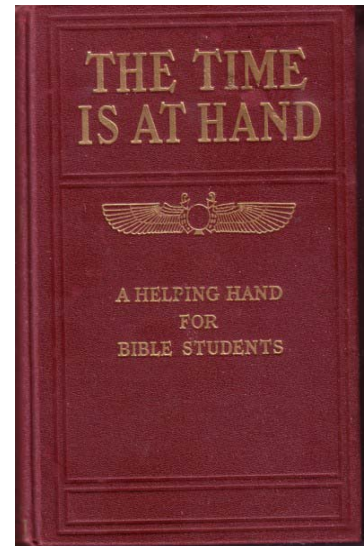
For more pictures and information about Russell's grave, see link on our website.

"The Cross and Crown may be said to be confined almost exclusively to the historical degrees in Masonry as exemplified in the various orders of knighthood of York and Scottish rites. In Gaul we find the cross to have been a solar symbol when it had equal arms and angles; to the Phoenicians it was an instrument of sacrifice to their God, Baal; and to the Egyptians, the crux ansata was his symbol of eternal life." (Ray V. Denslow, *Masonic Portraits, Transactions of this Missouri Lodge of Research*, vol. #29, p.7)

Yet, pyramids, numerology and cross and crown emblems were not the only pagan symbolism to which Russell was addicted. Prominently displayed for decades was the winged sun disc that was important to pagan mythology, primarily Egyptian.



The image on the upper left is taken from an Egyptian tomb and is the symbol of the Egyptian sun god. Actually, it represented a trinity composed of Osirus, Horus and Isis. Below that is the, almost identical, emblem widely used by Russell. The picture at upper right is the Kingdom Hall in Queens, NY. Note that prominently displayed on the upper center of the front of the building is the winged sun disk. On the right is one of the volumes of *Studies in the Scriptures* that show the winged sun disk, prominently, on the front cover. Below left has a post-Russell 1917 date.



The *Watchtower* of July 15, 1950, page 212 make the following revealing statement about their founder.

“In his teens Charles Taze Russell, the editor, had been a member of the Congregational Church and a strong believer in the eternal torture of damned human souls in a hell of literal fire and brimstone.... But when trying to reclaim an acquaintance, an infidel, to Christianity, he himself was routed from his sectarian position and driven into skepticism. Hungrily he began investigating the heathen religions in search of the truth on God’s purpose and man’s destiny. Proving all these religions unsatisfactory and before giving up religious investigation altogether, he took up the search of the Holy Scriptures from a skeptic’s viewpoint, now untrammelled by the false religious doctrines of the sectarian systems of Christendom.”

Apparently, Russell never turned loose of his studies in paganism. Couple that with his approach to the Bible as a skeptic and we can understand his failures.



## EndNote-----

It is generally thought that Russell was, first, a very wealthy man when he started the movement; he did have some money especially from the sale of his business. Second, he was the first President of the Society. Neither is true. He was not as wealthy at that time as he had presented himself to be and he was the second President. Of course, Russell made a practice of exaggerations and even lying.

When the first Bible study group was formed in 1870, it was composed of Russell, his father, Joseph and sister, Margaret. The other two members of the five were William Henry Conley and his wife, Sarah. The April 1880 *Watch Tower* reports that the group met in the Conley's home for "Passover" because the home was most "commodious." All of the five had been attending the Advent Christian Church where they heard preaching by George Storrs, George Stetson and Jonas Wendell. The other major advent group was that connected with Ellen G. White, the Seventh-Day Adventists. Both groups came from the Millerite fiasco. A division in the Advent Christian Church in Allegheny occurred about the time Russell started his Bible study group. Doctrinally, Russell's movement can be termed an offshoot of the Advent Christian Church.

William H. Conley (1840-1897) worked his way up to co-ownership of the Riter-Conley Company in Allegheny. The company was a metal fabricating industry that supplied drilling, mining, manufacturing and marine equipment. It eventually had 1200 employees. Conley also was a stockholder and director of the Third National Bank of Allegheny. In short, he was quite wealthy. Conley and his wife were very active in charities of several kinds.

When *Zion's Watch Tower Tract Society* was formed as an association, it started with \$5,000 in capital. Of that amount, Conley provided \$3500, Joseph Russell, \$1000 and C. Russell only \$500. Conley was the President, Joseph the Vice-President and Charles the Secretary. In its first year, the Society spent \$40,000 distributing "Food For Thinking Christians" and other free literature. Most of the money for that came from William Conley. Russell, in later years, insisted that he and his father provided the money for that project.

Conley gradually became disenchanted with Russell. The FFTC tract brought in very few people to the movement and Russell's 1878 and 1881 predictions were a failure. Conley likewise did not accept other doctrinal interpretations and predictions as well as the denial of the trinity. Sometime in 1882, Conley decided that he would not make any more contributions to Russell's program. For the ten years following this, very few donations were made from any source to the Society. There were minimal activities during that time, which would not have been the case if Russell had the great wealth he claimed to have.

In 1884, Russell incorporated as *The Watch Tower Bible and Tract Society of Pennsylvania*. This effectively removed Conley's name from all Society paperwork. After 1882, Conley's name is not mentioned in any literature until 1894 when Russell lost some of his closest supporters in a disagreement. Russell printed a letter from Conley in which Conley defends Russell against a charge concerning something that happened in the previous years when Conley was associated with Russell. Russell simply identifies Conley as "one of the original Allegheny Bible Students."

George Peters, a Lutheran Minister, published a book in 1884 titled, "Theocratic Kingdom." A note in the book states his appreciation for Conley's financial help. It demonstrated a substantial break with Russell. Eventually, the Conleys joined the Presbyterian Church, which further indicates a break with Russell and the Adventists on major doctrinal issues.

When Conley died in 1897, no mention of it was made in the *Watch Tower Magazine*. However, Russell did announce the deaths of both George Stetson and George Storrs, his former Advent mentors. Russell was determined to remove Conley from the history of the movement and present day Jehovah's Witnesses know nothing about him.



## Chapter 2

### Joseph Franklin Rutherford (1869-1942)

When Russell died the Society was left without its founder and head. Thousands had already left the Society when the predicted events of 1914 failed to happen. Russell's death clinched things for many others in doubt and there was 1844 all over again. Internal strife rent the Society headquarters, especially over the leadership of the Society. Out of it all came "Judge" J.F. Rutherford, the legal counsel of the Society. He was appointed President on January 6, 1917.

Rutherford was born on November 8, 1869 of Baptist parents in Booneville, Missouri. He entered a law academy at the age of sixteen and paid most of the schooling himself. He later was referred to as "Judge" Rutherford, a misnomer in a way but it has some foundation in fact. At twenty-two, he became a member of the bar of Missouri and later was appointed Public Prosecutor in Missouri's fourteenth judicial district. He occasionally sat in as substitute when the regular judge was ill and from that began to be called "Judge" either as an affectation or a nickname. Near the close of his life, he dropped the "Judge" from before his name in his books.

He first came in contact with members of the Society in 1894 when he bought some Society books from two Society representatives, then called colporteurs. But, he was not baptized until 1906. He then became legal counsel for the Society in 1907. From the first day of his Presidency, he had opposition, even among the Board of Directors. They tried to depose him, gaining backing from some twenty percent of the congregations. Rutherford, on a technicality of law had them dismissed, deleting all democratically elected elders. Those who were deposed drew away a large portion of the Bible Students and formed an organization that still exists today. Several other small groups were also formed, some of which still exist. The groups looked upon themselves as the "faithful remnant" of Ezekiel 14:22, that left after the "falling away" (II Thessalonians 2:3) which took place when Rutherford took office.

The seventh volume of *Studies in the Scriptures* appeared in 1917. It was a compilation of some writings by Russell, being mainly a commentary on Revelation and Ezekiel. It was titled *The Finished Mystery*. A four page extract of the book, *The Fall of Babylon*, appeared December 30, 1917. The tract claimed that all religious organizations made up "Babylon" and they would all soon pass into oblivion. In February 1918, the Canadian government forbade possession of copies of all Watchtower Publications. It was claimed that they contained "seditious and anti-war statements." (See *Jehovah's Witnesses in the Divine Purpose*, pp. 75-76). Indeed, Rutherford had been pursuing an "anti-war" policy through the Watchtower. The issue of August 1, 1917 contained an article instructing the members on filing for exemption from the draft. All this was connected with another rather harmless event that led to deep trouble with the Government.

In 1915, Russell had been given a wireless receiver, a rare and novel item at the time. An aerial was put on the roof of the Brooklyn headquarters to receive, without success, radio broadcasts. The receiver was later put in storage but the aerial remained on the roof. The chain of events looked very suspicious. By 1918, the U.S. was deeply embroiled in war with Germany. The society had a branch in Germany and a wireless receiver with an aerial on the roof of headquarters. They were bitterly anti-war, instructing the members not to participate in any way with the government in war. Rutherford later claimed it was "organized religion," led by their clergy, that trumped up his troubles with the government. Jehovah's Witnesses of today are taught that the clergy, jealous of the "truth" presented by the Watchtower, pressured certain political groups to destroy the Society. They refer to Psalm 94:20-21.

In May, 1918, warrants were issued against Rutherford and seven other society leaders by the United States District Court of Eastern New York, charging sedition. They were found guilty

on June 10 and sentenced to twenty years in the Federal Penitentiary at Atlanta, Georgia. The Brooklyn headquarters was closed and what business there might be was handled from Pittsburgh. The nation's press began a denunciation of the conviction immediately, placing pressure in high places to have the decision reversed. The Witnesses today believe it was a great miracle of God that brought their acquittal. In the Spring of 1919, they were released. They had been treated exceptionally well during the eight months there; they were given the run of the prison, conducted classes and even engaged in sports if they wanted to do so.

The Brooklyn office was reopened and attention was turned to the future. The Society now began printing all its own publications. October 1, 1919 saw the emergence of a new magazine, *The Golden Age*. The name of the magazine was changed to *Consolation* in 1937 and then to *Awake!* in 1946. Rutherford put Russell in the shade as a writer, soon surpassing him in number of books and articles.

At the time of Rutherford's release from prison, the membership was but a fraction of what it had been. Members had indeed been persecuted in many places. Some were stoned, mobbed, tarred and feathered and worse. This has served to strengthen the Witnesses, even today, in the illusion that they were and are indeed God's chosen people. (Of course, others of that period were persecuted as well, such as Quakers, etc.) JW's tend to have a tremendous martyr and persecution complex. William Schnell, in his book *Thirty Years a Watchtower Slave*, reveals that much of the later persecution was deliberately agitated by the Society itself in order to gain popular sympathy and acceptance and to get some laws changed. Schnell organized some of these outbursts himself.

In 1922, they began what is now a standard practice. The Watchtower magazine became the basis for study in the congregations. Watchtower articles were read, paragraph by paragraph, and then questions, prepared by the society, were asked on the article read. This was also extended to the books published by the society. Today even the sermons delivered by them are either written or outlined by a Society appointee to make sure it adheres to current policy and doctrinal views. The Witnesses fondly think of all this as "Bible Study."

When the activity of book selling on Sunday was called in question and arrests made for breaking civil laws for selling on Sunday, riots and demonstrations were instigated, according to Schnell and others, to bring publicity and sympathy. In June of 1929, the *Watchtower* carried an article entitled *The Higher Powers*. In the article it was claimed that *Jehovah God and Christ Jesus were the powers of Romans 13* and the *Watchtower Representatives in the congregations* were the *powers that be* of that same scripture. What the Society was encouraging was disobedience to civil authority. The Society has changed positions on Romans 13 since then, now rightly saying that it refers to civil authority. Thus, their NEW LIGHT returned to their OLD LIGHT. They had gotten in to trouble with governments in several in the world and it called for a change in positions on the passage. In Africa, for example, while the whites were in control in some African states, the antigovernment teachings were very popular with the Africans. But, when the Africans took over, they didn't want such teachings. In some places, the persecution of Witnesses returned and many left the Society as a result.

Also in 1929, Rutherford denounced some of Russell's teachings, primarily his pyramid prophecies, and many more left the Society as a result. Rutherford blasted them for leaving and threatened that they would "suffer destruction" if they did not submit to the Society.

Another interesting thing happened in 1929. It was the purchase of property for *Beth Sarim*. This was a palatial mansion in San Diego, CA, purchased by the Society. In his book, *Salvation*, Rutherford explains the purpose of the purchase on page 311. It was to be the residence for the ancient princes, Abraham, etc., who were to be soon resurrected at the time of the end. Meanwhile, Rutherford would live there, at least during the harsh winters in Brooklyn. It was sold after his death. But, more on this shortly.

The convention of July 24-30, 1931, in Columbus, Ohio, heard the new name that has been theirs ever since. They were now *Jehovah's Witnesses*. It was taken from Isaiah 43:10, "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen...." The entire resolution is given in *Jehovah's Witnesses in the Divine Purpose*, pp. 125:126.

Under Russell, the congregations were locally organized and independent with their own appointed "elders." Beginning in 1932, and culminating in 1938, all that would be changed. Now each congregation could elect only a "service committee" under a Service Director, who was to be appointed by the Society! Thus the control became complete. Many more people left the Society over this, but by this time it didn't matter to the Society leaders. Those that left would soon be replaced by Watchtower *slaves*. This last term is one frequently used in their publications to refer to the members. They have been proud of it.

The decade of the 30's saw a lot of activity with the use of phonograph records. The Witnesses went house to house with records of short talks by the "Judge." He recorded 83 separate four and a half minute talks to be presented in this way. It has been estimated that by 1938 430,000 such presentation were being played over the country on 19,000 portable phonograph players. With the occupants permission (and sometimes without it) they would play the records and answer any questions about it. It was eventually given up for the personal study from one of the Society publications.

Rutherford had his legal troubles as well as Russell, as witnessed by his imprisonment. Olin Moyle, head legal counsel for the Society criticized some practices of Rutherford, other officials and some of the workers at Bethel Headquarters. Moyle primarily objected to Rutherford's chastising whom he pleased to chastise during public meal time at headquarters. He also criticized the rather high standard of living by the Judge and to a use of alcohol and vulgarity by some of the workers. Moyle was summarily dismissed and excommunicated. Rutherford blasted him verbally. In 1939, Moyle sued Rutherford and several Board members for libel. He finally won his case in 1944, after Rutherford died, and received a judgment of \$25,000.

On January 8, 1942, Rutherford died of cancer at *Beth Sarim*. He was 72. He had been President of the Society for 25 years. He had averaged writing a book a year and hundreds of articles, sermons and tracts. During 1941, there had been 36,000,000 copies of his books and pamphlets distributed in many languages. After all the splintering and divisions during his tenure, there were 106,000 Witnesses at his death. There had been many changes in those years. Russell was the foundation but, by the time of Rutherford's death, he could have sat in their meetings with little understanding of what was going on, physically or doctrinally. They retained the major doctrines of Russell but with some modification of those. Rutherford dropped completely some of Russell's teachings. (Dr. Paul Johnson, a member of one of the early splinter groups, listed 148 changes that Rutherford made in some of Russell's teachings). Of course, some of what Russell said had to be changed when the predictions failed. Early in Rutherford's Presidency, the writings of Russell were dropped, silently and completely. They stopped printing them. The same thing happened to Rutherford. Most Witnesses today know very little about either Russell or Rutherford.

When Rutherford died, his last wishes were to be buried at dawn the following morning after death on the grounds of Beth Sarim. Neither wish could be granted. The county would not allow it. It is said that he was buried in Rossville, New York, in Woodrow Cemetery next to the Watch Tower Radio station, WBBR. However, there is some evidence he was secretly buried at Beth Sarim but with no marker. This website - [http://www.freeminds.org/women/barb\\_bethsarim.htm](http://www.freeminds.org/women/barb_bethsarim.htm) - by a former Bethel resident, Barbara Anderson, has an audio link about Beth Sarim that perhaps explains what happened to Rutherford's body.

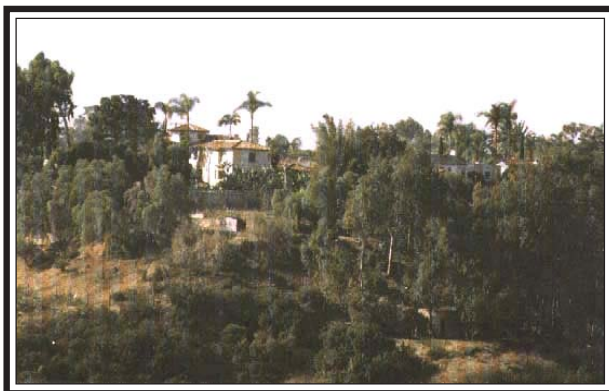
Rutherford's wife and son, Malcom, remained thoroughly in the background. Nothing is known about what part, if any, they played in the society. Some doubt that they ever accepted



Watchtower teaching, at least wholeheartedly. The reigns of authority now passed to a man that had spent most of his life in Society headquarters.



Upper left is a picture of Rutherford as a young man. The picture was taken just three years before his first contact with a follower of Russell. The two pictures to the right are of a later time. The group picture below is the Board of Directors following the death of Russell. Rutherford is seated in the middle. Below right shows the Judge with Nathan Knorr on the left and another bodyguard. Note the Canes, which were carried by all of Rutherford's many bodyguards and used as a defensive weapon.



Beth Sarim on the hill upper left, Rutherford's burial crypt down the hill lower right. Seen on the right, nestled in the trees, is the unused crypt.



## Chapter 3

### Nathan Homer Knorr (1905-1977)

The Society's third President was 36 when he took office on January 13, 1942, five days after the death of Rutherford. He was born in 1905 in Bethlehem, Pennsylvania. He joined the Witnesses at about sixteen years of age and worked with the Allentown, PA congregation. At eighteen, he joined the headquarters staff in Brooklyn and soon was made coordinator of all printing in the plant. He became general manager of the publishing office and plant in 1932. In 1934, he became one of the Directors of the New York Corporation and vice-President of the Pennsylvania Corporation.



Knorr was not as colorful as Russell or Rutherford but was just as intent and dedicated to his task. Yet, he evidenced some of the character of his predecessors. Life at Bethel under Knorr is reported by a former member and resident of Bethel. Barbara Grizzuti Harrison, gives us the following in her book, *Visions Of Glory*:

"J. F. Rutherford, according to the records of the testimony in the Moyle case, thundered. Nathan H. Knorr's voice was rather thin, but pleasantly modulated, with an affecting timbre. He spoke with the practiced and prim voice of the headmaster who metes out reward and punishment dispassionately. It was a voice I learned, at Bethel, to dread, full of warm if fuzzy paternal concern one day, cold and razor-sharp the next, always rectitudinous. His rebukes were scathing. They came, as had Rutherford's, at mealtimes.

"The morning bells woke us at 6:30. At 6:55, showered and dressed, we ran down the stairs to the basement dining hall. We sat at tables of ten. Our day began with tension and bustle. Breakfast, served briskly and efficiently by white-coated waiters, lasted ten minutes and was preceded by a discussion of the Bible text for the day. Knorr or, in his absence, a director of the Society called upon members of the "family" for comments on the text. Being late was a Bad Thing: four hundred sets of eyes turned upon you if you attempted to slide invisibly into your place. Absenting oneself from breakfast altogether was a Very Bad Thing. If you were not there when Knorr called upon you, it was a Terrible Thing. (I can remember "sleeping over"—a rare self-indulgence—no more than five times in three and a half years. On those occasions, I had breakfast at a cheap drugstore counter in the Heights; no other meals ever tasted as good. I drank coffee and ate sugary, doughy apple turnovers and looked around and thought wonderingly that this was the way other people lived all the time. I savored those few moments of anonymity.)

"Sometimes, in addition to the discussion of the text, there was a harangue. (I remember the aroma of coffee brewing in the kitchen, the effort to look alert and intelligent when one was dozey with sleep and to arrange one's face muscles into an unrevealing mask.) We never, afterward, discussed among ourselves the justice of Knorr's attack; we avoided each others eyes; there was no redress for the victim, no acquittal in a court of popular opinion.

"The attack that stands out most vividly in my mind was one that was wrapped in an anti-Semitism that has infected the Watchtower Society since its beginning. In the Watchtower printery, and at the Bethel residence, we worked eight hours and

forty minutes a day, five and a half days a week. We filled out time sheets daily at the factory, and there was no time allotted for coffee or rest breaks. An elderly Bethelite on my floor of the factory kept a small supply of chocolates and candies, which he sold to hungry workers at candy-store cost on an honor system; we dropped our nickels and dimes into a box while he was busy at his menial work. I suppose he made a few pennies' profit each day; and I suppose also that he was one of those who received no financial help from the outside, so that those pennies were important. I can't remember ever having heard him speak.

"Knorr heard about the little enterprise and read the old man out, at great length, in public. He tied his attack to the fact that the man was a Jew. The Jews, Knorr asserted, had always been willful, penny-grubbing ingrates. Jehovah had chosen them precisely to show that such unappetizing raw material could be redeemed if they adhered to His laws. The candy seller was, Knorr said, demonstrating all the abysmal qualities that had led the Jews to kill Christ. And so on, for an hour, while I cringed. Part of the horror was in knowing that there was no one I could share it with, no one to whom I would or could protest; part of the horror was my guilt. My silence was complicitous."

Knorr brought some dramatic and sweeping changes to the organization. It is to him that Witnesses owe their smoothness of presentation. He eliminated the last vestige of Rutherford's phonograph preaching in favor of personal study. In 1943, he established the Gilead Watchtower Bible School in South Lansing, New York. The school was established on the site of a "Kingdom Farm" just outside Ithaca, New York. The Society has several farms used to provide food for the Society Staff. It is much cheaper this way, especially so since the workers, as well as the headquarters staff, are "volunteers" and work for food, lodging, clothing allowance and a few dollars a month. The site of Gilead School was moved in 1960 to a new one across from Bethel Headquarters.

Knorr instituted the Circuit Servant, who travels among several congregations, spending a week with each, helping to improve their effectiveness. He established local "Theocratic Ministry School" classes. Many books were published during Knorr's Presidency with a notable difference from Russell and Rutherford. There is no stated author of any books, articles or pamphlets printed by the Society. Even correspondence received from the Society is simply stamped Watchtower Society. All printing simply states that it is a publication of the Watchtower Society. Most of the work done on books and articles pass through several hands before final publication, so it is probably not the work of any one person.

*The New World Translation of the Christian Greek Scriptures* made its appearance in 1950. The Old Testament was released in portions, between 1953-1960. In 1961, the complete Bible was issued as *The New World Translation* in one volume. It was unique in that it was a revision of the previous publication.

Great conventions were the order of the day under Knorr. The Yankee Stadium Convention in 1950 drew 123,707 people. In 1953, 165,829 attended. The 1958 convention saw 253,922. Knorr's application of good business and salesmanship to the work had a tremendous effect. Yet it was under Knorr that the debacle of the 1975 date for Armageddon was energetically pursued for seven years. Many Witnesses were disillusioned and left the Society but Knorr died before seeing the full outcome. More will be said about this later.

Several Witnesses from the era of Knorr have remarked that he was, personally, a different individual from Rutherford and yet was in many ways like him. He was capable as an administrator yet determined to hold to and promote Society doctrines. He was also determined to protect the Society leaders from any scandal. This he certainly did regarding Rutherford. They also report that he was a very boring speaker. When he would lecture to any group, one might as well understand that most of those present were going to quickly go to sleep.



## Chapter 4

### Fredrick William Franz (1893-1992)

Franz was born in Covington, KY and early aspired to become a Presbyterian Minister. While attending Cincinnati University, he read articles by Russell and became a follower, being baptized in 1913 at age 20. In 1926, he was appointed to the editorial staff as a researcher and writer of literature. Very early, he demonstrated his complete loyalty to the Society by staying with the Society through several major failures predicting the end of the world, 1914, 1918, 1925, 1941 and eventually, 1975. Of course, before his time there was the 1874 and 1878 failures.

Of the members of the board that produced the *New World Translation*, Franz was the only one who had any background in biblical languages, having taken some Greek while at Cincinnati. He was far from being a Greek scholar, however. A.H. MacMillan said of Franz:



His formal training concentrated on Latin and classical Greek .... in addition to his native tongue of English, Frederick Franz was fluent in Spanish, Portuguese and German, conversant in French, and a scholar of Hebrew, Greek, Syrias and Latin.

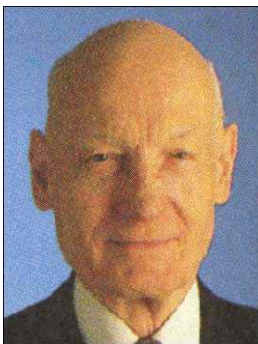
All of that from just two years of college, part of which was spent in delving in to Russellism? While on the stand during the Scotland trial, which we will look at shortly, he was asked to respond to an elementary question about biblical Hebrew. He could not answer it, which exploded the claims of his scholarship as no more than Watch Tower propoganda. The *New World Translation* was produced for no other reason than to inject Watch Tower interpretations into the Bible text. This brings the Witnesses into the category of adding to the Word of God, perverting it for personal gain.

During Franz's presidency, the reaction from the 1975 failure reached new heights. It affected his own family. His nephew, Raymond Franz, being involved in research for the Society, discovered that the basis for date setting by Russell, Rutherford and all that followed was false. Russell began with the destruction of Jerusalem in 607 B.C. However, the actual date was 586-587 B.C. That was followed by a juggling of numbers to arrive at 1914 A.D. The new figures changed all the claims that came along from that point on. Because of this, Raymond Franz was ejected from the Society as were many others. Hundreds left the Society in those years.

Fred Franz served as vice-President under Nathan Knorr from 1945 to Knorr's death in 1977 when he succeeded Knorr as President. Before that, he had served on the Governing Board of the Society. Franz died in 1992 at 99 years of age.

## Chapter 5

### Milton G. Henschel (1920-2003)



Born in New Jersey, Henschel moved to Brooklyn with his family as an adolescent teenager. Coming into contact with Witnesses, he was baptized and quickly rose in the ranks of those at Society headquarters despite his youth. In 1939, he was appointed secretary to Nathan Knorr who was supervisor of the printery at the time. He continued as Knorr's assistant after Knorr became President in 1942 and traveled with Knorr worldwide, compassing some 150 countries. He was finally appointed President on the death of Franz. He held that office until 2000 when there were sweeping changes in the organization. The Governing Body, which had complete control up to that time, was separated from the society's Board of Directors.

## Chapter 6

### Don A. Adams (1925- )

The present President of the Society, Don Adams, grew up in a large family that was Episcopalian. His mother, followed by the children and their father, became interested in the Witnesses. Adams and two brothers joined the Headquarters family. He had been a secretary to Knorr as well as a zone overseer and directed missionary activities. He visited places around the world for the Society and was appointed President of the Society in 2000. An Associated Press release said:

“Don Adams, a 50-year veteran of the organization, has been named president and seven lower-ranking members will make up the new board. Henschel will remain a member of the Governing Body, which will have a rotating chairman rather than a permanent leader.”

The reasons for this change were prompted by events within the Society. Adams is President of the *Watchtower Bible and Tract Society of Pennsylvania*, the parent body, but there were three other corporations formed with a president and board in each. That increases the number of corporations in the Society, as follows:

**Watch Tower Bible and Tract Society of Pennsylvania (Incorporated 1884)**

President Don A. Adams

**Watchtower Bible and Tract Society of New York, Inc. (Incorporated 1909)**

President Max H. Larson

**Christian Congregation of Jehovah’s Witnesses (Incorporated 2000)**

President William L. Van De Wall

**Religious Order of Jehovah’s Witnesses (Incorporated 2000)**

President Patrick J. LaFranca

**Kingdom Support Services, Inc. (Incorporated 2000)**

President Harold L. Corkern

**Watchtower Bible and Tract Society of New Jersey, Inc. (Incorporated 1955)**

President Charles V. Molohan

**Watchtower Bible and Tract Society of Florida, Inc. (Incorporated 1986)**

President Leonard R. Pearson

**Valley Farms Corporation (Incorporated 1987)**

President Charles J. Rice

Each corporation also has a vice president and board of directors with no overlapping with any other corporation in the Society. The assets of the Society were divided between the corporations so not all of the assets belonged to any single corporation. A major reason for this is to lessen the damage in case there was a law suit. This would also be applicable with the Governing Board being a separate entity. If the Governing Board should be sued for some reason, it would not affect the whole Society and nothing belonging to the corporations could be attached. See the next section for further explanation of this.

## Chapter 7

### Organization of the Jehovah's Witnesses

Under Russell, independent congregations with elders and deacons organized the Bible Students to their work. Russell established the Watch Tower Bible and Tract Society as his headquarters and publishing company. He was considered by the congregations to be their "Pastor." He made regular tours and preaching engagements but there was no regimentation that came from Russell's tenure. The organization changed drastically under Rutherford, again with Knorr, followed by other major changes under Henschel.

Up to 2000, the Witnesses were strictly ruled by the Board of Directors. When Henschel and six other members of the Board resigned, seven new members were appointed along with the formation of three new corporations. The Board of Directors and the Governing Board are separate entities; there is no overlapping. The new board is designed to have a rotating chairman instead of a permanent leader. The newly formed corporations include the *Christian Congregation of Jehovah's Witnesses*, which will coordinate all service activities, including door-to-door proselyting, circuit and district conventions, etc.; the *Religious Order of Jehovah's Witnesses*, which will supervise the activities of those involved in full-time service including pioneers, missionaries, and circuit and district overseers and the *Kingdom Support Services*, which will administer certain organizational assets, including the design and engineering of society buildings such as new Kingdom Halls and other facilities, and holds the titles to Society-owned vehicles..

The authority and material assets of the Society are divided between all of the corporations. None of the Presidents are members of the Governing Body, which exerts only a moral influence. The reasons for this change are twofold.

(1) Members of the Governing Body had to be taken from the "Anointed," i.e., the elect class of 144,000. These were to be those who had become Witnesses before the year 1935. According to the Society, the number has already been filled; there will be no more new members of the elect class, barring apostasy. Few men in that age bracket are up to running the show so their old rule had "painted them into a corner." The only solution was to open the leadership to men of the "great crowd." Thus, the Watchtower corporations are run by a new generation of younger men.

(2) The Society is protected from lawsuits. If the Governing Body is sued for deaths from their ban on blood transfusions, the factories cannot be taken as settlement because the factories are owned by a different corporation. If the Watchtower Bible and Tract Society is found liable for some reason, the Governing Body is safe because they are not Directors of that corporation.

Thus, unlike the circumstance for over a hundred years, the Society does not have a single leader in control of all facets of their work. That is divided among many. However, they have not changed their position that this multifaceted organism is God's servant existing to control the faith, thinking and personal lives of the members and there is no salvation, of any kind, for anyone outside of it. From the Watchtower website comes the following general statement of their organization that exists down the ladder:

"The overall direction comes from the Governing Body at the world headquarters in Brooklyn, New York. The Governing Body sends representatives each year to various regions worldwide to confer with the branch representatives in those regions. In the branch offices, there are Branch Committees of about three to seven members to oversee the work in the lands under their jurisdiction. Some of the branches have facilities for printing, some operating high-speed rotary presses. The country or area served by each branch is divided into districts, and the districts, in



turn, are divided into circuits. Each circuit has in it about 20 congregations. A district overseer visits the circuits in his district in rotation. Two assemblies are held annually for each circuit. There is also a circuit overseer, and he visits each congregation in his circuit usually twice a year, assisting the Witnesses in organizing and doing the preaching work in the territory assigned to that congregation.

“The local congregation with its Kingdom Hall is the center for telling the good news in your community. The areas under each congregation are mapped out in small territories. These are assigned to individual Witnesses who endeavor to visit and speak with the people in each home therein. Each congregation, consisting of from a few to some 200 Witnesses, has elders assigned to look after various duties. The individual proclaimer of the good news is the vital one in the organization of Jehovah’s Witnesses. Every one of the Witnesses, whether serving at the world headquarters, in branches, or in congregations, does this field work of personally telling others about God’s Kingdom.”

This structure is essentially what one finds in the Mormon Church, the Catholic Church and any number of the denominations. For example, The Pope, Council of Cardinals, Archbishops, Diocese, Bishops, Local Church, and various local offices of priests. They just have different names for each step down. It is an order of authority that goes from the top down through each intermediate step. So, the Witnesses have things divided into *Branch* with a committee of three that is over an entire nation, which is divided into *Districts* that is in turn divided into sections known as *Circuits* which has within each Circuit several *congregations* that have their own leaders. Each step is responsible to the one above it. Pioneers make up a select group who, having met the proper requirements, are appointed by the top authorities to roam like evangelists; they must put in 100-150 hours a month making contacts and selling literature.

## Chapter 8

### First Century Organization?

The Society claims that their organization is identical to the first century Christians:

Q...Do you regard the organization and operation of the body known as Jehovah’s Witnesses as modelled in any way upon Scripture itself?

A...Yes, we do. We feel that it is modelled precisely upon the Scriptures and is identical with the primitive church.

Q...In what way in general do you identify your organization with that of the primitive church?

A...To begin with, the early Church of Christ was a door to door preaching organization and house to house ministry group. In addition to that it had a government. The government of that church was first by the Lord Jesus Christ and associated with him were the twelve apostles. Then, of course after His death the apostles continued to reside at Jerusalem and they were considered as the governing Body of the Church. The Church at Jerusalem, the apostles and elders there in Jerusalem, were considered to be the governing body of the church. I believe they were about 70 in number.  
*Haydon C. Covington, Society legal counsel and Board member at the Scotland Trial, p. 302.*

A little investigation of Scripture, however, does not substantiate such views. The Jerusalem church was not “over” anyone. The only reason for the consulting of some Apostles and the

elders at Jerusalem in Acts 15 was because false teachers had been coming down to Antioch from Jerusalem. Paul and Barnabas went to Jerusalem to find out why. The letter correcting the situation that was sent back to the churches was an inspired statement from the Holy Spirit. Not one thing in the above statement by Covington can be substantiated by Scripture. The churches in the New Testament were all independent units.

In the early days of the Society under Russell, the congregations were independent units with elders and deacons. In 1932, the Society began to change that. In 1938, the Society took away all semblance of independence. All positions became Society appointments. It was at that time the essential order of the present organization was set, so that the society leaders took complete control of all Witnesses, from the top down. They considered that the Society was God's organization and should rule completely. Their control is more complete than any religious organization in present existence, including Catholic and Mormon. The claims of all three are essentially the same. The extent of the stranglehold we shall proceed to note.

Covington refers to their organization as a door-to-door ministry. He and the Witnesses confuse something one does with the organization of a religious Body. As members of that organization, the Witnesses go door-to-door selling their literature. Witnesses often refer to Acts 20:20 that Paul said "I...taught you publicly and from house to house." They are frank in claiming that this is God's plan for preaching and if you don't go out and knock on everyone's door then you aren't doing God's will. Since the Witnesses knock on everyone's door it proves to them that they are God's people. They ignore the fact of who the YOU is in this passage. Paul was speaking to the elders of the church in Ephesus and he says he taught *them* publicly and privately. Paul is not saying that he knocked on every door in Ephesus. He may have done so but this passage doesn't say it.

## Chapter 9

### Direct Inspiration Is Claimed By Society Leaders

For the Witnesses, to obey the voice of the Society is to obey the voice of God. The Society, to them, is God's organization. It has been drilled into them that the Society is the "faithful and wise servant" and you receive your spiritual food from it, Matthew 24:45. For years they have been told that the Society is their only home and refuge. Their position on Romans 13:1ff was for years that the "powers that be" were the society leaders and didn't Paul say that every soul was to be subject to the powers that be?

It is a strange fact that from Russell to the current Watchtower leadership, every one has claimed his writings came directly from God and could not possibly be in error.

"Only this organization functions for Jehovah's purpose and to his praise. To it alone God's Sacred Word, the Bible, is not a sealed book." *Watchtower*, July 1, 1973, pp. 402.

Yet, Russell and many of his teachings were rejected by Rutherford who also claimed to be infallible in what he taught. Then Rutherford and many things he taught were abandoned, even by Rutherford. As the Society developed over the years, one thing after another was abandoned and replaced with "new light." Of course, the Watchtower "light" often was on and off and on again like flicking a switch.

The Society requires blind acceptance of anything they produce on pain of disfellowship. Raymond Franz could not countenance that any longer and though he was the nephew of the President of the Society as well as a member of the Board of Directors, he left them and wrote a couple of books about his lifetime experience. From his Book, *Crisis of Conscience*, page 296, he quotes a Watchtower District Overseer as follows:

"If the Society told me that this book is black instead of green, I would say, 'Y'know, I could have sworn that it was green, but if the Society says it's black, then it's black!'"

Though we will present enough evidence to demonstrate all of this clearly, all of the evidence is monumental and overwhelming against the Witnesses.

## Russell

1881 "If we were following a man undoubtedly it would be different with us; undoubtedly one human idea would contradict another and that which was light one or two or six years ago would be regarded as darkness now: But with God there is no variableness, neither shadow of turning, and so it is with truth; any knowledge or light coming from god must be like its author. A new view of truth never can contradict a former truth. New light never extinguishes older light, but adds to it. If you were lighting up a building containing seven gas jets you would not extinguish one every time you lighted another, but would add one light to another and they would be in harmony and thus give increase of light. So is it with the light of truth; the true increase is by adding to, not by substituting one for another." (*Watchtower*, Feb. 1, 1881, Reprints p. 188)

1889 In this volume we offer a chain of testimony on the subject of God's appointed times and seasons, each link of which we consider Scripturally strong...It is beyond the breadth and depth of human thought and therefore cannot be of human origin. (*Studies In The Scriptures*, 1889, vol. 2, p. 15)

1893 There is no organization today clothed with such divine authority to imperiously command mankind...though we are well aware that many of them in theory claim that they ought to be permitted to do so. (*Watchtower*, Sept. 1, 1893, p. 266)

1895 Beware of "organization." It is wholly unnecessary. The Bible rules will be the only rules you will need. Do not seek to bind others' consciences, and do not permit others to bind yours. Believe and obey so far as you can understand God's Word today. (*Watchtower*, Sept. 15, 1895, p. 216)

1910 "If the 6 volumes of 'Scripture Studies' are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes- 'The Bible' in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself ... Furthermore, not only do we find that people cannot see the divine plan in studying the Bible itself, but we see also that if anyone lays the 'Scripture Studies' aside even after he has used them, after he has become familiar with them, after he has read them for ten years - if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within 2 years he goes into darkness. On the other hand, if he has merely read the 'Scripture Studies' with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years because he would have the light of the Scriptures." (*Watchtower*, Sept 15, 1910)

1911 "Rather we should seek for dependent Bible study, rather than for independent Bible study." (*Watchtower*, Sept 15, 1911, pg. 4885)

1916 "It is here interesting to note that Jesus said, 'Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord,



when he cometh, shall find so doing' Verily, I say unto you that he shall make him ruler over all his goods.' Thousands of the readers of Pastor Russell's writings believe that he filled the office of 'that faithful and wise servant,' and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation." (*Watchtower*. December 1. 1916. p. 356-386)

Such arrogance and conceit is appalling. But what Russell claimed for himself is claimed throughout their history right up to the present time. Hardly any Witnesses today have even read any of Russell's works and know little about him.

In November of 1954, a trial was held in the Scottish Court of Sessions that was filed by a Jehovah's Witness, Douglas Walsh, seeking to be excluded from military service. He was attempting to establish that he was an ordained minister of a religious organization. Among the witnesses called were Fred Franz, then vice-President of the Society and Haydon Covington, legal counsel of the same and Grant Suiter, Secretary-Treasurer of the Society. The then President Nathan Knorr and Covington did not get along and Covington was disfellowshipped in 1963. But, at this time he was an avowed Witness as well as a member of the Board. Covington was questioned by the government attorney as follows:

Q...Let us follow that up just a little. 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?

A...I am not familiar with that. You are speaking on a matter that I know nothing of.

Q...You heard Mr. Franz's evidence?

A...I heard Mr. Franz testify, but I am not familiar with what he said on that, I mean the subject matter of what he was talking about, so I cannot answer any more than you can, having heard what he said.

Q...Leave me out of it.

A...That is the source of my information, what I have heard in court.

Q...You have studied the literature of your movement?

A...Yes, but not all of it. I have not studied the seven volumes of "Studies in the Scriptures," and I have not studied this matter that you are mentioning now of 1874. I am not at all familiar with that.

Q...Assume from me that it was promulgated as authoritative by the Society that Christ's Second Coming was in 1874.

A...Taking that assumption as fact, it is a hypothetical statement.

Q...That was the publication of false prophecy?

A...That was the publication of a false prophecy, it was a false statement or an erroneous statement in fulfillment of a prophecy that was false or erroneous.

Q...And that had to be believed by the whole of Jehovah's Witnesses?

A...Yes, because you must understand we must have unity, we cannot have disunity with a lot of people going every way, an army is supposed to march in step.

Q...You do not believe in the worldly armies, do you?

A...We believe in the Christian Army of God.

Q...Do you believe in worldly armies?

A...We have nothing to say about that, we do not preach against them, we merely say that the worldly armies, like the nations of the world today, are a part of Satan's Organization, and we do not take part in them, but we do not say the nations cannot have their armies, we do not preach against warfare, we are merely claiming our exemption from it, that is all.

Q...Back to the point now. A false prophesy was promulgated?

A...I agree to that.

Q...It had to be accepted by Jehovah's Witnesses?

A...That is correct.

Q...If a member of Jehovah's Witnesses took the view himself that that prophesy was wrong and said so he would be disfellowshipped?

A...Yes, if he said so and kept persisting in creating trouble, because if the whole organization believes one thing, even though it is erroneous, and some body else starts on his own trying to put his ideas across then there is disunity and trouble, there cannot be harmony, there cannot be marching together. When a change comes it should come from the proper source, the head of the organization, the governing body, not from the bottom upwards, because everybody would have ideas, and the organization would disintegrate and go in a thousand different directions. Our purpose is to have unity.

Q...Unity at all cost?

A...Unity at all costs, because we believe and are sure that Jehovah God is using our organization, the governing body of our organization to direct it, even though mistakes are made from time to time.

Q...A unity based upon an enforced acceptance of false prophecies?

A...That is conceded to be true.

Q...And the person who expressed his view, as you say, that it is wrong, and was disfellowshipped, would be in breach of the Covenant, if he was baptized?

A...That is correct.

Q...And as you said yesterday expressly, would be worthy of death?

A...I think ---

Q...Would you say yes or no?

A...I will answer yes, unhesitatingly.

Q...Do you call that religion?

A...It certainly is.

Q...Do you call it Christianity?

A...I certainly do.

The Watchtower Society is a dictatorship of the worst sort. It involves not just the bodies, but the souls of men. When they speak of Witnesses as “slaves,” that is exactly what the Society wants them to be and if one does not blindly follow what they are told to believe and do, they are kicked out. But, here is Fred Franz on the stand in Scotland:

Q...Where upon that particular point does the adherent to the Society find any enlightenment?

A...In the publications that he reads.

Q...Must he read all of them to arrive at the fact that upon this one point Judge Rutherford was in error?

A...It isn't necessary for him to read that Judge Rutherford is in error on that point. What he is interested in is present truth, the up-to-date truth.

Q...Yesterday's errors cease to be published do they?

A...Yes, we correct ourselves.

Q...But not always expressly?

A...We correct ourselves as it becomes due to make a correction, and if any thing is under study we make no statement of it until we are certain.

Q...But may one not assume that Judge Rutherford did not publish until he also was certain?

A...He published only when he was convinced, and he withheld publication until he was convinced that he was correct.

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

A...We have to wait and see.

Q...And in the meantime the body of Jehovah's Witnesses have been following error?

A...They have been following misconstructions on the Scriptures.

Q...Error?

A...Well, error.

There is much more that could be cited but this is clear enough to show the regimentation enforced on all Jehovah's Witnesses. They must blindly accept whatever they are told at whatever time it is given to them.

## Rutherford

Rutherford was even more pointed in declaring his calculations, prophecies and dates than was Russell. All the while, he insisted that it was certain because God guided him. And, he was as much a failure as Russell. Note:

“Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the



promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die." *Millions Now Living Will Never Die*, 1920, page 97.

"The period must end in 1925. The type ending, the anti type must begin; and therefore 1925 is definitely fixed in the scriptures. Every thinking person can see that a great climax is at hand. The Scriptures clearly indicate that the climax is the fall of Satan's empire and the full establishment of the Messianic kingdom. This climax being reached by 1925, and that marking the beginning of the fulfillment of the long promised blessings of life to the people, millions now living on earth will be living then and those who obey the righteous laws of the new arrangement will live forever. Therefore it can be confidently said at this time that millions now living will never die." *Golden Age*, Jan. 4, 1922, p. 217.

"We have no doubt whatever in regard to the chronology relating to the dates of 1874, 1914, 1918, and 1925. It was on this line of reckoning that the dates 1874, 1914, and 1918 were located; and the Lord has placed the stamp of his seal upon 1914 and 1918 beyond any possibility of erasure. What further evidence do we need? Using this same measuring line.... it is an easy matter to locate 1925, probably in the fall, for the beginning of the anti typical jubilee. There can be no more question about 1925 than there was about 1914." *Watchtower*, May 15, 1922, p. 150.

"It is on the basis of such and so many correspondences - in accordance with the soundest laws known to science- that we affirm that, Scripturally, scientifically, and historically, present-truth chronology is correct beyond a doubt. Its reliability has been abundantly confirmed by the dates and events of 1874, 1914, and 1918. Present-truth chronology is a secure basis on which the consecrated child of God may endeavor to search out things to come." *Watchtower*, June 15, 1922.

"This chronology is not of man, but of God. Being of divine origin and divinely corroborated, present-truth chronology stands in a class by itself, absolutely and unqualifiedly correct...." *Watchtower*, July 15, 1922 p. 217.

"1914 ended the Gentile Times...The date 1925 is even more distinctly indicated by the Scriptures...by then the great crisis will be reached and probably passed' *Watchtower*, Sept. 1, 1922, p. 262.

## Under Knorr and Franz

The Watchtower of November 1, 1956 it is stated that no group of men, no clergy, no pope, no hierarchy, no council controls the society, but "THE LIVING GOD, JEHOVAH," is the DIRECTOR of the theocratic Christian organization. However, the claim made by the Society leaders is as bad as any pope, hierarchy or council ever was. What they mean by the above claims is that they are inspired in their pronouncements and every Jehovah's Witness is obligated to accept such on pain of disfellowship, even if the pronouncement is proven and accepted later to have been in error. Of course, if they were inspired to begin with, how could they ever be in error and have to change anything? It is an accusation that God makes mistakes. Notice here the claims:

Q...Could I pause now to ask you your understanding of the word theocratic as applied to the organization known as Jehovah's Witnesses?

A...Yes. Theocratic means simply, God-ruled. It means that Jehovah God is the Creator, the Former and Founder of the organization, and that he is its directive Head; that the organization therefore is ruled from the top down and not from the bottom up; that is, therefore, not a democratic organization deriving its authority from the people, from the members of the organization but is governed by Jehovah God the Most High.

Q...I would like if I may to explore that in a moment or two. Do I put it fairly this way in your view that it is theocratic because it is the essential element of the belief of Jehovah's Witnesses that authority comes from the top downwards.

A...That is true.

Q...And that at the top is Jehovah God?

A...Yes.

Q...Who is able to make known His Commandments through the medium of an organization which he uses on earth?

A...Yes.

Q...Is it your view and belief that that organization is the body, the voluntary association of Christian persons who call themselves and are called Jehovah's Witnesses?

A...Yes. That is the visible theocratic organization on earth today.

Q...Are these directions and commands carried out today through the executive body, which is in the end of the world, is to be found in the President and Directors of the Watch Tower Bible and Tract Society?

A...Yes.

Q...And we shall hear how that Society is formed and ordered. Is that regarded by Jehovah's Witnesses as the visible agency which Jehovah God is using at the present time?

A...Yes.

Q...To conduct and direct the work which he wishes done on earth today?

A...Yes.

Q...That is your belief?

A...Yes.

Q...Is it for that reason that Jehovah's Witnesses accept without question doctrines and Biblical interpretations as expounded by the Watch Tower Bible and Tract Society through its Directors?

A...Yes.

Q...In publications both periodical and in book form?

A...Yes.

Q...Issued by and with the authority of the President and Directors of that Society?

A...Yes.

That should be clear enough. It is but one instance in the Trial where the same affirmations are made by Society representatives. The Witnesses must accept without question what the Society says. They give lip service to freedom of choice but it is obvious there is no freedom of choice. Note this exchange from page 133 of the trial. Franz admits the obvious:

Q...Is there any hope of salvation for a man who depends upon his Bible alone when he is in a situation in this world where he cannot get the tracts and publications of our incorporation?

A...He is dependent upon the bible.

Q...Will he be able to interpret it truly?

A...No.

So, no one can understand the Bible apart from the Society publications. That is exactly what Russell said about his publications, which were dumped long ago by the Society. Grant Suiter was the Secretary-Treasurer of the Society at this time and also was examined at the Scotland Trial. He said, p. 499:

Q...Isn't he expected to familiarize himself with the publications of the Society?

A...He certainly is.

Q...Indeed can he in the view of Jehovah's Witnesses have an understanding of the Scriptures apart from the publications of Jehovah's Witnesses?"

A...No.

Q...Only by the publications can he have a right understanding of the Scriptures?

A...That is right.

Q...Is that not arrogance?

A...No.

We have already seen that even if error is taught, the Witnesses must accept it as the truth, acting upon it, on pain of disfellowship. When the error is corrected, or replaced by another error, they must accept that as the truth and abandon their former belief. Thus the arrogance of the following quote is evident:

"So does Jehovah have a prophet to help them, to warn them of dangers and to declare things to come? These questions can be answered in the affirmative. Who is this prophet?...This "prophet" was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah's Christian Witnesses." *The Watchtower*, April 1, 1972. (See *Deut. 18:21*)

## **Chapter 10**

### **Predictions Fail**

The Witnesses are under a constant pressure of predictions of things that are just about to happen. This has been true of their entire history right up to the present time. William Miller started it and Russell kept it going for his disciples. Since that time there have been constant reminders that Armageddon is just around the corner by a continuing policy of date-setting and



date-hinting. Russell believed that the time of the end began when Napoleon was in Egypt in 1799. The millennium, thousand year reign of Christ, began in 1873. This was the end of the 6,000 years since creation, as based on Bishop Usher's chronology and the beginning of the seventh. Notice his expectations from just one example:

"In this chapter we present the Bible evidence which indicates that six thousand years from the creation of Adam were complete with A.D. 1872, and hence that, since A.D. 1872 are chronologically entered upon the seventh thousand of the Millennium." *Studies in the Scriptures*, Vol. 2, p. 33.

The reasoning of Russell, and his posterity, is that each day of the creation in Genesis chapter one is 7,000 years in length. That would make the creation total 42,000. Russell maintained that 6,000 years since the creation of man ended in 1872 and thus 1873 began the seventh thousand year period of the last day, the one on which God rested. There is no better evidence of the fact that there is no divine guidance of the Watchtower in their doctrine and teaching than the utter failure of their predictions.

## 1799-1874-----

To both Russell and Rutherford, 1799 marked the beginning of the "time of the end." 1874 marked the invisible return of Christ, His "presence." This last figure, as well as the first, depended on a very liberal use of prophecy. Here are their figures:

"In Biblical symbology a time means a year of twelve months of thirty days each, or 360 days. Each day is considered for a year ... Here are mentioned, then, three and a half times of 360 prophetic days each, or a total of 1260 prophetic days, equal to 1260 years. The Prophet then was shown that 1260 years would mark the beginning of the time of the end of this beastly order. Twelve-hundred sixty years from A.D. 539 brings us to 1799 - another proof that 1799 marks the beginning of the 'time of the end.' This also shows that it is from the date 539 A.D. that the other prophetic days of Daniel must be counted." *Harp of God*, 1921, pp. 229-230.

This figuring is based on Daniel 12:5-7. 539 A.D. marks the downfall of the Ostro-Gothic monarchy and supposedly had some significance to Russell and Rutherford. The year 1799 marked the close of the Egyptian campaign of Napoleon and his return to France. This is supposed to be the key event and time in the above figures, which is really so much nonsense. All of this is now rejected by the Witnesses and most Witnesses are completely unaware of the existence of such teaching. To arrive at 1874 as the time of the Second Coming, these figures are given:

"The most important thing to which all the prophecies point and for which the apostles looked forward has been the second coming of the Lord. It is described by the Prophet as a blessed time. Daniel then says: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' (Daniel 12:12). The watchers here, without question are those who were instructed by the Lord to watch for his return. This date, therefore, when understood, would certainly fix the time when the Lord is due at his second appearing. Applying the same rule, then, of a day for a year, 1335 days after 539 A.D. brings us to A.D. 1874, at which time, according to biblical chronology, the Lord's second presence is due. If this calculation is correct, from that time forward we ought to be able to find some evidences marking the Lord's presence." *Ibid*, p. 230.

He then proceeds to tell of marvelous progress of things about this time in every sphere of human endeavor. This is supposedly proof of the great change the Lord's presence has brought. We will later note more details of the implications of the Second Coming, but suffice it to say that there is absolutely no way of determining just when Jesus is to return. There have been many, many others through history who have tried to set the date of the return and have used the same scriptures. They have all been wrong. Matthew 24:36 states clearly that we do not know.

## 1878-1918-----

Three and a half years after his second presence, in 1874, Jesus was to assume the title and power of King. This would be 1878. Rutherford claimed that forty years, from 1878 to 1918, would be the time of harvest. (Russell made the forty year harvest from 1874-1914 as we shall note shortly). This was estimated on a supposed parallel with the work of the Lord from his ascension to the destruction of Jerusalem in 70 A.D. Here is Rutherford's statement:

"The Scriptures disclose a complete parallel concerning the Jewish and gospel ages. The parallel exists with reference to time as well as events. The Jewish age ended with a harvest, which harvest began with the ascension of our Lord in the years A.D. 33. By the term 'harvest' here used is meant the gathering of the remnant of the Jews to Christ. Jesus' statement plainly is that the gospel age will end with a harvest, during which time he would be present, directing the work of that harvest. In the earth three and a half years from the time of his consecration and baptism, Jesus was preparing the Jews for the harvest of that age. We should expect to find a parallel of this reference to the harvest of the gospel age, and we do find it. Counting three and a half years from 1874, the time of his presence, brings us to 1878. During the presence of the Lord from 1874 to 1878 he was making preparation for the harvest of the gospel age. The Jewish harvest covered a period of forty years, ending in A.D. 73. We should expect, then, the general harvest of the gospel age to end in 1918." *op.cit.*, pp. 235-236.

But, just what was expected at the end of the Harvest time? The above quote was taken from *Harp of God*. The following are taken from *Studies in the Scriptures*, Volume 7, published by Rutherford in 1917.

"Until 1878 the nominal church had been in a sense God's sanctuary or temple; but He was from then on, culminating in 1918, to remove it with a stroke or plague of erroneous doctrines and deeds Divinely permitted. The Church was the strength of Christendom, that about which its life centered, and around which its institutions were built. It was the desire of the eyes of the people, that which all Christians loved. Nevertheless, God was to make manifest the profanation which ecclesiasticism had made of the Christian Church, and to cause the church organizations to come to Him as one dead, an unclean thing, not to be touched, or mourned. And the 'children of the church' shall perish by the sword of war, revolution and anarchy, and by the Sword of the Spirit be made to see that they have lost their hope of life on the spirit plane - that 'the door is shut.'" p. 484.

"Also, in the year 1918, when God destroys the churches wholesale and the church members by millions, it shall be that any that escape shall come to the works of pastor Russell to learn the meaning of the downfall of 'Christianity' ... In the time of revolution and anarchy he shall speak, and be no more dumb to those that escape the destruction of that day. Pastor Russell shall 'be a sign unto them,' shall tell them

the truth about the Divine appointment of the trouble, as they consult his books, scattered to the number of ten million throughout Christendom. His words shall be a sign of hope unto them, enabling them to see the bright side of the cloud and to look forward with anticipation to the glorious Kingdom of God to be established. They 'shall know the Lord.'" p. 485.

It is very strange indeed, in the light of this last statement of Rutherford, that in 1918 he and seven other leaders of the Society went to prison on a sedition charge and the entire Watchtower operation shut down. He had anticipated that end for everyone but the Society. In regard to the Harvest time, Russell had taught that 1914 marked the end of Harvest. Note:

"Remember that the *forty years'* Jewish Harvest ended October A.D. 69, and was followed by the complete overthrow of that nation: and that likewise the forty years of the Gospel age harvest will end October, 1914, and that likewise the overthrow of 'Christendom,' so-called, must be expected to immediately follow." *Millennial Dawn*, II, p. 245.

When Volume 7 of the *Studies* came out in 1917 however, the 1914 date had already passed and nothing happened. So, they had to shift the date to 1918, juggling the figures to coincide. However, Rutherford, after 1918 had passed without the predicted events happening, still held on to that year as the date of the end of the Harvest, as is seen from the quotation from *Harp of God*. How did he cover up that failure? Note the following from that same book in 1921:

"The natural harvest was used by the Lord to illustrate his harvest of Christians. In the Jewish natural harvest it was customary to glean the field after the regular harvest was over. We should therefore expect to find a harvest period from 1878 to 1918 and thereafter for a time of gleaming work to be done, which we will indicate. The question now is, do we find a period of harvest in the gospel age after 1874 which serves as a fulfillment of the prophecy of the Lord" p. 236.

The Witnesses have since given up this whole thing altogether. They admit the wrongness of the dates and events and just turn around and set new ones.

## 1881-----

It was claimed by Rutherford that Russell was the spokesman for God; at least he claimed this for a few years after the death of Russell. 1881 is the important year for this:

"The same year, 1881, is prophetically marked as the time for the final withdrawal of favor from the churches, a favor which had begun to be withdrawn in 1878 -- the year in which the clergy were cast off as representatives of the Divine Word, and when pastor Russell began his work by the publication of 50,000 copies of *Object and Manner of the Lord's Return*. In 1878 the stewardship of the things of God the teaching of Bible truths, was taken from the clergy, unfaithful to their age long stewardship, and given to Pastor Russell. In the interim, until 1881, the new steward was setting the things in order, getting the truths of the Bible in logical and Scriptural form for presentation, until the last great item of the Hebrew tabernacle types, was ready. Then, in 1881, he became God's watchman for all Christendom, and began his gigantic work of Witness." *Studies*, vol. 7, pp. 386-387.

After saying such things about Russell in 1917, Rutherford proceeded to change many of the things Russell taught and to discredit many others. The Society today neither publishes Russell's works, nor will encourage their being read. In the Scotland Trial in 1954, H.C. Covington, Chief Legal Counsel for the Society stated that he had never read any of Russell's *Studies*.



**1914-----**

This year has been the most important date in the history of modern Jehovah's Witnesses. On this date depends everything from the Watchtower organization to salvation. Everything that Russell claimed would happen in the autumn of 1914 didn't happen. Russell wrote:

"In the coming 26 years all present governments will be overthrown and dissolved." *Studies*, Vol. II, pp. 98-99.

"According to our expectations the stress of the great time of trouble will be on us soon, somewhere between 1910 and 1912, culminating with the end of the 'Times of the Gentiles.'" *Studies*, Vol. VI, p. 579.

**Present rulers to be overthrown:**

"Be not surprised, then, when in subsequent chapters we present proof that the setting up of the kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A.D. 1878, and that 'the battle of the great day of the Lord Almighty' (Rev. 16:14), which will end in A.D. 1915, with the complete overthrow of earth's present rulership, is already commenced." *Studies*, Vol. II, p. 101.

**No government, bank, or churches by 1914:**

"Complete destruction of 'powers that be' of 'this present evil world' - political, financial, ecclesiastical - about the close of the 'time of the Gentiles,' October, A.D. 1914." *Studies*, Vol. IV, p. 622.

**Present order of things entirely done away:**

"The distillery, the brewery, the saloon, the brothel, the poolroom, all time-killing and character-depraving business will be stopped; and their servants will be given something to do that will be beneficial to themselves and others.

"Similarly, the building of war-vessels, the manufacture of munitions of war and defense will cease, and armies will be disbanded. The new Kingdom will have no need of these, but will have abundant power to execute summary justice in the punishment of evil doers...

"The banking and brokerage business, and other like employments, very useful under present conditions, will no longer have a place; for under the new conditions the human race will be required to treat each other as members of one family, and private capital and money to loan and to be needed will be things of the past. Landlords and renting agencies will find new employment also, because the new King will not recognize as valid patents and deeds now on record."

:...namely, that which present conveniences, if the whole people were put to work systematically and wisely, not more than three hours labor for each individual would be necessary." *Studies*, Vol. IV, pp.633-635.

All of these things and many more mentioned specifically by Russell, were expected to end with 1914. In 1884, Russell wrote in the *Watchtower*:

"A few more years will wind up the present order of things, and then the chastened world will stand face to face with the actual conditions of the established Kingdom of God. And yet the course of the Church is to be finished within the space of time that intervenes." p. 56.

However, in 1912, with just two years to go, a note of misgiving creeps in to some of Russell's statements. Note:

"There surely is room for slight differences of opinion on this subject and it behooves us to grant each other the widest latitude..." *Watchtower*, 1912, p. 377.

Actually, things had not developed in the intervening time as was expected. In August, 1914, war broke out in Europe and it seemed the prelude to Armageddon. At a special convention held in September, A.H. Macmillan made the announcement that he was about to deliver his last public address on earth. On the appointed day, Russell came into headquarters and sat at the head of the table before his staff. He solemnly announced that the "Times of the Gentiles" had just ended. But nothing happened! In the November 1 edition of the *Watchtower* he wrote:

"Studying God's Word, we have measured the 2520 years, the seven symbolic times, from that year 606 B.C. and have found that it reached down to October, 1914, as nearly as we were able to reckon. We did not say positively that this would be the year." p. 325.

In the December 15th issue, he said this:

"Even if the time of our change should not come within ten years, what more should we ask? Are we not a blessed, happy people? Is not our God faithful? If anyone knows anything better, let him take it. If any of you ever find something better, we hope you will tell us." p. 376.

Thousands did take something else. When Russell died in 1916, many hundreds more left, disappointed. It was 1844 all over again.

However, just as the Adventists bounced back from the disappointment of 1844 by retaining the date but changing the event that was supposed to happen, so the *Watchtower* retained 1914 but changed the purpose of the event. Russell's predictions failed, so they just changed the purpose to the invisible establishment of the Kingdom for that date.

Q...So that am I correct, I am just anxious to canvas the positions; it became the bounden duty of the Witnesses to accept this miscalculation?

A...Yes.

Q...In what form was the miscalculation corrected?

A...When we reached the date of 1914 and the world developments went forward, then we saw that we had not understood some of the prophecies correctly. Therefore, we saw that there was a need for a review of our belief's respecting how these prophecies would be fulfilled. Fred Franz, *Scotland Trial*, pp. 104-105.

Following the failure of 1914, a cover-up was essential. This took several turns. Russell had gotten his chronology and dates from Adventists such as Barbour. The 1874, 1878 and 1914 dates came from Barbour and enhanced by Russell. One cover-up attempt was to lay the blame on Russell's followers:

"There is no doubt that many throughout this period were overzealous in their statements as to what could be expected. Some read into the Watch Tower statements that were never intended..." *Jehovah's Witnesses in the Divine Purpose* p.52

There were also other expectations concerning 1914. Alexander H. Macmillan, who had been baptized in September 1900, later recalled:

"A few of us seriously thought we were going to heaven during the first week of that October. ... Had some been attracted by the thought of their own early salvation rather than love for God and a strong desire to do his will?" *Jehovah's Witnesses - Proclaimers of God's Kingdom* p. 61.

Or, blame God for the mistake:

"This was a natural mistake to fall into, but the Lord overruled it for the blessing of His people." *Studies in the Scriptures Series II* 1916 ed. foreword.

There were many other date setting events which we will notice shortly. But, in 1943, when Nathan Knorr was the new President, a slight change of approach began, even though they were not through with setting dates. Here what they say:

"In the year 1943 the Watch Tower Bible and Tract Society published the book 'The Truth Shall Make You Free.' In its chapter 11, entitled 'The Count of Time,' it did away with the insertion of 100 years into the period of the Judges and went according to the oldest and most authentic reading of Acts 13:20, and accepted the spelled-out numbers of the Hebrew Scriptures. This moved forward the end of six thousand years of man's existence into the decade of the 1970's. Naturally this did away with the year 1874 C.E. as the date of return of the Lord Jesus Christ and the beginning of his invisible presence or parousia." *God's Kingdom of a Thousand Years Has Approached* pp.209-210

Another major avenue in covering up the failure of the predicted events of 1914 was in reassigning the purposed event of that year to be the invisible establishment of the Kingdom. The Seventh-Day Adventists did the same thing concerning 1844. By chance, they hit on the idea that Miller had the date right but the event wrong. What they decided had happened in 1844 was that Jesus entered into the heavenly holy of holies to, finally, sit down on His throne and begin an "investigative judgment." Even then, with the Adventists, it did not keep them from predicting a soon end of the world. (See my book, *Ellen G. White and Inspiration*).

They did just what Joseph Smith did to cover up some of his failed prophesies and declarations - they changed in a later version what was said in an earlier one. For an example, notice it here in *Studies in the Scriptures*, Vol. III:

"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." 1908 edition, p. 228.

"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." 1915 edition.

"the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away."—*Awake!* magazine, page 4, thru October 22, 1995

"the Creator's promise of a peaceful and secure new world that is about to replace the present wicked, lawless system of things."—*Awake!* November 8, 1995, page 4

In addition to rewriting their literature, the Society is among the most blatant organizations in the rewriting of their history. In view of what has already been seen to this point, note the audacity of this next reference from them. And note the date:

"Russell and his associates quickly understood that Christ's presence would be invisible. They disassociated themselves from other groups and, in 1879, began publishing spiritual food in Zion's Watch Tower and Herald of Christ's Presence. From its first year of publication, this magazine pointed forward, by sound Scriptural reckoning, to the date 1914 as an epoch-making date in Bible chronology. So when Christ's invisible presence began in 1914, happy were these Christians to have been found watching!" *Watchtower*, Dec. 1, 1984, p. 14.



No one in 1914 was looking for and expecting an invisible return of Jesus. They were expecting a visible return, the battle of Armageddon, destruction of world societies and a beginning of paradise earth. The fact is, it had been taught for four decades that He had invisibly returned in 1874 which was not to be expected in 1914!

Another way of cover-up has been by a consistent declaring that the year 1914 witnessed the establishment of the Lord's Kingdom; 1914 was the beginning of His rule in heaven, much like the Adventist cover-up that Jesus entered into the heavenly Holy of Holies in 1844. Here are a series of Watchtower references up to recent times.

"Under the guidance of God's spirit of freedom the magazine today known as The Watchtower but known back there as Zion's Watch Tower, began to be published in July, 1879. In the first year of its publication it pointed to the date 1914 as marked in the Bible." *What Has Religion Done For Mankind?* (1951) p.308.

"Why, then, do the nations not realize and accept the approach of this climax of judgment? It is because they have not heeded the world wide advertising of Christ's return and his second Presence. Since long before World War I Jehovah's witnesses pointed to 1914 as the time for this great event to occur." *Watchtower*, 1954, June 15, p.370.

"For over thirty years before that date and for half a century since, Jehovah's witnesses have pointed to the year 1914 as the time for the end of "the appointed times of the nations" and the time in which **Christ would begin his Kingdom rule.** (Luke 21:24)" *Watchtower* 1966 February 15 p.103.

"This remnant of anointed ones have identified themselves on the pages of history since 1914 C.E. Before this year members of this anointed remnant had been earnestly studying God's Word apart from Christendom. They put the Holy Bible ahead of man-made religious traditions. As early as 1876 they were publishing that the Gentile Times of 2,520 years would terminate in the year 1914. Events that have taken place from that year onward prove **they were not wrong.**" *God's Eternal Purpose Now Triumphing For Man's Good* (1974) pp.178-179.

"Even earlier, however, C. T. Russell wrote an article entitled 'Gentile Times: When Do They End?' It was published in the Bible Examiner of October 1876, and therein Russell said: 'The seven times will end in A.D. 1914.' He had correctly linked the Gentile Times with the 'seven times' mentioned in the book of Daniel. (Dan. 4: 16, 23, 25, 32) **True to such calculations**, 1914 did mark the end of those times and **the birth of God's kingdom in heaven** with Christ Jesus as king. Just think of it! Jehovah granted his people that knowledge nearly four decades before those times expired." *Yearbook* 1975 p.37.

"How did Jehovah's Witnesses know more than 30 years in advance that 1914 would be an important date for divine rulership? Though the Witnesses at the time did not understand the full implication of events about to take place, the Watch Tower magazine as far back as December of 1879 pointed to 1914 as a marked date in regard to Bible prophecy. And the March 1880 issue of the Watch Tower linked God's Kingdom rule with the ending of what Jesus Christ referred to as 'the appointed times of the nations,' or 'the times of the Gentiles.' (Luke 21:24; Authorized Version) That Watch Tower said: 'The Times of the Gentiles' extend to 1914, and the heavenly kingdom will not have full sway till then.'" *Watchtower*, 1984, April 1, p. 6.

"The Watchtower has **consistently presented** evidence...that **Jesus' presence in heavenly Kingdom power began in 1914.** Events since that year testify to Jesus' presence. ... Jehovah's Witnesses have consistently shown from the Scrip-

tures that the year 1914 marked the beginning of this world's time of the end and that "the day of judgment and of destruction of the ungodly men" has drawn near." *Watchtower* 1993 January 15 pp.5,9.

Yet another problem had to be solved. Connected with this attachment to 1914 was the insistence that those who were living and saw the events of 1914, which means they had to be aware "adults" at that time. They would still be living when the end did come. It was explained, based on Matthew 24, "This generation shall not pass away till all these things be accomplished," that the "generation" that saw 1914 would live to the end of this present world and the establishment of Jehovah's government on this earth. The problem came when they were rapidly, in the course of time, running out of people who were alive in 1914, the "generation" of 1914. So, this called for a redefining of the word "generation," which definition has evolved over time. A "generation" originally was anyone who was fifteen years of age in 1914. This was later changed to 10 years of age. Then it was changed, in the mid 1980's, to any one *born* in 1914 or before that. Finally, the Governing Body in the mid 1990's settled on *anyone who experiences the troubles mentioned in Matthew 24*. They are the ones who will be around to witness the actual return of Christ and the end of the present order of things. They are nearly out of people who were even born in 1914, so a change had to take place.

The issue over "what generation means" is essentially dead. The Society has dropped the connection to 1914. One can see this in the before and after statement on the masthead of *Awake!* magazine. For decades up to October 22, 1995, *Awake!* had the statement of purpose about "the Creator's promise," meaning it came directly from God but it was connected with the doctrine of 1914. That is in the quotation on the left. But, in 1995, the date of 1914 is dropped, signaling a major change in doctrine.

This does not mean that 1914 is no longer of any significance to the Society. Nor does it mean there is no expectation of a soon end of this world that has long been their whip to keep their people working. There are still many positions dependent on that date, including the very existence of the Society.

"But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death. You may say to yourselves, 'How can we know when a message has not been spoken by the LORD?' If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him." — Deuteronomy 18:20-22.

There are so many errors perpetrated by the Watchtower Society that the evidence is overwhelming that there is no direction from God in them. Only those who are brainwashed to believe anything they are told see nothing wrong. But, there is more.

## 1925-----

Rutherford continued, for one reason or another, to set dates for the end of the world. He did not learn from past mistakes.

In 1920, Rutherford published a booklet titled "*Millions Now Living Will Never Die*" that set 1925 for what was predicted for 1914. On page 97, it says:

"Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies

of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die."

"The year 1926 would therefore begin about October first, 1925.... We should, therefore, expect shortly after 1925 to see the awakening of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Melchisedec, Job, Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, John the Baptist, and others mentioned in the eleventh chapter of Hebrews." *The Way to Paradise* p.224

"The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed." *Watch Tower* 1922 Sep. 1, p.262

"... this chronology is not of man, but of God.... the addition of more **proofs removes it entirely from the realm of chance** into that of proven certainty.... the chronology of present truth [is]... not of human origin." *Watch Tower* 1922 July 1 p.217

"Our thought is, that 1925 is definitely settled by the Scriptures. As to Noah, **the Christian now has much more upon which to base his faith than Noah** had upon which to base his faith in a coming deluge." *Watch Tower* 1923 Apr. 1 p.106

The faithful even painted that statement on their barns and houses all over the country during that period. William Schnell speaks of conditions of the time, including his own thoughts:

"They kept that new date prominently before us and all the people, as the year when the Kingdom would come with the reappearance on earth of the Old Testament worthies or the princes amid Bible Students.

"This expectation was fanned by every publication of the organization of that time and it left a deep imprint upon our minds. In fact, it virtually make irrational crack-pots out of many of us. For example, I well remembre that in the fall of 1924 my father offered to buy me a much needed suit of clothes. I asked him not to do it since it was only a few months to 1925, and with it would come the Kingdom...

"However, at that time some of the more mature among the Bible Students began to catch on and to notice the discrepancy in the Society's statements about 1925 being the beginning evidence for the Kingdom and the end of the present wicked world, and evidence of the Society's increasing activities of buying land, buildings, ordering printing presses, all making for expansion! The two just did not go together." *Thirty Years a Watchtower Slave*, pp. 31-32.

Under cross-examination at the trial in Scotland in 1954, Fred Franz had this to say about the 1925 date, pp. 120-121:

Q...Am I right that it was one time forecast that in 1925 Abraham and other Prophets would come back to earth?

A...They were expected to come back approximately then.

Q...But they did not come?

A...No.

Q...It was published, was it not, to the body of Jehovah's Witnesses that that was to be expected in 1925?

A...Yes.

Q...But that was wrong?

A...yes, and Judge Rutherford admitted it to the Headquarters.

However much Rutherford may have admitted his error to the headquarters staff, he didn't want to admit it to anyone else. This called for some coverup, as had been done in previous errors about date setting. Note the following. These are just some of the attempts at coverup:

"The year 1925 is here. With great expectation Christians have looked forward to this year. Many have confidently expected that all members of the body of Christ will be changed to heavenly glory during this year. This may be accomplished. It may not be. In his own due time God will accomplish his purposes concerning his people. Christians should not be so deeply concerned about what may transpire this year." *The Watchtower*, 1/1/25, page. 3.

"Some anticipated that the work would end in 1925, but the Lord did not state so. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything." *The Watchtower*, page 232.

"There was a measure of disappointment on the part of Jehovah's faithful ones on earth concerning the years 1917, 1918, and 1925, which disappointment lasted for a time...and they also learned to quit fixing dates." *Vindication*, page 338.

Blame the failure on the readers, on the followers and even on God at times. People just misunderstood what was said or the Lord wasn't clear or had changed His mind. Rutherford said that they had learned to quit fixing dates but that was just another lie, as we will see.

## 1929-----

In 1929, the book called *Life* appeared with the premise that the end was just around the corner because the Jews were returning to Palestine, which was supposed to connect with prophecies of what would happen just before the end. They turned attention from the 1925 failure to the idea that 1925 marked *the beginning* of the end. Here is what he says:

"If the end of 1925 marks the end of the last fifty-year period, then it follows that we should expect the people to begin to receive some knowledge concerning God's great plan of restoration. The Jews are to have the favors first, and thereafter all others who obey the Lord." *Life*, p. 170.

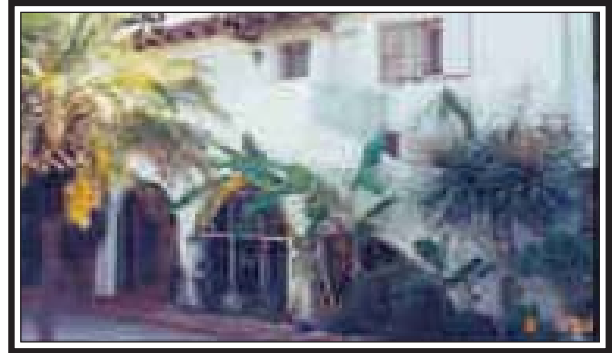
The book was discarded a year later, the premise forgotten, but the basic argument shifted to the favors bestowed, not on physical Israel as the book tried to prove, but on SPIRITUAL ISRAEL, the Society and its followers. The book had served its purpose to divert attention, to shift doctrinally, and was then discarded.

Rutherford had predicted the resurrection of the ancient princes and prophets in 1925. He used this to gain a palatial mansion in San Diego, California. He predicted they would return in a very short time, so he prepared a house for "them." That was only another farce in order to obtain a mansion where Rutherford lived like a King. Yet, it was tied to all of the hype surrounding 1925 as it was connected to the resurrection of the worthy men of old that had been predicted for 1925.



## Beth Sarim and Beth Shan-----

Beth Sarim was started in 1929. It means *House of Princes*. It is a Spanish style, two-story, ten room house, with a two car garage. It had a fine patio with landscaping to match, in some way, the trees and bushes of Palestine. Rutherford said the grounds were so planted so that when the worthy men of old were resurrected to live there that it would look familiar to them by



reason of the plants and trees that mirrored those in Palestine. It was located on 110 acres at the time. A steep canyon was at the back of the property and another one across the street so that steep canyons were at front and back, making it rather secluded. Since that time, houses were built across the street and all around. The 5,000 square foot mansion cost \$25,000 depression dollars when built but would be several million in today's dollars. Rutherford had two 16-cylinder Cadillacs for his personal use and a chauffeur for each car to drive him around town or across country. This was an era when a Ford cost around \$600 and a Cadillac, definitely a luxury car, up to \$10,000. Rutherford had two gardeners, at Beth Sarim, to keep the grounds in immaculate condition and four women to wait on his every need, plus secretaries. He would summon the "spiritual sisters" and secretaries with a whistle - one blow for one, two blows for another, etc. Sort of like calling a trained dog. These were full time, live-in servants. In the depression era when his "slaves" to the Society were working for a mere pittance, Rutherford lived like a king.

Actually, Rutherford had other homes, which we will note below. Former Jehovah's Witness, Edmund Gruss, reports the following:

"After his failed prophecy of 1925 ('Millions Now Living Will Never Die,' highlighting expectations for that year), the Judge was never the same. With Rutherford drinking to excess, the headquarters staff felt the wrath of his cursing tongue. Knorr and Fred Franz showed a brilliance for manipulation, by encouraging Rutherford to build a mansion (Beth Sarim) in San Diego, California in 1929 to get him out of Brooklyn, where they could, during his absence, begin forming alliances of support to take over . . . Society attorney, Hayden Covington, who would certainly be in a position to know, told the author (Gruss, mb) that Fred Franz concocted the cover story to justify the considerable outlay of money, saying the house was for the ancient Bible prophets due back 'any day' in the pre-Armageddon resurrection." *The Four Presidents of The Watchtower Society*, page 31. (This book is well worth obtaining for anyone interested in Jehovah's Witness history).

The reader can see in Part 2 of this material the letters from the then head counsel of the Society, Olin Moyle, to Rutherford, accusing him of complicity in the drinking and cursing that was common at Society headquarters at the time. These letters were written in 1939 and Moyle later sued Rutherford and Society leaders for slander over the vicious, public attacks they made on Moyle. Moyle won and the Society had to pay damages. Gruss quotes some of a letter written

by the former Society's Branch Servant for Canada, Walter F. Salter. The letter is dated April 1, 1937 within the same time of Moyle's disenchantment with the Rutherford and society headquarters. Here are the references from the letter:

"...I, at your orders, would purchase cases of whiskey at \$60.00 a case, and cases of brandy and other liquors, to say nothing of untold cases of beer. A bottle or two of liquor would not do; it was for THE PRESIDENT and nothing was too good for THE PRESIDENT. He was heaven's favorite, why should not he have everything that would gratify his desires for comfort...

"The squandering of the Society's money on liquor was only one thing I had cause to wonder over.... I could not help but contrast with the lot of the pioneers the luxury that you surrounded yourself with and the comfort that I enjoyed, and among these luxuries I cannot refrain from mentioning the following:

1. Not one, but two 16-cylinder cars, one in California and one in New York...
2. Your New York apartment, easily worth a rental of \$10,000 a year, and its luxurious furnishings.
- 3, Your palatial residence on Staten Island, camouflaged as essential to the broadcasting station WBBR.
4. ...A further small place of seclusion in the woods of Staten Island...
5. Your further abode at San Diego, for which you yourself told me you were offered \$75,000, but of course it could not be sold and the funds used to help the pioneers because it was deeded to David [of the Bible] - what hypocrisy!

"And what is your mental attitude toward all this? Why you glory in it and brazenly advertise it to the friends. 'Who dare find fault therewith? Am I not the PRESIDENT'..." *ibid*, pages 31-32.

In addition to the homes Rutherford had that have been mentioned, add nearly an entire floor at Society headquarters reserved for Rutherford plus a home in Germany when he frequently traveled there. Keep in mind that the cost specified for Beth Sarim and the New York apartment were in depression era dollars. They would cost multiplied millions in today's dollars. Of course, everything Rutherford enjoyed was paid for by the Society. As the justification for Beth Sarim and cover the real reason for the outlay, the Deed to Beth Sarim specified that it was for those worthy saints of the Old Testament who would return very soon, "any day now," to act as God's representatives. The deed says:

"Both the grantor and the grantee are fully persuaded from the Bible testimony which is the word of Jehovah God and from extraneous evidence that God's Kingdom is now in the course of establishment and that it will result beneficially for the peoples of earth; that the governing power and authority will be invisible to men but that the kingdom of God will have visible representatives on the earth who will have charge of the affairs of the nations under supervision of the invisible ruler, Christ.

"That among those who will be thus the faithful representatives and visible governors of the world will be David, who was once King of Israel; and Gideon, and Barak, and Samson, and Jephthai, and Joseph, formerly ruler of Egypt, and Samuel the prophet and other faithful men named with approval in the Bible at Hebrews 11th chapter."

These worthy men were the very ones Rutherford had predicted would be resurrected in 1925. Beth Sarim would be their home as they administered on God's behalf. He was asked how he would recognize David or any other of the representatives of God. He replied:

"I thought all that out before I wrote the deed,' the judge replied with a twinkle in his grey eyes. 'I realized the possibility of some old codger turning up bright and early some morning and declared he was David. The men whom I have designated to test the identity of these men are officers of my societies and have consecrated themselves to the Lord, they will be divinely authorized to know imposters from the real princes.'" *The San Diego Sun*, Saturday, March 15, 1930.

From the same newspaper of Friday, January 9, 1931, we note that a tramp did show up one day at the mansion, tipped his dirty hat and said "Howdy, Judge, I'm David." Rutherford told him to take off, which he did. "I could see at a glance he was not David. He didn't look like I knew David would look." Rutherford expected them to be "clothed in modern garb as we are, and able, with little effort to speak our tongue." The article states that Rutherford expected them to appear, perhaps, in "frock coats, high hats, canes and spats." Quite modern garb, you see.

The mansion, the paper continues, was quite the latest thing, with all the latest luxuries. Rutherford even imported some "kolnisch Wasser from Cologne, Germany to freshen the princely faces after shaving." Also, "in the two-car garage next door stands a new, 16-cylinder coupe which will be turned over to the rulers along with all the personal property on the place." "Everything will be theirs - the house, the land, the furnishings and even the clothes if they need them," Judge Rutherford said. "What will we do? Oh, don't worry about me, I'll manage somehow,' the Judge smiled." The paper says further:

"The seven famous men will not have long to rest at their San Diego estate because they soon will lead the forces of the Lord to vanquish the minions of Satan at the battle of Armageddon, Rutherford believes. 'But they will win out. The Lord will punish the devil and will show that the preachers and the politicians have been giving the people false counsel,' Rutherford said confidently."

However, Rutherford wasn't the one to talk about others giving out false counsel to the people. Twelve years later, 1942, they still expected the resurrection of the princes and Armageddon to begin at any moment. Here is a statement from *The New World*, a book the Society published that year:

"The Lord Jesus has now come to the temple for judgment, and the remnant of the members of 'his body' yet on earth he has gathered into the temple condition of perfect unity with himself (Malachi 3:1-3), and hence those faithful men of old may be expected back from the dead any day now. The Scriptures give good reason to believe that it shall be shortly before Armageddon breaks.

"In this expectation the house at San Diego, California, which house has been much publicized with malicious intent by the religious enemy, was built, in 1930, and named 'Beth Sarim,' meaning 'House of Princes.' It is now held in trust for the occupancy of those princes on their return. The most recent facts show that the religionists of this doomed world are gnashing their teeth because of the testimony which that 'House of Princes' bears in the new world. To those religionists and their allies the return of those faithful men of old to rule with judgment over the people shall not bring any pleasure. But to the people whom the angels sang about, 'men of good will,' it shall be occasion for unbounded jubilation, and they shall rally to the side of those princely representatives of the kingdom of heaven." pp. 104-105.

That is quite amusing. They pour out indignation and wrath on their enemies, who are supposed to be confused and frustrated by the existence of Beth Sarim. It is amusing also because they shortly sold the property and dropped the whole campaign. The board of directors of the Watch Tower Society decided to sell Beth Sarim. The *Watchtower* of 1947, December 15, explained:

"It had fully served its purpose and was now only serving as a monument quite expensive to keep; our faith in the return of the men of old time whom the King Christ Jesus will make princes in ALL the earth (not merely in California) is based, not upon that house Beth-Sarim, but upon God's Word of promise."

Another prophecy failed. But, there was another piece of property that is nearly as interesting but more mysterious. A house was built about half a mile from Beth Sarim, and across the canyon. It was named **Beth Shan**, "House of Security." Very few knew of it. It was purchased, it is said, by William P. Heath, Jr., on February 3, 1939. Heath was a member of the Watchtower Board of Directors and Rutherford's confidant and secretary. Here is a portion of the deed:

"NOW THEREFORE this trust is created and the said trustee shall hold the title to said property in trust for the use and benefit of the following named persons, whose names appear in the Bible at the Book of Hebrews, chapter eleven, verses one to forty, to wit: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephtha, David, Samuel. Until such time as the aforementioned persons return and identify themselves to the legal representatives of the said WATCH TOWER BIBLE & TRACT SOCIETY and by the consent of said Society take possession and control of said premises, the President of the WATCH TOWER BIBLE & TRACT SOCIETY shall have the right and be duty bound to direct the management and use of said premises hereby conveyed and to determine who shall be in possession and have the active management thereof. (Book 1075, pp. 42-43, County Recorder)".

This is exactly the purpose stated in the deed for Beth Sarim. There was a large house and a smaller one, a caretakers house, a horse stable and barn, a goat barn and equipment shed on 75 acres. It was built about a half mile from Beth Sarim across the canyon. There was a 4,000 gallon underground tank for diesel fuel, a diesel powered electric generator and a workshop. Water was provided by a well 425 feet deep, which was connected to a 2,000 gallon pressure tank and a 10,000 gallon redwood storage tank. There were 2 fire hydrants and water was piped to the house and barns. It could only be reached by a half mile dirt road to a closed gate guarded by WT personal.



Several witnesses report on an unusual feature of Beth Shan. It had a bomb shelter, maybe two of them. It was a room beneath 3 feet of concrete under a goat shed. It was reached through a bathroom by opening the medicine cabinet and tripping a lever. There were also extensive storage shelves in the shelter. Why build such a shelter? Was it for the protection of the WT leaders. The *Watchtower* of November 15, 1941 stated:

"A great famine is certain to afflict the many nations of the earth in the very near future. The United States is also in line for much suffering. . . The United States is faced with world disaster now impending and about to fall. . . "

Of course, Armageddon was expected at any moment, but why would the great, resurrected, princes of God who came with the power of God behind them as they led the forces of God against Satan need a bomb shelter with stored food stuffs?

Beth Shan received virtually no attention nor publicity as Beth Sarim had. *Consolation* of May 27, 1942, p. 3, is the only time the Watchtower mentions Beth Shan:

"The judge decided to continue the case so that the new site could be brought before the Planning Commission... the second plot was a proper place for burial....



The Planning Commission, who deliberated for more than two weeks, investigating the site, was hauled before the court, and denied the second application for a cemetery.... New location for interment was almost in the center of the property known as Beth-Shan, which is roughly 75 acres of canyon and mesa land, adjoining Beth-Sarim but separated by a half-mile width of canyon. This property, also belonging to WATCHTOWER, has one small and one large dwelling on it and a few outhouses, and consists of some fruit trees and other cultivated patches in aggregate about seven acres, and about 65 acres of unreclaimed brush, either too steep, or rocky, or inaccessible for development.... Judge Rutherford, in a discussion before his death, had said that as a second choice he wished to be buried somewhere on these wild acres. In order that all the objections made in regard to the first site near to Kensington Heights might be removed to this new site, it was requested that only a ten-foot-square cemetery be granted. The spot was also inaccessible except by a private road a half mile long and closed by a gate."

Of course, the county would not allow Rutherford to be buried on either property. Beth Sarim was sold shortly after Rutherford died and Beth Shan in 1945. The official line of the society about Beth Sarim today is reflected by Fred Fanz in the 1954 trial in Scotland:

Q...Do you still maintain a property known as Beth Sarim in San Diego, California?

A...No.

Q...Beth Sarim was, was it not, a mansion in San Diego kept for the second coming of some of the prophets?

A...Kept for the resurrected prophets.

Q...Namely who?

A...Abraham, Isaac, Jacob, David, Moses, and so on - Daniel.

Q...Was that in the days of Judge Rutherford or Pastor Russell?

A...No, that was in the days of Judge Rutherford.

Q...Were the whole body of Witnesses instructed to accept that the mansion was being kept for that purpose?

A...Yes.

Q...What has come of the mansion?

A...It has been sold.

Q...Why?

A...Because it was there, and the Prophets had not yet come back to occupy it, to make use of it, and the Society had no use for it at the time, it was in charge of a caretaker, and it was causing expense, and our understanding of the Scriptures opened up more and more concerning the Princes, which will include those Prophets, and so the property was sold as serving no present purpose.

Another prophetic prediction of time and circumstances fails dramatically. It is quietly swept aside to be replaced with another one. The Society has been obsessed with the soon coming of Christ unlike any of the date setters before or after them. They failed as did those before them, Miller, Ellen White, Joseph Smith and others.

Keep in mind that the claims made for the publications of the Society that it is God's word and God's prophecies and in no way man's has been an unrelenting assertion throughout the history of the Society right to the present day. The soon appearance of Armageddon has been kept constantly before the Witnesses. We saw this same thing up to Beth Sarim. Here are just a few statements through the the decade following:

**1930** "The false prophets of our day are the financial, political and clerical prognosticators.. They assume to foretell future events; but their dreams or guesses never come true.. In 1914-1918 these same three classes told the whole world that the great world war would end all wars and make the world safe.. their prophecies did not come true. therefore, they are false prophets; and the people should no longer trust them as safe guides.." (*Watchtower*, May 15, 1930. pp. 155-6).

**1931** "God's kingdom has begun to operate. His day of vengeance is here and Armageddon is at hand and certain to fall upon Christendom and that within an early date. God's judgment is upon Christendom and must shortly be executed." (*Vindication*, I, p. 147).

**1933** "Some claiming to be fully devoted to Jehovah find it difficult to learn to be obedient to organization instructions. This is strong proof that such are not in the temple. .. If you find it difficult to be in harmony with the organization instructions, that is sufficient reason for a careful self-examination to see what is your standing before the Lord.. angels are delegated by the Lord to convey his instructions to the members of his organization on earth. Just how this is done is not necessary for us to understand." (*Watchtower*, Dec 1, 1933, p. 364)

**1933** "To feed or teach his people the Lord has used the Watch Tower publications.. No man is given any credit for the wonderful truths which the Lord has revealed to his people through the Watch Tower publications." (*Watchtower*, Dec 1, 1933, p. 263).

**1936** "The Lord has graciously provided for the publication of his message in the form of books, that the people many be informed of the truth .. those books do not contain the opinion of any man." (*Riches*, pp. 384-5)

**1938** "They had preached that in an early time God would overthrow "Christendom" [in 1925] and then when that date did not materialize the date was moved up to 1932. Again, 1932 came and 'Christendom' was not destroyed, and now it was discovered that "Christendom" would be spared for a while longer for the sake of the Jonadab class, and this made the proud "elective elder" crowd very mad." (*Watchtower*, Feb 15, 1938, p. 54)

**1938** "The resolutions adopted by conventions of God's anointed people, booklets, magazines, and books published by them, contain the message of God's truth and are from the Almighty God, Jehovah, and provided by him through Christ Jesus and his underofficers .. It is his truth and not man's .." (*Watchtower*, May 1, 1938, p. 143).

**1942** "The Watchtower does not consist of men's opinions" (*Watchtower*, Jan 1, 1942, p. 5)

These are just a fraction of such statements made throughout the years by the Watchtower. In their condemning others, they condemn themselves. They claim that everything they teach in Society publications is not from humans but directly from God. The Witnesses MUST accept nothing else but the Society says. We will note other instances of such claims for later years as we proceed.

## 1941-----

War was once more upon the world in the late thirties, and now, major policy decisions in the society were being formed. The war was used as a scare for Armageddon. Speeches were made urging the young Witnesses not to marry and raise a family until after Armageddon, which was just about here. In this year, the book *Children* came out. It was the story of two young theocratic minded people, John and Eunice, who decided to wait for marriage until after Armageddon. This move was simply to keep more full time workers, unincumbered with families, to actively spread Watchtower doctrines. It didn't last very long. Witnesses put it off as long as they could and then marched down to the altars in droves, along with some Society officers. But the teaching worked for a time, served its purpose, but is now long forgotten. However note that they had already been laying the groundwork for *Children* before 1941:

**1938** "... mark the words of Jesus, which definitely seem to discourage the bearing of children immediately before or during Armageddon .. It would therefore appear that there is no reasonable or scriptural injunction to bring children into the world immediately before Armageddon, where we now are." (*Watchtower*, Nov. 1, 1938, p. 324).

**1941** "Armageddon is surely near, and during that time the Lord will clean off the earth everything that offends and is disagreeable.. From now on we shall have our heart devotion fixed on The Theocracy, knowing that soon we shall journey forever together in the earth. Our hope is that within a few years our marriage may be consummated and, by the Lord's grace, we shall have sweet children that will be an honor to the Lord. We can well defer our marriage until lasting peace comes to the earth." (*Children*, p. 366).

**1941** "Should men and women, both of whom are Jonadabs or 'other sheep' of the Lord, now marry before Armageddon and bring forth children? They may chose to do so, but the admonition or advice of the scriptures appears to be against it.. The prophetic picture seems to set forth the correct rule, to wit: The three sons of Noah and their wives were in the ark and were saved from the flood. They did not have any children, however, until after the flood. They began to have children two years after the flood. (Genesis 11:10,11) No children were taken into the ark and none were born in the ark, and hence none were brought out of the ark. Only eight persons went in and eight came out of the ark. (1 Peter 3:20; Genesis 8:18) That would appear to indicate that it would be proper that those who will form the 'great multitude' should wait until after Armageddon to bring children into the world." (*Children*, pp. 312-3).

**1941** "Receiving the gift, [the book, *Children*] the marching children clasped it to them, not a toy or plaything for idle pleasure, but the Lord's provided instrument for most effective work in the remaining months before Armageddon." (*Watchtower*, Sep 15, 1941, p. 288).

In 1943, Olin Moyle, former legal counsel for the Society, brought a libel suit against the Society., *Moyle v. F.W. Franz*, May 10-May 27, New York Supreme Court, Appellate Division, sections 2596-7, 4420-1. Here is a section of Franz's testimony:

Q...At any rate, Jehovah God is now the editor of the paper, is that right?

A...He is today the editor of the paper.

Q...How long has he been editor of the paper?

A...Since its inception he has been guiding it.

Q...Even before 1931?

A...Yes, sir.

Q...But you don't make any mention in the fore part of your Watch Tower that "We are not infallible and subject to correction and may make mistakes"?

A...We have never claimed infallibility.

Q...But you don't make any such statement, that you are subject to correction, in your Watch Tower papers do you>

A...Not that I recall.

Q...In fact, it is set forth directly as God's Word, isn't it?

A...Yes, as His Word.

Q...Without any qualification whatsoever?

A...That is right.

**1968** "True, there have been those in times past who predicted an 'end to the world', even announcing a specific date. Yet nothing happened. The 'end' did not come. They were guilty of false prophesying. Why? What was missing?.. Missing from such people were God's truths and evidence that he was using and guiding them." *Awake*, Sept. 8).

This last quotation is, in one form or another, sprinkled throughout Watchtower literature through all decades. It does not seem to dawn on most Jehovah's Witnesses that it condemns the Society as well. However, most Witnesses are just ignorant of Society history. Even when they are wrong, they insist they are right.

## 1950s-----

Through the 50's, there continued to be a constant reminder before the Witnesses that Armageddon was almost here plus the claim that the Society was their only hope for accurate information. There would be no hope without the Society.

**1951** "But if each of us were left to himself just because he has a copy of the Bible and were to direct his movements independently as he thought he understood the Word, what? It is likely, or possible, that there would be a great deal of confusion or working in competition among us. Hence, besides individually possessing God's Word, we need a theocratic organization. Yes, besides having God's spirit of illumination, a Christian needs Jehovah's theocratic organization in order to understand the Bible." (*Watchtower*, Jun 15, 1951, p. 375).

**1952** "We should meekly go along with the Lord's theocratic organization and wait for further clarification, rather than balk at the first mention of a thought unpalatable to us and proceed to quibble and mouth our criticisms and opinions as though they were worth more than the slave's provision of spiritual food. Theocratic ones will appreciate the Lord's visible organization and not be so foolish as to pit against Jehovah's channel their own human reasoning and sentiment and personal feelings." (*Watchtower*, Feb 1, 1952, p. 80).

**1953** "What does all this mean? Jesus' words, at the conclusion of telling his disciples of all these things, give us the answer. He says: 'Truly I say to you that this



generation will by no means pass away until all these things occur.' (Matt. 24:34, NW) He meant what he said. The generation that began to see these things in 1914 will witness the final accumulated judgments of Jehovah God, though some individuals who are part of this generation may die before the end of this world's system of things takes place." (*Watchtower*, Feb 1, 1953, p. 124)

**1953** "After almost six thousand years of human sorrow, suffering and death, at last permanent relief is near at hand and will be realized within this generation." (*New Heavens and New Earth*, p. 7)

**1953** "After almost six thousand years of human sorrow, suffering and death, at last permanent relief is near at hand and will be realized within this generation." (*ibid.* p. 7)

**1954** "In view of its unbreakable connection with the Christian theocratic organization, the Bible is organization-minded and it cannot be fully understood without our having the theocratic organization in mind.. All the sheep of God's flock must be organization-minded, like the Bible." (*Watchtower*, Sep 1, 1954, p. 529)

**1955** "In the light of the fulfillment of Bible prophecy it is becoming clear that the war of Armageddon is nearing its breaking-out point." (*You May Survive Armageddon*, p. 331).

**1955** "If we have love for Jehovah and for the organization of his people we shall not be suspicious, but shall, as the Bible says, 'believe all things,' all the things that The Watchtower brings out.." (*Qualified To Be Ministers*, p. 156).

**1956** "This cannot be very far off, for Jesus said that the generation that saw 1914 'will by no means pass away until all these things occur.'-Matt. 24:34, NW." (*Watchtower*, Oct 15, 1956, p. 616)

**1957** "Jehovah has established a very definite channel of communication through which he deals with his people .. It is vital that we appreciate this fact and respond to the directions of the 'slave' as we would to the voice of God." (*Watchtower*, Jun 15, 1957, p. 370).

**1959** "The fact that decides the answer to the question is, not, Do all the clergy of Roman Catholicism and of Protestantism agree that Jehovah's witnesses have been and are God's prophet to the nations? But, Who discerned the divine will for Christians in this time of the world's end and offered themselves to do it? Who have undertaken God's foreordained work for this day of judgment of the nations? Who have answered the call to the work and have done it down till this year 1958? Whom has God actually used as his prophet? By the historical facts of the case Christendom is beaten back in defeat. Jehovah's witnesses are deeply grateful today that the plain facts show that God has been pleased to use them.. It has been because Jehovah thrust out his hand of power and touched their lips and put his words in their mouths .." (*Watchtower*, Jan 15, 1959, pp. 39-41).

## 1960s-----

**1961** "They have come to know that there exists a true prophet in spiritual Israel and that there is no God anywhere in the earth except among the prophet's people, spiritual Israel." (*Let Your Name Be Sanctified*, p. 347)

**1964** "Pay Attention to Prophecy .. for God has on earth today a prophetlike organization, .. Jehovah's anointed witnesses on earth." (*Watchtower*, Oct 1, p. 601).

**1968** "Bible prophecy reveals unmistakably that we are living now during 'the conclusion of the system of things.'" (*The Truth That Leads To Eternal Life*, p. 185).

**1968** "True, there have been those in times past who predicted an 'end' to the world, even announcing a specific date. Yet nothing happened. The 'end' did not come. They were guilty of false prophesying. Why? What was missing? Missing was the full measure of evidence required in fulfillment of Bible prophecy. Missing from such people were God's truths and the evidence that He was using and guiding them. But what about today? Today we have the evidence required, *all of it*. And it is overwhelming! All the many, many parts of the great sign of the last days are here, together with verifying Bible chronology." (*Awake!*, Oct 8, 1968, p. 23).

These statements are incredible but consistent with their claims. The latter part of the 60s begins the hype for 1975 as the specific date for the end of the world as we know it and the battle of Armageddon.

## 1975-----

In 1966, a new doctrinal book came off the presses of the Society. It was titled *Life Everlasting in Freedom of the Sons of God*. It is mainly a rehash of JW doctrines. It is significant however because it sets another definite date for the end. The claim is that 1975 marks the conclusion of 6,000 years since man was created, and the beginning of the seventh thousand which is the millennial reign of Christ. As has been pointed out, the Society teaches that each day of creation was seven thousand years long. In addition, the Sabbath rest of God after Creation was also seven thousand years long. Man was created on the sixth day. That means 6,000 years of that great Sabbath day has passed and the last 1,000 years was to begin in 1975. On page 29 of the above mentioned book it says:

"In this twentieth century an independent study has been carried on that does not blindly follow some traditional chronological calculations of Christendom, and the published timetable resulting from this independent study gives the date of man's creation as 4026 B.C.E.

"So six thousand years of man's existence on earth will soon be up, yes, within this generation."

When they talk about an "independent study that does not blindly follow" others, they mean they made up their own timetable. Of course, such things can be made to fit what anyone wants. They have, in addition, had some problems in definitely deciding about the creation of man and the dates involved. They have changed their minds several times, given variously from 5025 to 5028. In 1955, the Society was thinking in terms of a date of 1976, using 4025 as a beginning point. Yet, they were not going to set anything definitely. Here is a statement from *The Watchtower*, February 1, 1955, p. 95.

"The very fact that, as part of Jehovah's secret, no one today is able to find out how much time Adam and later Eve lived during the closing days of the sixth creative period, so no one can now determine when six thousand years of Jehovah's present rest day come to an end. Obviously, whatever amount of Adam's 930 years was lived before the beginning of that seventh-day rest of Jehovah, that unknown amount would have to be added to the 1976 date."

By 1963, they had decided definitely on 4026 B.C. as the date. But they were still cautious and condemnatory of setting a definite date. From their book *All Scripture is Inspired of God and Beneficial*, page 286, note:

"Of what significance is this today? It means that by the fall of 1963 mankind has dwelt upon this earth 5,988 years. Does this mean, then, that by 1963 we had progressed 5,988 years into the 'day' on which Jehovah 'has been resting from all his work'? (Gen. 2:3) No, for the creation of Adam does not correspond with the beginning of Jehovah's rest day. Following Adam's creation, and still within the sixth creative day, Jehovah appears to have been forming further animal and bird creations. Also, he had Adam name the animals, which would take some time, and proceeded to create Eve. (Gen. 2:18-22) see also NW. 1953 Ed., footnote on Vs. 19) Whatever time elapsed between Adam's creation and the end of the 'sixth day' must be subtracted from the 5,988 years in order to give the actual length of time from the beginning of the 'seventh day' until now. It does no good to use bible chronology for speculating on dates that are still future in the stream of time."

Yet, three years later they are doing just that, speculating on dates still future in the stream of time. Following is a reprint from a newspaper about their expectations. In discussing the subject with Witnesses, most would deny they expected Amageddon in 1975. But, they would not say what they meant by such a denial. Yet, other Witnesses openly admitted the end for 1975.

## Witnesses give world five years at the most

By MARIE H. WALLING  
Republic Religion Editor

Within months, or at the most five years, the end of the world as we have known it will occur and a thousand-year reign of Jesus will begin.

This is the view of the approximately 400,000-member sect calling itself Jehovah's Witnesses.

According to Erroll Burton, Paradise Valley Unit of Jehovah's Witnesses, the prediction is based on the estimate that 1975 will mark the end of 6,000 years since the time of Adam and Eve, and that, according to scripture, is when Armageddon will occur (Rev. 16:16).

By Armageddon, he explained, he doesn't mean the destruction of the world, but rather "a change in the political system of things," when "all presently existing influences must be eliminated."

"After 6,000 years of the deterioration of mankind, there will be 1,000 years of refining mankind," he said. "At the end of that period, man will be perfect, as Adam and Eve were before the fall."

He said here would be no death and no need for the act of reproduction.

Men will know when this period begins, Burton declared, by signs of the downfall of organized religion. He cited Revelation 17, which describes a "great harlot . . . with whom the king of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication, (sitting) on a scarlet-colored beast full of names of blasphemy . . ."

"The beast is the political organization, for example, the United Nations," said Burton. "Organized religion is riding on the back of the political organizations which are pulling the strings."

He predicted people "will abandon religion as we see it today with its hypocritical priests and their handouts. Then the political leaders will abolish religion. Then will come the destruction of politics in the battle of Armageddon. The survivors will be those who have stayed obedient to God and neutral in politics."

This is why Burton said he will have nothing to do with political matters.

"I will not take sides in controversial issues. I will not promote any political party or try to oust any politician. I do not vote. All politics is highly manipulated."

Burton suggested that if everyone refused to vote, "it would be interesting to see how politicians would work it out."

He said Witnesses will not be involved in social work or charitable work. For one thing, the end of the world as we know it is imminent, so why bother?

For another, "I know how much money is skimmed off by these charitable organizations," he said.

He objects to the Salvation Army's work "because it is a religious organization. We as a group have no interfaith action at all. You can get a pig out of the mire and clean it up, but you can't clean it up by getting in the mire with it. These are false religions."

Witnesses give allegiance only to Jehovah, and so refuse to vote, do jury duty or salute the flag. All Witnesses are regarded as missionary ministers and consider themselves exempt from the draft.

They deny the Christian Trinity, saying instead that Jesus is a sort of agent, sent to establish Jehovah's kingdom and redeem mankind, and the Holy Ghost is simply the "power of Jehovah" on earth.

**1968** "WHY ARE YOU LOOKING FORWARD TO 1975? .. What about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.. of what benefit is this information to us today?.. why should we be any more interested in the date of Adam's creation than in the birth of King Tut?.. in the fall of the year 1975, a little over seven years from now .. it will be 6,000 years since the creation of Adam." (*Watchtower*, Aug 15, 1968, p. 494)

**1973** "... the generation alive in 1914, some will see the major fulfillment of Christ Jesus' prophecy and the destruction." (*Awake!*, Oct 8, 1973, p. 19)

ARIZONA REPUBLIC  
Sunday August 24, 1969

**1966** "' .. To give aid today in this critical time to prospective sons of God,' announced President Knorr, 'a new book in English, entitled 'Life Everlasting - in Freedom of the Sons of God,' has been published.' .. It did not take the brothers very long to find the chart beginning on page 31, showing that 6,000 years of man's existence end in 1975. Discussion of 1975 overshadowed about everything else. 'The new book compels us to realize that Armageddon is, in fact, very close indeed,' .. THE YEAR 1975 .. 6,000 years of human experience will end in 1975, about nine years from now. What does that mean? Does it mean that God's rest day began 4026 B.C.E.? It could have. The Life Everlasting book does not say it did not.. 'What about the year 1975? What is it going to mean, dear friends?' Asked Brother Franz. 'Does it mean that Armageddon is going to be finished, with Satan bound, by 1975? It could! It could! All things are possible with God. Does it mean that Babylon the Great is going to go down by 1975? It could. Does it mean that the attack of Gog of Magog is going to be made on Jehovah's witnesses to wipe them out, then Gog himself will be put out of action? It could. But we are not saying. All things are possible with God. But we are not saying. And don't any of you be specific in saying anything that is going to happen between now and 1975. But the big point of it all is this, dear friends: Time is short. Time is running out, no question about that.'" (*Watchtower*, Oct 15, 1966, pp. 628-31).

**1968** "6,000 Years Nearing Completion .. The fact that fifty-four years of the period called the 'last days' have already gone by is highly significant. It means that only a few years, at most, remain before the corrupt system of things dominating the earth is destroyed by God. Today, many years later, we may ask, What does the phrase 'the immediate future' mean? How many years are 'a few years at most'? .. According to reliable Bible chronology, Adam and Eve were created in 4026 B.C.E.. There is another way that helps confirm the fact that we are living in the final few years of this 'time of the end.' (Dan. 12:9) The Bible shows that we are nearing the end of a full 6,000 years of human history. What significance does this have? When God gave his laws to ancient Israel, one of those laws involved keeping the sabbath day holy. On the seventh day of the week there was to be no labor. The people were to rest from all their toil. (Ex 20:8-11) The Bible states that 'the Law has a shadow of the good things to come.' - Heb. 10:1. Revelation chapter 20, verse 6, shows that God's heavenly kingdom will rule over the earth for one thousand years after the end of this system of things. That millennium will bring a sabbathlike rest to the earth and all those then inhabiting it. Hence, the first six thousand years since man's creation could be likened to the first six days of the week in ancient Israel. The seventh one-thousand-year period could be likened to the seventh day, the sabbath, of that week. - 2 Pet. 3:8. How fitting it would be for God, following this pattern, to end man's misery after six thousand years of human rule and follow it with His glorious Kingdom rule for a thousand years! .. only seven more years from the autumn of 1968 to complete 6,000 full years of human history. That seven-year period will evidently finish in the autumn of the year 1975.. Concerning political instability, former U.S. Secretary of State Dean Acheson said in 1960: 'I know enough of what is going on to assure you that, in 15 years from today (or, by 1975), this world is going to be too dangerous to live in.' .. [Chart] 1975 C.E. END OF 6,000 YEARS .. In the book *Famine - 1975!* Food experts W. and P. Paddock state: .. 'I forecast a specific date, 1975, when the new crisis will be upon us in all its awesome importance.'" (*Awake!*, Oct 8, 1968, pp. 14-5).

**1973** "Do You Really Believe It?.. If you are one of Jehovah's dedicated witnesses, you believe that the generation of people now living is in its 'last days.'.. We know that Jesus Christ will take such action within this generation. Bible chronology



clearly establishes that in 1914 C.E. he was given rulership over the world of mankind." (*Watchtower*, Jan 15, 1973, pp. 56/61).

**1975** "... millions of people now living will see the 'day' of Christ's coming to mete out justice upon this system of things ..." (*Watchtower*, Jan 1, 1975, p. 11).

But, as 1975 wore on and nothing happened, the coverup came on the scene just as so many times before with their failed predictions.

**1975** "However, the Bible's time clock does indicate to us that 6,000 years of human history end in this year 1975.. Does this mean, then, that mankind has now reached 6,000 years into the 7,000 year period that God blessed and made sacred as his rest day? .. No, It does not mean that.. Well, the Bible record shows that God's creations on the 'day' just preceeding that 7,000-year 'rest day' did not end with Adam's creation. It shows a time lapse between the creation of Adam and that of his wife, Eve. During that time, God had Adam name the animals. Whether that period amounted to weeks or months or years, we do not know." (*Watchtower*, Oct 1, 1975, p. 579).

**1976** "It is a serious matter to represent God and Christ in one way, then find that our understanding of the major teachings and fundamental doctrines of the Scriptures was in error, and then after that, to go back to the very doctrines that, by years of study, we had thoroughly determined to be in error. Christians cannot be vacillating - 'wishy washy' - about such fundamental teachings. What confidence can one put in the sincerity or judgment of such persons?" (*Watchtower*, May 15, 1976 , p.298).

**1976** "It may be that some who have been serving God have planned their lives according to a mistaken view of just what was to happen on a certain date or in a certain year. They may have, for this reason, put off or neglected things that they otherwise would have cared for. But they have missed the point of the Bible's warnings concerning the end of this system of things, thinking that Bible chronology reveals the specific date.. It is not advisable for us to set our sights on a certain date, neglecting everyday things we would ordinarily care for as Christians, such as things that we and our families really need. We may be forgetting that, when the 'day' comes, it will not change the principle that Christians must at all times take care of all their responsibilities. If anyone has been disappointed through not following this line of thought, he should now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding was based on wrong premises." (*Watchtower*, Jul 15, 1976, pp. 440-1).

**1979** "Is there any cause for us to lose faith in Jehovah's visible organization because of mounting difficulties in this world? Those who believe that Jehovah will never desert his faithful witnesses answer, 'Absolutely not!' In demonstration of such faith, we will keep on sticking to it and working with it without slacking the hand. Our unwavering faith will be rewarded with victory and the crown of life!" (*Watchtower*, Mar 1, 1979, p. 18).

**1980** "'Choosing the best way of life' .. In modern times such eagerness, commendable in itself, has led to attempts at setting dates for the desired liberation from the suffering and troubles that are the lot of persons throughout the earth. With the appearance of the book *Life Everlasting in Freedom of the Sons of God*, and its comments as to how appropriate it would be for the millennial reign of Christ to parallel the seventh millennium of mans existence, considerable expectation was

aroused regarding the year 1975. Unfortunately, however, along with such cautionary information, There were other statements published that implied that such realization of hopes by that year was more of a probability than a mere possibility. There were statements made then, and thereafter, stressing that this was only a possibility. It is to be regretted that these latter statements apparently overshadowed the cautionary ones and contributed to a buildup of the expectation already initiated .. In saying anyone, the Watchtower included all disappointed ones of Jehovah's Witnesses, hence including persons having to do with the publication of the information that contributed to the buildup of hopes centered on that date." (*Watchtower*, Mar 15, 1980, pp. 17-8).

By this time, there were a number at headquarters, such as Raymond Franz, who had been studying the Chronology figures while in process of writing the new Society book *Aid to Bible Understanding*. They, especially Franz, decided they had been wrong. Russell had started from incorrect time periods and then juggled numbers, depended on pyramidology, in order to come to his date of 1914. Everything about the society organization depended on that date - 1878, 1914, 1918, 1925, 1932, 1941, 1954 and 1975. The 1914 date is absolutely essential to establishing 1918 for choosing the Society as the "faithful and discreet slave, the separation of the organization into two classes in 1935 and as a base for other calculations and doctrines. No wonder the other Society leaders were so quick to silence Ray Franz. But, the Society was soon right back to the same line they had used so often in order to keep the slaves in line:

**1983** "And just as in the first century there was only one true Christian organization, so today Jehovah is using only one organization. (Ephesians 4: 4, 5; Matthew 24: 45-47) Yet there are some who point out that the organization has had to make adjustments before, and so they argue: 'This shows that we have to make up our own mind on what to believe.' This is independent thinking. Why is it so dangerous? Such thinking is an evidence of pride. And the Bible says: 'Pride is before a crash, and a haughty spirit before stumbling.' (Proverbs 16: 18) If we get to thinking that we know better than the organization, we should ask ourselves: 'Where did we learn Bible truth in the first place? Would we know the way of the truth if it had not been for guidance from the organization? Really, can we get along without the direction of God's organization?' No, we cannot!.. Fight against independent thinking." (*Watchtower*, Jan 15, 1983, p. 27).

## After 1975-----

**1980** "If the wicked system of this world survived until the turn of the century [the year 2001 ?], which is highly improbable in view of world trends and the fulfillment of Bible prophecy, there would still be survivors of the World War I generation. However, the fact that their number is dwindling is one more indication that 'the conclusion of the system of things' is moving fast toward its end." (*Watchtower*, Oct 15, 1980, p. 31).

**1984** "Some of that 'generation [of 1914]' could survive until the end of the century. But there are many indications that 'the end' is much closer than that!" (*Watchtower*, Mar 1, 1984, p.18).

**1986** "For the year 2000, I visualize a world transformed into a beautiful paradise! But I don't think that either the present world or its rulers will live to see that day.. We are living in the last days of the system of things." (*Awake!* Nov 8, 1986. p. 78

**1984** "It is easy for the established churches of Christendom and other people to criticize Jehovah's Witnesses because their publications have, at times, stated that certain things could take place on certain dates. But is not such line of action in harmony with Christ's injunction to 'keep on the watch'? .. But is it not far preferable to make some mistakes because of over eagerness to see God's purposes accomplished.. ?" (Watchtower, Dec 1, 1984, pp. 17-8).

**1991** "The present-day fulfillments of these and other prophecies prove that we are indeed living in "the last days." (Watchtower, Jul 15, 1991, p. 5).

**1996** "If some tinge of doubt about Jehovah, his Word, or his organization has begun to linger in your heart, take quick steps to eliminate it before it festers into something that could destroy your faith...do not hesitate to ask for help from loving overseers in the congregation. They will help you trace the source of our doubts, which may be due to pride or some wrong thinking...act quickly to rout out of the mind any tendency to complain, to be dissatisfied with the way things are done in the congregation. *Cut off anything that feeds such doubts.*" (Watchtower, Feb 1, 1996, pp. 23-24).

Especially through the years from 1967 to 1975, the society bombarded the Witnesses in their publications especially, like *Kingdom Ministry*, with the phrases, "time left is very short," "urgency of the times," "in view of the time left," "There is little time left for this old system of things" and like phrases. It spurred the Witnesses to more sacrifice and energetic work. However, looking at all the false prophecy, errors and even lies connected with the Watchtower Society, the following statement in the 1974 book, *Is This Life All There Is?*, page 46, should make Jehovah's Witnesses wake up:

"Knowing these things, what will you do? It is obvious that the true God, who is himself 'the God of truth' and who hates lies, will not look with favor on persons who cling to organizations that teach falsehood. (Psalm 31:5; Proverbs 6:16-19; Revelation 21:8) And, really, would you want to be even associated with a religion that had not been honest with you?"

## Armageddon-----

The dates we have just looked at have one thing in common; they supposedly predict the time of the end of the present order of things. It will be the time for the battle of Armageddon. This "battle" figures prominently in many religious groups; it goes hand in hand with millennial ideas. It is supposed to be the great conclusive battle between the forces of God and Satan and his evil band. This will usher in the thousand years of paradise on earth.

Fred Franz once said that Witnesses work against a deadline. But their "deadline" has been set time and again and then extended, throughout their history. We have just seen that in preceding material. They have abandoned their "generation" argument but still insist the time is "almost here." What do they expect to happen?

Just before Armageddon begins, Satan and his followers will make an attack on the New World Society, the Jehovah's Witnesses. Satan and his followers are composed of all religions other than the Jehovah's Witnesses and includes as well the United Nations, and all other political systems in the world. They are all supposed to make and attack on the Watchtower Society. This will provoke Jehovah to great anger and He will commission Jesus to lead the forces of righteousness against Satan and his horde. This then will be the battle of Armageddon.

In their 1958 book, *From Paradise Lost to Paradise Regained*, it is said that the great judging work of Jesus, according to Matthew 25:31-46, began in 1918 and will continue till Armageddon.

Jesus has been in the process of separating the sheep from the goats. The sheep are the people of good will who listen to the Society. The goats are the people that have no appreciation for the Society and its doctrines. So, everyone not in the Society will be annihilated in the battle of Armageddon. The Witnesses are busily engaged in calling people to enter the Society before it is too late and the battle is upon us. They liken themselves to Noah at the time of the flood. You can note in their books and literature that it is not faith in and obedience to Jesus that will bring eternal life, but it is membership in the Watchtower Society, placing books, making quotas, etc.

Just what will the battle be like? Knorr said, "Armageddon will be the worst thing ever to hit the earth within the history of man." *You May Survive Armageddon*, p. 11.

"The battle lines will then be sharply drawn, for and against Jehovah's universal sovereignty, for and against his kingdom established in 1914. On the one side will be God's hordes, visible and invisible, embracing all the selfish, greedy nations... On the other side will visibly be seen the remnant of spiritual Israel, and an unnumbered crowd of 'other sheep,' their companions all backed up by the unseen hosts of heaven under Jesus Christ." *Ibid.*, pp. 338-339.

"Every defensive wall will crash to the ground; and the wild beast of international alliance will be destroyed by the flying apart of the United Nations despite all the cement applied by the political 'false prophet' Blood will run deep as the royal Avenger of blood on the white horse and his heavenly hosts ride their white horses of righteousness, theocratic warfare into the symbolic winepress of the anger of God." *Ibid.*, p. 340.

"Why should not blood run deep and far with over two billion dead? Was their ever a war of the length of Armageddon's? .... But Armageddon will be a tribulation such as has not occurred from the beginning of the creation which God created until that time and will not occur again." *Ibid.*, p. 341.

"Not a human on the side against Jehovah's theocratic organization will survive. None of their dead will be given a decent burial in memorial tombs." *Ibid.*, p. 342.

"No mere World War III will that Armageddon be. This final Armageddon will be of universal proportions, involved the invisible heaven and the visible, material earth. It will be no mere settling of right and wrong here among the two Billion people of this tiny earth, but it will be a settlement of right and wrong throughout the universe in one all-embracing 'war of the great day of God...' Worlds will be in collision, Satan's old world and Jehovah's new world. Invisible, and not merely visible powers of evil opposition to God's kingdom will be knocked out of business; demons and their human dupes, all together destroyed. The masterminds behind this world and its wickedness must be overthrown and shorn of power, their stockpiles of atom and hydrogen bombs and all their scientific weapons of wholesale slaughter reduced to nothing. Worldly-wise men will then not laugh at the battle accounts in the Bible where Jehovah is reported as fighting for his people... God will have at his disposal appalling forces of destruction to unleash against his puny foes of flesh and blood."

What kind of weapons will be used? On page 340 mentioned above it seems that atomic, hydrogen, germ and gas bombs will be used by the nations against God. But on page 343 it tells us something strange:

"The extent of the slaughter may be measured by the number of the enemy taking part in the war and being annihilated. The wood of the weapons of God's hordes, the shields, targets, bows and arrows, handstaves and spears, will be so immense a pile that it will take seven years to use it up as fuel, without collecting any wood from the forests."



And just how will the remnant and other sheep escape? “Jehovah will perform a stupendous miracle in preseving them through the terrifying destruction.” *This Means Everlasting Life*, p. 266.

The term “Armageddon” comes from a combination of Hebrew “Har-Magedon.” It means the *Mountain of Megiddo*. It refers to a literal battlefield located in the plain of Esdraelon in Palestine, running south and east of Mount Carmel and about fifty-five miles north of Jerusalem. It has been the scene of decisive battles in ancient days. Barak whipped the Canaanites there. However, the Witnesses claim that it is but a symbol for that great battle and that the battle “will be fought in all quarters of the globe.”

The idea of such a battle is based on Revelation 16:16 - And they gathered them together into the place which is called in Hebrew Har-Magedon.” In the context of this verse, however, no battle is described.

Time and again, the Society makes figurative and symbolic things literal and then they turn around to make literal things figurative just to suit what they want out of a passage. For instance, they make Armageddon figurative but the battle very literal and physical. They do the same with the number 144,000. They make the number literal, applying it to an anointed class that makes up the Body of Christ. However, in Revelation 7 it says this number is composed of twelve thousand from each tribe of Israel. In chapter 14, it says they were all virgin men. In chapter 20, the Society claims that those who sit and reign with Christ are the 144,000, but it says that they were those who had been beheaded for the cause of Christ. So, the Revelation says the 144,000 are limited to only virgin Jewish men who had been beheaded for the cause of Christ. Witnesses sweep all that away as figurative, except the number of 144,000 that is to be the exact, literal, physical number of the elect!

## Covering up failures-----

We have already seen the multitude of doctrinal changes, shifts and coverups for failure that the Society has unashamedly practiced. Such instances stretch through the entire 132 year history of the Watchtower Society. The practice has many faces and goes in many directions. Likewise, the covering up of their failures takes many faces and goes in many directions as we have abundantly seen already. Among their attempts to cover up are the following.

(1) The leaders responsible for such failures as 1975 expectations blamed the Witnesses instead of themselves. The witnesses had misinterpreted the Society declarations and developed false expectations. For example:

“If anyone has been disappointed through not following this line of thought, he should now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding was based on wrong premises.” *Watchtower*, July 15, 1976.

This was the same thing Rutherford used over the failure of 1925:

“Some anticipated that the work would end in 1925, but the Lord did not state so. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything.” *The Watchtower*, 1926, page 232.

(2) They shamed the Witnesses for losing any faith in God’s organization. Their loyalty to the Society was questioned. “Are you serving Jehovah only to a certain date? Or, are you determined to serve Him always? If you are, what are you disappointed about?”

(3) Members were threatened with disfellowship for questioning the figures used by the Society. Some were actually kicked out.

54) As with such dates as 1914 and other failed dates, it was insisted that they never said that it would be the time of the end but that was only a possibility. Or, they didn't say it would be the end but rather the beginning of the end. This was in every coverup throughout their history.

(5) They claim that new light has come from Jehovah so that their understanding has improved. Their change or shift is to spiritual food from Jehovah.

(6) They even would grant that something was error but God allowed it for the time being because the Witnesses could not handle the truth at that time. Yet, they continue the propaganda that the Society is the only way a Witness can understand God's Word. The following very clearly stated claim was published in 1952 but could just as well be printed today because the Society has not changed positions:

"We should eat and digest and assimilate what is set before us, without shying away from parts of the food because it may not suit the fancy of our mental taste...We should meekly go along with the Lord's theocratic organization and wait for further clarification, rather than balk at the first mention of a thought unpalatable to us and proceed to quibble and mouth our criticisms and opinions as though they were worth more than the slave's provision of spiritual food. Theocratic ones will appreciate the Lord's visible organization and not be so foolish as to put against Jehovah's channel their own human reasoning and sentiment and personal feelings." *Watchtower*, February 1, 1952, pp. 79-80.

There are other dodges used but they can take such approaches and still maintain the vast majority of members, gaining new ones to take the place of those who do quit. The Watchtower is a mind-control cult that appeals to certain people who find not having to think for themselves very appealing. This is why it is so difficult to penetrate the thinking of a Witness, one who will alienate him or herself from a husband or wife, rather than even associate with one who is not a Witness. The Society is littered with broken marriages.

## Chapter 10

### Changes, Contradictions, Silliness

As noted, one of the excuses given by the Watchtower for doctrinal changes is that the light grows brighter. For this, they appeal to Proverbs 4:18 - "But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day." However, this verse is not speaking about prophecy or direct revelation from God, but the righteous man's increasing ability to live a holier life with age and experience. It only shows that they think nothing of perverting Scripture to support what they want to do.

Actually, with the Society, the light does not get brighter, it flicks on and off. And, they have the audacity to make the following statement:

"It is a serious matter to represent God and Christ in one way, then find that our understanding of the major teachings and fundamental doctrines of the Scriptures was in error, and then after that, to go back to the very doctrines that by years of study, we had thoroughly determined to be in error. Christians cannot be vacillating--'wishy-washy'--about such fundamental teachings. What confidence can one put in the sincerity of judgment of such persons?" *Watchtower*, May 15, 1976, p. 298.

Notice the date of that statement. It was after the failure of a 1975 end of the world prediction, *another one*. Thousands of Witnesses, even entire Kingdom Halls, decided they couldn't put confidence in the Society any longer for that very reason and left.

Let's take several instances of the flickering light of the Watchtower Society. This is about the people of Sodom that were destroyed for their wickedness. Here is what has been said by the Society through their history.

#### **Men of Sodom and Gomorrah *WILL BE* resurrected - 1878**

"Surely if we find their restitution mentioned you will be satisfied. But why should they not have an opportunity to obtain eternal life as well as you or the Jew? They were not wicked in the proper sense, for they did not have law or much knowledge. True, they were not righteous, but neither were you when God gave you your opportunity. Christ's own words shall tell us that they are not as guilty in His sight as the Jews, who had more knowledge: 'Woe unto thee Capernium, for if the mighty works which have been done in thee had been done in Sodom it would have remained unto this day.' Thus Christ's own words teach us that they had not had their full opportunity. 'Remember,' Christ says of the Sodomites, that 'God rained down fire and destroyed them all.' So, if their restoration is spoken of, it implies their resurrection." *Watchtower*, 1878, July 1, p. 8.

#### **Men of Sodom and Gomorrah *will NOT be* resurrected - 1952**

"Another judgment period is brought into view when those championing resurrection for exterminated Sodomites quote Jesus' words on a certain occasion. He had reproached the unrepentant Jewish cities of Chorazin and Bethsaida, which had witnessed many of his powerful works, then said: "And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come; because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you." (Matt. 10:14, 15; 11:20-24; Luke 10:10-15, NW) From this some argue that there is a future judgment, in the millennial reign, for both Sodom and these Jewish cities.

"If we take this expression to mean that, then it would contradict Jude's statement that Sodom had already undergone the 'judicial punishment of everlasting fire.' Actually, Jesus was using a form of speech construction common in Biblical times. He used a similar construction when he said: 'It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God.' (Luke 18:25, NW) No sane person would believe a camel could squeeze through a needle's eye. Yet if this obviously impossible thing were said to be easier than something else, would that not powerfully emphasize the utter impossibility of the other thing? So Jesus forcefully made the point that rich ones loath to part with their wealth would not enter the kingdom. Similarly, Sodom did not endure its judgment day, had failed completely, and the Jews knew its fate was sealed. Their opinion of Sodom was the lowest possible. So when Jesus told them that it would be more endurable for utterly depraved Sodom than for these Jewish cities they got the powerful point." *Watchtower*, 1952, June 1, p. 338.

#### **Men of Sodom and Gomorrah *WILL BE* resurrected - 1965**

"Questions from Readers

**"Since Jude 7 shows that Sodom and Gomorrah became a "warning example by undergoing the judicial punishment of everlasting fire," does that not bar the inhabitants of those cities from a resurrection?-A.C., U.S.A.**

"Reading only that verse, without our taking into consideration what the rest of the Bible has to say on the matter, one might draw such a conclusion. But other

scriptures present additional facts that cannot be ignored if we are going to arrive at a sound conclusion.

"For example, at Matthew 11:23 it is written: "If the powerful works that took place in [Capernaum] had taken place in Sodom, it would have remained until this very day." Obviously, this does not mean that the same individuals who were living in Sodom at the time of its destruction would have remained alive for over 1900 years down to the time when Jesus spoke those words, but that the city would have remained as an inhabited place.

"Then the next verse refers to the Judgment Day, saying: "Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you." (Matt. 11:24) Similarly, at Matthew 10:15 are recorded Jesus' words: "Truly I say to you, It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city" where the people would reject the message carried by Jesus' disciples. For it to be "more endurable for the land of Sodom and Gomorrah" than for others, it would be necessary for former inhabitants of that land to be present on Judgment Day. It is not the literal land, the ground, that is to be judged. Revelation chapter 20 shows that it will be persons raised from the dead who will stand "before the throne." Nor will judgment be passed on them as groups, as former inhabitants of certain lands, but they will be "judged individually according to their deeds" during the time of judgment. So apparently individuals who used to live in that land will be resurrected.-Rev. 20:12, 13.

"What is it, then, that underwent "the judicial punishment of everlasting fire"? While the inhabitants of the cities were certainly destroyed, apparently it was not the people but the cities themselves that were everlastingly destroyed. They have not been rebuilt down to this day. Notably, J. Penrose Harland wrote: "It has been shown that Sodom, Gomorrah, Admah, and Zeboiim were doubtless situated in the area now covered by the waters of the southern part of the Dead Sea."-The Biblical Archaeologist Reader (1961), page 59; see also Isaiah 13:19, 20.

"What happened to the inhabitants of Sodom and Gomorrah at the time that Jehovah rained fire and sulphur on them from heaven stands as a warning to all to avoid immoral conduct such as was carried on in those cities." *Watchtower*, 1965, August 1, p. 479.

### **Men of Sodom and Gomorrah *will NOT be* resurrected - 1988**

**"Do Jesus' words at Matthew 11:24 mean that those whom Jehovah destroyed by fire in Sodom and Gomorrah will be resurrected?"**

"In conscientiously responding to this question over the years, we have discussed Jesus' words at Matthew 10:14, 15; 11:20-24; and Luke 10:13-15. A recent review of this suggests that these verses need not be taken as statements about the future for the people of Sodom/Gomorrah. Before we examine other Bible comments about the people destroyed in those cities, let us consider what Jesus said.

"While in Galilee, Jesus "reproach[ed] the cities in which most of his powerful works had taken place, because they did not repent." He named three: "Woe to you, Chorazin! Woe to you, Bethsaida! because if the powerful works had taken place in Tyre and Sidon that took place in you, they would long ago have repented . . . It will be more endurable for Tyre and Sidon on Judgment Day than for you. And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come; because if the powerful works that took place in you had taken place in Sodom, it



would have remained until this very day. . . . It will be more enduring for the land of Sodom on Judgment Day than for you." (Matthew 11:20-24) Jesus made similar statements when sending the 12 disciples out to preach, and later the 70.-Matthew 10:14, 15; Luke 10:13-15.

"Prior to 1964, we took these verses to mean that the people of Chorazin, Bethsaida, and Capernaum merited eternal destruction. However, Watchtower articles in 1964 and 1965 made it clear that all in Hades, or Sheol, (mankind's common grave) will come forth in the resurrection and thereafter will be 'judged according to their deeds.'-Revelation 20:13....Consequently, in addition to what Jude 7 says, the Bible uses Sodom/Gomorrah and the Flood as patterns for the destructive end of the present wicked system. It is apparent, then, that those whom God executed in those past judgments experienced irreversible destruction." *Watchtower*, 1988, June 1, pp. 30-31.

#### **Men of Sodom and Gomorrah *WILL BE* resurrected - 1988**

"Jude mentions that 'Sodom and Gomorrah . . . are placed before us as a warning example by undergoing the judicial punishment of everlasting fire.' This would not conflict with Jesus' statement about a Jewish city that would reject the good news: 'It will be more enduring for the land of Sodom and Gomorrah on Judgment Day than for that city.' Sodom and Gomorrah were everlastingly destroyed as cities, but this would not preclude a resurrection for people of those cities. -Jude 7; Mt 10:15; compare Lu 11:32; 2Pe 2:6." *Insight*, vol. 2, 1988, p. 984.

#### **Men of Sodom and Gomorrah *will NOT be* resurrected - 1989**

"It will truly be a grand privilege to be resurrected on earth during Jehovah's great Judgment Day. However, the Bible indicates that it will be a privilege that not all will enjoy. Consider, for example, the people of ancient Sodom. The Bible says that the men of Sodom sought to have sexual relations with 'the men' who were visiting Lot. Their immoral behavior was so extreme that even when they were miraculously struck with blindness, 'they were wearing themselves out trying to find the entrance' of the house to get inside to have intercourse with Lot's visitors. - Genesis 19:4-11.

"Will such terribly wicked persons be resurrected during Judgment Day? The Scriptures indicate that apparently they will not. For example, one of Jesus' inspired disciples, Jude, wrote first about the angels that forsook their place in heaven to have relations with the daughters of men. Then he added: 'So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire.' (Jude 6, 7; Genesis 6:1, 2) Yes, for their excessive immorality the people of Sodom and of the surrounding cities suffered a destruction from which they will apparently never be resurrected. -2 Peter 2:4-6, 9, 10a." *Live Forever*, 1989, pp. 178-180.

Recall the quotation at the beginning of this chapter. What confidence can be placed in the Society that claims inspiration, direct guidance through the Holy Spirit from God when they can't get such doctrinal teaching straight. The light doesn't get brighter, it flickers on and off and on and off.

But here is some more. It involves medical advice, which we will examine more of shortly. What about organ transplants? Acceptable or not? Here is what the Society has to say about the subject.

### Transplants YES - 1961

"Is there anything in the Bible against giving one's eyes (after death) to be transplanted to some living person?-L. C., United States. The question of placing one's body or parts of one's body at the disposal of men of science or doctors at one's death for purposes of scientific experimentation or replacement in others is frowned upon by certain religious bodies. However, it does not seem that any Scriptural principle or law is involved. It therefore is something that each individual must decide for himself." *Watchtower*. 1961, August ,1 p.480.

### Transplants NO - 1967-1975

"Sustaining one's life by means of the body or part of the body of another human...would be cannibalism, a practice abhorrent to all civilized people... It is not our place to decide whether such operations are advisable from a scientific or medical standpoint... Christians who have been enlightened by God's Word do not need to make these decisions based simply on the basis of personal whim or emotion. They can consider the divine principles and use these in making personal decisions as they look to God for direction, trusting him and putting their confidence in the future that he has in store for those who love him" *Watchtower*, 1967, November 15, pp.702-704.

"A peculiar factor sometimes noted is a so-called 'personality transplant.' That is, the recipient in some cases has seemed to adopt certain personality factors of the person from whom the organ came." *Watchtower*, 1975, September 1. p.519.

### Transplants YES - 1980

"There is no Biblical command pointedly forbidding the taking in of other human tissue.... It is a matter for personal decision..." *Watchtower*, March 15, 1980, p 31.

Going even further, *Awake!*, 1989, August 22, p. 6, commends transplants because they have "helped" people. They have never admitted they have changed; the Watchtower Index does not refer one to the 1967 article. They have never apologized even though there were Witnesses who were disfellowshipped over the issue and others died prematurely for lack of a transplant that would have saved their lives. It is shameful.

From 1921 to 1952 vaccinations were forbidden as worthless, harmful from a medical standpoint, and morally wrong from a biblical standpoint. This was based on the teaching that blood by products could not be used.

"Vaccination never prevented anything and never will, and is the most barbarous practice...We are in the last days; and the devil is slowly losing his hold, making a strenuous effort meanwhile to do all the damage he can, and to his credit can such evils be placed...Use your rights as American citizens to forever abolish the devilish practice of vaccinations." *Golden Age*, 1921, October 12, p.17.

"Vaccination is a direct violation of the everlasting covenant that God made with Noah after the flood." *Golden Age*, 1931, February 4, p.293.

Witness children were barred from schools in America for refusing vaccinations. Legal concerns seem to be a factor behind the Watchtower Society reversing its position and allowing vaccinations from the 1950's.

"The matter of vaccination is one for the individual that has to face it to decide for himself....And our Society cannot afford to be drawn into the affair legally or take the responsibility for the way the case turns out." *Watchtower*, 1952, December 15, p.764.





"Thinking people would rather have smallpox than vaccination, because the latter sows the seed of syphilis, cancers, escema, erysipelas, scrofula, consumption, even leprosy and many other loathsome affections. Hence the practice of vaccination is a crime, an outrage and a delusion." *The Golden Age*, May 1, 1929, p. 502.

"Vaccination has never saved a human life. It does not prevent smallpox." *The Golden Age*, Feb. 4, 1931, p. 294.

Did Jehovah direct the Society to make a wrong decree on vaccinations that potentially led to needless loss of Witness lives? Rather than causing it, vaccination virtually wiped out small pox in this country. Without shame, the Watchtower makes statements as the following.

"Previous articles in this journal and its companion, The Watchtower, have presented a consistent position: It would be up to the Bible-trained conscience of the individual Christian as to whether he would accept [vaccinations] for himself and his family." *Awake!*, 1993, August 8, p.25.

*The Golden Age* magazine was later renamed *Consolation* and then became *Awake!* in the late 40s. Now take a look at some statements about that publication of the Society. First, from 2005, very recent.

"The magazine *The Golden Age* was published to show people that the real solution to mankind's problems is Christ's Millennial Reign, which will truly usher in a

golden age for humankind. .... From its beginning, this magazine has contributed mightily to the great witness that has been given since 1919. (Matt. 24:14)...Since its first issue back in 1919, the magazine successively known as *The Golden Age*, *Consolation*, and now *Awake!* has played a major role in the preaching work." *Kingdom Ministry*, 2005, March, p.1.

It was full of nonsense and most of what it had to say under that name would undoubtedly be cause for disfellowship. Here is even more foolishness from *Golden Age* from its early years that is not presented today:

"The bobbed hair craze is sure to lead to baldness, sooner or later. The reason for this is that human hair is like a tube sealed at the free end. When the hair is cut, the oils which are the life of the hair become dissipated. The reason why men grow bald so quickly is that they have their hair cut so frequently and, in addition, wear tightly fitting hats, which cut off the circulation of the scalp. The reason why women, hitherto, have had such beautiful hair is that they have not cut it; and the twisting and folding of the hair has helped to retain the natural oil." Many women have turned against the fashion of bobbing the hair, and are letting their hair grow again. *Golden Age*, 1924, November 19, p.100.

"There is no food that is right food for the morning meal. At breakfast is no time to break a fast. Keep up the daily fast until the noon hour... Drink plenty of water two hours after each meal; drink none just before eating; and a small quantity if any at meal time. Good buttermilk is a health drink at meal times and in between. Do not take a bath until two hours after eating a meal, nor closer than one hour before eating. Drink a full glass of water both before and after the bath." *Golden Age*, 1925 September 9, pp.784-785.

"If any overzealous doctor condemns your tonsils go and commit suicide with a case-knife. It's cheaper and less painful." *Golden Age*, 1926, April 7, p.438.

"Sleep on the right side or flat on your back, with the head toward the north so as to get benefit of the earth's magnetic currents. Avoid serum inoculations as they pollute the blood stream with their filthy pus.... Stop chewing gum, as you need the saliva for your food." *Golden Age*, 1929, November 12, p.107.

"Medicine originated in demonology and spent its time until the last century and a half trying to exorcise demons. During the past half century it has tried to exorcise germs." *Golden Age*, 1931, August 5, p.728.

"The earlier in the forenoon you take the sun bath, the greater will be the beneficial effect, because you get more of the ultra-violet rays, which are healing" *Golden Age*, 1933, September 13, p.777,

Here is some more outright silliness. Most appeared for a time and then was dumped. One of the reasons for their forbidding blood transfusions follows their ideas that man is entirely mortal, that blood contains part of the soul:

"The blood in any person is in reality the person himself. ... poisons due to personal living, eating and drinking habits ... The poisons that produce the impulse to commit suicide, murder, or steal are in the blood. Moral insanity, sexual perversions, repression, inferiority complexes, petty crimes - these often follow in the wake of blood transfusion." *Watchtower*, September 15, 1961 p.564.

"The heart is a marvelously designed muscular pump, but, more significantly, our emotional and motivating capacities are built within it. Love, hate, desire (good and bad), preference for one thing over another, ambition, fear-in effect, all that



serves to motivate us in relationship to our affections and desires springs from the heart. ... It is significant that heart-transplant patients, where the nerves connecting the heart and brain are severed, have serious emotional problems after the operation." *Watchtower*, March 1, 1971, pp. 133-139.

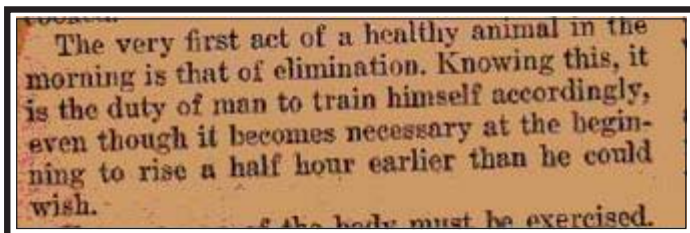
"Is there anything in the Bible that reveals the origin of the Negro? It is generally believed that the curse which Noah pronounced upon Canaan was the origin of the Black race. Certain it is that when Noah said, 'Cursed be Canaan, a servant of servants shall he be unto his brethren,' he pictured the future of the Colored race. They have been and are a race of servants ... There is no servant in the world as good as a good colored servant, and the joy that he gets from rendering faithful service is one of the purest joys there is in the world." *Golden Age*, Jul 24, 1929, p. 702.

"Appendicitis: Take one ounce each of elder blossom, peppermint and yarrow and simmer in three pints of water .. take a wineglassful every fifteen minutes.. Do not be afraid of the perspiration caused, or if you vomit. You will be better off with an empty stomach." *Golden Age*, Dec 19, 1934, p.187.

"If the organs [of your body] are diseased, heal them by correcting your diet. Avoid the use of aluminum cooking utensils and alum baking powders as they are injurious to your health, poisoning your blood stream.. Sleep on the right side or flat on your back, with the head toward the north so as to get benefit of the earth's magnetic currents. Avoid serum inoculations as they pollute the blood stream with their filthy pus.. Stop chewing gum, as you need the saliva for your food." *Golden Age*, Nov 12, 1929, p.107.

"It has never been proven that a single disease is due to germs." *The Golden Age*, Jan. 16, 1924, p. 250.

"I HAVE named this new discovery, which I believe will be epochal in the history of the treatment of disease, and which I am exclusively announcing in THE GOLDEN AGE prior to its general publication elsewhere, The Electronic Radio Biola, which means life renewed by radio waves or electrons. The Biola automatically diagnoses and treats diseases by the use of the electronic vibrations. The diagnosis is 100 percent correct, rendering better service in this respect than the most experienced diagnostician.... THE principle of operation of the Biola is the collection... of the disease vibrations.... the fluid containing the same waves or vibrations enters the body, meets the disease waves and destroys them.... This is a great step forward, marking the Biola as the most valuable treatment apparatus obtainable today, and well worthy of notice in the columns of a magazine like THE GOLDEN AGE..." *The Golden Age*, April 22, 1925, p. 454.



*Golden Age*, 1936, January 15, p.227

Medical quackery of one form or another has been steadily delivered to the Witnesses, especially in the early years but some even today. There were early railings against all medicine and even the AMA. Note the following:

"We do well to bear in mind that among the drugs, serums, vaccines, surgical operations, etc., of the medical profession, there is nothing of value save an occasional surgical procedure. Their so-called "science" grew out of Egyptian black magic

and has not lost its demonological character... we shall be in a sad plight when we place the welfare of the race in their hands."

"The Journal of the A. M. A. is the vilest sheet that passes the United States mail... Nothing new and useful in therapeutics escapes its unqualified condemnation. Its attacks are generally ad hominem. Its editorial columns are largely devoted to character assassination.... Its editor [Morris Fishbein] is of the type of Jew that crucified Jesus Christ."

## Chapter 11

### Blood Transfusions

There is no way of determining how many men, women and children, whose lives could have been saved, yet died for lack of a blood transfusion. To the left is the cover of *Awake!* for May 22, 1994. The pictures of 26 children carries the statement, "Youth's Who Put God First." Inside is this statement:

"In former times thousands of youths died for putting God first. They are still doing it, only today the drama is played out in hospitals and courtrooms, with blood transfusions the issue."

The high profile issue of blood transfusions has perhaps been the most publicly noticed doctrine of the Jehovah's Witnesses. The drama is heightened because so many children have died when a blood transfusion would have saved them. The ridiculous attempt to use the Bible for support is certainly in keeping with Watchtower mentality and reasoning inability. They will pervert any scripture and endanger any person in order to exert a tight stranglehold over the Watchtower slaves. The position of the Watchtower on this and other like subjects is identical with the Pharisees of Jesus' day who laid loads on others that were too burdensome to bear. They make laws and rules that are purely man made and insist that others follow them, just like the Pharisees. And, after all is said and done, they will change their doctrinal positions if expediency requires it. On this issue, they have changed and virtually have negated their position of blood transfusions, while denying any change. But that tactic is not new with them. Let's look at the issue beginning to end.

It was not until after the death of Rutherford that the then new doctrine on blood transfusion was formulated. The July 1, 1945 issue of the Watchtower carried an article titled "Sanctity of Blood." As has been noted the Witnesses so believe the doctrine that the stronger ones will choose death before submitting to a transfusion. They refuse transfusions for themselves and their loved ones, even when desperately needed, not because the Scriptures say so, but *because the Watchtower Society tells them the Scriptures say so*. Note the following:

"So, whether one eats congealed blood in unbled meat, or drinks it at a slaughter-house, or takes it by intravenous feeding at a hospital, it is still a violation of divine restriction that forbids taking blood into the system.

Jesus poured his (blood) out as a ransom price, not as a transfusion." *Awake!*, May 22, 1951, pp. 4-6.

This places the Witnesses on the list for Kosher meats only. The reasoning of the Society can even be downright humorous, as seen in this reference:

"Some say blood transfusions are harmless. Do you believe that? For 40 years Robert Khoury was known as an honest man. Then he was given a blood transfusion

after a fall. 'I learned the donor was a thief,' Khoury told police. 'When I recovered I found I had a terrible desire to steal.' And steal he did. He confessed to stealing \$10,000 in six robberies in three months. Khoury threatened to sue the doctor who arranged the transfusion, if he receives a severe sentence for his thievery." *Awake!*, July 8, 1969.

In a 1961 *Watchtower*, Dr. Américo Valério, a Brazilian doctor and surgeon for over forty years, was quoted as saying "Moral insanity, sexual perversions, repression, inferiority complexes, petty crimes—these often follow in the wake of blood transfusion." In addition, reference is made to the book, *Who Is Your Doctor and Why?*, wherein Doctor Alonzo Jay Shadman says: "The blood in any person is in reality the person himself. It contains all the peculiarities of the individual from whence it comes. This includes hereditary taints, disease susceptibilities, poisons due to personal living, eating and drinking habits. . . . The poisons that produce the impulse to commit suicide, murder, or steal are in the blood." "The heart is a marvelously designed muscular pump, but, more significantly, our emotional and motivating capacities are built within it. Love, hate, desire (good and bad), preference for one thing over another, ambition, fear—in effect, all that serves to motivate us in relationship to our affections and desires springs from the heart.... It is significant that heart-transplant patients, where the nerves connecting the heart and brain are severed, have serious emotional problems after the operation." In support of such statements, references are made to the *Medical World News*, and to Dr. D. E. Schneider, a neurologist and psychiatrist of New York.

That is utter nonsense. Jesus said that it was from the heart, but not the physical blood pump, that all the evil impulses come. It is spiritual and not physical. There are no acquired characteristics possible through transfusions. Khoury was simply trying to get out of the consequences by giving an excuse for his stealing. Whatever kind of "Doctor" the others mentioned may be, I certainly would not want any of them treating me for any malady, even a hangnail. I suppose that a pint of blood from a genius would make the receiver also a genius. Or, how about a transfusion from a great musician? Or, a great Bible scholar? Pick your donor and advance yourself in the world. No.

As part of *Watchtower* reasoning they also appeal to the Bible. The passages relied upon are Genesis 9:3-5; Leviticus 3:17; 7:26-27; 17:10-14; Deuteronomy 12:16; Acts 15:28-29. There are several things amiss with their treatment of this subject and of these passages.

- (1) The obtaining of blood under the Old Testament involved the taking of a life. Transfusions do not take life but give life.
- (2) the scriptures speak of ANIMAL blood, NOT human blood.
- (3) The law forbade eating, which is with the mouth, not transfusion.
- (4) Leviticus 17:11 states the reason for the law: Animal blood had been appointed for sacrifice, and was not to be used for man to eat.
- (5) The law also forbade eating fat, Leviticus 3:17, **"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood."** Fat is widely used by injection for some surgical procedures today. Why is that less sinful than injecting blood? Of course, Leviticus doesn't stop the Witnesses from eating fat.
- (6) The Acts 15 reference is again speaking of eating blood of animals and has no reference to transfusions. Indeed, transfusions were unknown in that day so the reference here could not be a specific against transfusions.

We must understand the section of Acts 15 in context. Instead of verses 28-29, the key passages are verses 20-21:

“... but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.”

All four of the items mentioned were part of pagan worship. The specific reason given for specifying these items was *because of the Jews*. The word, “for,” indicates this. These items were especially odious to the Jews. We learn from other verses in the New Testament that idol worship and fornication are both specifically sinful. But nowhere else is anything said about eating blood or things strangled. In the first place it is talking about eating and eating animal blood at that.

In one of their tracts, the Society spends most of the tract talking about some of the dangers involved in transfusions. However, the number is small compared with the lives that are saved by transfusions. But, if one could show that transfusions were perfectly safe with no harm coming to a single person, they still would not accept it, so their scare tactic is worthless.

Not all Witnesses agree with the Society on this issue, as many as 12%. The Watchtower figures that as many as half of the Witnesses do not keep their Medical Directive cards current and seem to be very lax toward any possible emergency.

Now the Society has modified its position. But, the rules they set are very confusing and leaves the door open to each individual to determine what they will do. Essentially, it destroys their whole position on blood transfusions.

To rap it up and detail the changes over the years, note that in 1956 “Certain blood fractions, particularly albumin, also come under the Scriptural ban.” (*Awake!*, Sep 8, 1956, p. 20) The prohibition against blood fractions was then reversed, allowing it in *Watchtower*, Sep 15, 1958, p. 575. It was then banned again in *Watchtower*, Sep 15, 1961, p. 557. Then allowed again in *Watchtower*, Nov 1, 1961, pp. 669-70. Then banned yet again with “Any fraction of blood considered as a nutrient not to be used in medical treatment,” in *Watchtower*, Feb 15, 1963, pp. 123-4. And partially reversed in *Awake!*, Aug 22, 1965, p. 18. But *Awake!*, Feb 22, 1975, p. 30 may have reimposed it. Then grudgingly allowed for hemophiliacs in *Watchtower*, Jun 15, 1978, p. 20.

If one can believe those who are prone to Theocratic War Strategy, here is what appears to be the latest position of the Watchtower. It was written by H. Jon Schiller, Bethel Doctor in an editorial appearing in *Anesthesia & Analgesia*, 2007:

“Second, the authors commendably capture the issue here that the decision on whether to receive these processed blood fractions was up to the two patients. This is not, though, some recent “official” change of position. The decision on blood fractions for Jehovah’s Witnesses has long been understood to be up to the individual. For example, in a 1981 position paper in JAMA, Dixon and Smalley (2) reported: “While these verses [Genesis 9:3, 4; Leviticus 17:13, 14; Acts 15:19–21] are not stated in medical terms, Witnesses view them as ruling out transfusion of whole blood, packed RBCs, and plasma, as well as WBC and platelet administration. However, Witnesses’ religious understanding does not absolutely prohibit the use of components such as albumin, immune globulins, and hemophiliac preparations; each Witness must decide individually if he can accept these” That is still the basic position of Jehovah’s Witnesses. “



## Chapter 12

### New World Translation

This translation of the scriptures is without doubt the most brazen perversion of the Bible made. The only attempt that might outdo it is the “Inspired Translation” of the Joseph Smith of Mormonism. The only purpose of it is to echo the Watchtower jargon and doctrine. They have flagrantly added words not in any way authorized by the original text, taken out what doesn’t fit, changed up the order of words so that the particular passage means something not intended by the Holy Spirit, and then failed time and again to follow their own rules of translation.

The New Testament portion of the NWT came out in 1950, and was revised in 1951. Then from 1953 to 1960 the Old Testament was published in several volumes over that period of time. In 1961 the whole Bible was bound in one volume, and was also a revision. In the 1961 edition all the footnotes and cross references are gone, along with most of the explanations in the Appendix. The Forward also changed. It was shortened from 23 pages to about a page and a half. They also changed some of the more flagrant abuses of the early edition, at least putting some of their additions in brackets.

Just how did this translation come about? The Society refuses to divulge any details at all about it. The following comments on the subject by Fred Franz gives some information, and the ever present attitude of the leaders:

Q... I am asking you a very simple and direct question. How many serve on your Editorial Committee at present?

A...Well, I have to compute them. I will say seven.

Q...Plus yourself?

A...Including myself.

Q...At the meetings of the Committee do you preside?

A...No, the President presides.

Q...Mr. Knorr?

A...Yes.

Q...Is that Committee convened prior to the issue of each tract or book?

A...No, but the Editor (myself) and Mr. Knorr have to put the final O.K. to the material that is submitted for publication.

Q...By the Committee?

A...By the Committee.

Q...Does the Committee perform functions of translation as well as interpretations in English of Scriptures?

A...No, it does not perform matters of translation. We have translators there who translate the material that has already been published in English.

Q...In so far as translation of the Bible itself is undertaken, are you responsible for that?

A. I have been authorized to examine a translation and determine its accuracy and recommend its acceptance in the form in which it is submitted.

- Q. Are the translators members of the Editorial Committee?
- A. That is a question which I, as a member of the Board of Directors am not authorized to disclose, because when the translation was donated to the Society at a **meeting of the Board** of Directors there, the Translation Committee made it known that they did not wish their names to be disclosed, and the Board of Directors, acting for the Society, accepted the translation upon the basis that the names would not be revealed now or after death.
- Q. **Are** the translators all members of Jehovah's Witnesses?
- A. That again is part and parcel of the agreement that their names shall not be revealed. They are consecrated men as the foreword to the translation discloses.
- Q. It is awfully important isn't it, to beware of false prophets?
- A. That is right.
- Q. Is it the view of your theocratic organization that the qualifications of translators **and** interpreters **of** the Scriptures should be kept secret?
- A. That is the business of the Translation Committee. They can make a **donation on their own terms and we can accept** it. The Society can accept it on their terms.
- Q. You **are** speaking now of donations?
- A. Yes. The translation was donated to the Society on the understanding that it would be published.
- Q. But surely by arrangement with the Editorial Committee. People don't come forward and say "I wish to donate you a new translation, for example, of the Book of Daniel," do they?
- A. A Committee can do that.
- Q. The Committee must arrange with somebody, must'nt they, to come forward with a translation, if the Committee decides the translation is desirable?
- A. Well, it was the President of the Society who presented this translation to us, the Board of Directors, and he had it examined there, and then the Board of Directors was the one that voted to accept the translation.
- Q. The Committee and the Board of Directors discussed beforehand the desirability of having a translation?
- A. The matter was presented fresh to the Board of Directors and the President of the Society, as it has already been published in the Watchtower and stated in the public meeting in Yankee Stadium, had portions of this translation read to the assembled Board of Directors as instances of the style of translation and of its accuracy and of its modernity, and it is on that basis the Board of Directors signified their wish with regard to the translation.
- Q. Did the Editorial Committee itself, that is by its individual members, know the qualifications of the persons who were giving translations?
- A. No, that is something that the Editorial Committee is not concerned with. The Editorial Committee does not determine for the Society whether a trans-

lation shall be accepted or not. It is the Board of Directors who are the advisory and governing body who determines that.

- Q. In fact it is the Board of Directors in both the Pennsylvania and New York Incorporations which decides upon and authorizes the issue of either translations of the Scriptures or books or pamphlets interpreting the Scriptures?
- A. In this case the Board of Directors voted to accept the translation.

-Scotland Trial, pp. 87-90

There must be something to hide when such secrecy surrounds a translation of the Scriptures. Certainly the "Translators" are Jehovah's Witnesses since they do reveal that they are "consecrated men." Of course, just a look at the biased translation makes it evident that they are JW's.

In the Forward to the 1951 edition of the New Testament portion, the following claim is made by the committee. They are speaking of comparison with, and of, previous translations:

"But honesty compels us to remark that, while each of them has its points of merit, they have fallen victim to the power of human traditionalism in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, an inconsistency and unreasonableness have been insinuated into the teachings of the inspired writings.

"The Son of God taught that the traditions of creedbound men made the commandments and teachings of God of no power and effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism." p. 6

This statement is certainly brazen, especially in the light of perversions they have made of the Bible in their own "translation." Some of them we shall note here. We also take note that in spite of the charge made above, they had to revise their own translation to "uncolor" some of the passages they translated. In the following, when quoting from the NWT we will use the 1961 edition, since it is the revision, and hence authoritative today.

The Witnesses claim that the plan of God throughout the Bible and history is for His own vindication; that is, that he proves himself superior to all by overcoming all enemies. Armageddon will be for that purpose. All of the things carried out in the Scriptures are not for the salvation of man; this is a secondary thing. The vindication of Jehovah is the most important. Note:

"Vindication of Jehovah's name and sovereignty is the foremost doctrine of the Bible..." *Let God Be True*, p. 163.

"...Today the great issue before all heaven and earth is, Who is supreme? Who in fact and in right exercises the sovereignty over all the universe? Jehovah's primary purpose is to settle this issue. To do so means the vindication of his universal sovereignty or domination." *Ibid.*, pp. 27-28.

"Many times throughout the Bible he declares his purpose to cause all the nations as well as his own favored people to know that he is Jehovah. In the prophetic book of Ezekiel alone this declaration of his purpose to have all such to know that he is Jehovah occurs more than sixty times. (Exodus 6:7; Ezekiel 6:7, 10, 13, 14. AS). Hence an important part of his great purpose is the vindication of his reproached and misrepresented name. *His vindication is more important than the salvation of men.*" *Ibid.*, p. 29.

In keeping with this, their doctrine denies the Deity of Jesus and the Holy Spirit, and they

refer to themselves as Jehovah's Witnesses, instead of Christians. So, they have also inserted the name JEHOVAH into their NWT New Testament 237 times.

In Hebrew the name JEHOVAH is represented by what is called the Tetragrammaton. It is represented by the English letters JHVH or YHWH. The term JEHOVAH is an arbitrary rendering of the consonants, as any vowel can be injected. The name could as well be JOHEVAH, JIHIVIH, JAHAVIH, JOHIVEH, or many other combinations. The Society claims however that they have restored the divine name to the scriptures. This is an arrogant claim in view of the facts.

The "translators" claim that the texts of our Bible have been tampered with; a vast conspiracy took place to get rid of the name JEHOVAH from the New Testament. Notice again from their Forward, p. 18.

"The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the LXX has been. And, at least from the 3d century A.D. onward, the divine name in tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words *kyrios* (usually translated "the Lord") and *theos*, meaning "God."

Now what evidence do they say this? And for what purpose -----

(1) It is assumed by them that Matthew wrote his life of Christ originally in Hebrew, and would have thus used the tetragrammaton.

(2) A recently found fragment of the Septuagint, supposedly from the 1st or 2nd century B.C., containing the second half of Deuteronomy shows the Tetragrammaton instead of *kyrios - theos*. The NWT then states that this proves "that the original LXX did contain the divine name wherever it occurred in the Hebrew original" (p. 12). But, this is just another assumption.

(3) It is then stated flatly that Jesus and His disciples used the Septuagint when quoting from the Old Testament, which definitely used the tetragrammaton as they just proved. So, we have the authority of Jesus and his disciples of using it uniformly.

(4) On pages 30-33 of the Forward, the NWT Committee gives nineteen sources of the use of the tetragrammaton in the N.T. by various other manuscripts.

Just how good is this evidence? In the first place there is no evidence to prove Matthew wrote in Aramaic. All copies we have are in Greek, and nowhere in Matthew, or any other copy of all the New Testament is the tetragrammaton used. The fragment of the Septuagint shows only that in one instance someone used the Tetragrammaton. But, in thousands of other copies of the Septuagint it is not used, yet, the NWT declares that all others, besides that one fragment, are substitutes and forgeries; that they were all in some grand conspiracy to erase the name of Jehovah from the New Testament. Besides, the Septuagint is a translation of the Hebrew Old Testament into Greek by some Jewish scholars shortly before the time of Christ. Point 3 above is just another grand assumption based on an assumption. The forward alludes to some early writers who used the tetragrammaton, which only proves that some writers did use it.

The other 19 manuscripts, mentioned in point 4 above, are all translations from Greek BACK INTO HEBREW, and carry no weight to decide that there has been a conspiracy against the Bible. Besides, the EARLIEST of these 19 manuscripts is 1385 A.D. Neither are they evidence that proves the need to translate LORD and GOD as JEHOVAH in the New Testament. All of this demonstrates the shallowness of the scholarship behind the NWT. They have some doctrinal point to make and they do not seem to care what it takes to make it. Following is a statement from page 20 of the Foreword, stating their rule on how to insert the name JEHOVAH.

"How is a modern translator to know or determine when to render the Greek words *κυριος* and *θεος* into the divine name in his version? By determining where the



inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give *kyrios* and *theos* and he can then clothe them with personality."

We cannot quarrel with reference made to Jehovah in some passages of the New Testament when an Old Testament passage is quoted where the term Jehovah is found. But actually, He is not so referred to in the New by that name. There is no Greek equivalent for the tetragrammaton, and so the inspired men simply referred to LORD - GOD. The emphasis in the New Testament is on the salvation of man through Jesus Christ. The NWT is completely unwarranted in inserting the name JEHOVAH 237 times in the text, and 72 other times in the margin.

Well, how consistent have they been with such insertions? In one instance they have stuck to it quite embarrassingly. In John 1:23 a quotation is made from Isaiah that evidently refers to the coming Messiah. Also the context of John 1:23 shows the prophecy refers to Christ. The NWT translates it "I am a voice of someone crying out in the wilderness, 'Make the way of Jehovah straight,' just as Isaiah the prophet said." Referring to Jesus as being Jehovah is completely unthinkable to the Witnesses, but here it is. To strengthen this fact on that passage note Luke 1:76, "But as for you young child, you will be called a prophet of the Most High, for you will go in advance before Jehovah to make his ways ready..." Now compare these with John 3:28, "You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one." One says Jehovah, the other says Christ, both referring to the same person.

In Isaiah 45:23 Jehovah says "that to me every knee will bend down, every tongue shall swear....." NWT. This passage is quoted in Romans 14:11, and referred to in Philippians 2:10-11. In this latter passage the NWT reads:

"So that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus is Lord to the glory of God the Father."

The NWT Foreword says that when the word KURIOS (Lord) is found, and is based on an Old Testament passage referring to Jehovah, that it should be rendered JEHOVAH in the New Testament passage. But, they went back on their own rule in this passage. There are a number of others but we will save them for the study of the Deity of Christ in section two of this volume.

From page 9 of the Foreword to the 1951 edition this statement is made:

"To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses."

We note, however, that they fail to live up to this intention when it gets them into trouble with their doctrines. For example the word WORSHIP, from the Greek *proskuneo*, is not uniformly translated. They render it one time as WORSHIP and another time DO OBEISANCE. When the word is used in reference to Jesus (with the exception of Hebrews 1:6), the NWT uses the weaker statement DO OBEISANCE, since the term WORSHIP might leave the impression that Jesus is Deity, and hence an object of worship.

A comparison of two other passages show their duplicity and dilemma. Matthew 27:50 (ASV) reads:

"And Jesus cried again with a loud voice, and yielded up his spirit."

The NWT treats it thusly: (first the 1951 edition then the 1961 edition).

"Again Jesus cried out with a loud voice, and ceased to breathe."

"Again Jesus cried out with a loud voice, and yielded up (his) breath."

The Witnesses claim there is no Spirit in man that is distinct from the body that will live after death. To them the spirit is nothing more than the breath of man, because we are wholly mortal, physical. So they render the death of Jesus as above, IN KEEPING WITH THEIR DOCTRINE on the spirit. However, in the parallel account, Luke 23: 46, they hit a snag. Here is how they translate it:

"And Jesus called with a loud voice and said: 'Father, into your hands I entrust my spirit.\* And when he had said this, he expired."

Now the original word is the same in both passages, *pneuma*. Why not render it the same in both passages? Simple, they COULD NOT have Jesus saying in Luke, "Into your hands I entrust my BREATH."

Again, on page 9 of the Foreword:

"We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That way we can best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage."

This is just another deceptive statement. They have taken liberties that are wholly without foundation. There have been additions to the text and changes in grammatical construction, just to force their particular doctrines on a passage. John 1:1 is a case in point, but we will look at that under another heading.

1) Colossians 1:16-20. In these passages the word OTHER has been added five times. The 1951 edition just had it included within the text as though it were a part of the original Greek. In the 1961 edition however, they have placed the word in brackets to at least indicate that it is an addition. Placing it in brackets does not deter them in using it to teach their doctrines. In the 1951 edition a footnote refers you to Luke 13:2—4 where the word OTHER is likewise inserted by them when it is not present in the original. They try to use this as a justification for inserting it in Colossians 1. However it doesn't belong either place. In the 1961 edition of Luke 13 the DO NOT enclose OTHER in brackets to show it is an insertion like they do in Colossians 1. This is inconsistent "translating." Their point here is to make Jesus just another created being along with the rest of creation, so as to rob him of Deity.

2) Acts 20:28. Here they rearrange the wording of the passage so they can insert the word SON, even though they put it in brackets. They want to get away from any idea that God purchased the church with his own blood.

"...to shepherd the congregation of God, which he purchased with the blood of his own (Son)."

The original structure of the sentence won't allow this rendering, but that doesn't stop them.

3) Acts 22:16. In this passage they add the word BY and so change the meaning entirely, trying to get around the necessity of baptism. Note:

"And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name."

No brackets set that apart as an addition to the text. The meaning is nowhere near the truth the way they have it.

4) I Corinthians 16:2. They add here the idea that the laying by is to be done at home.

“Every first day of the week let each of you at his own house set something aside in store as he may be prospering..”

There is nothing in the original text that justifies this. It is also ridiculous; it would mean that one must carry his money around all week long and could not put it in the cookie jar at home until the first day of the week.

5) Titus 2:13. By inserting OF in this passage they try to get rid of the Deity of Jesus, “...manifestation of the great God and of our saviour Christ Jesus “ More on this later.

6) Acts 20:7. Here, instead of a more literal rendition of “break bread” the NWT translates that they came together “to have a meal,” thereby trying to get a common meal out of it, instead of the Lord’s Supper.

7) Revelation 3:14. Here they change the words OF God to BY God. “...the faithful and true witness, the beginning of the creation by God.”

By this they try to make as though God created Jesus. The word ARCHE, here translated BEGINNING, does not mean Jesus was created as to his nature, but that he is the ORIGIN of the creation of God. (See John 1:3). Moffatt says, “the origin of God’s creation,” as also many other translations. The Witnesses have worded it to get their doctrine into it.

8) John 12:32. This passage is so translated by them to their different classes of people into it; the elect class, and the other sheep. Here is how they put it: “. /et I, if I am lifted up from the earth, will draw men of all sorts to me.”

These are but a few samples; there are many other subtle changes. The NWT is not content with additions and changes to the text, but continually inject their own jargon into the scriptures. Deacons become MINISTERIAL SERVANTS for example. This is comparable to the Catholic Church inserting their own language into their translation.

The Holy Spirit is stripped of His personality in the NWT in keeping with their doctrine that the Holy Spirit is just an impersonal force; an “it” only. But, we could multiply many times over such perversions.

## **ATTITUDE TOWARD, AND INTERPRETATION OF, THE BIBLE**

We have seen that the leaders of the Watchtower Society have claimed Divine Inspiration for their teachings. Russell openly claimed that one Should study his writing in place of the Bible.

In 1909 many of the followers of Russell wanted to stop using or referring to the WATCH-TOWER in their study classes and use the Bible only. Russell came back with the following statement in that paper that year, p. 371:

“This (the suggestion just made) sounded loyal to God’s Word; but it was not so. It was merely the effort of those teachers to come between the people of God and the Divinely provided light upon God’s Word.”

This is the same attitude toward the scriptures evident today among the Witnesses; One cannot understand the Bible apart from the Society. It is not Bible study they engage in, it is Watchtower study.

In approaching the scriptures, Russell depended on human reasoning. Certainly his ideas had to come from somewhere. Russell said that Eternal torment in a hell of fire was unreasonable, for example. In regard to other things here is a statement from Russell on “reason.”

“...let us examine the character of the writings claimed as inspired, (the Bible) to see whether their teachings correspond with the character we have reasonably imputed to God.” Millennial Dawn Vol. 1, p. 41.

The usual approach of false teachers is to think up the idea and then try to get the Bible to conform to that idea. Russell did that evidently. But his posterity is no better. From the Watch-

tower of January 1, 1953, an article appeared titled "The Scriptures, Reason, and the Trinity." Here are some quotes:

"To hold that Jehovah God the Father and Christ Jesus His Son are coeternal is to fly in the face of reason."

"Jehovah God says: 'Come now, let us reason together' (Isaiah 1:18). The advocates of the Trinity admit that it is not subject to reason or logic, and so they resort to terming it a 'mystery'."

The Witnesses use Isaiah 1:18 as authority for their liberal use of reason in approaching the Bible, but their interpretation of it is a perversion. God did not mean that we can reject anything He reveals because we think it is unreasonable! In speaking of the Holy Spirit the Society writes thusly:

"As for the holy spirit, mistranslated "Ghost"; there is NO Scriptural basis for considering it a person. It is God's active force by which he accomplishes his purposes, such as inspiring men to write his Word (II Pet. 1:21). While the Bible does at times seem to personify the holy spirit, it is more reasonable to hold that an impersonal force used by God would be personified than that thousands of persons could be immersed with an individual, or the individual be poured out upon them as the spirit was at Pentecost - Acts 2:2, 15-18." Awake! Feb. 8, 1954, p. 25.

As Jesus told the Sadducees in Matthew 22:29, "Ye do err, not knowing the scriptures, nor the power of God." They are in error in the above statement on both counts. Their standard is their own reasoning, and they have put it to work to come up with a perverted Bible.

## TYPES AND SHADOWS

The idea of types and shadows is of utmost importance to the Witnesses. There are literally hundreds of instances. They have absolutely no foundation in fact. And, it seems, final light of "truth" has not been given in New Testament revelation, it continues in the Watchtower Society and literature. New meanings are constantly being given in types and shadows. Even when a new application of some scripture goes counter to an old application they claim it is but the continued good will of Jehovah on His organization to continue giving them light.

For example, the story of Noah is a type, Jesus the anti-type; or the shadow and substance. The Ark is likened to the theocratic system in these last days. The Ark protected the eight from the flood and the Theocratic Organization, the Watchtower Society, protects from the destruction of Armageddon. The wife of Noah is the type and the 144,000 elect class is the anti-type, and her children composes the "Great Crowd" of other sheep.

"Abraham becomes Jehovah; Isaac, Melchizedek, Moses and David represent Christ. Egypt is a picture of the Devil's world; Babylon becomes a type of Satan's organization. The flood types the destruction of all Christendom. Elijah and John the Baptist foreshadow the work from 1879 and 1918. The outpouring of the Holy Spirit at Pentecost is the minor fulfillment of Joel 3:1-4, and at the same time foreshadows the major fulfillment in 1918 when the Lord came to His temple and new light was poured out upon the human scene, leading towards the battle of Armageddon. These keys, as developed in *Make Sure of All Things* create the handles which Jehovah's Witnesses use to manage arguments.

"The whole key to the Scriptures by Russell and the function of light from the Temple as accredited by Jehovah's Witnesses rest upon a very primitive trick. The Russellites and Jehovah's Witnesses simply gather events and appearances out of the present age, and underscore these with seemingly fitting scripture passages,



and then parade these events and appearances as fulfilled prophecies. It is the same kind of trick which a winegrower would perpetrate who would grow his grapes along the shores of Lake Erie, and after pressing the wine and sending it to California, he would have it bottled and labeled as California Wine, only to bring it back to Lake Erie markets for sale as California Wine." William Schnell, *Converted Jehovah's Witness Expositor*, Vol. VII, pp 2-3.

Another example of such typology is in Luke 16:19-31, the Rich man and Lazarus. They say it means nothing concerning the state of man after death, but a picture of the two classes now existing.

"The rich man represents the ultraselfish class of the clergy of Christendom, who are now afar off from God and dead to his favor and service and tormented by the Kingdom of truth proclaimed. Lazarus depicts the faithful remnant of the 'body of Christ.' These, on being delivered from modern Babylon since 1919, receive God's favor, pictured by the 'bosom position of Abraham,' and are comforted through his word." Let God Be True, p. 98.

The parable of the laborers in the Vineyard of Matthew 20:1-16 was interpreted in 1931 in this way: The twelve years of the parable showed the twelve years since 1919 at which time the Society leaders were dismissed from prison. All the laborers received the same pay regardless of the length of time they served (in the Society). This equal pay that each one received was the NAME Jehovah's Witnesses which was given them in that year, 1931.

It should be evident that such use of parables, types, numbers, etc. are purely imagination. The elements are twisted to fit some Watchtower doctrine or event in order to lend some semblance of authority to the position.

### **INTERPRETING PROPHECY - REAR VIEW METHOD**

They are no better when it comes to handling prophecy. They do a good job of claiming a fulfillment quite sometime after it is supposed to have happened; but it is quite easy to take an event that has already happened, and then find some passages that in some way can be made to fit that event. As Schnell has said, they "simply gather events and appearances out of the present age, and underscore these with seemingly fitting Scripture passages, and then parade these events and appearances as fulfilled prophecies."

In *You May Survive Armageddon into God's New World*, (1955), pp. 116-120, it is claimed that Revelation 11:11-13, which speaks of two prophets who were killed and then restored to life, was fulfilled in 1919 when Rutherford and other leaders were released from prison, and put the Watchtower back in business. And, since the statement of Revelation 11 says that the enemies took note and acknowledged the power of God, that since 1919 the enemies of the Watchtower Society have had to acknowledge the power of God as revealed in His "Witnesses," though unwillingly. And, these enemies have been shaken by a devastating "earthquake" from which they have not recovered to this day. That is all wishful thinking of course, and all imagination.

Another example is their use of Revelation 17:3-6 which shows a woman on a scarlet-colored beast. The woman is said to be "the visible organization of the religious heads of heathendom and Christendom." (*What Has Religion Done For Mankind?*, 1951, p. 328). The beast is stated, in the same volume, pp. 328-329, to be as follows:

"So the beast that Lady Babylon is now pictured as riding is this peace beast, formerly known as the League of Nations but now since its reappearance in 1945 the United Nations. Its having sixty member nations in 1951 was well symbolized in the peace beast's having seven heads and ten horns."

The entire mess is utter supposition, but the Witnesses believe it, because the Society says it is so.

The shake-up in organization in the early 30's was accompanied by many instances of such a method of using scripture. One such instance is spoken of by Stan Thomas in this way:

"The Witnesses are told that this vesting of authority in the Watchtower Society was the 'cleansing of the sanctuary' of Daniel 8:13-14. That Scripture reads, 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' The appearance of the official notice of the adoption of this new organizational procedure in the October 15, 1932, Watchtower is said to have occurred exactly at the end of the 2300 day period of the Scripture, the starting point of which is supposed to be that big London convention in 1926 when the newspapers 'hushed up' the Watchtower Society's 'Testimony to the Rulers of the World.'

"Now, all this sounds very impressive to Jehovah's Witnesses, but if anyone takes the trouble to count 2300 days from the date of that 'Testimony to the Rulers of the World,' which was released on the final day of that 1926 convention, May 31, he will find that the period expires on September 18, 1932, and not October 15 - the date of the Watchtower announcement which is supposed to mark the end of the time period. And if one points this out to the Watchtower Society he is hastily informed that, although the prophecy refers to 'days,' it really means 'months,' and that 2300 days is approximately 76 months, which would end at the middle of October, 1932! So the alleged fulfillment of the prophecy turns out to be not nearly so 'exact' as was at first inferred."

- Stan Thomas, *Jehovah's Witnesses, and What They Believe*, p. 49.

"For over a century, delightful, correct words of truth covering every aspect of life have been presented in the Watch Tower Society's publications .." (*Watchtower*, Dec 15, 1990, p. 26).

"Have no dealings with apostates...For example, what will you do if you receive a letter or some literature, open it, and see right away that it is from an apostate? Will curiosity cause you to read it, just to see what he has to say? You may even reason: 'It won't affect me; I'm too strong in the truth. And besides, if we have the truth, we have nothing to fear. The truth will stand the test.' In thinking this way, some have fed their minds upon apostate reasoning and have fallen prey to serious questioning and doubts" (*The Watchtower*, 15 March 1986, pg. 12.)



# Jehovah's Witnesses

## Part 2 - Documents

by Maurice Barnett

**Olin Moyle Letters and Lawsuit  
Charles Russell Lawsuits  
Rutherford Death Certificate  
Letter from Society of Russell's Death  
J.R. Mantey's Letter to the Society  
Franz Handbill - 1975 Failure and Coverup**

**"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)**

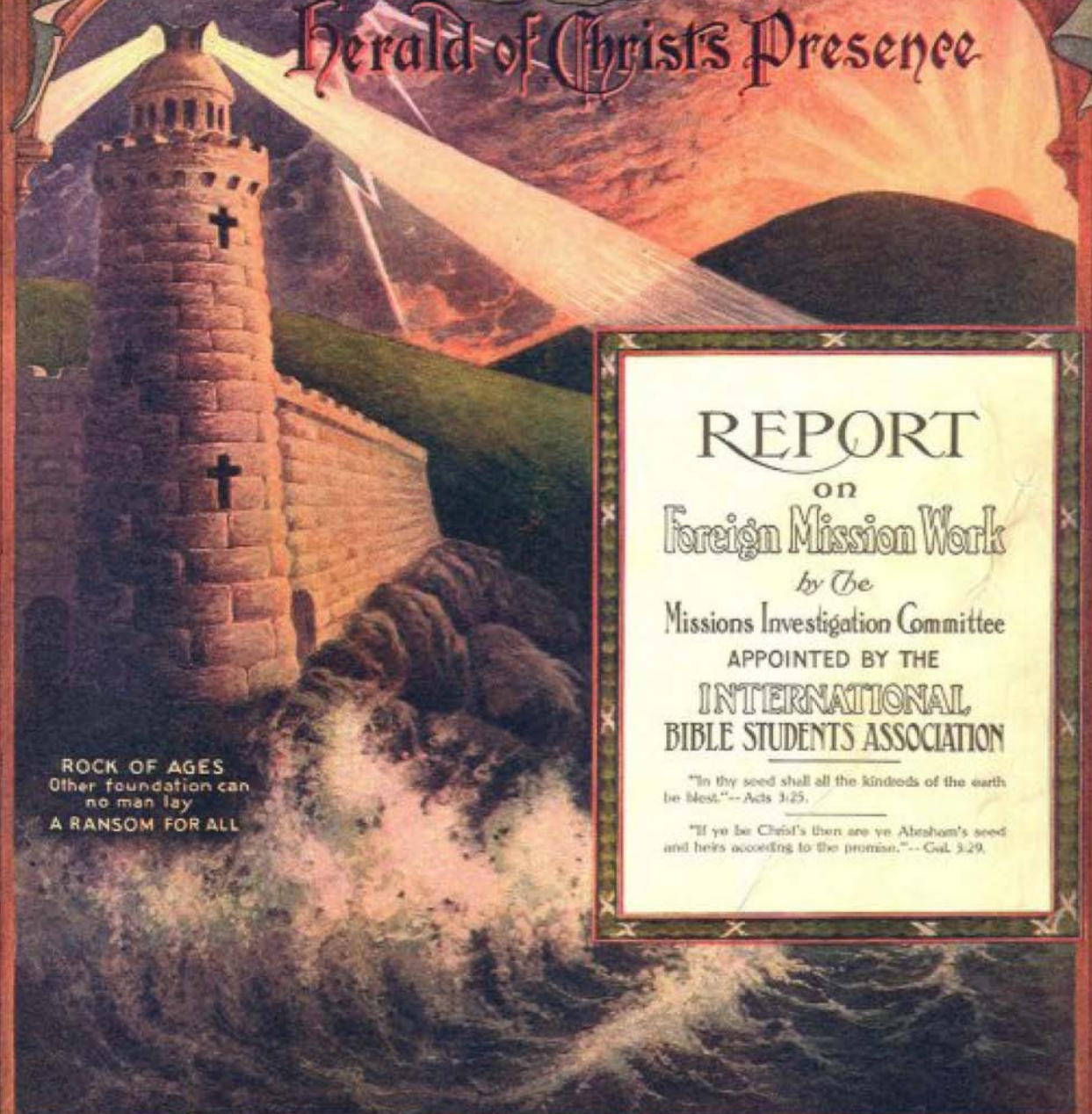
**"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)**





# The WATCH TOWER

and Herald of Christ's Presence



ROCK OF AGES  
Other foundation can  
no man lay  
A RANSOM FOR ALL

REPORT  
on  
Foreign Mission Work  
by the  
Missions Investigation Committee  
APPOINTED BY THE  
INTERNATIONAL  
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth  
be bless."--Acts 3:25.

"If ye be Christ's then are ye Abraham's seed  
and heirs according to the promise."--Gal. 3:29.



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## OLIN MOYLE SUIT AGAINST THE SOCIETY

Olin Moyle was Head Legal Counsel of the Society from 1935 to 1939. He had a falling out with Judge Rutherford and, following a smear campaign by the Society, sued for libel. The suit was filed in 1940. Moyle won his case but the Society appealed twice after that, taking it all the way to the New York Appellate Court where the Society ran out of appeals. By that time, Rutherford had died. Moyle did not receive all that he had specified in his suit. It was finally cut down to \$15,000. The Society leaders were so enraged at Moyle, they paid him the money in silver because they considered him to be Judas.

In 1935, Moyle sold his home and belongings and moved with his family from Wisconsin to Bethel in Brooklyn. While Moyle worked with the Watchtower's legal department his wife, Phoebe, worked as a chambermaid in the Bethel home and their son Peter worked in the cafeteria and later in the press room as a linotype operator.

Moyle had been greatly disturbed by the free use and defense of alcohol at headquarters as well as filthy language and dirty jokes as well as the dictatorship of Rutherford. Reproduced here is a letter Moyle wrote to his "home" congregation in Wisconsin and two letters he wrote to Rutherford complaining about these conditions at Bethel, accusing Rutherford of complicity. Rutherford exploded, immediately kicked Moyle and his wife out of Bethel, immediately having all their belongings dumped on the sidewalk outside. Not content with these actions, Rutherford slandered Moyle and his wife in the pages of the Watchtower in October, 1939. The complete trial transcript of Moyle vs. Rutherford can be found on this website.

Two things may have prompted Moyle's filing the lawsuit for slander. Of course, the slanderous attack by Rutherford furnished the primary reason. The second reason may have been that Rutherford strongarmed Moyle's son, Peter, by threats and intimidation. As a result, Peter sided with Rutherford. This divided the Moyle family and further pushed Moyle to sue.

On the following pages is reproduced copies of Moyle's original letters along with the pages from the Watchtower carrying Rutherford's attack on Moyle and the public "confession" of Peter Moyle. The letters were originally furnished to me in 1973 by Roy D. Goodrich of Back to the Bible Way, in Fort Lauderdale, Florida. The letters Goodrich provided me had been available to anyone on request, along with some other material. Now, however, they are posted on the internet on several websites so that they are more available.

The story of Goodrich is interesting in itself as it relates to the history and nonsense of the Society. For many years, Goodrich had been a Witness in the 1920s, before they were called Jehovah's Witnesses. He worked at Bethel headquarters. But he was disfellowshipped by Rutherford over an article Goodrich wrote in *Golden Age* in March of 1930. Goodrich was waging a campaign against a quack medical machine, the *Ocilloclast*. The machine was endorsed and encouraged by Rutherford so that it was used extensively at Bethel and across the nation to, it was claimed, diagnose and cure disease; it was a fraud. The enraged Rutherford had Goodrich kicked out.

Following the letters are the pages from the October, 1939, Watchtower where Rutherford slandered Moyle that then prompted Moyle's lawsuit. The Watchtower attack on Moyle carries the signatures of "Fred W. Franz, N. H. Knorr, Grant Suiter, T. J. Sullivan, W. P. Heath, W. H. Reimer, W. E. Van Amburgh, M. Goux, C. A. Wise, C. J. Woodworth. Approved for publication J. F. Rutherford, Pres." This is why others were included in Moyle's lawsuit.

Rutherford never even tried to refute Moyle's accusations. See that in the Watchtower pages. Moyle's letters detail the character of Rutherford moreso than any other testimony. But Rutherford considered any criticism of himself to be a wicked attack on God.

Sept. 25, 1939

To: Jehovah's Witnesses,  
Milwaukee, Wisconsin

Dear Brethren:

On March 21st of this year I was excommunicated from the Milwaukee Company of Jehovah's Witnesses under orders from the Society's president. Many of you brethren are still in Ignorance of this fact, and some have inquired as to why sister Moyle and I do not now attend meetings. Others have wondered about the controversy between Judge Rutherford and myself. During the year you have heard and read just one side of that controversy - the Society's side - and strenuous efforts have been made to keep you from knowing any facts I might present. Any consideration of my side of the case is branded by the Society as an act of treason against the "Theocracy" and a stirring up of dissension.

In order that you may know some of the FACTS, I am attaching to this letter copies of two letters to Judge Rutherford, to wit: First: my letter of July 21, 1939, tendering my resignation as the Society's counselor. Second: Copy of letter of May 18, 1940, reviewing Judge Rutherford's subsequent actions in the matter. These letters contain FACTS of which the Society's president is desperately trying to keep you and all of Jehovah's Witnesses in ignorance.

Many have wondered why the Judge has waged such a malicious and vindictive campaign against me. There is just one answer: FEAR. The whole story was not told in my letter of protest. There are many additional FACTS about this self-styled administrator of "The Theocracy", which if generally known would cause him to be looked upon with abhorrence and disgust. FEAR of exposure impelled him to embark on a smearing campaign against my good name and reputation with the purpose of thoroughly discrediting me in the eyes of his supporters. FEAR is the motive which causes him to blacken others rather than have his own misdeeds brought to light. FEAR of the truth has brought to birth many a religious inquisition and Judge Rutherford follows in that well beaten path. Whether the whole story of his monumental deception of God's people shall be published is a matter of time and the Lord's leadings to determine.

For more than twenty years Sister Moyle and I gave our best efforts and service to the work directed by the Society. We did this as unto the Lord and it has been heart-rending for us to believe that the organization has departed from the faith. BUT WE CANNOT DENY FACTS. The Society's intolerant attitude and practices cannot be reconciled with Christianity. Real Bible study has been gagged and suppressed by the organization. The comforting doctrines of Restitution, Resurrection and the Kingdom have been set aside and are replaced with the wondrous delusion that the Jonadab babies will fill the earth. God's people among Jehovah's Witnesses are being ensnared into bondage to a Rutherford Hierarchy which is of the same order and just as intolerant as the Papal machine. Truly the message, "Come out of her my people, that ye be not partakers of her sins," applies as fully to the Watch Tower organization as to any other false religious organization.

It is my hope and prayer that this letter and its accompanying enclosures will help some to break these chains of restraint and come forth into the liberty wherewith Christ has made us free.

Your brother in His service,

July 21, 1939

OLIN R. MOYLE Counselor  
 117 Adams Street. Brooklyn . New York  
 Telephone Triangle 5-1474  
 July 21, 1939

Judge J. F. Rutherford, Brooklyn, N. Y.

Dear Brother Rutherford:

This letter is to give you notice of our intention to leave Bethel on September 1st next. The reasons for leaving are stated herein and we ask that you give them careful and thoughtful consideration.

Conditions at Bethel are a matter of concern to all of the Lord's people. Nowhere among imperfect men can there be perfect freedom from oppression, discrimination and unfair treatment, but at the Lord's headquarters on earth conditions should be such that injustice would be reduced to the minimum. That is not the case here at Bethel and a protest should be made against it. I am in a good position to make such protest because your treatment of me has been generally kind, considerate and fair. I can make this protest in the interests of the Bethel family and of the Kingdom work without any personal interest entering into the matter.

#### Treatment of Bethel Family.

Shortly after coming to Bethel we were shocked to witness the spectacle of our brethren receiving what is designated as a "trimming" from you. The first, if memory serves me correct, was a tongue lashing given to C. J. Woodworth. Woodworth in a personal letter to you stated something to the effect that it would be serving the devil to continue using our present day calendar. For that he was humiliated, called a jackass, and given a public lambasting. Others have been similarly treated. McCaughey, McCormick, Knorr, Prosser, Price, Van Sipma, Ness and others have been similarly scolded. They have been publicly called to account, condemned, and reprimanded without any previous notice. This summer some of the most unfair public reproaches have been given.

J. Y. McCauley asked a question which carried with it a criticism of the present method of Watch Tower study. For that he was severely reprimanded. Your action constituted a violation of the principle for which we are fighting, to wit, freedom of speech. It was the action of a boss and not that of a fellow servant. Securing an efficient mode of study with imperfect study leaders is no easy task, and no method yet produced has proved to be one hundred per cent perfect. You stated that no complaints had come to you concerning this method of study. If that be the case you have not had all the facts presented to you. There is complaint in various places that the Watch Tower studies have degenerated into mere reading lessons. It may be that the present method is the best that can be used, but in view of known limitations honest criticism should not be censored nor honest critics punished.

Brother Worsley received a public denunciation from you because he prepared and handed



to brethren a list of helpful Scripture citations on fundamental topics. How can we consistently condemn religionists for being intolerant when you exercise intolerance against those who work with you? Doesn't this prove that the only freedom permitted at Bethel is freedom to do and say that which you wish to be said and done? The Lord certainly never authorized you to exercise such high handed authority over your fellow servants.

Since the Madison Square Garden meeting there has been a distressing condition of restraint and suspicion at Bethel. The ushers were placed in a tough spot but did an excellent piece of work. They exercised care and diligence in watching arrivals at the Garden, and prevented a number of suspicious characters from entering. They were on the job immediately when the disturbance started and quelled a disturbance which would have otherwise reached serious proportions. But for two weeks following the convention there has been constant criticism and condemnation of them from you. They have been charged with dereliction of duty and labeled as "sissies". To see some of these boys break down and cry because of your unkind remarks is, to say the least saddening.

The brethren at Bethel have thoroughly demonstrated their loyalty and devotion to the Lord, and do not need to be berated for wrong doing. A suggestion or a kindly admonition from you would be more than sufficient to check any wrongful action, and would eliminate resentment and induce greater happiness and comfort for the whole family. You have stated many times that there are no bosses in the Lord's organization but the undeniable fact cannot be evaded that your actions in scolding and upbraiding these boys are the actions of a boss. It makes one sick at heart and disgusted to listen to them. If you will cease smiting your fellow servants Bethel will be a happier place and the Kingdom work will prosper accordingly.

#### Discrimination

We publish to the world that all in the Lord's organization are treated alike, and receive the same as far as this world's goods are concerned. You know that is not the case. The facts cannot be denied. Take for instance the difference between the accommodations furnished to you, and your personal attendants, compared with those furnished to some of your brethren. You have many many homes, to wit, Bethel, Staten Island, California etc. I am informed that even at the Kingdom Farm one house is kept for your sole use during the short periods you spend there. And what do the brethren at the farm receive? Small rooms, unheated thru the bitter cold winter weather. They live in their trucks like campers. That may be all right if necessary, but there are many houses on the farm standing idle or used for other purposes, which could be used to give some comfort to those who work so long and so hard.

You work in a nice air conditioned room. You and your attendants spend a portion of the week in the quiet of country surroundings. The boys at the factory diligently work thru the hot summer months without such helps, or any effort made to give them. That is discrimination which should receive your thoughtful consideration.

#### Marriage

Here again is shown unequal and discriminatory treatment. One brother left Bethel some time ago for the purpose of getting married, and, so I am informed, was refused the privilege of pioneering in New York, apparently as an official disapproval of his action in leaving Bethel. On the other hand when Bonnie Boyd got married she didn't have to leave Bethel. She was permitted to bring her husband into Bethel in spite of the printed rule providing that both marrying parties should have lived there for five years.

Harsh treatment of one and favored treatment of another is discrimination, and should not have a place in the Lord's organization.

#### Filthy and Vulgar Language

The Biblical injunctions against unclean, filthy speaking and jesting have never been abrogated. It is shocking and nauseating to hear vulgar speaking and smut at Bethel. It was stated by a sister that was one of the things you had to get used to at Bethel. The loudest laughter at the table comes when a filthy or near filthy joke goes through, and your skirts are not clear.

#### Liquor

Under your tutelage there has grown up a glorification of alcohol and condemnation of total abstinence which is unseemly. Whether a servant of Jehovah drinks alcoholic liquor is none of my business, except in giving a helping hand to a brother who is stumbled thereby. Whether I am a total abstainer is nobody's business but my own. But not so at Bethel. There appears to be a definite policy of breaking in new comers into the use of liquor, and resentment is shown against those who do not join them. The claim is made, "One can't be a real Bethelite without drinking beer." Shortly after we arrived it was arrogantly stated, "we can't do much with Moyle, but we'll make a man out of Peter." A New York brother intimated that I was out of harmony with the truth and with the Society because I didn't drink liquor. A New York sister stated that she had never used liquor or served it until some of the Bethel boys insisted upon it. A brother who used to drink liquor to excess became a total abstainer after getting the truth. He knew that a single drink of liquor would start him off to his former drinking habits, but in spite of that brethren from Bethel insisted upon his imbibing liquor and inferred that he was out of harmony with the organization through refusing. Total abstainers are looked upon with scorn as weaklings. You have publicly labeled total abstainers as prudes and therefore must assume your share of the responsibility for the Bacchus like attitude exhibited by members of the family.

These are a few of the things which should have no place in the Lord's organization. There are other more grievous injustices but I have had no personal contact with them and therefore do not discuss them.

It hasn't been an easy or pleasant task to write these things to you, and its still harder to make this protest effective by leaving Bethel. We sold our home and business when we came to Bethel and fully intended to spend the rest of our lives at this place in the Lord's service. We leave in order to register most emphatically our disagreement with the unjust conditions related in this letter. We are not leaving the Lord's service but will continue to serve Him and His organization as fully as strength and means will allow.

Neither am I running away from battling the Devil's crowd in the courts. I expect to return to the private practice of law, probably in Milwaukee, Wisconsin, and hope to be in the fight in every way possible. With this letter I am enclosing a statement of the major cases now pending in which I am actively participating. It would be unreasonable and unfair to drop these matters into your lap without further assistance or consideration. I am ready and willing to press these issues in the courts just as vigorously and carefully as though I remained at Bethel, and will do so if that is your desire.

We have considered this action for some time, but this letter is delivered to you just as we are leaving on a vacation trip for very specific reasons. First: It is desirable that you take time for thought and consideration of the matters herein set forth before taking any action. Hasty and ill considered action might be regrettable. Second: Frankly I have no desire for a verbal argument with you over these matters. I have had plenty of occasion to observe that a controversial matter

does not receive a calm and reasoned discussion of the facts. Too often it turns into a denunciation of some person by you.

I am not interested in that kind of a wordy battle. These statements are the reasons presented by Sister Moyle and myself for leaving Bethel. If we speak erroneously or wrongfully we are responsible before the Lord for so speaking. If we speak truthfully, and we stoutly contend that everything here related is the truth, then there is an immediate responsibility on your part to remedy the conditions necessitating this protest. May the Lord direct and guide you into fair and kindly treatment of your fellow servants is my wish and prayer.

Your Brother in the Kings service,

Olin R. Moyle

P.S. Should you desire to write to me concerning these matters during vacation a letter will reach me at Ticonderoga, New York, General Delivery after July 29th.

May 18, 1940

Judge J.F. Rutherford,  
124 Columbia Heights  
Brooklyn, New York

Dear Brother Rutherford:

Recently the Milwaukee Company Servant, in accordance with your directions, handed me a letter excommunicating me from the Milwaukee Company, at the same time stating, "I am sorry to do this Olin. I like you as a man, but you are in bad with the Society." He well knew that my course of action in Milwaukee had always been in harmony with the Truth, but nevertheless felt obligated to put on the ban of excommunication because you desired it. Some others of the Company took a similar stand. They realize that I am loyal to the Lord and to the Truth, but for fear of incurring your displeasure they comply with the interdict.

This raises an issue of great importance. Which is Supreme: An edict from you, or the principles of righteousness? Must Jehovah's Witnesses condone and support that which is evil solely because you request it? Do your commands as president of the Society supersede and set aside the laws of Almighty God?

Abstractly stated, there is no doubt but what you will agree that the laws of God and the principles of truth and justice set forth in God's Word are superior to any demands, requests, or directions issued by you or the Society. But in the discord and division you are stirring up about me there has been a very definite disregard of this fundamental principle of Supremacy. This should cause you to seriously consider; your course, and for your own welfare I am again reviewing the matter.

During the past few months you have used the Society's facilities to discredit and degrade my name and reputation regardless of facts, truth or justice. You have hurled forth false accusa-

tions and circulated lies promiscuously in manner similar to those who propagate false religion. I cite a few instances:

FIRST: The September 1st Watch Tower contained a notice that my services as counselor were terminated because of “unfaithfulness to the Kingdom interests and the brethren.” This was wholly untrue. The work I did speaks for itself. And up to within a short time of my leaving you often commended my zeal and earnestness in fighting our cases. The truth is that I resigned my position and gave you thirty days notice thereof. You speeded my exit because I told you the truth about your own wrongful acts.

SECOND: You caused to be published in the October 15th. Tower a statement alleging that every paragraph, except the first of my letter of July 21st to you was false. This was a whopper. Your record of scoldings, petulant outbursts of temper, and discrimination against the Bethel brethren is too well known to be successfully denied. C.J. Woodworth admitted the truth in his letter to me on August 15th. Then under your direction he reversed himself and signed a letter or statement alleging my letter to be totally false. Thus under coercion from you the Lord’s people are required to speak lies and bring false accusations. Others even among the Board of Directors have privately deplored your tirades against your brethren, but they still retain your favor by keeping quiet. Fear of you and the desire for your favor more than the favor of God could be the only motive for the Directors to sign such a slanderous statement.

THIRD: Early in September you sent M.A. Howlett to spread and enlarge your campaign of defamation. It is now clearly evident that his job was to spread the idea that I am busy circulating falsehoods and stirring up strife and division in the Companies. He made no investigation to determine FACTS but did a very successful job of building up a case of opprobrium upon nothing.

May I remind you that the circulation of TRUTH does not constitute the stirring up of strife and division. If I had circulated the letter of July 21st among the brethren I would be doing no more than giving them information to which they are entitled. I have actually shown it to about a dozen of my friends, but no more. The brethren of Milwaukee who excommunicated me under orders from you, are still ignorant of the contents of that letter. But Howlett had to “make a case” and thereupon arranged for a bunch of letters and declarations referring to “malicious letters of Moyle” and Moyle’s “attempts to cause division among the brethren.” Chicago, Rockford, Aurora, Kankakee, Waukegan, and other places arose to the occasion and turned in such declarations. The striking fact is THAT I HAVEN’T BEEN NEAR ANY OF THOSE TOWNS OR CIRCULATED ANYTHING IN THEM. Nevertheless, you continue publishing the statements in order to cause brethren throughout the country to believe a lie.

We are told that a “false witness that speaketh lies” is an abomination unto the Lord. How can you reconcile your tactics with this plain declaration from Jehovah?

FOURTH: By the use of falsehood and compulsion you secured my excommunication from the Milwaukee Company of Jehovah’s Witnesses. The brethren here know that I am loyal to the Lord. But you wrote that I had “committed an assault upon the Society” (which is another lie out of whole cloth) and that I should be gagged and not tolerated. The brethren through fear then complied with your autocratic demand.

NOW MARK THIS: There wasn’t the slightest sign of division or strife in the Milwaukee Company until you and Howlett sowed the seeds of discord. Now there is dissatisfaction and unrest. Why? Because you stirred up a false issue and caused confusion among the brethren. On account of the falsehoods of a henpecked sycophant of Racine you kicked Harvey Fink, Zone Servant, out of office.. And because he would not join in your interdict against me he has been treated like a leprous person by the brethren of the Company. The fact that Harvey Fink is



thoroughly loyal to the Lord and active in the Kingdom work has been disregarded by you. Obedience to your demands thus comes ahead of loyalty to Almighty God. Many are sick at heart over such unrighteous acts, and others follow your example of spreading false accusations and poison. That is the kind of discord you have brought to birth in the Milwaukee Company.

This isn't the whole story. One evil begets another and the perverse course you started on August 8th, has spread until it has reached voluminous proportions. No individual has heretofore received the extensive calumnies accorded to me in the Watch Tower. The conclusion is inescapable that while pouring out much condemnation on religion, you are guilty of indulging in the worst kind of religious practice, to wit, that of persecuting a brother who had the temerity to tell you the truth. And it is FEAR that has led you into this trap. You were afraid that I would broadcast to all brethren the facts concerning your unbridled use of the tongue, and you thereby determined to smear me so badly that no one would believe me. You have had some measure of success BUT AT WHAT A COST. "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight?" Truly you have placed yourself and your reputation ahead of the laws of God. That is of much greater consequence to you than the degradation of reputation is to me.

You claim that I had no right to send you that letter even though its statements be true. In other words, your position is so lofty as to give you immunity from criticism or protest even though you commit the most wrongful of acts. This is further evidence that in your unrighteous course you have exalted and placed yourself and your commands above the laws of God. You have through coercion required Jehovah's Witnesses to condone and support your wrongful course. You have punished those who would not, and have thereby engendered a woeful spirit of fear and restraint among the brethren. That is a vicious use of God-given facilities and a trampling upon of your brethren.

My standing with Jehovah God has not suffered in the slightest by reason of your onslaught. I still love the Lord and still engage regularly in the witness work. I shall continue to do so regardless of your embargo. But through malice and fear you have been ensnared into Satan's trap, and you have violated so many of the plain decrees of Almighty God that a continuance therein must surely merit His stern disapproval. For your own welfare then may I urge you to carefully, honestly and prayerfully review this whole matter, and do that which is right before God and men.

Yours in Kingdom service

Olin R. Moyle  
(Johnson Creek, Wis.)

[and] had also etched his face with grief and care". He stood up for the pope all right, "unconditional surrender" or not. You can judge whether he was standing up for America's commander-in-chief or was standing up for his own personal boss when he wrote this slobber:

No one understands more clearly than the pope the horror and the devastation of war, and of this war. No one suffers more poignantly, more deeply than he. He feels the sorrows of all. He sees the blood and the tears of all. He sees tremendous masses of men increasingly efficient in mutual massacre, increasingly enmeshed by tentacles of brutality and hate. He realizes that hate begets hate, that brutality spawns brutality and that revenge cries for revenge. The juggernaut of war crushes

forward and backward over nations and peoples. Men aflame with savage goadings rush onward crashing other men aflame and thus the conflagration mounts, spreads, devastates and consumes.

The pope thinks, works, prays and literally dies for peace. He wishes the conquerors to be not only just with the conquered but also merciful. He knows full well that revenge is a bitter, gnawing thing. "All nations, great and small," he says, "have a right to live." He exhorts nations and their rulers to make their actions agree with their principles.

Well, how about Ethiopia? Did that have a right to live? And how about the smaller sects? Do they have a right to live? Pacelli's answer to the last question would have to be, "No."

### Libel Case Terminated

**A**LLEGING libel on the grounds of statements appearing in several issues of *The Watchtower* during 1939, suit was filed by Olin R. Moyle, of Wauwatosa, Wis., against the two corporate societies, Watch Tower Bible and Tract Society, of Pennsylvania, and Watchtower Bible and Tract Society, Inc., of New York; and, on the other cause of action, against J. F. Rutherford and eleven associates in the organization. Action for damages to the amount of \$50,000 on each cause of action, or a combined total of \$100,000, was commenced October 11, 1940. Less than two years thereafter the defendant J. F. Rutherford died, but the suit continued to be pushed.

This unique libel suit came up for trial before Judge Ughetta of the New York Supreme Court in Brooklyn's Supreme Court Building on May 10, 1943. After an extended trial continuing until May 27, the jury rendered a verdict, voting ten to two, against the defendants of the case and awarded the complainant Moyle \$15,000 on each count, or a total of \$30,000 damages. The presiding judge denied all motions

by defense attorney for alternative ruling and decided in agreement with the jury's verdict.

Appeal was at once taken from this decision to the court's Appellate Division, Second Department. After due reargument by opposing attorneys before this court of five judges, followed by judicial deliberation, decision was rendered. It was three to two in affirmation of the judgment of the Supreme Court, but reducing the damages one-half, to \$15,000.

According to due process of law, again the defendants took appeal from the decision, now to the state's highest court, the Court of Appeals at Albany, New York's capital. After due reargument and deliberation, this court of seven judges let their decision be known on November 22, 1944, affirming decision of the lower court, affixing the costs, but offering no opinion on the case.

Their decision being unanimous, and the defendants being unable to move for reargument of the case, the \$15,000 damages was duly paid over, with interest accrued, to plaintiff Moyle, thus terminating the matter.



fact to the world in order that persons of good will toward God will flee out of Satan's organization and find protection under the Lord and ultimately gain life everlasting. Those who perform their commission faithfully will have a part in the vindication of Jehovah's name, and, in doing that work in obedience to the Lord's commandment, they have entered into the joy of Christ Jesus, their Lord and Head.

"Never before were creatures granted such a privilege. Never again will creatures have a like privilege. Before them they see the kingdom, the Theocracy that shall forever rule in righteousness. They are blind to everything else, because the kingdom, to them, is everything. The remnant know that they must die as humans in order to enter fully into God's spiritual house. They are therefore fully determined to spend and be spent wholly in the service of Jehovah and his King. They are now joyful, and their joy will be complete when they have seen the Lord's victory at Armageddon.

"Seeing and appreciating their relationship with the Most High, surely the faithful remnant will permit nothing to deter them in their continuous service

to Jehovah. They will go on in faith and with ever-increasing courage unto the end. Now they know the meaning of the scripture, to wit, "Jehovah dwelleth in Zion." (Joel 3:21, *A.R.V.*; Ps. 132:13,14) Now the remnant have raised the song of joy, which will never end. To them the Lord says: "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation." (Zech. 2:10-13) "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. 8:18) The end of religion is in sight. The victory and vindication of Jehovah is near. The joy of the remnant and their companions increases, and they continue to sing the praises of the Most High.

*Praise ye Jehovah. . . . The works of Jehovah are great, sought out of all them that have pleasure therein. His work is honor and majesty; and his righteousness endureth for ever. He hath made his wonderful works to be remembered: . . . He hath showed his people the power of his works, in giving them the heritage of the nations. The works of his hands are truth and justice; all his precepts are sure. . . . Holy and reverend is his name. The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth for ever.*

—Psalm 111:1-10, *A.R.V.*

## INFORMATION

**B**EING reminded that this is the time when God is removing from his organization everything that can be shaken, "that those things which cannot be shaken may remain" (Heb. 12:26,27), the members of the board of directors of the WATCHTOWER BIBLE AND TRACT SOCIETY, for the information and protection of those who are devoted to God's organization, request that *The Watchtower* publish what follows:

On the 21st of July, 1939, a paper writing in the form of a letter, signed by O. R. Moyle, was left at the desk in the lobby of the Bethel home addressed to the president of the Society. Because that paper involved the entire family at Bethel, it was properly brought before the board and before the family. The letter, being filled with false, slanderous and libelous statements, was vigorously condemned by the board, and by all the members of the Bethel family. The board unanimously adopted the following Resolution, which was also approved by the family:

"At a joint meeting of the boards of directors of the Pennsylvania corporation and the New York corporation of the WATCHTOWER BIBLE AND TRACT SOCIETY held at the office of the Society at Brooklyn, N.Y., this 8th day of August, 1939, at which other members of the family were

present, there was read to said boards and in the presence of O. R. Moyle a letter dated July 21, 1939, written by said Moyle and addressed to the president of the Society.

"For four years past the writer of that letter has been entrusted with the confidential matters of the Society. It now appears that the writer of that letter, without excuse, libels the family of God at Bethel, and identifies himself as one who speaks evil against the Lord's organization, and who is a murmurer and complainer, even as the Scriptures have foretold. (Jude 4-16; 1 Cor. 4:3; Rom. 14:4)

"The members of the board of directors hereby resent the unjust criticism appearing in that letter, disapprove of the writer and his actions, and recommend that the president of the Society immediately terminate the relationship of O. R. Moyle to the Society as legal counsel and as a member of the Bethel family."

Aside from the introductory paragraph announcing the writer's purpose to leave Bethel at a fixed time, every paragraph of that letter is false, filled with lies, and is a wicked slander and libel not only against the president but against the entire family, and for that reason the letter has not been published by the Society. He requested *Consolation* to publish his letter, and Moyle, being refused, now causes his



libelous paper to be published and circulated among certain companies of the consecrated, causing the same to be publicly read, and then by his own words, which may be called 'fair speech', he pretends to be in harmony with the Society, and thus further deceives the unsuspecting ones. His only possible purpose in further publishing his letter is to justify himself and to 'cause division among the brethren', both of which are condemned by the Word of God. (Luke 16: 15; Rom. 16: 17, 18) For this reason the brethren should be warned. "The afore-mentioned letter" being filled with lies leveled against the brethren, the same is hated by Jehovah: "Six things doth the Lord hate; yea, seven are an abomination unto him: . . . a false witness that speaketh lies, and he that soweth discord among brethren."—Prov. 6: 16-19.

By inducing others to join with him in the circulation and publication of his slanderous letter among the consecrated he makes others party to his wrong. The slanderous paper, being in opposition and against the interest of the Theocratic government, is pleasing only to the Devil and his earthly agents.

For four years Moyle was entrusted with the confidential matters of the Society, and then, without excuse, he assaults and maligns those who trusted him. Judas was entrusted by Christ Jesus with confidential matters, and Judas proved his unfaithfulness by furnishing to the enemy that which

they could use and did use against the Lord. He who maligns the brethren of the Lord maligns the Lord himself, and the end of such the Scriptures plainly point out. Having been warned, each one must choose to join the "evil servant" and take the consequences (Matt. 24: 48-51) or remain faithful to Jehovah and his government by Christ Jesus. Choose whom you will serve.

Fred W. Franz  
W. H. Knowlton

Agout Smith  
H. Sullivan  
W. P. H. H. H.  
W. H. H. H.  
H. H. H. H.

H. H. H. H.

G. A. H. H.

b. j. H. H. H.

approved for publication  
J. H. H. H.

## WHO INTERPRETS THE BIBLE?

MAN has a natural tendency to keep a record of events for his benefit and that of succeeding generations. This is proof that the Creator purposed it thus to be. God planted this faculty in man. Man is the highest of God's earthly creation; and since man has a tendency to keep a record of events, it is only reasonable that his Maker would provide a means for man to keep a record of the most important things concerning himself. If Jehovah God had to do with the keeping of such a record, then be it known that that record is correct and contains the truth.

The Bible is a history of God's creation of things earthly, and also gives such information concerning his heavenly creation as relates to man and man's home. The Bible is God's revelation of himself to his intelligent earthly creatures. It is his expressed will, and therefore is the statement of his law for the government of his intelligent earthly creatures. Most of the Bible is a record of things which have taken place, but which foreshadow greater things to come. As the inspired Bible writer states it, at 1 Corinthians 10: 6, 11: "Now these things were our examples, . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." That part of the Bible which we call prophecy is the foretelling and recording of events that must come to pass, before they actually do come to pass. Prophecy is therefore the history of man written in advance. For this reason prophecy cannot be understood by man until it is in the course of fulfillment or has been fulfilled.

The writers of the Bible God chose to do the writing because of their faith in him and their faithfulness to him. As his unlimited power operated to create the things of the earth, so that power or spirit operated to direct and influ-

ence the mind of Moses and other holy men to make record of God's will concerning man. King David was one of these faithful men devoted to the Lord, and concerning that part of the Bible which he wrote he said: "The spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23: 2) These faithful men of old are called "prophets", and they wrote prophecy. The apostle Peter, who was chosen by Jesus as one of his apostles, under inspiration wrote, at 2 Peter 1: 19-21: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."

Jehovah reveals himself and his purpose to his people in his own due time. His prophecy, therefore, cannot be understood until it is God's due time for understanding it. This was plainly stated to the prophet Daniel, who writes: "And I heard [the prophecy by the angel], but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." (Dan. 12: 8, 9, 4) For a long while students of prophecy have limited the fulfillment of these words last quoted to travel by man up and down through the earth by means of rapid transit machines, such as locomotives, steamships, automobiles, airplanes, and other like means; and also to the great increase of knowledge relating



# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - - Brooklyn, N.Y., U.S.A.

OFFICERS

J. F. RUTHERFORD, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

## THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

## "THEOCRACY" TESTIMONY PERIOD

The month of October begins a new service year and has been named "Theocracy" Testimony Period. The great Theocrat's provision for field service then is the book *Salvation* together with the new booklet *Government and Peace*, first to be released for distribution beginning with October. This combination of literature will be offered on a 25c contribution or corresponding value in other English-speaking lands. This Period is to be world-wide, and those lands not yet having translations of the above in their native language will offer a like combination of the latest book and booklet, *Enemies or Riches* along with *Fascism or Freedom or Face the Facts*. This announcement should suffice to start you to plan and prepare for an unstinted share in this Theocratic testimony. Your faithful report of work will help to make up an accurate world record.

## "GOVERNMENT AND PEACE"

Honest hearers of the two speeches by the Society's president to the world convention and radio audience from New York city have been anticipating this new booklet, for it contains his rousing, Convention-feature speeches "Government and Peace" and "Victory". Millions of others of good will also will be eager to read this booklet. It is of 64 pages, and is self-covered, but the

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

## YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

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Australasian ..... 7 Beresford Road, Strathfield, N. S. W., Australia  
South African ..... Doston House, Cape Town, South Africa  
Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

**Notice to Subscribers:** Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

unusual cover sets forth pictorially the circumstances of the Madison Square Garden public address. Time of release for public distribution is stated elsewhere. Your personal copy you may now send for, remitting 5c contribution.

## FOR YOUR INFORMATION

By reason of his unfaithfulness to the kingdom interests, and to those who serve the kingdom, O. R. Moyle is no longer with the Society. The full board of directors of the Society on August 8, by Resolution, unanimously demanded that the president sever Moyle's connection with the Society immediately. It was done. Brethren will address their communications concerning their legal difficulties: WATCHTOWER BIBLE AND TRACT SOCIETY, Legal Desk, 117 Adams St., Brooklyn, N. Y.

## "SALVATION"

This new book, written by the president of the Society, was the feature release at the recent world-wide convention of Jehovah's witnesses with its hub at New York City. The author of this book for the times describes it as "A text-book for the *Jonadabs*". But a study of its 384 pages of contents will prove to you it is

(Continued on page 271)



ye terrified because of them." Gog, who is Satan's invisible field marshal, has brought into the conspiracy all of his forces, and these are directing their efforts against Jehovah's "hidden ones" (Ps. 83:3); but those who trust Jehovah implicitly need not and will not fear. (Pss. 27:1; 118:6; Zeph. 3:16; Heb. 13:6; 1 John 4:17, 18) Therefore the remnant in this day of judgment are bold in declaring the message of the kingdom and will continue so to do regardless of all opposition.

Prior to 1918 Jehovah caused the truth then due to be proclaimed on earth, and "Christendom" had an opportunity to know about the kingdom of God under Christ. While that work, the "Elijah work", as it is called, was thus being done, and particularly in the year 1918, the Lord's faithful people were ill-treated by "Christendom". Among God's covenant people in that time there were the "elective elders" who, like the "rich man", failed to serve God, and because of their unfaithfulness it became necessary to clear these out that the approved ones might be prepared for God's purposes. "For thus saith the Lord of hosts, As I thought to punish you, when your fathers pro-

voked me to wrath, saith the Lord of hosts, and I repented not." (Zech. 8:14) The Lord did not repent, but has done the purging work that he may have a company who will "offer unto [him] an offering in righteousness". (Mal. 3:1-4; Ezek. 20:35-38) Judgment must begin at the house of God and continue until God's sanctuary is cleansed, and then lawlessness against God shall have an end.—1 Pet. 4:17; Ezek. 21:24, 25.

From and after 1922, and more particularly since 1926, Jehovah has prospered his "faithful servant" class. Jehovah foretold this in these words (Zech. 8:15): "So again have I thought in these days to do well unto Jerusalem, and to the house of Judah; fear ye not." This Jehovah has done because it is the time for the vindication of his name, and not because the remnant deserved the blessing. (Ezek. 36:21-23) The "man child" having been born by his "woman" in A.D. 1914 (Rev. 12:1-5), meaning the Kingdom having begun there, it is the "set time" to favor Zion, his capital organization, and to honor and vindicate Jehovah's name. This he will do by his kingdom under Christ.—Ps. 102:13; Isa. 63:4.

## LETTERS

### RESOLUTION

The company of Jehovah's witnesses at Rio de Janeiro recently unanimously adopted the following resolution defining their stand for the Theocracy:

"We, Jehovah's witnesses organized and assembled in the company of Rio de Janeiro, in view of the notice of the execution by a firing squad of August Dieckmann for refusing to go to the front in the war between Germany and Poland, present through the president of the Society, J. F. Rutherford, our votes of full accord with the brethren who are faithful in Germany, on the side of Jehovah God, asking his protection for all who are bearing with dignity the perils to which we are at all times subjected, in order that we may hold in the highest place the name of the Almighty God, through Christ Jesus, and thus maintain our integrity to him, obeying faithfully his commandments."

### JEHOVAH HAS LED AND BLESSED

DEAR BROTHER RUTHERFORD:

At the united service meeting of the Greater Glasgow company of Jehovah's witnesses it was unanimously agreed that we send to you once again an expression of our fervent love in the Lord, and our deep appreciation of the way in which Jehovah has led and blessed us through you in the year which has just passed.

Though the war clouds continue to hang ominously over us, and many of the brothers are likely to be haled before tribunals as conscientious objectors shortly, yet the zeal and loyalty of all the brethren has not diminished, but rather increased, as a result

(Continued from page 370)

lecture record on any particular subject of vital interest today. There are 64 pages of material, enclosed in a sturdy cover, and the booklet will be supplied on your contribution of 5c a copy. Those in organized companies should send in their orders in combination through the local company servant.

### 1940 CALENDAR

The 1940 Calendar sets out the text for the new calendar year, to wit: "My heart shall rejoice in thy salvation." (Psalm 13:5) A beautiful color illustration, specially painted, harmonizes with the theme of the text, and its portrayal of what is impending will

of these conditions. We find the people as a whole more receptive of the message and our numbers continue to increase. What with this and the fact that, though the nation is at war, we are still able to continue almost unrestricted in our privileges of service, we realize that, though there is indeed on the earth "distress of nations with perplexity", yet we can now look up and lift up our heads and rejoice, for our redemption draweth nigh!

We appreciate that Armageddon is very near, and we are determined by Jehovah's grace to stand shoulder to shoulder with you and to continue steadfastly in his service right to the end.

We render thanks to the Lord for the rich feasts of fat things coming to us through the columns of *The Watchtower*, and we pray that he may continue to bless you as you keep pressing the battle to the gates of the enemy.

### IN FULL HARMONY

(The following is from the son of O. R. Moyle)

DEAR BROTHER RUTHERFORD:

On August 8, 1939, when the Bethel family was asked to express their disapproval of the letter of O. R. Moyle, I expressed my approval by remaining seated. After prayerful and Scriptural consideration of the matter I am now of the opinion that my action was wrong.

I wish to state that I am in full harmony with the Theocracy of Jehovah and I recognize the Society as the visible part. I desire to co-operate to the best of my ability and opportunity.

Yours in the Kingdom interests,

PETER O. MOYLE.

gladden your heart. Neat calendar pads indicate the special Testimony Periods of the year and the special lines of endeavor of the other months of activity in publishing the Kingdom gospel. Calendars, of which the supply is limited, will be sent on order, remittance accompanying, at 25c each, or \$1.00 for five sent to one address. Companies will please order through their company servants.

### "WATCHTOWER" STUDIES

Week of January 21: "Lazarus Comforted,"

¶ 1-24 inclusive, *The Watchtower* December 15, 1939.

Week of January 28: "Lazarus Comforted,"

¶ 25-55 inclusive, *The Watchtower* December 15, 1939.



Rutherford Death Certificate

Department of Public Health

CITY OF SAN DIEGO, CALIFORNIA  
DIVISION OF VITAL STATISTICS

CERTIFIED COPY OF LOCAL RECORD

This is to Certify, That the attached is a full, true and correct copy of the certificate of death of ~~xxxxx~~ JOSEPH FRANKLIN RUTHERFORD

which is on file in this office, and of which I am the legal custodian.

In Testimony Whereof, witness my hand and seal of office at San Diego, California, this 6th day of February, 1942

*Allen M. Lewis, Jr.*  
Local Registrar of Vital Statistics

Form 800 131 7-41

MARGIN RESERVED FOR BINDING  
WRITE PLAINLY WITH UNFADING BLACK INK—THIS IS A PERMANENT RECORD  
Read Instructions on Back  
VITAL STATISTICS

(B) CITY OR TOWN <u>San Diego</u> IF OUTSIDE CITY OR TOWN LIMITS, WRITE RURAL (C) NAME OF HOUSE OR INSTITUTION <u>4440 Braeburn Road</u> IF NOT IN HOSPITAL OR INSTITUTION, GIVE STREET ADDRESS OR LOCATION (D) LENGTH OF STAY (Specify whether YEARS, MONTHS OR DAYS) IN HOSPITAL OR INSTITUTION IN THIS COMMUNITY <u>1 yr.</u> IN CALIFORNIA <u>1 yr.</u> (E) IF FOREIGN BORN, HOW LONG IN THE U. S. A. _____ YEARS		(A) STATE <u>California</u> (B) COUNTY <u>San Diego</u> (C) CITY OR TOWN <u>San Diego</u> IF OUTSIDE CITY OR TOWN LIMITS, WRITE RURAL (D) STREET NO. <u>4440 Braeburn Road</u>	
3. (A) IF VETERAN, NAME OF WAR <u>no</u> 3. (F) SOCIAL SECURITY NO. <u>none</u> 4. SEX <u>Male</u> 5. COLOR OR RACE <u>White</u> 6. (A) SINGLE, MARRIED, WIDOWED OR DIVORCED <u>Married</u> 6. (B) NAME OF HUSBAND OR WIFE <u>Mary M Rutherford</u> 6. (C) AGE OF HUSBAND OR WIFE IF ALIVE <u>72</u> YEARS		20. DATE OF DEATH: MONTH <u>January</u> DAY <u>8</u> YEAR <u>1942</u> HOUR <u>1</u> MINUTE <u>36 pm</u> 21. MEDICAL CERTIFICATE I HEREBY CERTIFY, THAT I ATTENDED THE DECEASED FROM <u>Nov. 24</u> 19 <u>41</u> TO <u>Jan. 5</u> 19 <u>42</u> THAT I LAST SAW HIM ALIVE ON <u>Jan. 5</u> 19 <u>42</u> AND THAT DEATH OCCURRED ON THE DATE STATED ABOVE. IMMEDIATE CAUSE OF DEATH <u>Uraemia</u>	
7. BIRTHDATE OF DECEASED <u>November 8, 1869</u> 8. AGE <u>72</u> YRS. <u>2</u> MOS. <u>0</u> DAYS IF LESS THAN ONE DAY OLD 9. BIRTHPLACE <u>Versailles, Missouri</u> 10. USUAL OCCUPATION <u>Editor</u> 11. INDUSTRY OR BUSINESS <u>Publishing (Retired)</u> 12. NAME <u>James Calvin Rutherford</u> 13. BIRTHPLACE <u>Versailles, Missouri</u> 14. MAIDEN NAME <u>Leonora Strickland</u> 15. BIRTHPLACE <u>Versailles, Missouri</u> 16. (A) INFORMANT <u>Bonnie Heath</u> (B) ADDRESS <u>4440 Braeburn Road</u> 17. (A) EMPLOYER <u>Emp. Env.</u> (B) DATE <u>1-1-42</u> (C) PLACE (D) EMBALMER'S SIGNATURE <u>Harvey L. Lewis, Jr. 2463</u> (E) FUNERAL DIRECTOR <u>Lewis Mortuary</u> ADDRESS <u>2876 El Cajon Blvd.</u> BY <u>Harvey L. Lewis, Jr.</u>		22. CORONER'S CERTIFICATE I HEREBY CERTIFY, THAT I HELD AN ANATOMY, DISSECTED OR INVESTIGATED THE REMAINS OF THE DECEASED AND FROD FROM SUCH ACTION THAT DECEASED CAME TO DEATH ON THE DATE AND HOUR STATED ABOVE. DUE TO <u>Carcinoma of Rectum</u> <u>18</u> months DUE TO <u>Pelvic Metastasis</u> <u>6</u> months OTHER CONDITIONS (INCLUDE PROGRAMS WITHIN THREE MONTHS OF DEATH) MAJOR FINDINGS OF OPERATIONS <u>Carcinoma of Rectum</u> DATE <u>Nov 5-4</u> OF AUTOPSY _____	
18. (A) EMBALMER'S SIGNATURE <u>Harvey L. Lewis, Jr. 2463</u> (B) FUNERAL DIRECTOR <u>Lewis Mortuary</u> ADDRESS <u>2876 El Cajon Blvd.</u> BY <u>Harvey L. Lewis, Jr.</u>		23. IF DEATH WAS DUE TO EXTERNAL CAUSES, FILL IN THE FOLLOWING: (A) ACCIDENT, SUICIDE, OR HOMICIDE (B) DATE OF INJURY _____ (C) WHERE DID INJURY OCCUR? CITY OR TOWN _____ COUNTY _____ STATE _____ (D) DID INJURY OCCUR IN OR ABOUT POSE, ON FARM, IN INDUSTRIAL PLACE, OR IN PUBLIC PLACE? SPECIFY TYPE OF PLACE _____ WHILE AT WORK _____ (E) MEANS OF INJURY _____	
19. (A) DATE <u>1/12/42</u> (B) SIGNATURE <u>Allen M. Lewis, Jr.</u> L. E. S.		24. CORONER'S SIGNATURE <u>G. R. Stevenson</u> ADDRESS <u>328 Maple St.</u> DATE <u>Jan. 8-42</u>	

STATE OF CALIFORNIA  
DEPARTMENT OF PUBLIC HEALTH

CERTIFICATE OF DEATH

U. S. DEPT. OF COMMERCE  
BUREAU OF THE CENSUS



## Letter from Society headquarters to Bible Students about Russell's death

"The Wisdom from Above is the Noblest Science and Best Instruction"

INCORPORATED 1881  
FOR THE  
PROMOTION OF CHRISTIAN  
KNOWLEDGE  
-ORALLY AND BY PRINTED PAGE-  
"UNTO ALL PEOPLE"

## WATCH TOWER BIBLE & TRACT SOCIETY



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FOR INSTRUCTION IN  
BIBLE STUDY

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Nos. 13, 15, 17 Hicks Street     Phone 6361 Main  
BROOKLYN, N. Y., U. S. A.

November 13th, 1916.

Dearly Beloved Co-Laborers in the Harvest Field:-

The great shock of our Beloved Pastor's death has undoubtedly affected you in the Field as much as it did those of us here in the Bethel and Tabernacle.

We received the news on Tuesday evening through the Associated Press dispatches sent all over the country. However, no confirmation was received from Brother Sturgeon, who accompanied him as his Secretary, and we were not inclined to believe the report until we heard from him. A number of the family remained up all night waiting until 6:30 in the morning, when Brother Sturgeon's wire came announcing our dear Pastor's death and that he would arrive home Friday morning with the body. So we waited patiently for his arrival! These two days of waiting were days of great anxiety to us, during which time our minds were filled with a continued series of conflicting emotions. We were solemn and sad, yet happy and glad, for we realized that our dear Pastor was with the Lord and that his work would continue.

On Friday morning Brother Sturgeon arrived with the remains, which were immediately taken to the undertaker's rooms, and later, on Saturday, brought to the Bethel, where they lay in state until Sunday morning and were then taken to The Temple, where the funeral services were held.

Brother Sturgeon told us about his experiences on the last trip, which, according to the TOWER announcement, was to include Lansing, Michigan; Springfield, Ill.; Wichita, Kans.; Dallas, Galveston, Houston and San Antonio, Texas; San Diego, Cal.; Topeka, Kansas; Tulsa, Okla.; Lincoln, Nebraska, and New York City Temple, November 5th. All appointments were filled enroute save Springfield, Ill., a train wreck having occurred, causing a delay of several hours. He arrived at Dallas, Texas, in time to serve at the Convention there. The next day he served at Galveston in the afternoon, Houston at night, proceeding to San Antonio for what proved to be his last public meeting. He was suffering so much at San Antonio that it was necessary for him to leave the platform on three different occasions for a period of from five to ten minutes. Just as he left the platform on each occasion, Brother Sturgeon took up the thread of his discourse and carried it on until his return. After the meeting they boarded the train for California. Upon arrival there he was too weak to fill his appointment Sunday afternoon at San Diego. Instead, he remained in his hotel at Los Angeles, and at four o'clock addressed the Church there while seated upon a chair on the platform. This was his last message to the Church. From the hall he went to the train, where a drawing room was provided for the use of himself and Brother Sturgeon on the journey East. He gradually grew worse, and although apparently suffering a great deal made no complaint, being true to the "Morning Resolve." He was too weak to carry on any conversation with Brother Sturgeon aside from indicating the little things he wanted done for his comfort. However, a few expressions were made by him from time to time:

*N. B.—Make no allowance for our remembering previous orders and explanations. Make each letter complete in itself. When changing your address give the old as well as the new one. Remit by Draft, Money Order or Registered letter. Give your full address at the beginning of each letter.*



#2

When asked about the Seventh Volume, he said, "Someone else can write that." Later he said that others would smite the waters of Jordan. A rather remarkable thing occurred on Monday morning--the day before his death, when he asked Brother Sturgeon to make a Roman Toga for him, which consisted of two sheets folded about twelve inches on the top, one in front and one on the back, pinned on either shoulder. After this was arranged he laid down on the couch in the drawing room and closed his eyes. Immediately Brother Sturgeon understood this to mean that death was near. It is interesting to note that the Toga was worn by those who had kept their vows and finished their work in triumph. At 2:30 Tuesday afternoon he peacefully breathed his last. The body was taken from the train and prepared for burial and placed aboard the next train coming east.

A Memorial issue of THE TOWER is now being prepared, which will give a detailed account of the funeral arrangements and other interesting items connected with our Pastor's life and work. This will reach you in due time. Therefore we will not enter into the various details in this letter.

Undoubtedly many of you are wondering what will be done by those left in charge of the work here. We assure you that everything will continue as before, for Brother Russell left detailed arrangements to have the work carried on after he was taken away. Just before his departure on the last trip, he did something we have never before known him to do--write a personal letter to the head of each department, outlining his duties and the arrangements he had made for carrying on the work in general. Further, in his will provision was made to continue THE TOWER. He named an editorial staff of five brethren and left sufficient matter prepared by him to last an indefinite period.

Shortly before he started on his last trip, he placed an order with the Conkey Printing Company for over a hundred thousand copies of STUDIES IN THE SCRIPTURES, which are now in process of preparation. He also wrote a very interesting preface for each of the Six Volumes, which will appear in the new edition. From these facts and many others, we are all convinced that our Beloved Brother was aware that his work in the flesh was about finished and that the end would come soon.

Many letters of greetings and sympathy and many donations of flowers and money to purchase flowers were received. For all of these we desire here to express our deep appreciation. We recognize that you all sorrow with us; and we also are sure that the same Holy Spirit which sustained the Bethel Family in such a remarkable manner also sustained each and all of you. While we have many things in the past to remind us of our Beloved Brother's presence with us and his untiring zeal on behalf of all the household of faith, and while such will be fond memories, yet we believe that all of the Lord's people will do as our Beloved Pastor so often recommended --"forgetting the things behind, and pressing forward to the mark of the prize of the high calling of God in Christ Jesus." Jesus, our Forerunner, has entered into the holiest of all; and we believe our Beloved Brother is there also in the joys of the Lord. We pray for each of you the Lord's blessing and sustaining grace. May the Truth shine brighter into your lives! May the things of the present life become less and less attractive to you, and the things of the Kingdom become more and more your treasure!

With much Christian love, we remain

Your brethren in the Master's service,

*With Love D. & J. Society.*

## COURT TRIALS OF CHARLES T. RUSSELL

Russell's court trials were most embarrassing to him and to modern Jehovah's Witnesses; he lost in both instances. It is interesting to note that the lawyer who represented Russell in Court was none other than "Judge" J.F. Rutherford. They were both losers on every level.

The following pages reproduce a tract written by J.J. Ross exposing Russell. It is an incorporation of two tracts written by Ross, the first one being of eight pages. Because of that tract, Russell sued Ross for libel but lost the case. Ross then wrote *Some Facts and More Facts about the Self-Styled "Pastor" Charles T. Russell*. In it, he reproduced the tract that prompted the libel suit and then reported the information about the trial and its outcome. He also mentions in detail some facts about the legal separation of Russell and his wife with the testimony of Mrs. Russell. The information of the tract speaks for itself.

Ross' tract is the only information now available to the public on that libel suit except for some few references we will note. The court records of the trial have been stolen from the court and obviously destroyed. It is easily assumed that some member of the Watchtower Society was the culprit since the trial proved so embarrassing to their President. The Society headquarters in Brooklyn possesses a copy of the trial, which some have been allowed to see but not to copy.

Ross had accused Russell of knowing nothing about philosophy, theology, the dead languages, that he was a pseudo-scholar having never gone to any school of higher learning. Russell admitted in court that he had attended only public school for seven years and quit school altogether at age 14. He also admitted in court that he knew nothing about the "dead" languages, in short admitted to every charge Ross had made. Although he had claimed he knew Greek, note the following from the Trial transcript:

**Question:** (Attorney Staunton) "Do you know the Greek Alphabet?"

**Answer:** (Russell) "Oh yes."

**Question:** (Staunton) "Can you tell me the correct letters if you see them?"

**Answer:** (Russell) "Some of them, I might make a mistake on some of them."

**Question:** (Staunton) "Would you tell me the names of those on top of the page, page 447 I have got here?"

**Answer:** (Russell) "Well, I don't know that I would be able to."

**Question:** (Staunton) "You can't tell what those letters are, look at them and see if you know?"

**Answer:** (Russell) "My way ..." [he was interrupted at this point and not allowed to explain]

**Question:** (Staunton) "Are you familiar with the Greek language?"

**Answer:** (Russell) "No."

In 1913, Russell sued the *Brooklyn Daily Eagle* for criminal libel. The newspaper exposed Russell for fraud in a wheat scandal and for lying about reports of his travels abroad, including the reception he had gotten in various places. Russell had pushed a particular strain of wheat as a Miracle Wheat. He claimed that it would produce five times that of any other wheat. He was selling it for a dollar a pound, which was quite expensive for the time. Tests by government agencies, whose representatives testified at the trial, showed that the wheat was in fact of inferior quality to other wheat available. The Eagle also said that the Watch Tower was nothing more than a money-making scheme wherein Russell profited.

The *Eagle* also charged that Russell's trips abroad were a sham. The Eagle said:

"All during this time the 'Pastor's' sermons were being printed in newspapers throughout the world, notably when he made a tour of the world in 1912 and caused accounts to be published in his advertised sermons telling of enthusiastic greetings at the various places he visited. It was shown in many cases that the sermons were never delivered in the places that were claimed."

Or, again the Eagle said:

"'Pastor' Russell, who has found the atmosphere of Brooklyn uncongenial ever since the Eagle published the facts concerning his methods and morals, is making some new records in the far parts of the world. He is delivering sermons to imaginary audiences on tropical islands and completing 'searching investigations' into the missions of China and Japan by spending a few hours in each country."

Russell lost the suit against the Eagle. In addition to losing he was exposed again on the stand as a perjurer. Needless to say the Court records of this trial also have been stolen and obviously destroyed. The only records still available concerning this are to be found in the following portions of the Brooklyn Daily Eagle - January 1, 1913, pgs. 1-2; January 22, 1913, p. 2; January 23-24, 1913, p. 3; January 25, 1913, p. 16; January 27, 1913, p. 3; January 28, 1913, p. 2; January 29, 1913, p. 16. Also Russell's obituary found in the issue of November 1, 1916, p. 18.

The legal separation suit brought by Mrs. Russell was secured in 1906. Mrs. Russell exposed Russell for immorality and other things. Ross has much to say on this and even some testimony from Mrs. Russell not found in the court proceedings. Again, this court trial has been stolen from the Court records and the only information now available on it is found in Ross' tract.



# SOME FACTS AND MORE FACTS

*about the*

self-styled

**"Pastor" Charles T. Russell**

*(of Millennial Dawn Fame)*

*By*

Rev. J. J. ROSS

Pastor of James St. Baptist Church  
Hamilton, Ont. Canada

*The history of the Libel Case: "Pastor" Russell  
before the Courts*

PRICE TEN CENTS

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CHARLES C COOK  
150 Nasau Street  
NEW YORK

4 FACTS AND MORE FACTS •

languages, and yet he is successful in making his disciples believe that the most difficult passages in the Old Testament and the book of Revelation are as simple as a sunbeam to him. "Pastor" Russell was never ordained and has no church affiliation. He would not be given a place in the pulpit of any evangelical church on the American continent or any other country where he and his religious views are known. By thousands he is believed to be a religious fakir of the worst type, who goes about like the Magus of Samaria enriching himself at the expense of the ignorant. Years ago he gave himself the title of "Pastor" and from this many have inferred that he was a properly approved minister of the gospel. In 1879, he married Miss Marie F. Ackley, who divorced him a few years ago on the ground of cruelty and of having wrong relations with other women. In court, she proved improprieties between her husband and one Rose Ball. Mrs. Russell is now living at Avalon, Pa.

"Pastor" Russell was in Toronto a few weeks ago and announced himself as the head and "president"<sup>9</sup> of the so-called "International Bible Students' Association," with head office in London, England. When he first began his propaganda his headquarters were in Alleghany, Pa. In course of time, he was successful in building up an elaborate publishing establishment in Pittsburgh, which he called "Zion's Watch Tower." In a worldly way things went well with him for a time. Then he gave the

## Some Facts about the Self-Styled "Pastor" Charles T. Russell

The Leaflet, Published June, 1912.

In this leaflet I am to tell you something about the so-called "Pastor" C. T. Russell, the founder and chief executive of "Millennial Dawnism." Though the name of Russell is quite familiar, very little is known about the man himself. Nothing is known of his parentage nor of his early boyhood. We first hear of him selling shirts in Alleghany, Pa., having inherited this business from his father. He lectured on religious subjects from time to time in various halls and churches, becoming known as the crank preacher. He got a considerable following of the common people, and sold out the five men's furnishing stores which he owned, thenceforth devoting all his time to teaching and preaching his peculiar religious doctrines and giving out that he himself "was some great one." He never attended the higher schools of learning, knows comparatively nothing of philosophy, systematic or historical theology, and is totally ignorant of the dead

ABOUT "PASTOR"\* RUSSELL 5

name "Millennial Dawn" to his publications. The stories of the divorce proceedings got into circulation about him, and his business suffered. Wishing to frustrate the verdict of the court in giving his wife alimony, he changed the names of his publications to "Studies in the Scriptures," and transferred the head office to Brooklyn, N. Y., where it is at the present time. Since taking this new location the institution is known as "The Watch Tower Bible and Tract Society," "The London and Brooklyn Tabernacles," "The People's Pulpit," and now the "International Bible Students' Association." It comes out that these names separately and together are appellations bestowed by Russell upon himself, and his followers. By the name "International Bible Students Association," the public is deceived into thinking that the institution is international in extent, that the governments of the world are behind it, and that it is made up of accredited representatives of all the denominations and theological colleges, when in fact the name stands only for the followers of one man, and not a scholar at that. That appellation is, therefore, a misnomer. Its purpose and use is to deceive the public. The opinion of that organization (if it be an organization) is the opinion of one man.

At the present time, the "Brooklyn Eagle" has its talons in Russell, and shows him to be a most undesirable citizen. Many other papers, both secular and sacred, on both sides of the line, are compelling him to stand forth in the limelight in his true



colors. By "The Brooklyn Eagle," he stands charged with defrauding his wife of her dower interest, with having his name sensationally connected with those of other women, with giving himself out as an interdenominationalist, when, in fact, he is connected with none, but opposed to all, with publishing himself as giving addresses to great crowds in important places, where he has not spoken a word at all, with seeking to dupe certain ministers into supporting daring transactions, with being connected with lead, asphalt and turpentine companies, with selling or causing to be sold "Miracle Wheat," at \$60 a bushel, with influencing the sick and dying to make their wills in his favor, with engineering the sale of a property worth \$35,000 for \$50 for the purpose of defrauding another. These are sins no man would care to have charged against him, and yet they are publicly accredited to this "Pastor" Russell, the "President" of the so-called "International Bible Students' Association,"<sup>9</sup> that world-wide society that spoke the other day with such authority on the subject of eschatology, stating that there was no hell for the sinful. Does it not look as if the wish were parent to the thought in his case? These and other charges have been made against this false teacher and shepherd, and remain unanswered. He is an eccentric individual and advertises on the bill-boards in a most grotesque fashion. Judging from his advertisements of himself, many do not think him normal, and so are persuaded that he is self-deceived.

being exclusively a quantity, not a quality of life; that it is not a present possession on faith, but a future inheritance conditioned upon good conduct and character here. Moreover, Russell teaches and affirms in these books that there is no conscious future punishment for sin, and, though inconsistent, after death some time, somewhere, there will be a second chance and another offer of salvation.

Thus we see from a careful and unprejudiced analysis of the teachings of the "Millennial Dawn" Books, issued by the self-styled "Pastor" Russell, that the system of error which he represents is a combination of Unitarianism, Universalism, Restorationism, Second Probationism, Swedenborgianism and Annihilationism.

Every reader is warned against this false teacher and his teaching as dangerous in the extreme. It is safer to stand by the Lord Jesus than by any human teacher. It is safer to take our system of truth from the Bible than from the Watch Tower. It is safer to take the creeds of Christendom than the vagaries of one man. See Matt 7-15; 1 John 4-1.

#### THE LIBEL CASE.

Hamilton, Ont.

Because of the publication and circulation of the foregoing leaflet entitled "Some Facts about the

Russell has published a set of books, bound in six volumes, including about two thousand pages, which he now calls "Studies in the Scriptures." The title is misleading and is intended to deceive the Christian public. The teaching of these books subverts the faith of Christians of all evangelical denominations and substitutes for the truth as it is in Christ the destructive doctrines of one man, who is neither a scholar nor a theologian. The whole system of Russellism is anti-rational, anti-scientific, anti-Biblical, anti-Christian and a deplorable perversion of the Gospel of God's dear Son.

There is nothing in the English-speaking world to compare with the system presented in the books for error. The great heretical leaders of the early centuries were not more daring, more blasphemous or more destructive than is the author of these books. They contradict almost every fundamental of evangelical Christian faith by a bold denial of the proper deity, incarnation, resurrection, ascension and high priestly intercession of Jesus Christ. Russell also denies the Second Advent of Christ in the Biblical sense of that event, the personality, work and deity of the Holy Spirit, the Trinity and the atonement made, through the death and risen life of Christ. He teaches that the Second Advent of Christ took place in 1874, that those who sleep in Christ experienced their resurrection in 1878, and that the present order of things will terminate in October, 1914. He also makes bold to affirm, the Bible to the contrary, that "eternal life" is mere existence,

Self-Styled 'Pastor,' Charles T. Russell" of Millennial Dawn Fame of Brooklyn, N. Y., purporting to reflect\* seriously upon his character, on Dec. 2nd, 1912, Mr. Russell issued a summons against me charging me with criminal, defamatory libel. On Dec. 9th, the case came up for hearing before Magistrate George H. Jelfs, Esq., in the police court of Hamilton, Ont., and a committal for trial was made, without permission being given to the defense to cross-examine Mr. Russell, the Magistrate claiming that he had not the power to try the case. Mr. Russell was compelled to give a cash security of five hundred dollars to appear in Hamilton at the next sitting of the High Court of Ontario and to push the case to a finish. I was not asked for a bond or even for my signature to appear and defend the case, which was very unusual. This decision of the Magistrate was appealed to Chief Justice Meredith of Toronto and was ruled out by him as irregular and illegal. This necessitated the case being begun over again, whereupon Mr. Russell came to Hamilton again secretly, issued a second summons and left the city immediately for parts unknown.

The case came up a second time before Magistrate George H. Jelfs in the Police Court of Hamilton, Ont., on Feb. 7th, 1913, but Mr. Russell did not put in an appearance. We were informed that Mr. Russell was not in Canada and that he could not be forced into the country, that for an unknown period he would be out of the United States and that the case could go on without his presence. Through my



Attorney, George Lynch Staunton, K. C, an application was made for an enlargement of the case for the purpose, it at all possible, of securing the presence in Hamilton of Mr. Russell for direct and cross-examination\* Now the fight was on. It is worthy of note that Mr. Russell, though present in Court and hearing all the damaging evidence against him in his case against the Brooklyn Eagle for damages amounting to one hundred thousand dollars, did not enter the witness box in his own defense. The defense was anxious for him to be put in the witness box, but the prosecution did not allow him to appear. It was announced and expected that he would appear to explain and refute the charges, brought against him, but all were disappointed. In speaking of \*\*Pastor" Russell's character Ex-Judge Oeland stated the following to the jury. "What the character of the plaintiff is, you can infer from the fact that he did not take the witness stand and let you look into his eyes as he told of his past life. He did not give you and me a chance to question him as to how he became a preacher of religious doctrines, why he left Pittsburg, why he came here and what he intends to do when he leaves here." My Attorney wrote his Secretary, requesting that Mr. Russell come to Hamilton and submit to cross-examination in the witness box. A reply was received to the effect that Mr. Russell had left the United States and it was not known when he would return. If this were true why did he leave the United States when his presence was required for the case here in Ham-

would not have signed my name to the leaflet. I still believe those facts to be true and I am confirmed in my faith by the verdict given by the jury in Brooklyn the other day. There was no malice in my writing that leaflet and therefore no attempt at revenge. You never did me any personal harm. I never heard or saw you until you appeared in the police court here a few weeks ago. The leaflet was published purely for the public good, and as a warning to weak Christians."

"The case, as you doubtless know, came up for hearing again in the Hamilton police court on the 7th inst. That hearing was postponed for three weeks and will come up again, I expect on the 28th inst. This postponement was granted that the defense might, if at all possible, secure your presence here in Hamilton on that date, the defense having obtained the right of putting the complainant into the witness-box for cross-examination, should he present himself on Canadian soil. I write this personal letter under registered seal, earnestly requesting you to come to Hamilton for the next hearing of our case on Feb. 28th. If it be impossible for you to appear here on that date, will you please fix a date and inform me or my attorney accordingly, and we will endeavor to have a postponement made to meet you. I urge you to come. For your own sake, the sake of your friends and followers and also for the sake of the public in general you ought to appear. The defense requires your presence here. In all fairness to all concerned you surely are under obliga-

ilton? About this time I was informed by Mr. S. F. Washington, K. C, Counsel for the prosecution, that if I would render Mr. Russell a mild apology, he would drop legal proceedings immediately. I informed Mr. Washington that knowing the facts as I did about that man and his teaching, a heavy fine or a term in jail would be preferable. The defense was now granted an order to force the prosecutor in the witness box, should he put foot on Canadian soil. Our problem was now to get Mr. Russell into Canada. I wrote him a personal letter urging him to come to Hamilton on the next date fixed for the hearing of the case and offered to pay his expenses. The following is the letter, dated Hamilton, Ont., February 18, 1913:

"Mr. C. T. Russell,  
Brooklyn, N. Y.

Dear Mr. Russell:—

"You have entered legal action against me for defamatory libel because I published and caused to be circulated a leaflet entitled, 'Some facts about the self-styled Pastor Charles T. Russell. I am sincerely desirous that you should push this action to a finish. If I set you forth in a false light, I wish to know it and to take the consequences, and if I told you the truth I wish the Canadian public to know it. When I published that leaflet I believed the facts stated to be absolute truth. Had I any doubt about the truthfulness of them, I certainly

tion to come. Should you come I will be pleased to pay your return fare from and to Brooklyn, N. Y.

"Earnestly awaiting your reply, I am,

Sincerely yours,

J. J. ROSS."

This letter was ignored by him until he was compelled later to notice it. This made it necessary to take an additional step in which an order was granted in the County Court for the appointment of a commission to go across the border to Brooklyn, N. Y., and to compel Mr. Russell to undergo cross-examination there. As soon as he was advised of this—thinking doubtless that it would be to his advantage and presuming that the Hamilton people did not know as much about him, his teachings and methods as the Brooklyn people did, he wrote the Crown Attorney that he would come to Hamilton and submit to cross-examination. He came. He was put into the witness box by the defense. He was on the stand for nearly five hours, and at the conclusion of the examination, there being no other course the Magistrate again ordered a committal for trial. The cunning "Brooklyn Pastor" seems not to have enjoyed this experience in a Canadian Court and his cross-examination by a Hamilton lawyer, and he seems also to have resolved that this experience should not be repeated. At all events, when he found himself safely back in Brooklyn and had a little time to recover himself, he wrote me a lengthy letter urging me to apologize and he would drop legal proceedings at once. His exact words are "If



you will apologize the error of your course, assuring me that you regret it and that you will do what you can to correct the misimpressions thus put forth, I will accept the apology and discontinue legal action against you forthwith." Seemingly he thought I did not know my grounds and that he had struck terror to my heart. But "The Devil is an ass." This is apparently his common method. Because Mr. W. R. Bradlaugh, editor of "The Christian's Armoury," 70 Kings Cross Road, London, W. C., England, published an exposure of Mr. Russell, he was successful in extorting an apology, under extreme pressure and threats, the shortness of time (which was only four days for the defense to prepare the case), the distance to bring witnesses and the cost of litigation, compelling Mr. Bradlaugh to publish in three successive issues of his paper a correction, withdrawal and apology. Within two days, however, the lawyer for the defense was in the possession of facts which should have made the retraction null and void. Since that time Mr. Bradlaugh has published a full explanation giving some of these facts, thereby practically withdrawing his apology to Mr. Russell and he still continues the exposure of him. By wilful misrepresentations and threats of legal procedure, he has also compelled the editor of an American church paper called "The Megaphone" to apologize and retract. I received his request for an apology on March 21st, 1913, and on the self-same date without it being necessary for one moment's consideration, I sent the following very brief reply. "On my

Mr. Russell. According to the law of the State of Pennsylvania, a few years ago, she divorced her husband, obtaining alimony, which he did not pay, but his friends made payment to save him; he fought the case for five years, appealing it twice. On the third trial not only did he lose, but the alimony was increased and all the costs levied upon him. All who know Mrs. Russell, speak in the highest terms of her.

This, in brief, is the outline of the libel case brought against me, and I declare that the facts herein stated are truth.

#### RUSSELL BEFORE THE COURTS.

In writing further about Russell, or Russellism, the authority for what I state is not "hearsay" evidence. I have before me the evidence obtained in the Court of Common Pleas No. 1 of Alleghany County, Pa., U. S. A., June term, 1903, before Honorable F. H. Collier, P. J., and a jury, when S. J. Porter and D. F. Patterson, Esquires, acted for Mrs. Russell and J. McF. Carpenter and W. M. McJunkin, Esquires, represented Mr. Russell. Mr. Alexander Callow, the Official Reporter of the Court of Common Pleas, No. 1 of Alleghany County, Pa., U. S. A. certifies, under oath, that this document numbering from one to two hundred and fifty-two inclusive contains a full and correct transcript of all

return to the city to-day I found your letter of the 19th inst. awaiting me. I have carefully noted its contents and in reply I wish to say that I have no apology to offer and no promise to make as to the future and I calmly await the decision of the Canadian Court of law."

The High Court opened on March 1st, 1913, and the case came before the Grand Jury for consideration. The only evidence that was in was obtained from "Pastor" Russell himself under cross-examination. After comparing the charges made in the leaflet with the evidence thus obtained, the jury found absolutely no ground for libel and handed down the verdict "no bill." Thus the case was thrown out of court by the evidence furnished by "Pastor" Russell himself.

The defense was exceedingly sorry that the case did not reach the petit jury, that the facts we had on hand might be made known to the public. During the pending of the trial considerable excavating work was done and the so-called "Pastor" Russell's life and character were dug out as was also his Christ dishonoring and blasphemous teaching. Our witnesses were all present for the trial, but were not called, it being unnecessary. Among them was Mrs. M. F. Russell, the woman he promised before God and certain witnesses to honor, love, protect and cherish until death did them part. Mrs. Russell is a modest, intelligent, charming devoted Christian woman. One can see at a glance that she possesses a vastly superior intellect and personality to that of

the evidence taken. I have also beside me the evidence obtained in the Superior Court of New York, U. S. A., which was held in the presence of Justice Charles H. Kelvy, Esq., and a jury, in Mr. Russell's libel case against the Brooklyn Eagle for damages amounting to \$100,000. Then I also have in my possession a complete and correct transcript of all the testimony obtained from Russell himself here in the police court of Hamilton in his case against me for criminal libel, held before George H. Jelfs, Esq. Together with these documents I have his books, papers, letters written by him, etc., and knowledge secured from personal investigation into his life, character, teaching, and business methods, etc. What I now tell the reader is first hand knowledge and I will be prepared to defend it in the Court of Law.

When Mr. Russell's case against me came up for its first hearing on Dec. 9th, 1912, it was necessary for him to be present in person to identify himself and to deny the charges, or whatever charges which he claimed to be untrue, contained in the leaflet. Under oath, he positively and most emphatically denied every charge made against him. The leaflet was read part by part to him and he was asked by the Crown Attorney, "Is this true?" His answers throughout were "No, no, no," "Absolutely untrue," "Decidedly untrue," "That is not true," etc., until he came to the "miracle wheat," and then he said, "The item about the miracle wheat might be said to have a particle of truth, just one grain of truth in it in a sense." This is the only admission of truth, he al-



lowed, in the charges made against him. By denying these charges, he claimed for himself a high scholastic standing, having a knowledge of the dead languages, having taken a course in theology, systematic and historical theology, ordination, church affiliation and so on. But now what are the facts as they were brought out by the examination on March 17th, 1913? As to his scholastic standing, he had sworn that what was said about it was not true. Under the examination, he admitted that, at most, he had attended school only seven years of his life, that the public school, and that he had left school when he was about fourteen years of age, just at the opening of the adolescent period, when the directional element is so necessary in a boy's life. "Do you know the Greek?" Asked the Attorney. "Oh, yes," was Russell's reply. Here he was handed a copy of the New Testament in Greek, by Westcott & Hort, and asked to read the letters of the alphabet as they appear on the top of page 447. He did not know the alphabet. "Now," asked Mr. Staunton, "Are you familiar with the Greek language?" "No," said Mr. Russell, without a blush. When he saw that he was caught, then he admitted that he knew nothing about Latin, and Hebrew and neither had he ever taken a course in Philosophy, Systematic Theology and neither had he ever attended any of the higher schools of learning. A trap had been set for him at every one of these points, and having been caught in the first, he thought it best for him to "own up before he was

or any body of men living." After a considerable pause and his eyes fixed on his feet in the witness box, he said, "I never was." He was caught again! and he was not abashed. This is the gentleman that gives himself forth all over the world as a fully accredited minister of the gospel. What a low standard of morals he must have! What a seared conscience he must possess. He swore he would tell the truth, all the truth and nothing but the truth, and that under the eyes of Almighty God. But how artful he is even under oath in devising falsely! In other words, what a fabricator.

We now come to Russell's domestic life. It was such as to make life intolerable to his wife, and to justify her in leaving him and afterwards suing for a limited divorce, which one court granted and a higher one, on appeal, confirmed, and at the same time most severely censuring "Pastor" Russell for his conduct, which the court described as "insulting," "domineering" and "overbearing" to a degree which made life intolerable to a sensitive Christian woman. But Russell swore here that his wife had not divorced him, and that the court had not granted alimony from him. Under fire by Mr. Staunton, he was compelled to confess that the court did divorce him from his wife though not "absolutely" and that the court did grant his wife alimony. Had Mrs. Russell sued for absolute divorce she could not have obtained alimony, which she needed. In the divorce that was granted, neither party have the privilege of re-marrying. A limited divorce which is a di-

shown up." As it was, he was shown up. This is the man who goes about claiming that he alone has the proper understanding of the Scriptures, condemning the translators of the Bible and denouncing all ministers and teachers of the Word except himself, and his little satellites, as ignorant, empty-headed and deceitful. Russell has made quite a free use of the dead languages in his books, but this is evidently not done by himself, but another, with the end in view of misleading the ignorant, and trying to catch the educated. He has familiarized himself with a few big Greek terms which have become Anglicized, such as "Apocalypsis, Epiphaneia, parousia, parakletos," etc., puts his own meaning into them and then goes about using them before his audiences, and those who do not know any better think him a highly-educated man. This is the man also who condemns all books and papers except those written by himself or published by the Watch Tower Bible and Tract Society.

Now as to his ordination. Remember that the self-styled "Pastor" is still under oath and that he says, "The oath is sacred." It is indeed sacred to him. "Is it true that you were never ordained?" asked his counsel. "It is not true," replied Mr. Russell. But my counsel takes him in hand and being wileful, it is difficult to keep the arch-heretic to the point. His Worship, the Magistrate, was appealed to and Russell is informed that he must answer yes or no. "Now," said Mr. Staunton, "You never were ordained by a bishop, clergyman, Presbytery, council,

voiced from bed and board is just as bad as the absolute divorce, which is a breaking of the marriage tie. In order that my reader may understand this I quote from the charge to the jury by Judge Collier who was on the Bench at that time. He said to the jury: "In this state, one of the causes for divorce is the offering of such indignities to the person of the wife or husband as to render his or her condition intolerable and life burdensome and thereby forcing him or her to withdraw from the society of the wife or husband. That is this case, and it is totally immaterial whether it is a divorce from bed and board or a divorce from the bonds of matrimony, because in both cases the family relation is dissolved and every one is harmed if the law is not complied with. I mention these things because it is my solemn duty to do so, so that you will understand it, and I have no doubt you do."

"With that in view, examine the evidence. This lady must satisfy you, gentlemen, under the libel she has filed, clearly by the strength of the evidence that such personal indignities were put upon her from time to time continuously for some period of time, not occasionally, but continuously for some period of time, so as to render her condition intolerable and life burdensome and force her to remove from her husband's house.

"You all know, your common sense teaches you that, without a judge telling you—that every little spat between a husband and wife, after living fourteen years together, is not a cause for divorce. Every



little disagreement, not speaking sometimes, or being rough, are not causes for divorce, because the marriage relation covers all that. The vows they take, as you all know, cover all that. It must be something more than that, it must be such indignities to her person as to cause her to leave her husband because of the indignities cast upon her making her life burdensome and her condition intolerable."

"Now with that definition apply the evidence. Another rule of law is that it must not be partly her fault, it must be all the fault of her husband. . . . You are to pass upon these facts, and you are to judge of the circumstances of these people, their intelligence, their manner of living, their pursuits and everything of that kind. You will judge and say whether these indignities, if they were committed, caused her to feel that her condition was intolerable and her life burdensome and she would have to go away."

"If they did—and I have only mentioned some of them, then she would be entitled to a divorce from bed and board and be entitled to a divorce absolutely if that is true. There is no difference between a divorce from bed and board, and divorce absolutely; don't get mixed about that. One is just as bad as the other; it takes the same amount of cause in the one case as in the other."

The divorce was given, and the alimony granted Mrs. Russell. Russell had a considerable property in his own name. He tried to practise fraud upon his

When Russell saw that he had failed in this, he attempted another course of fraud. He sought to evade payment fixed by the court by fleeing from one state to another, making it necessary for his wife to get an extradition order, which she did, and which led to the condemnation of the cunning "Pastor" by a third court, and the increase of the alimony. Commenting on Russell's defense and conduct on this occasion, Judge Delady said: "There is not one syllable in the testimony to justify his repeated aspersions on her character and her mental condition, nor does he intimate in any way that there was any difference between them other than that she did not agree with him in his views of life and methods of conducting their business. He says himself she is a woman of high intellectual qualities and perfect moral character. While he denied in a general way that he attempted to belittle his wife as she claimed, the general effect of his own testimony is a strong confirmation of her allegations." We have not space here to quote to any extent from the court records of this case; all we can do is to summarize the findings, and we will give nothing but what is public property and shall rather understate than overstate the case, from Mr. Russell's point of view. It came out in the evidence first that his "conceit," "egotism" and "domination" were such as to make life intolerable to any sensitive woman. Second, that his conduct in relation to other women was "improper." Third, that on one occasion that he was silent to his wife for four weeks, and

wife by transferring his property to corporations and societies over which he himself had absolute and complete control. Referring to this fact, the court said, "The purpose of this whole transaction was to deprive his wife of her dower interest and was a fraud upon her." Mrs. Russell was compelled to petition the court to compel her husband to pay alimony, and an attachment was ordered. Judge J. R. McFarlane who was on the Bench at the time, and had heard the petition expressed the opinion of the court in the following words: "The answer of respondent to the rule for attachment is in large part a reiteration of the defence, set up to the application to fix alimony. So far as he is concerned, it has been adjudicated against him that his property was disposed of by him in fraud of his wife's rights, and his iteration and reiteration of denial of this charge is, at the least, in bad taste, especially in view of the circumstances surrounding the sale by the Sheriff of the Arch Street property upon a trifling judgment against him." (This was the Bible House, worth \$40,000 conveyed by Sheriff's deed to the Watch Tower Bible and Tract Society for \$50.00 on a judgment of less than \$200. Transfers were all made to this Society which he controls absolutely.)

"The transfers were made, so far as the respondent is concerned, without the right to do as against his wife."

"To refuse an attachment would allow any respondent to put his property in the hands of a friend who is amenable to his will, and then defy the power of the court."

only communicated with her by letters of a reproachful character. Fourth, that he sought by most despicable means to isolate his wife from society, and designed to get her pronounced insane in order to put her away.

As to his "improper" conduct towards other women. That you might see that I know whereof I speak and am telling the truth, I will quote from Mrs. Russell's evidence upon this subject taken in the Court of Common Pleas No. 1. She is under oath, and direct-examination by her Attorney, Mr. Porter.

Q. When did you have your first material disagreement with your husband?

A. The first serious trouble with my husband was what you stated this morning, the first indignity with this woman who was in the office and in our home.

\* \* \* \*

Q. What was the name of the girl?

A. Rose Ball.

Q. That is the girl you spoke of a few moments ago?

A. Yes, sir.

Q. How long had she been with you before this trouble arose?

A. She came to us in about 1884.

\* \* \* \*

Q. Did she live with you?

A. Yes, sir.

Q. How long did she live with you?



A. She was with us for about ten or eleven years—oh, she was with us about twelve years.

Q. Just state what you observed about your husband's conduct with this girl in your presence in your home,

A. Previous to this time my husband had suggested to me the idea of separation, and he said if I would agree to a separation he would give me the house in which we were living. He said we were incompatible.

Q. When was that?

A. That was shortly before this objection was made, about 1893. We were still living on Clifton Avenue.

Q. What brought about the proposition from your husband?

A. A number of disagreements, and one thing was this; there had been letters that my husband had written to parties to which I had to make very serious objections. One of them came to me in this way. Mr. Russell had certain letters, certain envelopes that were marked, "Personal" was printed on them, and he sent a number of these envelopes to persons that he wanted to correspond with him privately.

\* \* \* \* \*

Q. I want you to tell us what your husband did in company with this woman Rose, in your presence and in your home.

A. One evening I spent the evening downstairs, and our library and bedroom were next to each

and if you are going to do things like this, what will happen? Suppose you are all right, don't you suppose people will talk about things like this? and I said, "I am not satisfied with it," and he said he wasn't going to be ruled by me. But I felt distressed about that.

Q. When would he go to the Watch Tower in the morning?

A. I don't remember; he generally went down alone.

Q. Who would return with him?

A. She came with him in the evenings, and they came home about eleven o'clock and the young men that were in the office—she was the only girl, and the young men would go home, and he wouldn't allow her to go home with them, and she must wait and always go with him.

Q. I want the mere fact Did this girl Rose go home with your husband?

A. Yes, sir.

Q. And the young men came home ahead of them?

A. Yes, sir.

Q. State to the Court and Jury what talk, if any, you had with this girl Rose, in regard to her relations with your husband, which you communicated to your husband.

A. I told him that I had learned something that was very serious, and I didn't tell him right away I let a day elapse until I felt I had control of myself and could talk, and then I told him that I had something very serious to tell him about this matter and

other upstairs on the second floor and I spent the evening downstairs reading, and I went upstairs about ten o'clock to my room, and I supposed that he was either in the library or had retired, and when I went up there, I found that he was in neither place, and I stepped out in the hall and there I found that he was in his night robe, sitting beside Miss Ball's bed and she was in bed. On other occasions I found him going in there, and I found she called him in and said she wasn't well and wanted him in, and I objected to this, and I said that it was highly improper, and I said, "We have people about the house, and what kind of a name will be attached to this house, if you do that kind of thing?" and he got angry.

Q. You state that you found him doing this at other times. How often after that?

A. I found him a number of times; I don't remember how often.

Q. In her room?

A. Yes, sir. And I found him in the servant girl's room as well, and I found him locked in the servant girl's room.

Q. Did he make any explanation why he was in the girl's room?

A. No, he did not, he just got angry.

Q. What did you say to him about this conduct and what did he say?

A. I said to him. "We have a great work on our hands," and I said, "In this work you and I have to walk very circumspectly before the world,

he said, "What is it?" and I said, "Rose has told me that you have been very intimate with her, and that you have been in the habit of hugging and kissing her and having her sit on your knee and fondling each other, and she tells me you bid her on no account to tell me, but she couldn't keep it any longer. She said if I was distressed about it she felt she would have to come and make a confession to me, and she has done that."

Q. What year was that?

A. He tried to make light of it at first, and I said "Husband, you can't do that. I know the whole thing. She has told me straight, and I know it to be true." Well, he said he was sorry; it was true, but he was sorry. He said he didn't mean any harm. I said "I don't see how you could do an act like that without meaning harm."

Q. What year was that?

A. In the fall of 1894.

Q. Did you state to your husband at this meeting any endearing terms?

A. Yes, sir.

Q. What were they?

A. I said, "She tells me that one evening when you came home," I asked her when did these things occur? I said to him, "She says they occurred down at the office when she stayed down there with him in the evenings after the rest had gone, and at home at any time when I wasn't around."

Q. Now, about the endearing terms?

A. She said one evening when she came home



with him, just as she got inside the hall, it was late in the evening, about eleven o'clock, he put his arms around her and kissed her. This was in the vestibule, before they entered the hall, and he called her his little wife, but she said, "I am not your wife." and he said, "I will call you daughter, and a daughter has nearly all the privileges of a wife."

Q. Then, what other terms were used?

A. Then he said, "I am like a jelly fish. I float around here and there. I touch this one and that one, and if she responds, I take her to me, and if not, I float on to others," and she wrote that out so that I could remember if for sure when I would speak to him about it. And he confessed that he said those things.

When here in court, Russell confessed with some difficulty that his wife had "found" him in his night robe in the room of Rose Ball, sitting by her bed and holding her hand, but explained that he was "only feeling her pulse," he admitted also that his wife "found" him locked in the room of the other servant girl, Emily Matthews, but explained that he had locked the door that the young woman might hear what he had to say to her. It is due Mr. Russell also to state that in the Court of Common Pleas, he swore that he was only locked in the servant girl's room a minute, and in our Court, he swore he was locked in the room but "two minutes." But his wife has a little different story to tell about the length of time that her husband was locked in the room. Though not under oath—the oath makes no differ-

ence to her—she said, "It was between six and seven o'clock in the morning. I missed my husband and went in search of him. I called to him but there was no answer. I went to Emily's room, and found the door locked. I called to him, and knocked on the door. I stood there for seven or ten minutes; then he came out. I reprimanded him, and he only got angry and said 'I will not be run by you.' These are not my words, but a statement of Mrs. Russell to my lawyers in my presence. Though I will not vouch for the truthfulness of this statement, I have all confidence in Mrs. Russell's veracity.

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ence to her—she said, "It was between six and seven o'clock in the morning. I missed my husband and went in search of him. I called to him but there was no answer. I went to Emily's room, and found the door locked. I called to him, and knocked on the door. I stood there for seven or ten minutes; then he came out. I reprimanded him, and he only got angry and said 'I will not be run by you.' These are not my words, but a statement of Mrs. Russell to my lawyers in my presence. Though I will not vouch for the truthfulness of this statement, I have all confidence in Mrs. Russell's veracity.

#### RUSSELL AND HIS BUSINESS CORPORATIONS.

In the leaflet, Mr. Russell is charged with being connected with "Lead," "Asphalt" and "Turpentine" Companies. Under his direct-examination by his attorneys, he was asked, "Now if these charges did appear in the Brooklyn Eagle, are any one of them true?" "They are not true," was his most emphatic answer. "Not true?" "Not true." But when he was forced into the witness box by the defense and learned that we had the facts about these Companies on hand, and the charters of them in our possession, he made a clean breast of the whole thing. He confessed being a stockholder in the Pittsburgh Asphaltum Co., which afterwards became the Cali-

of every year, and that exclusively for the election of the officers of the said society, which are three in number, the President, Vice-President, and Secretary and Treasurer. The money paid into this Society is not in any sense returnable to the giver, and non-dividend bearing; when one gives money into that society, it is gone completely, it is gone, forever. But where? It came out in the evidence in the Eagle case that only 50,000 shares had up to date been issued of the 400,000 or 500,000 that could be issued if the shares were all called for. This means that there is represented in the Watch Tower Bible and Tract Society alone, of which "Pastor" Russell is the head, and which society is the mother of all his other business corporations between four and five million dollars. It also came out in the evidence that of the 50,000 voting shares—and remember that they are only voting shares—Russell holds 47,000 of them. The other 3,000 being distributed unequally among the other four or six members of the society. On every first Saturday in the year, as I said, this society of five men meet to elect the officers and Russell casts for himself, if necessary 47,000 votes, representing \$470,000. He is always elected to the Presidency of this "Religious" Society without opposition, in fact, he is always elected unanimously. Is it any wonder? Russell financially and in every other way dominates that society and clearly he is that society. He will say, as he did frequently here "The Society says," or "The Society has" or "The Society does," etc. But



the "society" is always and only himself. When money is sent into that society Russell has absolute control over it. In the Hamilton, Ontario, Insane Asylum, then is a patient from whom Russell or "The Society" obtained—how, I do not know—the sum of \$10,000, this was all the man had, and there is no hope of getting that money returned. Russell, or again, the "Society" for they are generally synonymous terms recognizes responsibility in this case, and pays a nominal sum for that man's keep in the asylum. This is a sample of how the "Society" gets its money. It is no wonder that the Society advertises "No collections" in its meetings.

But there is another Russellite Company, I wish to speak about. This is left to the last, because it has a vital connection with the Watch Tower Bible and Tract concern. I mean the United States Investment Co. The crafty "Pastor" has never been willing to admit that there is, and has been, this secret Russellite incorporated body. He denied that the United States Investment Co. was a Russellite Co., that he was the President or Manager of it, that he was a stockholder in it, or that he had any interest in it whatever. He also claims that this United States Investment Co. had long ago become defunct. In the "People's Pulpit" a Russellite paper, Vol. 3, No. 13, in the second column, near the top of Page 2, you will find the "Pastor" explaining to his readers about this Company. He says, "I have not one dollar invested in it; nor have I been even nominally connected with it." I cannot under-

#### ARTICLE 5.

Contemplated duration 20 years, unless sooner dissolved by majority of the stockholders in number and value of interest.

#### ARTICLE 6.

Officers—E. C. Henninges, Chairman and Manager; J. A. Bonnet, Secretary Treasurer and Manager; C. T. Russell, Manager.

The claim is now made that this U. S. I. Co. Ltd. has no property, and has been out of business for "many years." The records in Pittsburg show transfers of property to this self same society as late as 1911, and November, 1912. You can see that the U. S. I. Co. Ltd. is in existence, is doing business, and is just another name for Russell. It is purely a holding Company for the Bible and Tract Society, and it holds all it can get its hands on. We found that the U. S. I. Co., which is Russell, holds or did hold 28 houses and lots in Binghamton, N. Y., several lots in Tacoma, Wash., a farm near Rochester, N. Y., a house and lot in Buffalo, a farm in Oklahoma, 100 lots in Texas, a house and lot near Pittsburg, and five thousand and five hundred acres of land in Kentucky. This is only a small fraction of what this company holds. We must remember according to the charter out of the \$1,000 invested in that company Russell has, or had, \$990.00 of it. It is said that the other \$10.00 was supplied by him, giving the other two men five shares each, in order to satisfy the law of that State. However that may be, is it not clear that the U. S. I. Co. Ltd. is al-

stand how a man who is normal intellectually and morally can make such denials. His own Secretary and Treasurer, testifying for the defense in the Eagle case, swore that there was that Company, that it was in the present doing business, and that it was a holding company for the Bible and Tract Society. That the reader might see how Russell told the exact truth and nothing but the truth about himself and this Company, I will give him an extract from the Company's charter. From the records in Pittsburgh we learn that this Company was incorporated June 24, 1896.

The following is the extract from the charter:

#### ARTICLE 1.

Names of Subscribers: John A. Bonnet Ernest C. Henninges, Chas. T. Russell.

Amount subscribed by each: J. A. Bohnet, \$5.00; E. C. Henninges, \$5.00; Charles T. Russell, \$990.00.

#### ARTICLE 2.

Capital Stock, \$1,000; dividend into 1,000 shares; par value of \$1.00 each—all paid in.

#### ARTICLE 3.

For purpose of buying and selling real estate, patent rights, stocks, bonds and other securities, merchandise, and building houses, etc. Location of Association and its principal office, 58 Arch St., Alleghany.

#### ARTICLE 4.

Name of Association is U. S. Investment Co. Ltd.

together and only Russell. As it appears to me, this is the way it works. The International Bible Students all over the world, and others who are foolish enough to do so, send their money into the Watch Tower Bible and Tract Society, which is Russell. A part of that money is used to pay the expense of circulating Russell's literature, paying his advance agents and "pilgrims," which always means chiefly the glorifying of Russell, and the rest goes through to the U. S. I. Co. Ltd., which is also Russell, and is invested in lands, lots, timber limits, houses, etc., etc. You can see it is all Russell. It is claimed that he is many times a millionaire, and yet he has not one cent that we could find in his own name. If Mrs. Russell were not living, or if the divorce were not a limited one, would such be the case? To ask the question is sufficient

#### CONCLUSION.

Sufficient has been said. We must keep the rest of our powder dry, and, therefore, will conclude. I will not say anything about Russell's teaching except to re-affirm what was said in the leaflet. The best thing on his teaching is "Millennial Dawnism" by Rev. I. M. Haldeman, D. D., published by C. C. Cook, 150 Nassau St., New York.\* The teaching of Russell is contrary to all the accepted stand-

\*84 pages, 10 cents.



ards of faith, both Protestant and Catholic. He denies not only the fundamentals of the Bible regarding the God-given plan of salvation, but admits that his views stand against the whole of Christendom, without exception, and denounces every creed and every orthodox church from the beginning of this dispensation to the present. He claims that he is the only one who has the proper understanding of the Scriptures, and condemns, without exception, the translators of the Bible and all ministers as untrue and deceitful. He does this only to attract attention to himself and his cult. For a man to condemn all other men as liars, deceitful and cowards, as Russell is doing for the purpose of exalting himself, makes him a deceiver and a false prophet, and one who is not to be trusted in matters of religion, to say nothing of morals. We charge him with a moral nature very much below par, for which he himself is to blame. Not to say anything about his "improper," "unprofessional" conduct with the two young women mentioned in the evidence, when his followers must take the following vow: "As far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door of the room stands wide open? exceptions (in the case of brethren,) wife and children, mother and natural sisters; (in the case of sisters,) husband, children, father, and natural brethren;" we are made to think that morals are not what they ought to be. If this is evidence of good morals, I do not know yet what true piety is. This is the vow taken

land, interfering between husbands and wives, and separating between parents and children. We have received many letters telling how much unhappiness Russell and his vagaries have caused in families. A prominent lawyer in one of our great cities wrote me, saying "Russell broke up my home," and sent me a letter of Russell's to the lawyer's wife, suggesting divorce with alimony, and asking that the letter be not shown her husband. How vulgar! The following is an extract from that letter, written by Russell and signed by his own hand. It is dated May 15th, 1908, and addressed from the Bible House, Alleghany, Pa. He says: "Take up the following prescription. Your husband knows that he has no legal right to interfere with your religious principles, and that his case would not stand in court—that a showing in court that he prohibited you from the exercise of your conscience in a reasonable manner would be cruelty and indignity to your person and conscience, and be a ground whereon you could have a divorce with alimony sufficient for the support of yourself and children in reasonable comfort; for I judge that your husband is a man of talent and property." His knowledge of Canadian law is something like his knowledge of the dead languages. We charge him with accumulating vast wealth out of the gifts sent in to him or "the society" by the guileless on the pretext that it is alone the Lord's work. If these gifts all go to the Lord's work, how can the Watch Tower Bible and Tract Society, which is a

by many of the Russellites. What a reflection "on the opposite sex." I charge him with consummate conceit. Under the pretext of advertising and commending the Bible, he plasters sanctimonious pictures of his own face over all the bill-boards, and pushes samples of the same picture under the doors of our homes. Then in his papers and in the headlines of his sermons, which he pays the papers to publish, he speaks about "great discourses," and "big crowds," etc. Any mountebank can get a crowd by advertising himself as Russell does, but he will not get the same crowd a second time. It is not every public speaker or quack that can employ a promoter or advance advertising agent to publish abroad his coming, and the sensational themes of his discourses, and pay him \$3,000 a year stipend. If you have any doubt about the absolute truth of what I here state, look in the Watch Tower for January 1st, 1912, and you will find him speaking of himself a hundred and seventy-four times, and the Lord and Master but seven times. I charge Russell also with defamatory libel. He swore here that the ministers of all denominations proclaimed in public what they denied in private, and so knowingly and intentionally were deceiving the people. We charge him with perjury, or wilfully "making a false oath. He denied, under oath, that he was totally ignorant of the dead languages, etc., and under the test had to confess that he knew absolutely nothing about them. We charge him, also, with creating unhappy homes in our

purely Russell concern, a getting society, and the United States Investment Co., another Russell concern, a HOLDING society, have and retain so much property? I charge him with fraud, or practicing a course of action which is meant to deliberately deceive the public, for personal advantage. You will find in the headlines of his "People's Pulpit" that he announces himself, his paper and his cult as "interdenominational," that is, something that belongs to all the denominations. In the use of this word, the paper is put into the homes of the people by the authority of the Baptist, Methodist, Anglican, Presbyterian and even Roman Catholics. What a lie this is. Russell and his satellites would not be allowed in any of the churches, Y. M. C. A. buildings or even semi-religious halls on the American continent or anywhere else where he and his teachings are known, and yet he is an interdenominationalist. You will find, also, that he has seized upon "the Layman's Missionary Movement" and by inserting the word "home" into that name used to deceive the people to call attention to himself and to get "The Bible Studies Monthly," another sheet published by him into the homes. People who do not know any better, think when they see this paper, that it has behind it the authority of the great Layman's Missionary movement of America. This is a sample of how Russell and his followers deceive the people. I charge him with blasphemy, or slander of God and his Word. On Page 298 of his Watch Tower of the issue of September 15, 1910, it is writ-



ten, concerning his books: "If the six volumes of 'Scripture Studies' are practically the Bible, topically arranged, with Bible proof texts given, we might not improperly name the volumes 'the Bible in an arranged form.' That is to say, they are not mere comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the Divine plan in studying the Bible by itself, but we see, also, that if anyone lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the 'Scripture Studies' with their references and had not read a page of the Bible as such he would be in the light at the end of two years, because he would have the light of the Scriptures." What blasphemy! "When man thus belittles God's Word and makes his own superior to that of God, it seems to be nothing short of the worst kind of blasphemy. Reflect upon it—to confine oneself to the Bible means outer darkness—to take the word of this one man and never read a page of the Bible means to be in the light." This inspiration has its origin in the pit! Who is this man? He claims to be "That servant" of Matthew 24 and 46. Does it not appear to be clear that he is rather "that man of sin" of 2 Thessalonians, 2 and 3? With all

dated May 16th, 1913, to all the readers of Zion's Watch Tower, the paper of which he is Editor, explaining why he did not take action against me in the Canadian Civil Court. These are his exact words, "I did not think it worth while to sue Rev. Ross for money damages when he had no money." When he thinks it to his advantage and thus draw public attention to himself, he goes about saying that the preachers in "Babylon" have lots of money, for they get such big stipends, etc. But this poor preacher has "no money." I wonder how much he wants? When Mr. Russell asked me to apologize, he assured me that he had no "unkind feelings," that his purpose in taking legal action was not to put me in jail, but rather to "stop me in a wrong course" and to clear himself. He confessed that he did not have the power to stop me, as Saul of Tarsus was stopped. Of course, he had no ulterior motive in taking the action that he did! Now he tells his followers that the reason that he did not take action in a civil court for "money damages," is because I have "no money." Just think of it, "no money"! Then plainly, he is not anxious about clearing himself. A five-cent verdict—or a verdict without one cent damages in his favor, would go a long distance in clearing him and restraining others from exposing him. It is money that he is after. Is this not in perfect keeping with the whole of his methods in his Judaized and Paganized religious propaganda? Had I money—but of course I have no money—then he is sure—positively sure

sympathy and sincere regret, I commit this false prophet and shepherd to Him who judges righteously, praying that the Lord may open his eyes and the eyes of his followers before it is eternally too late, for it is a fearful thing to fall into the hands of a holy and just God with sins unforgiven.

#### RUSSELL'S EXPLANATION.

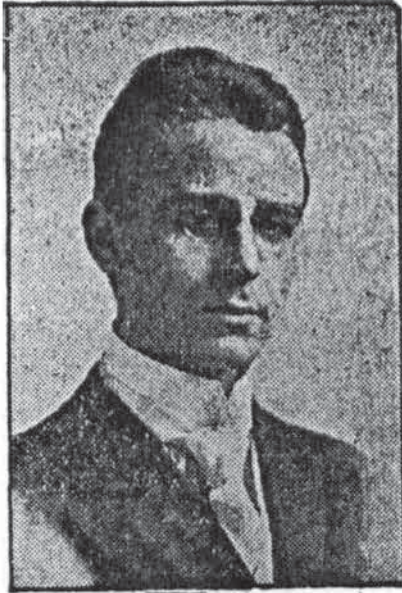
It is now May 26th, 1913. It was on the 1st ult. that the decision of the Grand Jury was handed down. I have waited all of this time to see what Mr. Russell would say in his official organ, "Zion's Watch Tower," about his treatment here in Hamilton. Up to this date no word from him in that paper has been uttered. Seemingly it is his purpose to treat the decision of the jury here with absolute silence, so far as the Watch Tower is concerned. Had the decision been in his favor or had I apologized, it would have been vastly different. The world would have known it long before this. But it seems that many of his followers have been urging him to speak out and to explain why he did not, and does not, take action against me for libel in the civil court; rightfully they are eagerly desirous to see, if at all possible, their chief executive vindicate himself. As a result of the pressure that has been brought to bear upon him, at last, he has sent out a circular letter

—that the civil court of Canada would give him some of it. I am sincerely sorry that I have no money, and that the wileful Brooklyn "Pastor" knows it. The Washington Post has lots of money; that paper exposed him and Russell took action in the civil court of that State for libel against that paper, asking for a large sum of money. That civil court gave him judgment for the enormous sum of \$1. He did not get very much money that time. The Post had lots of money, and why did he only get \$1 by the judgment of the court? The Brooklyn Eagle has an abundance of money. Because that paper compelled him to stand forth in the limelight in his true colors, Russell sued them in the civil court of New York, for the handsome sum of \$100,000. The civil court gave judgment against him, thus justifying the Eagle for exposing him. And now Mr. Russell tells his followers, as an explanation, which is certainly satisfactory to many of them, that the reason for not taking further action against me is because I have no money. The fact is that he took action in the civil court of New York and failed, and then, thinking that he would be successful he took action against me in the criminal court of Canada. The both courts have pronounced against him, and he stands before the world still covered with the many sins charged against him.

# CHRIST'S RETURN SOON MANIFEST

"millions now living will never die"

—Judge Rutherford



That there will be a personal, second *coming* and *presence* of Jesus Christ is generally believed by Christians, but as to the object of his *coming* and the manner, in which his *presence* will be revealed there is almost universal confusion. Indeed, few ministers care to discuss the subject.

Jesus did not leave his followers without information, however. He gave certain, clearly defined signs which should be looked for as indications of his presence in the world, and left with the injunction: Watch!

Do you know that most of these signs are either already fulfilled or are in process of fulfillment?

Do you know that most of the problems which mankind has vainly sought to solve (many of them ages old) Christ himself has come to solve during his second presence?

Do you know that the second presence of Christ means that there are millions of people living today who will never go into the tomb, but will live on the earth forever?

You are cordially invited to hear a lecture on this topic by

**MR. FRED FRANZ**

OF CINCINNATI, OHIO

**AT THE ORPHEUM THEATRE**

Sunday, January 22, 1922, 3 P.M.

Auspices International Bible Student\* Association, Organized by the late Pastor Russell.  
Judge Rutherford, New York City Bar, President

**NO COLLECTION**

**SEATS FREE**

INVITE YOUR FRIENDS AND NEIGHBORS

The date of 1925 was kept constantly before the Bible Students, and the public, from 1919 to 1925. This handbill advertises the public lecture by Franz for the general public. On this website is a link to newspaper clippings for the period 1919-1925 that advertise lectures on *Millions Now Living Will Never Die*. Rutherford is the primary lecturer. What these items show is the widespread campaign carried on to convince people the world would end in 1925. It just made the failure that much more dramatic.



## Letter to the Watchtower from Dr. J.R. Mantey

The following letter from Dr. J.R. Mantey to the Watchtower is self-explanatory. Dr. Mantey is the co-author of *A Manual Grammar of the Greek new Testament*, by Dana and Mantey. It has been widely popular as a Grammar for first year students but is used extensively by many throughout their lives as a reference book. The late Dr. Mantey studied and taught Greek for 65 years.

Throughout all these years, there has been no response to the letter from the Society itself and no legal action was ever taken. There have been attempts by various individuals to criticize Mantey and defend the Society but they have not overcome the facts he states.

I received a copy of this letter from Dr. Mantey shortly after he had sent it to the Watchtower and I was pleased that he gave me permission to publish it. He wrote to me the following: "You may publish any of my articles and cassettes which expose Jehovah's Witnesses. Any of my writings may be copied. The more people read them the better I feel." In a personal conversation with Dr. Mantey, he was even more pointed in his condemnation of the Watchtower, comments that can be seen and heard today on the internet in video clips and interviews. The late Dr. Walter Martin, himself a researcher in cult organizations and doctrines, had an interview with Dr. Mantey as follows:

DR. MARTIN: In John 1:1, the New World Translation (NWT) says that "the Word was a God," referring to Jesus Christ. How would you respond to that?

DR. MANTEY: The Jehovah's Witnesses have forgotten entirely what the order of the sentence indicates - that the "Logos" has the same substance, nature, or essence as the Father. To indicate that Jesus was just "a god," the JWs would have to use a completely different construction in the Greek.

DR. MARTIN: You once had a little difference of opinion with the Watchtower about this and wrote them a letter. What was their response to your letter?

DR. MANTEY: Well, as a backdrop, I was disturbed because they had misquoted me in support of their translation. I called their attention to the fact that the whole body of the New Testament was against their view. Throughout the New Testament, Jesus is glorified and magnified - yet here they were denigrating Him and making Him into a little god of a pagan concept.

DR. MARTIN: What was their response to what you said?

DR. MANTEY: They said I could have my opinion and they would retain theirs. What I wrote didn't phase them a bit.

DR. MARTIN: I don't know whether you're aware of it, but there is not a single Greek scholar in the Watchtower Bible and Tract Society. I did everything I could to find out the names of the translating committee of the NWT, and the Watchtower wouldn't tell me a thing. Finally, an ex-JW who knew the committee members personally told me who they were, and the men on that committee could not read New Testament Greek; nor could they read Hebrew; nor did they have any knowledge of systematic theology - except what they had learned from the Watchtower. Only one of them had been to college, and he had dropped out after a year. He briefly studied the biblical languages while there.

DR. MANTEY: He was born in Greece, wasn't he?

DR. MARTIN: Yes, he read modern Greek, and I met him when I visited the Watchtower. I asked him to read John 1:1 in the Greek and then said, "How would you translate it?" He said: "Well, 'the word was a god.'" I said: "What is the subject of the sentence?" He just looked at me. So I repeated, "What is the subject of the sentence?" He didn't know. This was the only person in the Watchtower to read Greek and he didn't know, the subject of the sentence in John 1:1. And these were the people who wrote back to you and said their opinion was as good as yours.

DR. MANTEY: That's right.

DR. MARTIN: Often we find JW publications quoting scholars. Do they quote these people in context?

DR. MANTEY: No. They use this device to fool people into thinking that scholars agree with the JWs. Out of all the Greek professors, grammarians, and commentators they have quoted, only one (a Unitarian) agreed that "the word was a god."

DR. MARTIN: You have been quoted as saying that the translators of the NWT are "diabolical deceivers."

DR. MANTEY: Yes. The translation is deceptive, and I believe it's a terrible thing for a person to be deceived and go into eternity lost, forever lost because somebody deliberately misled him by distorting the Scripture!

DR. MARTIN: What would you say to a JW who was looking for the truth?

DR. MANTEY: I would advise him to get a translation other than the NWT, because ninety-nine percent of the scholars of the world who know Greek and who have helped translate the Bible are in disagreement with the JWs. People who are looking for the truth ought to know what the majority of the scholars really believe. They should not allow themselves to be misled by the JWs and end up in hell.

414 Palmetto Road  
New Port Richey  
Florida 33552

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 140 (VI) 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 Colewell's and Harner's articles in JBL, 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 an 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 Colewell'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 one 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 as 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 Phil 2:6-8. When Jesus said that 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 the Greek, Latin, German and all English translations except yours, even the Greek in your KIT, the comma occurs after lego (I say)? - “today you will be with me in Paradise”. II Cor. 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 in any of you 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 1:1. 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 photo-copy of it.

If you do not heed these requests you will suffer the consequences.

Regretfully yours,

(signed)

Julius R. Mantey

## Progression of the buildup, failure and coverup for 1975

From 1966 on, there was a constant presentation of the date, 1975. It was regular in its appearance in numerous publications of the Society. The following pages show the progression of the campaign without containing every publication in the years before and after 1975. There was much more published and orally transmitted than is included here. There is no doubt that the Society specifically and definitely pushed 1975 and what was supposed to happen then. The Witnesses expected the end in 1975 and that can easily be seen in their publications. However, as was to be expected, by the time of 1975 the excuses for a failure began to appear.

The Witnesses were even blamed for misunderstanding what was taught and for building the date up in their own minds into something it was not, as here:

We may be forgetting that, when the 'day' comes, it will not change the principle that Christians must at all times take care of all their responsibilities. If anyone has been disappointed through not following this line of thought, he should now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding was based on wrong premises." (*Watchtower*, Jul 15, 1976, pp. 440-1).

They have not set a definite date since 1975 but still keep before their people the probability of the very soon time of the end. Notice:

"More is needed, though, than merely recognizing the sign. Jesus went on to say: "What I say to *you* I say to *all*, Keep on the watch." (Mark 13:37) This is of utmost importance to all of us today whether of the anointed or of the great crowd. Nine decades have passed since Jesus was installed as King in heaven in 1914. As challenging as it may be, we must prove ourselves ready and *keep* on the watch. Understanding that Christ is present invisibly in Kingdom power helps us to do that. It also alerts us to the fact that soon he will come to destroy his enemies "at an hour that [we] do not think likely."— Luke 12:40." *The Watchtower*, Feb. 15, 2008.

Another tactic has been just an outright denial that a date was ever set for the end. I wrote an article in 1974 on the JW's prediction for 1975. The article was sent by a fellow preacher to a prominent Jehovah's Witness who responded as follows:

"Mr. Barnett's frenzied polemic concerning the date 1975 was actually amusing. Where he got his information about the date 1975 I don't know. He certainly did not get it out of any printed matter published by Jehovah's Witnesses. The book *Life Everlasting in Freedom of the Sons of God* did not set 1975 as the date for Armageddon, Mr. Barnett's claims notwithstanding. If you examine that publication you will find that it set 1975 as marking the end of 6,000 years of human history according to the Bible's chronology. Nothing more. No one of Jehovah's Witnesses has set any deadline for Armageddon, 1975 included. Barnett's argumentation is dishonest since in his overwhelming zeal to shoot down JW's he allows himself to indulge in a good bit of misrepresentation. If 1975 passes without the appearance of the biblical Armageddon I doubt very few Witnesses will be disturbed since the Watchtower Society has not made the prediction that Armageddon will come in '75 in the first place. Your hopes that this piece of writing you sent will be 'beneficial' are due to go unfulfilled. You already wasted ten cents worth of postage to send it."

That is typical JW doubletalk. Note: He says "if" 1975 passes without..." Freudian slip? He also says that at least some Witnesses might be disturbed over a failure of 1975. Why would that disturb anyone if such had never been taught? The reader can see in the following pages that an end of the world in 1975 WAS taught and Witnesses were encouraged to accept and act on that even to the point of selling property and dropping schooling. And after 1975, many thousands of Witnesses left the Society because of that failure. In places entire Kingdom Halls withdrew association from the Society and for a couple of years they lost more members than they gained.

then will be sharp and quick, and of the result there will be no doubt. Victory is certain.

<sup>11</sup> The rod of iron is for breaking up the Devil's world. Christ will dash the nations to pieces, just as the Bible foretold: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."—Psalm 2:9.

<sup>12</sup> When will Armageddon be fought? Jehovah the great Timekeeper has scheduled Armageddon to come at the close of the "time of the end." That time is near. How near? No man knows the day and hour. "Concerning that day and hour nobody knows," said Jesus, "but only the Father." (Matthew 24:36) God has set the date for this world to come to its end. No man knows that date, but we do know it will be very soon.

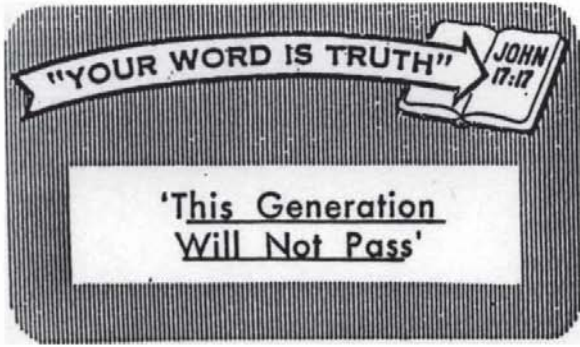
<sup>13</sup> How do we know it is soon? Because the time left for the Devil, now that Christ has hurled the Devil down to the earth, is called "a short period of time." (Revelation 12:12) The time left for the Devil's world is now very short.

<sup>14</sup> We know Armageddon is near for another reason. Jesus said that the generation of people living when the "time of the end" began would not pass away before Armageddon breaks out. When did Jesus say this? When he told us about the many parts of the sign of the "time of the end." That sign is made up of different happenings. All these happenings must come upon one generation to make up the sign. Since 1914 they have come. What does this mean? Jesus answers: "When you see all these things, know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things occur." (Matthew 24:33,34) Many are the people alive since 1914 who will still be living when it is time for Armageddon to begin.

<sup>15</sup> How will Armageddon come? It comes after the earth-wide warning now being sounded by Jehovah's witnesses. But most people laugh at the warning of Armageddon. It is as Jesus said: "They have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts." (Matthew 13:15)

11. What is the rod of iron for? 12. When will Armageddon begin? 13. How do we know Armageddon is near? 14. How do we know that many people alive since 1914 will still be living when Armageddon begins? 15. How does Armageddon come upon this world?





**N**INETEEN centuries ago the disciples of Jesus Christ approached him and asked: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" In answer Christ pointed forward to his second presence. He foretold world wars, food shortages, earthquakes and kindred calamities, saying, too, that "this good news of the kingdom" would be preached in all the inhabited earth for a witness. Then the end of the wicked system of things would come. (Matt. 24:3-14) Continuing with this same theme, he declared: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34) But what "generation" did Christ have in mind?

Was Jesus using the word "generation" in a symbolic way? No, we should not say that the word "generation" here has a symbolic meaning and that it refers, for example, to persons of the spiritual body of Christ exclusively, or only to the true Christian organization itself.

The word "generation" at Matthew 24:34 is to be viewed in an ordinary sense, as at Acts 13:36 and Mark 8:12. Acts 13:36 speaks of David's very own generation, a literal generation. The generation of persons living in Jesus' time, persons who sought a sign, according to Mark 8:12, was a literal generation. That a symbolic application to a "generation" of wicked

persons is not meant at Matthew 24:34 is apparent when we read the preceding verse: "Likewise also you, when you see all these things, know that he is near at the doors." It is the generation of persons who "see all these things" to whom Jesus refers in verse 34, irrespective of whether such persons are righteous or wicked. Since Jesus was foretelling conditions prevailing now at the world's time of the end, the generation now living is the one to which he pointed forward in his prophecy of the last days.

Bible prophecies indicate that Christ was installed as the King of God's heavenly kingdom in 1914. Without delay, the newly enthroned Potentate waged war against the Devil and his demons, resulting in their ouster from the heavens. (Rev. 12:7-9) The "generation" of Matthew 24:34 includes persons alive at the time that the war in heaven began in 1914. All who were living or who came on the scene around that time are part of that generation. Members of that generation will see the end of this world.

It should be noted, however, that the world's end does not come after the end of that generation. It comes within that generation. Jesus himself said that the generation would not pass away "until all these things occur." "Now learn from the fig tree as an illustration this point: Just as soon as its young branch grows tender and it puts forth leaves, you know that summer is near. Likewise also you, when you see all these things, know that he is near at the doors." (Matt. 24:32, 33) The happenings that he foretold do not indicate that the end would come in the next generation; they are 'the sign of his presence' and of the impending end of the old world. The generation living in 1914, millions of whom are still alive on earth, will be living when the end comes at Armageddon. Among these persons are many who will



survive the destruction of the wicked, many who will never experience death at all.—Rev. 16:14, 16; John 11:26.

As it is, it is difficult to assign any specific time period to a generation. This is so especially in view of the fact that more than one generation lives at a time on earth. There is no clear line of demarcation between one generation and the next. Children often associate with their grandparents and great-grandparents. The average life-span even varies from country to country. Then too, there have been changes over the years. Before the flood of Noah's day man's life-span was hundreds of years. Now it is much shorter. According to the inspired psalmist, man's days are seventy years, or, "because of special mightiness they are eighty years." (Ps. 90:10) Yet in saying this the Scriptures are not assigning a specific length of time or number of years to a generation.

Even if we were to use seventy or eighty years as the length of a generation, this would not enable us to determine the time for Armageddon's commencement. Why? Because this war of God is not scheduled to occur exactly at the end of this generation. It comes within the generation. Within the span of a generation, the generation experiencing the realization of the events foretold in Jesus' prophecy, the lives of the majority of persons will be cut short in Armageddon's destruction. When? The day and hour are unknown to man.—Matt 24:36.

Yet, because we cannot be precise in assigning a number of years to a generation and because the time for Armageddon's occurrence is unknown to humans, that is no reason to delay or procrastinate in doing what is right (Jas. 4:17) A young man or woman may look forward to a long life, but time and unforeseen occurrence befall all persons. (Eccl. 9:11) Even those young in years may die on the mor-

row. As in the case of the rich man of Jesus' illustration who planned to gather his crops and build larger storehouses, life may abruptly come to an end. (Luke 12:16-21) So too, your own opportunity to benefit from God's provision for salvation may end tomorrow. The course of practical wisdom is to order your steps now in accord with the righteous principles of God's Word.—Prov. 3:19-22.

Centuries ago the need for proper conduct was emphasized by the apostle Peter. "The time that has passed by is sufficient for you to have worked out the will of the nations," he said. True, the world's end did not then occur, but the lives of those to whom Peter wrote were going to run out. Their chance to work for God's approval existed then. How much more urgent it is today! "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!" (1 Pet 4:3; 2 Pet. 3:11, 12) In view of the coming destruction of the wicked, we should live with a constant awareness of the fact that the end is very near, that it will occur in this generation.

Happily, the last generation of this old world will not be the final generation of mankind. The earth abides to time indefinite, forever, and God has purposed that it shall ever be inhabited. (Eccl. 1:4; Ps. 104:5; Isa. 45:18) Before you is the prospect of blessed life in the new world of God's promise. (2 Pet. 3:13) Right conduct and deeds of godly devotion performed now during the closing days of this wicked world's final generation are vital if you are to have a place among those of earth's future generations, generations that will exist throughout eternity.



we have experienced in these calamities!

Major earthquakes have become regular occurrences. On March 6, 1960, the *New York Times* reported: "Ten or more major earthquakes shake the earth every year. The smallest of them releases about a thousand times more energy than an atomic bomb of the type that destroyed Hiroshima and Nagasaki." Peru, Morocco, Algeria, Japan, Chile, Iran, Colombia, Libya, Yugoslavia, India, Alaska and numerous other places have suffered severely from earthquakes in just the past few years.

And what about pestilences? Following World War I the Spanish influenza alone took about 20,000,000 lives. And of food shortages a report in *Look* magazine of June 11, 1946, observed: "A fourth of the world is starving today. Tomorrow will even be worse. Famine over most of the world now is more terrible than most of us can imagine... There are now more people hunting desperately for food than at any other time in history." And, because of the population explosion that has taken place since 1946, the Director General of the United Nations Food and Agriculture Organization reported in 1964 that half of the world's population was then suffering from hunger or malnutrition. Since then the situation has not improved.

All the other features of the sign Jesus gave have also found fulfillment since 1914. For a certainty then, 1914 marked the beginning of the last days! This beginning coincided with Satan's ouster from heaven by the enthroned King Jesus Christ. Speaking of this unparalleled time of distress, the Bible says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." —Rev. 12:12.

We are in this "short period" of woe

right now! Satan, knowing his time is limited, turns his fury upon all. In every field of endeavor he influences leaders and common man alike to acts of selfishness and violence, and all the world is in confusion. Anyone who reads a newspaper or listens to the news can see the fulfillment of Bible prophecy in our day. Of this time the Bible foretold: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; . . . wicked men and impostors will advance from bad to worse." —2 Tim. 3:1-13.

#### *When? This Generation!*

So it was to our generation that Jesus referred when he added the key thought: "This generation will by no means pass away until all these things occur." (Matt. 24:34) The generation that saw the beginning of woes in 1914 would also see the "end of Satan and his entire wicked system of things. Some who were alive then would still be alive when "the end" comes.

It is to be carefully noted that the youngest of those who saw with understanding the developing sign of the end of this system of things from its start in 1914 are now well over sixty years of age! In fact, the greater part of the adult generation that experienced the start of the "last days" has already passed away in death. The generation to which they belonged is now well along toward its complete passing away.



The time left, then, is definitely limited, and it is very short. Note, too, that Jesus pointedly said "this generation *will by no means* pass away until all these things occur." So we should not look for the passing away of all members of that generation. The end of this wicked system of things will come before all members could pass away.

### ***"Times of the Nations"***

Bible chronology also verifies that the "last days" began in 1914. One prophecy based on chronology has to do with what Jesus mentioned when he stated that "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24) What Jesus referred to was a definite period of time when God would have no representative government in the earth. The last such was ancient Israel, with its capital in Jerusalem.

In the year 607 B.C.E. Jerusalem was trampled on by the Babylonians. Daniel 4:16 notes that "seven times" would pass. At the end of those "times" God would set up his heavenly government, his Kingdom, under Christ "in the midst of [his] enemies."—Ps. 110:2.

Those "seven times," according to the Bible timetable, would be a period of 2,520 years, beginning its count from 607 B.C.E. This reckoning of time brings us to the year 1914.\* And that is no accident! It harmonizes completely with the visible sign Jesus gave, which we have seen fulfilled since 1914.

### ***6,000 Years Completed in 1975***

There is another chronological indication that we are rapidly nearing the closing time for this wicked system of things. It is the fact that shortly, according to reliable Bible chronology, 6,000 years of

human history will come to an end.

The Bible shows that when God began to shape the earth for human habitation, he worked for six "days," or time periods. From the indications in God's Word, each was apparently 7,000 years in length. Then, Genesis 2:2 states, Jehovah "proceeded to rest on the seventh day from all his work that he had made." This seventh day, God's rest day, has progressed nearly 6,000 years, and there is still the 1,000-year reign of Christ to go before its end. (Rev. 20:3, 7) This seventh 1,000-year period of human existence could well be likened to a great sabbath day, pictured by the sabbath day God commanded ancient Israel to keep after working for six days. (Ex. 20:8-10; 2 Pet. 3:8) After six thousand years of toil and bondage to sin, sickness, death and Satan, mankind is due to enjoy a rest and is in dire need of a rest. (Heb. 4:1-11) Hence, the fact that we are nearing the end of the first 6,000 years of man's existence is of great significance.

Does God's rest day parallel the time man has been on earth since his creation? Apparently so. From the most reliable investigations of Bible chronology, harmonizing with many accepted dates of secular history, we find that Adam was created in the autumn of the year 4026 B.C.E. Sometime in that same year Eve could well have been created, directly after which God's rest day commenced. In what year, then, would the first 6,000 years of man's existence and also the first 6,000 years of God's rest day come to an end? The year 1975.\* This is worthy of notice, particularly in view of the fact that the "last days" began in 1914, and that the physical facts of our day in fulfillment of prophecy mark this as the last generation of this wicked world. So we can expect

\* For details, see "Your Will Be Done on Earth," Watch Tower Bible and Tract Society, pages 94-103.

\* See the book *Life Everlasting—in Freedom of the Sons of God*, Watch Tower Bible and Tract Society, pages 29-35.



plunged the world into another and even greater war within the same generation, namely, World War II. Shortly thereafter came smaller wars and revolutions. As Jesus foretold, the end of the Gentile Times would mark "a beginning of pangs of distress" for the earth, and so it has been.

Since 1914, the earth has also experienced unprecedented famine. Food shortages have affected more than twice as many people as were affected in the 900 years before. Pestilences have increased in the earth and go on increasing. Mental and nervous disorders, heart diseases and cancer are reaching the proportions of a global calamity. And earthquakes, too, are bringing increased woe. The yearly toll in lives lost from earthquakes since 1914 has been ten times what it **was** before that

COMING IN THE NEXT ISSUE

- **Mildness, a Christian Requirement.**
- **Instructing with Mildness.**
- **Commercial World Experiences**  
CAUSE for Mourning.
- **Do You give Just as You Have Received**  
In Your Heart?

## The Watch Tower

May 1, 1967

They tell us eady knows, namely, that we stand at the threshold of Armageddon, that his wicked rule is about to end, that 'God's kingdom come' will soon be a reality for the earth.—Rev. 12:12.

THE END OF 6,000 YEARS

In examining these Scriptural facts, something else also captures our attention. According to Bible chronology, we are already over fifty-two years into the wicked system of things' "time of the end." That time began in the autumn of 1914 C.E., at the termination of the "appointed times of the nations," and it is already far advanced. Jesus said that "this generation" that saw the beginning of this time period

in 1914 would also see its end. The generation that was old enough to view those events with understanding in 1914 is no longer young. It no longer has many years to run. Already many of its members have died. But Jesus showed that there would still be members of "this generation" alive at the time of the passing away of this wicked system of things in both heaven and earth. (Luke 21:32, 33) How much longer will it be, then, before God takes action to destroy the wicked and usher in the blessings of his Kingdom rule?

Interestingly, the autumn of the year 1975 marks the end of 6,000 years of human experience. This is ascertainable from reliable chronology preserved in the Bible itself. What will that year mean for humankind? Will it be the time when God executes the wicked and starts off the thousand-year reign of his Son Jesus Christ? It very well could, but we will have to wait to see. Yet of this we can be certain: the generation that Jesus said would witness those events is nearing its close. The time is close at hand. On God's "timetable" we are in the closing days of a wicked system of things that will soon be gone forever. A glorious new order is immediately before us. This is, therefore, good reason for Christians everywhere to rejoice. Yes, they rejoice because fulfillment of their prayers for the kingdom of God is now at hand.—Luke 21:28.

Therefore, keep in mind the admonition of the Lord Jesus when speaking of our day: "Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man." (Luke 21:36) The prophecy is sure; the time is short

The Society was laying the groundwork for 1975. The momentum would increase to the full expectations of that year. All of the figures from past dates with all of the expectations, with all of the techniques to spur the lowly Witnesses to greater sacrifices and work are now beginning all over again. The technique is so familiar to anyone who has taken the time to look at the history of the Watchtower. The sad thing is that the Watchtower slaves today know little or nothing of past failures.



ed to be October 5 (Julian) or September 29 (Gregorian) 537 B.C.E.—Ezra 1:1-4; 3:1-6.

" Here, then, very definitely established, is another milestone—the time when the seventy years of desolation of the land of Judah came to an end—about October 1, 537. (Jer. 25:11, 12; 29:10) It is now a simple formula to determine when the seventy years began. One has only to add

24 So when did the seventy years of desolation begin, and when did they end?

70 to 537 to get 607. So about October 1, 607 B.C.E., the desolating of the land of Judah and the complete emptying out of its inhabitants was fully accomplished.

<sup>25</sup> The importance of the year 607 B.C.E. in this Biblical chronology will become more apparent in the following article, as we seek an answer to the provocative question, When was Adam created?

25 The answer to what question is related to the year 607 B.C.E. ?

# Why ARE YOU LOOKING FORWARD TO 1975?

**W** HAT about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

<sup>2</sup> But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,993 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?

1. 2. (a) What has sparked special interest in the year 1975, and with what results? (b) But what questions are raised?

<sup>3</sup> In the marginal references of the Protestant *Authorized* or *King James Version*, and in the footnotes of certain editions of the Catholic *Douay* version, the date of man's creation is said to be 4004 B.C.E. This marginal date, however, is no part of the inspired text of the Holy Scriptures, since it was first suggested more than fifteen centuries after the last Bible writer died, and was not added to any edition of the Bible until 1701 C.E. It is an insertion based upon the conclusions of an Irish prelate, the Anglican Archbishop James Ussher (1581-1656). Ussher's chronology was only one of the many sincere efforts made during the past centuries to determine the time of Adam's creation. A hundred years ago when a count was taken, no less than 140 different timetables had been published by se-

3. Is the date for Adam's creation as found in many copies of the Bible part of the inspired Scriptures, and do all agree on the date?



am was created. Since man began to count time with his day, and since man's most ancestors started each year in the same way, it is reasonable to assume that the year of Adam's creation began in the fall.

Through a careful independent study of the Bible, dedicated Bible scholars who have not blindly followed traditional chronological calculations, we have arrived at a date for Adam's creation that is 22 years more in the past than Ussher's figure. Time is running out two decades ahead of traditional chronology.

Each of the mathematics and methods used, of what benefit is this to us today? Is it not all dead and uninteresting and profitless as much as a cemetery copying old tombstones? After all, why are we any more interested in the date of Adam's creation than in the birth of Jesus? Well, for one thing, if 4,026 years ago, in 1,968 (allowing for the 100-year year between C.E. and B.C.E.), we gets a total of 5,993 years, ending in the fall of the year 1975, seven years from now (and this would be the case if Ussher's figure is correct), it will be 6,000 years since the creation of Adam, the father of mankind!

ENDING AT CLOSE OF "SIXTH DAY"  
we assume from this study that Armageddon will be all over in the autumn of 1975 and the long thousand-year reign of Christ will begin by then?

How does this chronology differ from Ussher's in the year of Adam's creation? How does it compare with the date of Adam's creation? How does it compare with the date of Adam's creation? How does it compare with the date of Adam's creation?

will begin by then? Possibly, but we wait to see how closely the seventh thousand-year period of man's existence coincides with the sabbathlike thousand-year reign of Christ. If these two periods run parallel with each other as to the calendar year, it will not be by mere chance or accident but will be according to Jehovah's loving and timely purposes. Our chronology, however, which is reasonably accurate (but admittedly not infallible), at the best only points to the autumn of 1975 as the end of 6,000 years of man's existence on earth. It does not necessarily mean that 1975 marks the end of the first 6,000 years of Jehovah's seventh creative "day." Why not? Because after his creation Adam lived some time during the "sixth day," which unknown amount of time would need to be subtracted from Adam's 930 years, to determine when the sixth seven-thousand-year period or "day" ended, and how long Adam lived into the "seventh day." And yet the end of that sixth creative "day" could end within the same Gregorian calendar year of Adam's creation. It may involve only a difference of weeks or months, not years.

<sup>31</sup> In regard to Adam's creation it is good to read carefully what the Bible says. Moses in compiling the book of Genesis referred to written records or "histories" that predated the Flood. The first of these begins with Genesis 1:1 and ends at Genesis 2:4 with the words, "This is the history of the heavens and the earth . . ." The second historical document begins with Genesis 2:5 and ends with verse two of chapter five. Hence we have two separate accounts of creation from slightly different points of view. In the second of these accounts, in Genesis 2:19, the original Hebrew verb translated "was forming" is in the progressive imperfect form. This does not mean that the animals and birds

31. What do the first two chapters of Genesis disclose?

## A TIME TO

*'Lift Up  
Your Head'*

In

## CONFIDENT HOPE



**T**HE evidence that we are far along in the "last days" can be either good news or bad news to you, depending on the position you take. If you long to be free from a rule that has proved both unsatisfactory and unrighteous and that is torn more and more by discord and confusion; if you really love what is right and have a sincere desire to do the will of your Creator, then this evidence should make you rejoice. Why? Because, as Jesus Christ said: "As these things start to occur, raise yourselves erect and lift your heads up, because *your deliverance is getting near.*"—Luke 21:28.

A perfect government, heaven-based and with heaven's blessing and heaven's power backing it up, will soon take complete control of this earth. In this way God will answer the prayer: "Let your kingdom come." What better news could there be?

Still some persons may say: "How can you be sure? Maybe it is later than many people think. But maybe it is not as late as some persons claim. People have been mistaken about these prophecies before."

#### *The Difference*

True, there have been those in times past who predicted an "end to the world,"

OCTOBER 3, 1968

even announcing a specific date. Some have gathered groups of people with them and fled to the hills or withdrawn into their houses waiting for the end. Yet, nothing happened. The "end" did not come. They were guilty of false prophesying. Why? What was missing?

Missing was the full measure of evidence required in fulfillment of Bible prophecy. Missing from such people were God's truths and the evidence that he was guiding and using them.

But what about today? Today we have the evidence required, *all of it* And it is overwhelming! All the many, many parts of the great sign of the "last days" are here, together with verifying Bible chronology.

Take a simple illustration: Suppose on a hot day at the beginning of summer, someone told you that winter was coming within a week because he had seen some trees without leaves. But those trees could have died from disease or age. So, by itself that would not be enough evidence that winter was approaching. Especially so when none of the other trees had shed their leaves, when the heat continued day after day, and when the calendar told you it was just the beginning of summer. You

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Notice the section beginning with "The Difference." They condemn others for setting dates for the end of the world and thus are false prophets. The reason others fail, they say, is because they don't have the evidence. However, the Society claims that they do have the evidence because they have God's guidance and others do not. Notice that they say, "today we have the evidence required, *all of it.* And it is overwhelming!" Yet, they have NEVER been right in all of the dates they have set. Having failed miserably in 1914, 1915, 1918, 1925, 1930s, 1941. they now have failed in 1975. By their own accusations of others, they condemn themselves as false teachers.



FEBRUARY 15, 1969

The WATCHTOWER.

**T**HE Bible speaks of the time in which we are living as the "last days" or the "time of the end." (2 Tim. 3:1; Dan. 11:40) The facts show that this is a limited period that has a definite beginning and a definite end. It be-

gan in 1914 when Jesus Christ was enthroned as king in the heavens. It will end when God destroys this present wicked system of things. What a relief it will be when the organizations and persons that cheat and oppress, and all who endanger the security of their fellowmen, are gone!

How soon will that be? God's own Son, Jesus Christ, gives the answer. After drawing attention to the many things that mark the period from 1914 onward as the "time of the end," Jesus said: "This generation will by no means pass away until all these things occur." (Matt. 24:34) Which generation did he mean?

Jesus had just referred to persons who would "see, all these things." "These things" are the events that have taken place since 1914 and those yet to occur down to the end of this wicked system. (Matt. 24:33) Persons born even as much as fifty years ago could not see "all these things." They came on the scene after the foretold events were already under way.

However, there are people still living who were alive in 1914 and saw what was happening then and who were old enough

## The Last Days of This Wicked System of Things

that they still remember those events. This generation is getting up in years now. A great number of them have already passed away in death. Yet Jesus very pointedly said: "This generation will by no means pass away

until all these things occur." Some of them will still be alive to see the end of this wicked system. This means that only a short time is left before the end comes! (Ps. 90:10) So now is the time to take urgent action if you do not want to be swept away with this wicked system.

### WHY A "TIME OF THE END"

Although the Kingdom came to power in 1914, Jehovah did not immediately destroy those who were not serving him. How glad we can be of that! For God's long-suffering has afforded us the opportunity to take a firm stand for his kingdom, and so escape destruction. The Bible helps us to view this matter in the proper light, saying: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—2 Pet. 3:9; see also Matthew 24:21, 22 and Romans 2:4.

To this end, Jehovah God has allowed time for a separating work during these "last days." In his description of the "conclusion of the system of things,"





## FULL-TIME SERVICE-YOUTH'S SPLENDID OPPORTUNITY

"JEHOVAH is taking pleasure in his people." (Ps. 149:4) Just think of that, brothers! Our great God, Jehovah, takes pleasure in us, even though we are only tiny dust particles on this small earth in his vast universe. Though we are living scattered "in among a crooked and twisted generation," still he notices us and rejoices. (Phil. 2:15) Why? Because we are the ones he has seen to be righteous, the ones who are doing his will, among this generation. (Gen. 7:1) Yes we have offered ourselves willingly In the day when he will take military action against this wicked system of things.—P-

Among Jehovah's people are dedicated youths. A-you are."

in making Jehovah.

27:11) Will you

If so, what have

graduate? Or, are you

finished school? What

you pursuing?

Of course, there may be a tempting offer of higher education or of going into some field of work that promises material rewards. However, Jehovah God holds out to you young folks many marvelous privileges of service in his organization. Which will you decide to take up? In view of the short time left, a decision to pursue a career in this system of things is not only unwise but extremely dangerous. On the other hand, a decision

to take advantage of what God offers through his organization opens up excellent opportunities for advancement as well as a rich, meaningful life that will never end.

If you are out of school, can you take advantage of the many grand privileges open to you in the service of Jehovah God? One way you can do this is by deciding to enter the ranks of full-time service as a pioneer. There is a great need for full-time preachers and teachers today. It is a field of activity with a marvelous future.

Think of Jehovah's Christian ministry as a delightful corridor down which we are walking. Along this corridor is a large glass

door, and, peering through it, we see another corridor with other doors leading to various privileges of service. We notice that one glass door is marked Pioneer Service and the other doors beyond it are marked Special Pioneer Service, Bethel Service, Gilead Training and Missionary Service. Going through these doors offers you the splendid opportunity to use your life to the full in Jehovah's service. Will you put yourself in a position to do so walking through the door marked Pioneer Service?—1 Cor. 16:9.

Will you make yourself available for the privileges of service in the organization Jehovah has purposed to preserve? Or will you pursue a career in this snappy, dying system of things? Consider what other youths decided when they were faced with the decision that you must now make.

### TURNING DOWN WORLDLY OPPORTUNITIES IN ORDER TO PIONEER

Many young brothers and sisters were offered scholarships or employment that promised fine pay. However, they turned them down and put spiritual interests first. In some cases this was not easy, because of pressure from the world to take up its offers. For example, one young brother in Florida was offered a four-year scholarship in engineering at the University of Miami. One of his teachers did all he could to convince this young man to go to college. He even took him to visit some of these institutions to let him see what they were like, thereby hoping to get him to take advantage of the offer.

What did this brother decide to do? He went into the full-time pioneer service. Did he make the right decision? Well, think about this: During his pioneering he helped a family of five to take up Jehovah's pure worship. The father of the family was baptized in six months' time and later became a servant in the congregation. Also this pioneer helped two teen-agers to get on the road leading to life. Is it likely that he would have

Now an old technique is being laid off on the Witness slaves. Society leaders did it before and it worked to get more of the followers to sacrificial efforts to do what the leaders wanted of them. Young people, schooling is a terrible waste at this time. A career is useless. The end is almost here and "serving Jehovah" in Watchtower work is more important.

Kingdom Ministry  
June, 1969



## Time of Rest and Refreshment

**O**UR generation will see the end of the

*at Hand*

present pressure-ridden

order. In fact, there is even good reason to hope that a new order of God's making may begin within the present decade. Why is this?

From the year 1914 on, the pressures on mankind have grown dramatically, building up to a near-exploding point. As shown earlier in this issue, fulfilled Bible prophecy marks that year 1914 as the start of the foretold "time of the end" for the present stress-filled order. But at the same time it makes the generation then living a 'marked' generation. How so?

Jesus showed this in his great prophecy recorded at Matthew 24, Mark 13 and Luke 21. True, much of that prophecy had a fulfillment in the first century. It forecast the collapse of the Jewish order and the desolating of Jerusalem and its temple. But Jesus' own words make very clear that this prophecy would have another fulfillment, a major fulfillment, at the time of his 'second presence.' That major fulfillment is taking place in this "time of the end" that began in 1914. —Matt. 24:27, 30.

Jesus foretold the wars, famine, disease, earthquakes, increase in crime and other distress that have combined to bring such a tremendous strain on this generation since 1914. He spoke of "anguish of nations" because of their not knowing the way out of the existing dilemma, with men becoming "faint out of fear and expectation of the things coming upon the inhabited earth." Those words fit the condition among mankind from 1914 on as they do in no other period of human history.

Happily, though, Jesus said to those putting their trust and hope in his Kingdom government: "But as these things start to occur, raise yourselves erect and lift your heads

up, because your deliverance is getting near. . . . Truly I say to you, *This generation will by no means pass away until all things occur.*"—Luke 21:25-32.

The Jewish generation that heard that prophecy in the first century saw the fulfillment of Jesus' prophecy about Jerusalem come true less than four decades later, when Jerusalem was destroyed in the year 70 C.E. We can be certain that the major fulfillment of that prophecy in our own time will prove no less reliable.

The generation living in 1914 when 'these things started to occur' has now grown old. In the more than half a century that has passed, that generation's numbers have considerably diminished. Yet the "all things" foretold by Jesus for our day must occur fully before 'this generation passes completely away.' That means that the due time for their full occurrence must be near at hand, very close.

All the other features of Jesus' prophecy have now come true with startling accuracy. We need not doubt that he spoke inspired truth when he said that the generation seeing the start of this "time of the end" will also see its windup. That will mean the end of the present unsatisfying, selfish, oppressive old order and the introduction of God's righteous, refreshing new order.

But why is there reason to hope that this changeover may take place even within the present decade?

The Bible shows that we are nearing the close of 6,000 years of human history.

Have not these words been fulfilled? Did not the sword of global warfare rage from 1914 onward? Indeed! World War I witnessed the slaughter of humans on a scale never known before. Over nine million combatants died from wounds, disease and other causes. Civilian deaths directly or indirectly resulting from the war also ran into the millions. The second world war snuffed out an even greater number of lives. It claimed an estimated fifty-five million civilians and combatants.

Did not food shortage, like a black horse, stalk through the earth? Yes, in many parts of Europe there was famine during and after the World War I period. In Russia millions died. After the second world war came what *The World Book Encyclopedia* (1973) describes as "the greatest world-wide shortage of food in history." And today the grim fact is that one out of every three people on earth is slowly starving or suffering from malnutrition.

Deadly plague also took its toll. In a matter of months, during 1918-1919, the Spanish influenza epidemic alone killed about 20,000,000. No single disaster had ever before caused such a mammoth destruction of life among mankind.

Truly these things have been too big to escape notice. Says Joseph Carter, in his book *1918 Year of Crisis, Year of Change*: "In that autumn [of 1918], horror was piled on horror, for three of the Four Horsemen of the Apocalypse—war, famine, and pestilence—were indeed abroad." To this day the symbolic horsemen have not stopped their ride.

Thus there exists visible evidence that in 1914

*Is This Life All There Is?* 1974. Same old theme. The time is almost here, the end will come within the lifetime of those alive in 1914, the generation of 1914, and "many" now living will never die. Shades of 1920!

C.E. the restraining bands were removed—from the symbolic tree stump of Nebuchadnezzar's dream. Jehovah God began exercising authority through the kingdom of his Son, the Lord Jesus Christ. But why did this not improve conditions on earth? Why has the time of Christ's being given ruling authority over mankind been associated with trouble?

This is because Satan the Devil is against God's kingdom by Christ. He fought against it at the time of its being given authority over mankind. But he lost the battle and was ousted along with his demons from the holy heavens. Enraged, he and his demons are stirring up all the trouble they can among mankind to bring everyone and everything to ruin. That is why, after describing the war in heaven and its outcome, the Bible account continues: "Be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Revelation 12:7-12.

How short is that period of time remaining to the Kingdom's adversary? Jesus Christ revealed that the time of his coming in Kingdom glory and the removal of the ungodly system of things would fall within the lifetime of one generation of people. He said: "Truly I say to you that this generation will by no means pass away until all these things occur."—Matthew 24:3-42.

Hence, some of the generation alive in 1914 C.E. must be among the people to witness Jesus' completing his conquest and taking full control of earth's affairs. That also means that many now living have the opportunity never to die. How so?



## HOW ARE YOU USING YOUR LIFE?

**I**S IT not apparent that most of mankind are living their lives (or themselves?) They are using their lives as *they* see fit, without concern for others. But what about us? The apostle Paul wrote to fellow servants of Jehovah, saying: "None of us, in fact, lives with regard to himself only, and no one dies with regard to himself only; for both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah."—Rom. 14:7. 8.

This is something for all of us to give serious thought to: It would be entirely inappropriate for us, while professing to be Jehovah's people, to try to live our lives with regard to ourselves only. As the apostle Paul wrote: "You do not belong to yourselves, for you were bought with a price. By all means, glorify God."—1 Cor. 6:19, 20.

Are we not thankful that Jehovah God has purchased us and that we now belong to Him? He has bought us with the life of his own dear Son so that eternal death does not have to be our lot, but we have before us the opportunity to enjoy everlasting life. (John 3:16. 36) How are you affected by this loving provision of God? Does it not cause you to want to show Jehovah your deep appreciation? The apostle Peter noted that if we have the proper mental disposition we will be moved to "live the remainder of [our] time in the flesh, no more for the desires of men, but for God's will."—1 Pet. 4:2.

Is that what you are doing? Are you living no longer simply to satisfy personal ambitions or desires, but to do God's will? Are there ways in which you could share more fully in doing the will of God?

### *God's Will for Us*

Jehovah makes clear in his Word that his will for us today includes accomplishing a great work of Kingdom-preaching before the end of this system comes. (Matt 24:14) Jesus Christ did a similar work. He said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth."—Luke 4:43.

KINGDOM MINISTRY, MAY 1974

*Kingdom Ministry*, May 1974, p.3.

Jesus did not hold back, but was whole-souled in his service to God. When we read the historical accounts of his ministry in the Gospels, how impressed we are with his energy and zeal in doing the Kingdom-preaching! Jesus knew that he had only a short time, and he did not spare himself in finishing his assignment. Should we not today be imitating his example, especially since we have such a short time left now in which to complete the Kingdom-preaching?

Yes, the end of this system is so very near! Is that not reason to increase our activity? In this regard we can learn something from a runner who puts on a final burst of speed near the finish of a race. Look at Jesus, who apparently stepped up his activity during his final days on earth. In fact, over 27 percent of the material in the Gospels is devoted to just the last week of Jesus' earthly ministry!—Matt. 21:1-27:50; Mark 11:1-15:37; Luke 19:29-23:46; John 11:55-19:30.

By carefully and prayerfully examining our own circumstances, we also may find that we can spend more time and energy in preaching during this final period before the present system ends. Many of our brothers and sisters are doing just that. This is evident from the rapidly increasing number of pioneers.

Yes, since the summer of 1973 there have been new peaks in pioneers every month. Now there are **20,394** regular and special pioneers in the United States, an all-time peak. That is **5,190** more than there were in February 1973! A **34-percent** increase! Does that not warm our hearts? Reports are heard of brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service! Certainly this is a fine way to spend the short time remaining before the wicked worlds end.—1 John 2:17.

Circumstances such as poor health or responsibilities in connection with your family may limit what you can do in the field ministry. And yet, the pioneer ranks include many who have health limitations, as well as some persons with families. But these broth-

Just like the Millerites in the 1840s, and other times in early Watchtower days, the Witnesses sold their homes, gave away personal property because the end is here and they would have no need for any worldly goods. One can only imagine the severe disappointment and embarrassment they suffered when none of what they expected happened.



## A Contrast—Missionaries with an Urgent, Lifesaving Work

**U**NDER the title "When Missionaries Are Expelled," the January 29, 1975, issue of *The Christian Century* pointed out that many of Christendom's "missionaries are coming under fire for criticizing local government." This is an outgrowth of their efforts at social reform, involving political activities and protest movements.

But are such missionaries copying the pattern that Jesus set? In one land, from which some of such missionaries were recently expelled, a college leader wrote to a prominent newspaper: "The government under which Jesus lived was corrupt and oppressive; . . . Yet *the Savior* attempted no civil reforms. He attacked no national abuses . . . [Why?] because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart." (Italics added)

In contrast to Christendom, the thousands of Christians who are individuals with hearts that are misdirected by the twenty-five years of the Watchtower on Sunday.

**The Watchtower**  
**May 1, 1975**

...ation program, held at an ... of Jehovah's witnesses in New ... a number of speakers who addressed the ... graduating class made plain this contrast. The school's registrar, E. A. Dunlap, told them that during their schooling they "had been built up spiritually," even as Jesus' disciples had been by witnessing the transfiguration. (Matt 17: 1-9; 2 Pet 1:16-19) What was the objective? Now these missionaries were to go forth to thirteen distant lands "to build up others." This is their work, not social reform.

N. H. Knorr, president of the Watchtower Society, clearly showed that the missionaries were to preach "the kingdom of God that people have to accept and come in line with," just as did Jesus. People need to be helped to be "in God's image," manifesting his qualities. The speaker called attention to Ephesians 5:1, where Christians are urged to imitate God, the apostle Paul writing: "Try to be like him." (*New English Bible*) That means making changes in one's personality.—Eph. 5:2-8.

Could the missionaries expect to have success in reaching the hearts of persons? They were

encouraged by an experience related by the speaker concerning a woman in Italy who was raised for fifteen years in a convent. Finally she left and took up prostitution. When, years later, she learned the Bible's message from Jehovah's witnesses, she quit the "profession," even though she now had three children to support. She studied the Bible and got baptized. Local Witnesses helped her financially until she got a job, and now she is actively helping other people "to be like him," Jehovah God.

Another speaker, F. W. Franz, the Society's vice-president, forcefully impressed on the audience the urgency of the Christian preaching work. He stressed that, according to dependable Bible chronology, 6000 years of human history will end this coming September according to the lunar calendar. This coincides with a time when "the human species [is] about to starve itself to death," as well as us being faced with poisoning by pollution and destruction by nuclear weapons. Franz added: "There's no basis for believing that mankind, faced with what it now faces, can exist for the seventh thousand-year period" under the present system of things.

Does this mean that we know exactly when God will destroy this old system and establish a new one? Franz showed that we do not, for we do not know how short was the time interval between Adam's creation and the creation of Eve at which point God's rest day of seven thousand years began. (Heb. 4:3, 4) But he pointed out, "we should not think that this year of 1975 is of no significance to us" for the Bible proves that Jehovah is "the greatest chronologist" and "we have the anchor date, 1914, marking the end of the Gentile Times." So, he continued, "we are filled with anticipation for the near future, for our generation." —Matt 24:34.

In the afternoon the students put on excellent Bible dramas, including one that emphasized the urgency of keeping one's senses in the remaining time. The drama involved the attitude of Noah and his family prior to the flood, as they preached and built the ark. According to Jesus' words at Luke 21:34, 35 and Matthew 24:37-42, Noah's experience should alert us to keep on the watch and to be active in the urgent, lifesaving work of preaching about God's kingdom and helping persons to be like Him.

Just a few months before the predicted end of the world will arrive. The appointed time is upon them and the coverup of the failure has started, just like in the past. That coverup escalates over the following years.



trine of the Trinity ('God in three persons'), the immortality of the human soul, a hellfire of torment for the wicked, and other unscriptural teachings. They say that the Witnesses *deceived* them, sometimes for many years—the same charge that "false apostles" made against Paul. But now, they say, they have suddenly seen the light—that these doctrines that they had rejected were true all along. They repent at having doubted such doctrines and having talked against these while being associated with the Witnesses.

Does not this wavering from one position to another raise questions as to the sincerity of these opposers? Most of them were former church members who came to declare that such doctrines were false, originating in non-Christian religions. While they were associated with Jehovah's Witnesses they offered proofs of their conviction to others as they preached to them. Are these men, when turning against Jehovah's Witnesses, following the pattern of the apostle Paul? He once was a firm believer in Judaism, believing that he could gain righteousness by works of the Mosaic law. But he threw these things down when he became a Christian. His opposers said that Christians should return to subjection to the things of the Law, and trust in such works for salvation. Paul answered: "If the very things that I once threw down I build up again, I demonstrate myself to be a *transgressor*."—Gal. 2:18.

It is a serious matter to represent God and Christ in one way, then find that our understanding of the major teachings and fundamental doctrines of the Scriptures was in error, and then after that, to go back to the very doctrines that, by years of study, we had thoroughly determined to be in error. Christians cannot be vacillating—'wishy-washy'—about such fundamental teachings. What confidence can one put in the sincerity or judgment of such persons?

Moreover, Jesus said of his disciples: "They are no part of the world." (John 17:16) But who can deny that the churches of Christendom are an integral part of the world? Those going back to ally themselves with these churches ignore the fact that the clergy have blessed the wars of the nations, members of the same denomination praying on both sides for the victory of their own army and the destruction of the other. Persons returning to support these denominations bring back upon themselves the bloodguilt from which they were once freed.—Compare Numbers 35:33; Revelation 18:24.

If a person has cleaned up from doctrines that dishonor God—the Trinity, the fiendish torment of souls in an eternal hell of fire, the destruction of our planet Earth, the support of blood-spilling national warfare and like beliefs that would make the Christian defiled as a part of the world—and then turns back to take up these doctrines again, he is doing what the apostle Peter described of some persons in his day. Peter wrote: "Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first. For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire.' " —2 Pet 2:20-22.

#### MAKING SURE OF ONE'S POSITION

How, then, can a person be sure that his position is right if he has developed faith in Jehovah God and His kingdom through studying with Jehovah's Witness-



# QUESTIONS from READERS

• In speaking of "the sign of [his] presence and of the conclusion of the system of things," Jesus said to his disciples: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:3, 34) How are we to understand this?

This prophecy, uttered in the year 33 C.E., had a notable typical fulfillment up until the year 70 C.E., when the Jewish system of things was destroyed, and Jerusalem's temple was thrown down, 'not a stone being left upon a stone.' In Jerusalem alone 1,100,000 Jews perished, according to the historian Josephus. Although many of Jesus' earl disciples had died in the persecutions up some of the generation th Jesus and had witnessed hi remained also to see the end of the system of things." / were persons of Jesus' ge poraries.

However, from Jesus' prophecy w stand that his words are to have a later, major fulfillment. culminating in "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." This "great tribulation" is to embrace not Just a Jewish "system of things" but the entire world of mankind, yes, "all the nations" to whom Jehovah's Witnesses must 'preach this good news of the kingdom before the end comes.' The "pangs of distress" that began to afflict this earth, starting with World War I, show that Jesus' "sign" is having its great antitypical fulfillment from 1914 onward. -Matt. 24:3-8, 14, 21.

What, then, is the "generation" that "will by no means pass away until all these things occur"? It does not refer to a period of time, which some have tried to interpret as 30, 40, 70 or even 120 years, but, rather, it refers to people, the people living at the "beginning of pangs of distress" for this condemned world system. It is the generation of people who saw the catastrophic events that broke forth in connection with World War I from 1914 onward.

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As indicated by an article on page 56 of *U.S. News & World Report* of January 14, 1960, "If you assume that 10 is the age at which an event creates a lasting Impression on a person's memory," then there are today more than 13 million Americans who have a "recollection of World War I." And if the wicked system of this world survived until the turn of the century, which is highly improbable in view of world trends ana the fulfillment of Bible prophecy, there would still be survivors of the World War I generation. However, the fact that their number is dwindling is one more indication that "the conclusion of the system of things" is moving fast toward its end.

In this connection, the magazine *The Economist* of March 15, 1960, gave an interesting review of a book entitled "The Generation of 1914," by Robert Wohl. It made this significant remark: "Eventually Mr. Wohl voices his own opinions about the generation of 1914. In a terse and condensed last chapter he suggests that generations are not mathematically definable In terms of numbers of years, but around major historical crises, of which the the supreme example."

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" with the Scriptural generation of people that that saw the major an era of comparative ent era of war, lawless- tranqui, and ruina... Many who are now Jehovah's Witnesses were among them. Truly, 1914 marked "the supreme example" of change, for that year set in motion the foretold "beginning of pangs of distress" among the nations. Many persons are still alive who can tell us how catastrophically conditions on earth changed in the year 1914. And the world continues to plunge into worse and worse trouble. We can be happy, therefore, for Jesus' assurance that there will be survivors of "the generation of 1914"—that this generation will not have completely passed away—when the "great tribulation" rings down the curtain on this wicked world system.

## "WATCHTOWER" STUDIES FOR THE WEEKS

November 16: Are We Nearing Armageddon?

Page 11. Songs to Be Used: 59, 44.

November 23: Execution of the "Great Harlot"

Nears. Page 17. Songs to Be Used: 90, 96.

They keep before the Witnesses the fiction that the end is still almost here and must occur within the lifetime of the generation of 1914.



cording to [God's] great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undented and unfading inheritance. It is reserved in the heavens for you." (1 Peter 1:3, 4) As these keep a good relationship with their heavenly Father, he strengthens them in the conviction that they are indeed "born again" Christians.

### How Can a Person Be Certain?

"Those sharing in preaching this good news of the Kingdom in modern times are confident that Jehovah God is leading his dedicated servants by means of his visible spirit-begotten organization, the 'faithful and discreet slave.'" (Matthew 24:45-47) Under its direction the heavenly hope was held out, highlighted and stressed until about the year 1935. Then as 'light flashed up' to reveal clearly the

16. Since when has the "faithful and discreet slave" placed the emphasis on the earthly hope, and to what conclusion does this lead?



Even as physical birth requires an active role on the part of human parents, so being "born again" requires an active role by the Father and his heavenly "wife"

identity of the "great crowd" of Revelation 7:9. the emphasis began to be placed on the earthly hope. (Psalm 97:11) It is reasonable to conclude, therefore, that by that time the full number of 144,000 would have been nearly completed. Of course, any individuals proving unfaithful would need to be replaced. But, understandably, these would be comparatively few. And by whom would these be replaced? It seems reasonable also to conclude that most likely this heavenly hope would be extended to some who had endured in integrity, who had stuck to their dedication over the years, rather than its being held out to unproved newly dedicated ones. (Compare Luke 22:28-30.) However, from reports at hand it appears that even some newly dedicated Christians have considered themselves to be "born again."

"Any who in comparatively recent times dedicated themselves and were baptized and who consider themselves to be "born again" would do well to reflect seriously on the following questions: What reasons have you for feeling that Jehovah God has planted this hope in you? Could it be that your emotional feeling is a holdover from the mistaken belief you previously held while in Babylon the Great that heaven is the destiny of all good people? Or could it be that you feel this way because you had great inward disturbances, that you at first fought against the idea but it gradually won out? But did it win out because *you* wanted it that way, perhaps even unconsciously? Such struggles do not of themselves prove that you were "born again."

"Or do you feel that you have been chosen by God to be one of the 144,000

17. What kind of feelings cause some to think mistakenly that God has implanted in them the heavenly hope?

18. Why would not appreciation of deep spiritual matters of itself prove that a person had been "born again"?

The Society had long contended that the elect class of 144,000 was filled in 1935. The end of the world was supposed to close within the lifetime of that number. However, time was passing and the elect were dying off. Here is the beginning of a change. There might be some of the elect who would fall out of favor with God and be replaced with younger ones. And, some of the recent converts began to consider they were in the elect. That extends the timeline for Armageddon. The only way one knows he is in the "elect" class is he just "feels" it. No evidence there.

He wrote: "I [beat] my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Corinthians 9:27; Titus 3:3) Paul "got tough" with himself. He would force himself to do what was right, even when his body desired to do wrong. You must do the same if you are to wage a successful fight.

"In order to be fully armed you also need regularly to pray to God for help. (Ephesians 6:18) Yet you cannot pray for help and then read immoral literature, go to immoral movies or daydream about or flirt with one of the opposite sex. You must work for what you request in prayer!

### **Fight Against Independent Thinking**

<sup>19</sup> As we study the Bible we learn that Jehovah has always guided his servants in an organized way. And just as in the first century there was only one true Christian organization, so today Jehovah is using only one organization. (Ephesians 4:4, 5; Matthew 24:45-47) Yet there are some who point out that the organization has had to make adjustments before, and so they argue: "This shows that we have to make up our own mind on what to believe." This is independent thinking. Why is it so dangerous?

Such thinking is an evidence of pride. And the Bible says: "Pride is before a crash, and a haughty spirit before stumbling." (Proverbs 16:18) If we get to thinking that we know better than the organization, we should ask ourselves: "Where did we learn Bible truth in the first place? Would we know the way of the truth if it had not been for guidance

19. (a) How has Jehovah always guided his people? (b) How is independent thinking manifested by some persons?

20. (a) Of what is independent thinking an evidence? (b) What will help us to avoid placing our own views ahead of the organization's? (c) What first-century example is it well for us to follow?

from the organization? Really, can we get along without the direction of God's organization?" No, we cannot!—Compare Acts 15:2, 28, 29; 16:4, 5.

<sup>21</sup> When we consider the mighty spirit forces who are fighting against us, we must acknowledge that on our own we could not possibly win. Yet with God's backing, and with the help and support of his organization—our worldwide association of brothers—we cannot lose. (Psalm 118:6-12; 1 Peter 5:9) However, we must never forget that we are in a spiritual war, and that wartime is no time to be relaxing, enjoying only the pleasures of life. Now is the time for vigorous work and self-sacrifice

cc God' and "sta [crafty acts] of the 1 esians 6:11, 12.

21. (a) How only can we win in our fight? (b) What must we never forget, and so what kind of life do we now need to lead?

**The Watchtower  
January 15, 1983**

### **Can You Answer These Questions?**

**a** When material things become especially prominent in a Christian's life, what problems can result for that person and for others in the congregation?

**u** What will help us to combat materialistic inclinations?

**•** What will help us to avoid succumbing to sexual immorality?

**D** What is an evidence of independent thinking, and what can help us to avoid it?

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As has been the practice of the Society, they browbeat the Witnesses into submission. There can be no independent thinking; it is "dangerous" and "evidence of pride." So, don't think for yourself, just listen to what you are told. It doesn't matter whether what you are told is the truth or not, whether it is dramatically shown to be error. The Society is God's organization and one must believe what it teaches at any given time because even the error comes from God.





## A United World

**John**, a young Canadian, "would bring the world together into a single community." Mikiko, a young girl from Japan, explains how she thinks unity could be obtained: "I would make a land where only good people live." And Milton, from Brazil, gives further ideas: "I would like to see a united world, with one government and one religion."

"And to him [Jesus] there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him." "Many nations will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah... and he will instruct us about his ways, and we will walk in his paths.'" —Daniel 7:14; Micah 4:2.

As the preceding comparisons have shown, the future that God promises is just what many young people desire. This future will come to be a reality, for the psalmist, speaking to Jehovah, gives the assurance: "You are opening your hand and satisfying the desire of every living thing." (Psalm 145:16) But when will these promises be fulfilled? Let's see how some other youngsters answer.

### *The Time for a Change Is Near!*

Carole, from France, has a "marvelous hope" and foresees, for the near future, "something marvelous—not at all like the world we live in." Samuel, a 15-year-old youth from the same country, also believes in a complete change: "For the year 2000, I visualize a world transformed into a beautiful paradise! But I don't think that either the present world or its rulers will live to





gee that day . . . . We are living in the last days of the system of things." Ruth, a German girl of 16, also expresses her confidence in these changes: "I know I'm not smart enough to change the world and make things run right. Only Jehovah, our Creator, can and will do that soon."

But why are the last youngsters interviewed so sure of beneficial changes in the near future? Simply because they have come to know about God's promises through his Word, the Bible. As Jehovah's Witnesses, they are confident of something better—a world of justice and peace where, according to God's promise, even illness and death will be no more.—2 Peter 3:13; Revelation 21:3, 4.

A close examination of Bible prophecies showed these young Witnesses that we are now living in a privileged period of history, for the time has come for God to intervene

### ***Is Tomorrow like Today?***

When imagining the future, people often tend to think of it as a prolonging of their present way of life. The famous American physicist Robert Oppenheimer, one of the fathers of the atom bomb, explained why he thought the future cannot be foreseen in that way: There is a complementary danger in foreseeing the future and trying to foretell it. We are often convinced that yesterday's surprises will determine what happens tomorrow. . . . But for good or for bad, tomorrow is novelty. It is the novelty of chance, things that come together in a way one cannot predict. . . . What makes tomorrow is that it cannot be foretold today; it is not implied by today.\*

Since man cannot of his own ability peer into the future, he needs to consult a Being of superior intelligence. The Bible describes God as having the necessary capacity in these words: 'I am . . . the One telling from the beginning the finale, and from long ago the things that have not been done.\* So it is to him alone that man can turn to find out what the future holds.—Isaiah 46:9, 10.

in human affairs and rid the entire earth of unrighteousness. The Scriptures call this short period preceding God's intervention the time of the end" and specify that it will not last longer than a "generation." It would also be distinguished by wars, earthquakes, epidemics, fear, and rising insecurity—all of which have marked the world since 1914. Since the "generation" of 1914 is now well advanced in years, God's promise is really up-to-date news for young people today.—Daniel 12:4; Matthew 24:3, 7-14, 34.

### ***Preparing Your Future***

What, then, should be our attitude toward the future? A choice is offered to everyone. A French journalist put it this way: "There are two ways of showing an interest in the future: One is by trying to visualize it, like someone in, a train watching the countryside go by; the other is by preparing for it" Which do you prefer?

Rather than living in dread of a dark future, you may wish to investigate the beliefs of the young Witnesses to find out if there is a solid basis for their hope. Why not begin a study of God's Word together with one of Jehovah's Witnesses? Instead of waiting passively for the future, you will learn to prepare for it. The marvelous hope of the future can be yours.

The 1914 "generation" is still their key to understanding prophecy. Some of that will soon change. Yet, the message is the same - The time is almost here.



spirit, indicated a decisive move for the expansion of the missionary work. The record at Acts 13:2-4 tells us: "The holy spirit said: 'Of all persons set Barnabas and Saul apart for me for the work to which I have called them.' . . . Accordingly these men, sent out by the holy spirit, went down to Seleucia [the seaport of Syrian Antioch], and from there they sailed away to Cyprus." How thrilling that must have been for Paul and Barnabas—sailing to their first foreign assignment! The apostle Paul was spearheading the Christian missionary activity. He was also laying a foundation for a work that would be completed in our 20th century.

<sup>9</sup> Paul went on to make three recorded missionary tours plus his journey to Rome as a prisoner. In the course of these, he opened up the work in several cities in Europe and preached the Kingdom message in countries and islands that today are known as Syria, Cyprus, Crete, Turkey, Greece, Malta, and Sicily. He may even have reached Spain. He helped establish congregations in many cities. What was the secret of his effective missionary activity?

#### Effective Teaching

<sup>10</sup> Paul imitated Christ's way of teaching. Therefore he knew how to relate to people. He knew how to teach and how to train others as teachers. He based his teaching on the Scriptures. He did not try to impress others with his own wisdom but, rather, reasoned from the Scriptures. (Acts 17: 2, 3) Paul also knew how to adapt to his audience and how to use the local setting as a springboard for his message. As he said: "I have made myself the slave to all, that I may gain the most persons. And so to the

9. What did the apostle Paul accomplish by means of his missionary tours?

10. Why was Paul so effective in his missionary activity?

Jews I became as a Jew . . . To those without law I became as without law . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some." —1 Corinthians 9:19-23; Acts 17:22, 23.

<sup>11</sup> Paul and his companions were effective missionaries. By perseverance and endurance, they established and strengthened Christian congregations everywhere they went. (Acts 13:14, 43, 48, 49; 14:19-28) The early Christian ministry was so widespread that Paul could eventually write about "the truth of that good news which has presented itself to you, even as it is bearing fruit and increasing in all the world . . . , and which was preached in all creation that is under heaven." Truly, early Christian missionary activity affected people.—Colossians 1:5, 6, 23.

<sup>12</sup> However, by the beginning of the second-century C.E., apostasy was creeping into the Christian congregation, even as Jesus and the apostles had warned. (Matthew 7:15, 21-23; Acts 20:29, 30; 1 John 2: 18, 19) In the centuries that followed, theology and pagan doctrine submerged the Kingdom message. Christendom sent out missionaries, not to preach the true Kingdom of God, but to impose on defenseless natives—often with the sword—the kingdom of their political masters and sponsors. Authentic Christian missionary work ceased but not forever.

<sup>13</sup> Toward the close of the 19th century, Charles T. Russell, the first president of the Watch Tower Society, saw the need for missionary activity. He thus organized an extensive witnessing campaign, and he

11. What indicates that Paul and his companions were effective missionaries, and how widespread was the Christian ministry?

12. What caused the authentic Christian missionary work to cease for a time?

13. How did a missionary campaign get started in modern times, and what was accomplished by the end of 1916?

They are still pushing the end within the 20th Century. Time is running out with only eleven years left.

dress." That expression forms part of Jesus Christ's great prophecy about events that would precede the end of man's wicked system.—Matthew 24:7, 8.

Today, a small percentage of mankind can still recall the dramatic events of 1914. Will that elderly generation pass away before God saves the earth from ruin? Not according to Bible prophecy. "When you see all these things." Jesus promised, "know that he is near at the doors. Truly I say to you that *this generation will by no means pass away until all these things occur*" -Matthew 24:33. 34.

To appreciate why the year 1914 has such historical significance, consider the world situation up until the middle of 1914. Before that time, monarchs such as Czar Nicholas of Russia, Kaiser Wilhelm of Germany, and Emperor Franz Josef of Austria-Hungary wielded great power. Each of these men could mobilize over four million fighting men and send them off to battle. But their forefathers had signed what was called the Holy Alliance, proclaiming that God had



# The Real Significance of 1914

**A**S INDICATED on page 4, "this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away." ...

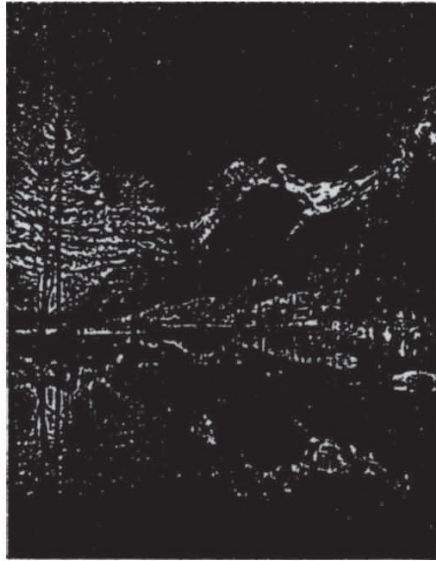
No doubt many of our readers find that statement surprising. Yet, as far back

as December 1879—some (then known as *Zion's Watch Tower* and *Herald of Christ's Presence*) gave Bible evidence proving that 1914 would be a significant year. Even before this—in the middle of the \* 19th century—other students of the Bible had hinted that 1914 was possibly a year marked in Bible prophecy.\*

Prophecy has been described as history written in advance. This feature of the Bible gives evidence of its divine origin. In addition to telling us of future events, the Bible sometimes gives the length of time that will elapse before something is to occur. Some of these specific prophecies refer to a few days, some to years, and others to centuries.

Daniel, who prophesied about the time for the Messiah's first appearance, also revealed

\* In 1844, a British clergyman, E. B. Elliott, drew attention to 1914 as a possible date for the end of the "seven times" of Daniel chapter 4. In 1849, Robert Seeley, of London, dealt with the subject in like manner. Joseph Sciss, of the United States, pointed to 1914 as a significant date in Bible chronology in a publication edited about 1870. In 1875, Nelson H. Barbour wrote in his magazine *Herald of the Morning* that 1914 marked the end of a period that Jesus called "the appointed times of the nations."—Luke 21:24.



Bavarian Alps

when the Messiah would return for his "presence" at what is called "the time of the end." (Daniel 8:17, 19; 9:24-27) This Bible prophecy stretches over a long period of time, not for just a few hundred years, but for more than two millennia—2,520 years! At Luke 21:24, Jesus calls this period "the appointed times."\* 1914 Initiates a Time of Distress

The fulfillment of Bible prophecy indicates that we have been living in the time of the end since 1914.

Jesus described this time as 'beginning with pangs of distress.' (Matthew 24:8) At Revelation 12:12, we read: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." This explains why the world has been in

greater turmoil since 1914.

This time of the end is, however, to be a relatively short period—stretching over one generation. (Luke 21:31, 32) The fact that we are now 80 years beyond 1914 indicates that we can soon expect the deliverance that God's Kingdom will bring. This means that we will see "the lowliest one of mankind"—Jesus Christ—take complete control of "the kingdom of mankind" and bring about a peaceful and just new world.—Daniel 4:17.

\* For a detailed explanation of Daniel's prophecy, see *Reasoning From the Scriptures*, pages 95-7, published by the Watchtower Bible and Tract Society of New York, Inc.

Still at it. But, change is just around the corner.



a time of "great tribulation," Jesus added: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matthew 24:3-36; Mark 13:3-32) We do not need to know the exact timing of events. Rather, our focus must be on being watchful, cultivating strong faith, and keeping busy in Jehovah's service—not on calculating a date. Jesus concluded his great prophecy by saying: "Keep looking, keep awake, for you do not know when the appointed time is . . . . Keep on the watch . . . What I say to you I say to all, Keep on the watch." (Mark 13:33-37) Danger lurks in the shadows of today's world. We must keep awake! —Romans 13:11-13.

Not only must we pay attention to the inspired prophecies concerning these final days of a wicked system but we must anchor our faith primarily on the precious sacrifice of Christ Jesus and God's marvelous promises based thereon. (Hebrews 6:17-19; 9:14; 1 Peter 1:18, 19; 2 Peter 1:16-19) Eager to see the end of this evil system, Jehovah's people have at times speculated about the time when the "great tribulation" would break out, even tying this to calculations of what is the lifetime of a generation since 1914. However, we "bring a heart of wisdom in," not by speculating about how many years or days make

6. (a) On what should our faith be anchored? (b) How may we "count our days"? (c) What does Jesus basically mean by "generation"?

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up a generation, but by thinking about how we "count our days" in bringing joyful praise to Jehovah. (Psalm 90:12) Rather than provide a rule for measuring time, the term "generation" as used by Jesus refers principally to contemporary people of a certain historical period, with their identifying characteristics.\*

\* See Volume 1, page 918, of *Insight on the Scriptures*, published by the Watchtower Bible and Tract Society of New York, Inc.



Alexandra Boulat/Sipa Press



*Suffering humanity  
will find relief when  
this violent, wicked  
generation passes away*

Left and below: Luc Detahaye/Sipa Press



The change has set in. They are beginning a break with the past changing completely their prior definition of "generation" and will even cease referring to 1914. Time has destroyed their fanciful prophetic package based on the Russell/Rutherford speculations. The whole thing goes back to William Miller and the Adventists. They all have been wrong for 170 years. The shameful thing is that so many people continue to fall for the Watchtower line.



# To my friends and neighbors in Fannin County from:

## Former local representative of the Watchtower Bible and Tract Society; Jehovah's Witnesses

For over 22 years, since 1963, many of you will recall my frequent visits to your home, in support of the views of Jehovah's Witnesses. Because I was particularly active in this work from 1963-1975, I appreciate your kindness and patience in listening to my presentations at your door. However, for the past 10 years, you may have noticed that my visits have become less frequent.

The Watchtower Society alluded to the year 1975 as the end of the world, and when it failed to materialize, I realized that I had indeed become a false prophet to you. Several years after this much-promoted "end of the world" failed to come in 1975, the Watchtower Society revised its largest selling book, "The Truth That Leads To Eternal Life" (published in 115 languages, 100 million copies). This revision was necessary so that the comments alluding to 1975 could be removed. Add to this, the fact, that during those 22 years, more than 20 local residents were lured into becoming Jehovah's Witnesses because of my ministry. I felt and indeed feel now, a great responsibility to these individuals and to you. In efforts to repair this personal transgression against these aforementioned ones, it was necessary to travel as far north as Chicago, through the southwest states, and to the west coast. Now you may ask the question: WHY DID I WAIT 10 YEARS TO ADMIT THE FACTS?

My personal research over the past 10 years began to make me aware of numerous problems. However, it was not until a member of the Watchtower Bible and Tract Society's Governing Body resigned, Mr. Raymond Franz, that many of us became aware of the facts. He made public, through his book "Crisis of Conscience" detrimental history, past and present, that up till now had been unknown to 99% of Jehovah's Witnesses,

Then, others like myself, knowing where to look, have developed extensive libraries of old Watchtower publications. In research of these publications we have found that the absolute end of the world was predicted at least four times in a 100 year period.

(1). 1914 The end of all governments, and false religion; (predicted from 1876-1914)

(2). 1925 - in 1920 a book "Millions Now Living Will Never Die" said that millions living in 1920 would be alive in 1925 when the end would come and resurrections would begin.

(3). 1938-1941 - During these years, in the publications "Face the Facts," and "Children," it was emphatically emphasized that armageddon was so close that Jehovah's Witnesses should wait until after the end to get married and have children.

(4). 1975 - In 1966 the Watchtower Society published the book "Life Everlasting In Freedom of the Sons of God" As in 1925 this time they pointed to 1975 as the end of the 6000th year of man's existence. They also decided it would be fitting for Christ's 1000 year reign to begin at this time.

To Jehovah's Witnesses this means the end, and that is what we taught for nine years. So the Watchtower Society's track record has a 100% failure rate when it comes to predicting the future with regard to the Bible.

After years of historical research, a historian in Europe was ex-communicated by the Watchtower Bible and Tract Society, for his efforts. This study has revealed that the date, 1914, which is given as the start of the last generation that will see the end of the world, spoken of in Matthew chapter 24, has no support in the historical records, so claimed to be its source. This year, historian Carl Olaf Jonsson published his research under the title "Gentile Times Reconsidered."

The facts mentioned above, however, are not the most devastating facts to be revealed. In the past year, these and many more, have caused thousands of people to divorce themselves from the Watchtower Society, with many more preparing to do so.

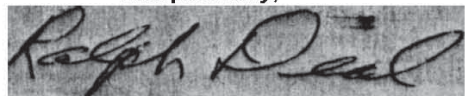
Friends, with respect to Jehovah's Witnesses calling at your homes today, many do not know the facts, nor can they bring themselves to consider available information for fear of being excommunicated, and losing total association of their family, and friends. The Watchtower Society policy is that those saying a greeting to, who converse with, or associate with, ex-communicated ones are subject to the same punishment.

### THESE PEOPLE NEED YOUR HELP!! I

Some of you have shown considerable interest in a completely non-denominational study - a Bible research program with input coming from all persons involved. In Bonham, a publishing company called RESEARCH PUBLICATIONS, has been established to provide publications, and other information for interested persons. If you are interested in more information, or have personal input ideas, please feel free to write or call:

RESEARCH PUBLICATIONS  
ROUTE #3 BOX 175A  
BONHAM, TEXAS 75418  
PHONE: (214) 583-7015  
583-8302

Respectfully,



**Critic says encouraging belief helped membership**  
***Jehovah's Witnesses revising prediction***  
***that world will end 1975***

By JOHN DART

© L.A. Times-Washington Post Service

Those faithful Jehovah's Witnesses who have been preparing for the end of the world this fall are now finding it isn't all that certain.

The new date for Armageddon, it seems, would depend on how long it took Adam to name the animals and for God to create Eve:

Faced with an anticipated Sept. 5 deadline and growing expectations among many Witnesses, F. W. Franz, the sect's 81-year-old chief theologian, has put the damper on specific references to the war to end all wars.

nesses said, the worldly political systems and all nonbelievers would be destroyed, leaving Witnesses to enjoy an idyllic 1,000-year reign of Christ on earth.

The Watchtower Society, burned by past erroneous prophecies, maintains that it Never has said flatly that 1975 was going to be IT. But in fact the society has left its followers little else to conclude.

Encouragement of that belief, according to one critic, put life into a sagging growth rate.

The Witnesses count as members only those who are active in door-to-door proselytizing. The number of active Witnesses in 1965 on an average month was only 2.4

Stories abound of sect members who dropped out of society or adjusted their financial plans as the end of the normal world was thought near.

However, the Witness leadership began to respond to expectations among the membership about 1975.

"The publications of Jehovah's Witnesses have shown that, according to Bible chronology, it appears that 6,000 years of man's existence will be completed in the mid-1970s. But these publications have never said that the world's end would come then," said the Watchtower magazine of Oct. 15, 1974.

The 1975 Yearbook of the Jehovah's

### *News analysis*

It could be years before Armageddon, said Franz, vice president of the Watchtower Bible and Tract Society, official name of the Jehovah's Witnesses.

Since 1966, the Watchtower Society has been saying that fall of 1975 would mark the point 6,000 years from the creation of Adam in 4026 B.C. — a date derived by the Witnesses from their own Bible chronology.

By the end of this 6,000 years, the Wit-

per cent above the number the year before.

After the "significance" of 1975 was broached in 1966 (and discussed prominently in the society publication *Awake* two years later) the annual growth rate steadily rose — hitting just over 10 per cent by 1970. Last year, the annual growth rate soared to 13.5 per cent — and a record 297,872 baptisms were recorded.

In peak months, more than 2 million persons were evangelizing, mostly in foreign countries.

The Watchtower Society's year runs from autumn to autumn, so 1975 for the Witnesses began last fall.

Witnesses noted almost offhandedly that the importance of 1975 "was deeply impressed on our minds back in 1966."

But, the yearbook went on, F. W. Franz had cautioned a Baltimore gathering of Witnesses that the Watchtower Society was not saying anything about 1975 and Armageddon.

Interviews with Witness leaders in Los Angeles indicate they do not feel there will be any massive falling away from the organization now that 1975 has lost some of its significance for ordinary members. "It was only immature brothers and sisters reading between the lines who felt that Armageddon was definitely predicted for 1975," said Jim Heidt of Los Angeles.

Note the end of the article, last paragraph. "It was only immature brothers and sisters reading between the lines who felt that Armageddon was definitely predicted for 1975." What hypocrisy! In covering up their mistakes they will blame everyone but Society leaders. There was no "reading between the lines." The predictions by the Society leadership were too plainly stated., They were just an echo of what had been done before. And, they had used the same coverup techniques every time they failed. Yet, they continue keeping the end before their people.

"Our understanding of the meaning of Christ's presence helps to intensify our feelings of urgency. We know that Jesus is already present and has been reigning invisibly as King in heaven since 1914. Soon he will come to destroy the wicked and bring about vast changes to this entire globe. We should therefore be more determined than ever to take an active part in the work that Jesus foretold when he said: 'This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then *the end [te'los]* will come.'—Matt. 24:14." *The Watchtower*, Feb. 15, 2008.



## Witness Under Prosecution

*A secretive and apocalyptic sect shuns a former leader*

For 40 years Raymond Franz devoted his whole being to the Jehovah's Witnesses. The religion responded by raising him to the very top, as a member of its worldwide Governing Body. But it was a difficult period for the leadership. In 1975 the sect faced a debacle: the present world did not vanish as Witness publications had all but guaranteed. In a faith in which doubt is not tolerated, questions inevitably arose in the minds of some believers. Gradually Franz began to question other teachings, and now, in a downfall as dramatic as an excommunication within the College of Cardinals, he has, been ostracized, or as the Witnesses say, "disfellowshipped." The result is that the former leader is being shunned by almost everyone he has ever worked with, cut off from all relatives except his wife, and denied any hope of eternal life.

Officials of the Watch Tower Society, as the religious organization of 2,257,000 followers is formally known, refused all comment on the unprecedented case. But Franz, 59, reluctantly agreed to break his silence and explain to TIME the accusations against him. In doing so, he provides a rare glimpse inside the secretive headquarters of the tightly organized faith.

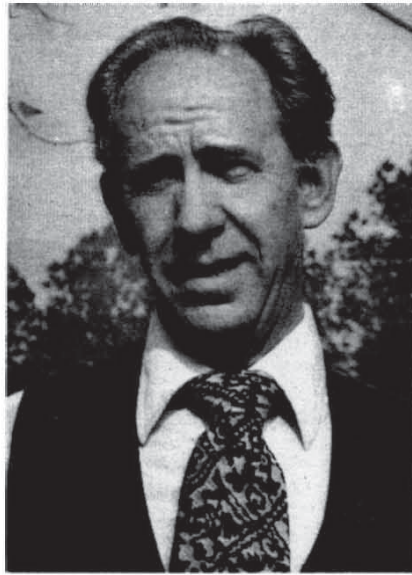
Franz is a third-generation Witness. His uncle, Frederick W. Franz, 88, has been the religion's top ideologue for decades and, since 1977, its head. Raymond Franz began full-time work for the sect as soon as he finished high school. He suffered penury during 20 years as a missionary in the Caribbean, became a trusted writer of official publications, and joined the 17-member Governing Body in 1971.

Known to outsiders for their persistent door-to-door proselytizing, Jehovah's Witnesses exist within what Franz calls a "hermetically sealed" community; every doctrinal blip or scintilla of sin is closely monitored. Nowhere is this more true than at Bethel, the sect's Brooklyn headquarters. By Franz's account, reading or studying of the Bible is considered "evil" unless conducted in authorized discussions following Watch Tower doctrinal guides, lest staffers veer into error.

Because of his own work as an author of an official volume about the Bible and a growing feeling that Watch Tower discipline was too harsh, Franz privately concluded that the religion emphasized human organization rather than biblical teachings. Says he: "While producing people who were outwardly moral, they subverted the essential qualities of humility, compassion and mercy."

Franz never hinted at his uncertainties as he delivered speeches in 50 nations through the 1970s. But to ease his internal

strain, he took a leave of absence from his Bethel duties early in 1980. Meanwhile, the Governing Body had begun a secret investigation of heresy rumors, and it used star-chamber tactics. Initially there were no direct confrontations. Instead, staff members were allegedly threatened with disfellowshipping to get their testimony about doctrinal discussions with others. On May 21, Franz was summoned to Brooklyn for a fateful grilling by his Governing Body colleagues. Did he doubt that Jehovah had only one chosen organization? Did he question the official End-times chronology? Franz sought to avoid



Ex-Jehovah's Witness Raymond Franz  
*Losing heaven over one restaurant meal.*

confrontation but could "only bend so far." It was not enough. Opponents were unable to get a two-thirds majority for his disfellowshipping on the spot, but he was forced to resign from Bethel. In all, about a dozen officials were purged, almost certainly the worst doctrinal crisis Watch Tower headquarters has ever faced.

But the pursuit of Franz was not over. As a refugee from Bethel and his life's work, he found himself with few marketable skills, a \$10,000 settlement from headquarters and \$600 in personal savings. He turned to an old friend in the faith, Peter Gregerson of Gadsden, Ala., who runs a regional supermarket chain. Gregerson loaned Franz and his wife a house trailer to live in and gave him work as a handyman. By 1981 Gregerson too had begun to question Watch Tower dogma and resigned from the faith.

Six months later, the official *Watch-*

*tower* newspaper announced that the policy of shunning disfellowshipped Witnesses included shunning those like Gregerson who were "disassociated." Not long afterward, Franz was seen in a restaurant eating a meal with his benefactor Gregerson. That single sighting provided the technical infraction for which Franz was finally disfellowshipped by the Gadsden leaders two months ago. "By one stroke they eliminated all my years of service," says Franz. "I frankly do not believe there is another organization more insistent on 100% conformity."

From the leaders' viewpoint, however, it was obviously imperative to strike at Franz and the others. The dissenters' Luther-like emphasis upon "Scripture alone" rather than official interpretation was only one threat to the foundations of the religion. Many other central Watch Tower doctrines were also at stake.

For one, Witnesses believe that only 144,000 of the faithful (a number taken from *Revelation 14: 1-3*) will be "born again" and go to heaven. The faith's rulers, among whom Raymond Franz was once numbered, come from this elite. The "other sheep" who are loyal to the Watch Tower are promised an earthly paradise. Jehovah will shortly annihilate the rest of the human race. The dissenters reject this class system. They contend that the figure of 144,000 is symbolic and that all believers since Christ's day will go to heaven.

The Witnesses also teach that the Second Coming occurred secretly in 1914, a date reached by complex historical and biblical rationales; the end of the world system must occur during the present generation (an interpretation of *Luke 21: 32*: "This generation will not pass away till all has taken place"). The dissidents have come to believe that Christ's kingdom and the "last days" were inaugurated at about A.D. 33, and that Christ's Second Coming is a future event.

The dissenters, in other words, have moved toward conventional Christianity, except for continuing to reject Christ's divinity. For his part, Franz has not become a bitter Watch Tower antagonist. "There is no life outside the organization" is all he will say about the pain of his shunning. But other ex-Witnesses have launched a barrage of protests, publications and lawsuits. These dissidents contend that roughly 1 million people have left the Watch Tower ranks over the past decade. The Witnesses report that they are still growing, thanks to nonstop recruiting. Still, that success may not go on for long. They have necessarily backed off the 1975 date, but the End must occur during the lifetime of people who still remember the earthly events of 1914. With the rapidly thinning ranks of such oldsters, the Witnesses confront an increasingly troublesome, self-imposed and absolute deadline.

—By Richard N. Ostling.

Reported by Anne Constable/Atlanta





# Jehovah's Witnesses

## Part 3 - Doctrine

by Maurice Barnett

### Deity of Christ and the Holy Spirit

**"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)**

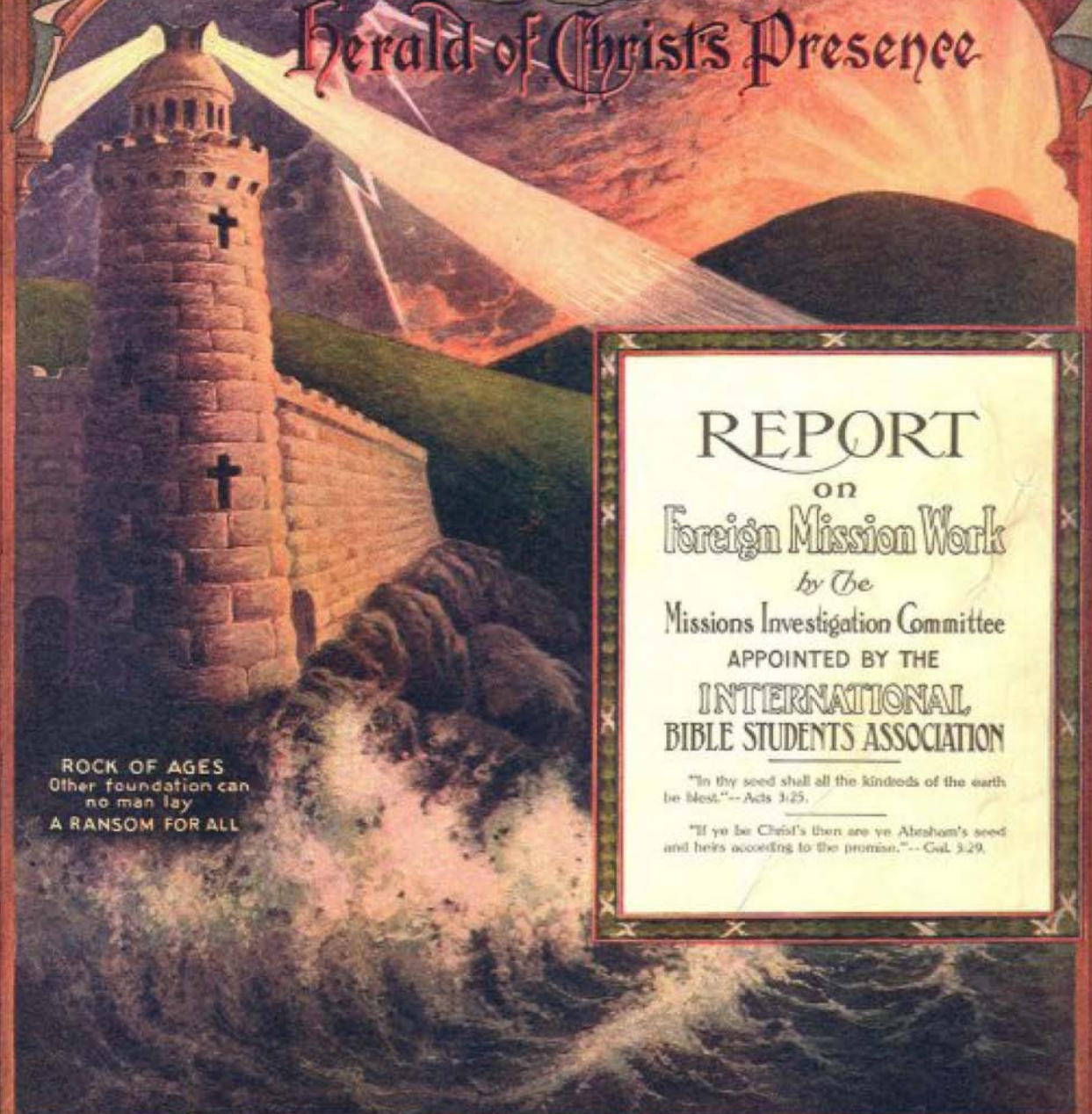
**"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)**





# The WATCH TOWER

and Herald of Christ's Presence



ROCK OF AGES  
Other foundation can  
no man lay  
A RANSOM FOR ALL

REPORT  
on  
Foreign Mission Work  
by the  
Missions Investigation Committee  
APPOINTED BY THE  
INTERNATIONAL  
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth  
be bless."--Acts 3:25.

"If ye be Christ's then are ye Abraham's seed  
and heirs according to the promise."--Gal. 3:29.



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## **A Little History: Developing Ideas About Christ From The First to Fifth Centuries**

It is clearly taught in both Old and New Testaments that the Jesus who came into the world is in fact God come in the flesh. This we can demonstrate. He is equal in power, form and character with the person known as the Father. Father, Son and Holy Spirit are equally God and all three answer to the same terms used in the Old Testament for Deity, whether it is Lord, Jehovah or any other.

From the beginning of Christ's ministry, as they had for John the Baptizer, various ideas appeared about who He was. Jesus even asked His disciples what others thought about Him as to who He was, Matthew 16:15ff. Some were willing to accept him as a knowledgeable teacher and even miracle worker but considered Him to be just a man; this conception continued through his crucifixion and beyond. Yet, others were convinced as to His real identity. Of course, controversy in religion is inevitable.

Having an absolute standard of truth in the Bible, it is certain that there will be those who dissent. Indeed, Jesus warned His disciples, Matthew 24:3-14, that false teachers would arise to draw away many. Peter says, "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of," I Peter 2:1-2. John says, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world," I John 4:1. Paul warned the elders of Ephesus of false teachers who would come from among themselves, Acts 20:29-31. Galatians was written to combat false teachers who were disturbing churches. First and Second Timothy and Titus are full of warnings of false doctrine, false teachers and even identifying some of them by name. The rest of the New Testament testifies and warns us in many ways of the constant battle for the souls of men and the energetic pursuit of the purity of the Faith. We can expect the same circumstances in our time. The warnings of the Bible are as fresh and meaningful today as centuries ago.

Perhaps the earliest major error relating to the person of Christ was Gnosticism. Though there were different forms of Gnosticism, they all had in common an arrogant elitism. Various Gnostic groups had different ideas about God and Christ. The views varied: Jesus was just a man, or a phantom, or the last angel on a ladder of angels reaching down from heaven, or there were two Gods and two Christs and other variation of those themes. Some forms lasted for centuries and others died out earlier than that. However, Gnostic views of Jesus are still very much alive today.

The "Apostles Creed" did not originate with the Apostles. That is just the name of it. It is actually a second century baptismal formula but was used as an attack on Gnosticism. Various early Christians openly opposed Gnosticism and the writings of these early men still exist.

A very prominent teacher of the early third century, Origen taught a position that is similar to Jehovah's Witnesses. He said that God, not Jehovah, is the First Principle of all things. Jesus was eternally generated by the Father and from that standpoint was divine. Yet, being derived from the Father, Jesus is subordinate to him, a second God, God but not the God. Likewise, the Son was not to be identified with the human spoken of in the New Testament, a position the Gnostics would understand. Origen had a great influence on many scholars of his time and for centuries afterward. However, the Roman Bishop, Anastasius, condemned Origen in 400 for blasphemous opinions. In 553, the Council of Constantinople condemned him with anathema.

About the middle of the second century, Sabellius, after some time in Rome, became a presbyter in Ptolemais, Egypt. Sabellius taught that the Father, Son and Holy Spirit were only three transient manifestations of divine power. Having fulfilled their mission in these transient forms, they then returned to one abstract substance. Dionysius, Bishop of Alexandria, convened a council in that city that excommunicated Sabellius in 261.

Constantine became emperor in the early part of this century and was supposedly a convert to Christianity. He actually viewed the Church as a means to unifying the empire but the divided nature of the churches and prelates would not allow that. The problem was made worse because of the change in circumstances in the empire. Christians had just gone through years of severe persecution under Diocletian and Galerius. Thousands were killed while other thousands had been maimed and impoverished. Being granted religious freedom allowed them to turn attention to internal matters, which included squabbling over doctrinal matters. It became so bitter that those who had been through persecution by civil authorities were now insisting on the civil authorities doing the same to their opponents in the Church. Faivre quotes Eusebius in regard to the attitude of Constantine. Constantine said,

“a great godlessness was pressing down on men, and the state was threatened with total ruin, as though by a plague. There was an urgent need to find an effective remedy for these evils. What, then, was the remedy found by the Deity? God called on me to serve and swore that I was capable of carrying out his decisions. So it was that I left the sea of Brittany and the country where the sun sets and, commended by a higher power, agreed to drive out and disperse the terror that was reigning everywhere, so that the human race, informed by my intervention, might return to the service of the holy law and the blessed faith might become widespread under the power of the Most High.” *The Emergence of the Laity in the Early Church*, p. 144.

Constantine would determine the course of the Church until his death. Into this atmosphere came the major controversy in the early part of the fourth century, *Arianism*, a position expressly manufactured to explain the person of Jesus Christ. It all started about 319 by one Arius, a man of less than profound intellect. He was marred by arrogance and ambition with a rather turbulent disposition. Yet, he was very eloquent with a sweet, impressive timbre to his voice. He is described as a tall, handsome man with good manners who affected a sleeveless tunic and slight cloak; he was popular with women. He had studied in the school of Lucian of Antioch who held some views similar to Arianism, which indicates that the position did not originate entirely with Arius. What Arius lacked in other abilities and characteristics he made up for with his eloquence, a doctrine that appealed to many people, both great and not so great. Arius combined his eloquence with shrewd understanding of how to appeal to the people. He wrote jingles that set forth his ideas with tunes that could be sung by the most common people and children. After having been excommunicated by the council in 321, he went to Palestine and later returned to Alexandria where his supporters rioted in the streets.

Arius had been appointed a Deacon by Peter, Bishop of Alexandria, in 311. He was soon deposed by Peter, however, when Arius supported Meletius, the rebellious Bishop of Lycopolis. Peter died soon after and Achillas succeeded him. Arius feigned repentance and was restored by Achillas who then appointed him to be presbyter of the influential church of Baucalis located among the wharves and storehouses of the harbor of Alexandria. On the death of Achillas in 313, Alexander became Bishop, a move that is reported to have greatly irritated Arius.

The eloquence of Arius soon gathered a following in Alexandria and the surrounding area. One day, when Alexander was addressing a meeting of the church leaders, he presented that Jesus was co-eternal and co-equal with the Father. Arius rose to oppose him, accusing Alexander of Sabellianism. Arius then asserted his position on the subject. This was the beginning of the Arian controversy. So, two years after it was introduced, Alexander called a council of a hundred



Egyptian and Lyban prelates who then condemned Arius and excommunicated him. Arius left for Palestine where his eloquence gathered a considerable following. He did have some notable friends, among whom were Eusebius the historian, who was Bishop of Caesarea. Another Eusebius, Bishop of Nicomedia, was also a friend and fellow student of Lucian.

The Arian doctrine was simple. The major purpose for the doctrine, so it is claimed, was to present an answer to the pagans charge that Christians were polytheists. It was more acceptable to those who came from pagan backgrounds, and Gnostics could identify with it because of the emphasis on their being only "one God." So, Arianism said, Christ was the first created being, created out of nothing, by the Father. Christ then created the world by powers given to Him. Jesus, being begotten by the Father, had to be less than the one who begat Him; Jesus, as a created being, could not be eternal and equal with the Father. It was stated in a syllogism: Christ is the Logos incarnate. Christ is capable of change and suffering. Therefore, the Logos is capable of change and not equal to God. Christ was not of the same substance as the Father but was of similar substance. The difference in the words, *homoousia* and *homoiousia* was only a single letter of the alphabet, *iota*. Yet the difference in doctrine that resulted was tremendous. Christie-Murray says,

"Arianism had a Christology as heretical as its doctrine of the Trinity. Since Christ was the Word of God dwelling in human flesh, he must have shared the weakness of flesh and been capable of sin, and therefore he could not be God. The first Arians and the *Anomoians* had believed that the Divine Word was a vital principle normally represented by and analogous to the soul in man. They held that the Logos was therefore responsible for the weaknesses - hunger, thirst, fatigue, sorrow, fear of death - mentioned in the Gosple as features of Jesus's life. These proved that the Word did not share the unchangeability of God and was therefore inferior to him." *A History of Heresy*, p. 56.

The Emperor Constantine was concerned about the crumbling state of the empire. He fully expected a united church would bring strength and stability to this dire situation. However, in order to have the assistance of the Church to strengthen the empire, there had to be a united Church. This he did not have. He tried to stop the conflicts in the Church by Emperial decree, which failed. Seeing the extent of the division that centered in Alexandria and now was spreading throughout the empire, he called a council early in 325. A council strongly opposed to Arius, was convened in Antioch. The council censured Eusebius of Caesarea and affirmed a position that agreed with Alexander of Alexandria. This set the stage for the first ecumenical council that would be held in the summer of 325, in Nicaea, Asia Minor. It was a council decreed by Constantine.

Three groups arrived at Nicaea, those who opposed Arius, those who supported him, who numbered only eighteen out of three hundred, and those prelates who were in between the other two groups. The Emperor opened the proceedings sitting on a low chair in the middle of the 300 surrounding prelates, one sixth of all the Bishops in the empire, and insisted on agreement between the churchmen.

The issue of Arianism was the first and most important issue of the council, though not the only one. Eusebius of Caesarea, with the support of the Emperor, was reinstated to the fellowship of the Church after partly disagreeing with Arius and setting forth his own creed to the council. Arius presented his views with firm conviction but had little support; he made a bad impression on Constantine who, heretofore, had been favorable toward his views. In some respects, at times, it was a passionate free-for-all with shouted personal attacks and verbal condemnations by the participants.

A major issue of discussion was the Greek word *homoousion*, referring to the Father and Son being of the same substance. Few on either side liked the use of the word because it was not

found in scriptures. Because this door was opened at Nicaea to using non-Biblical terms in Church formulas, the practice increased and had great consequences in the Protestant Reformation. In that sense, at Nicaea the authority of the scriptures was abandoned for all time to come. An important feature to understand in th

From this council came the Nicene Creed. It is accepted to this day by the Roman Catholic, Eastern, Anglican and some other churches. It became the standard of orthodoxy. It reads as follows:

“I believe in one God The Father Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds. God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe in one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.”

In order to assure recognition of the target of this creed, the Arians, an appendix was added: “As to those who say: There was once when he was not; before He was begotten he was not; He was made of nothing, or of another substance or essence; the Son of God is a created being, subject to change, mutable; to such persons the Catholic Church says Anathema.”

Only two Bishops refused to sign the creed and with Arius were sent into exile. Shortly after the council, two other Bishops, Eusebius of Nicomedia being one, were exiled as well. In 327, Arius wrote an ambiguous letter to Constantine in which he glossed over the real problems. It was accepted and Arius was reinstated. The next year, Eusebius of Nicomedia, the foremost defender of Arius, was reinstated and became Constantine’s most trusted advisor. Controversy continued resulting in several Nicene Bishops falling into disfavor and banishment. Arius died in 336. Constantine died two years later. Sheldon says,

“The council of Nicaea did not overthrow the heresy against which it passed sentence. To be sure, for the next quarter of a century or more, there was little exhibition of strict Arianism; and the numerous synods that were convened were characterized in general by its formal repudiation. The strict Arians, for the time being, disguised their sentiments, and trained under the banner of the semi-Arians. This latter party was highly successful in its endeavors after imperial patronage. Even before the death of Constantine, there were conspicuous tokens of its influence at court. Persistent attempts were made to poison the mind of Constantine against the most able champion of the Nicene creed, namely, Athanasius, who had become Bishop of Alexandria shortly after the adjournment of the council. Slandorous charges were urged, and finally had their desired effect (336) in securing the banishment of the iron-hearted Bishop.” *History of The Christian Church*, Vol. 1, p. 425.

After Nicaea, the Arian leadership was more interested in political power and position than theological acceptance and were perpetrators of great deceit and evil. They hid their real beliefs until they could assert a strong position, which they finally achieved for a very short time.

At the death of Constantine, the empire was divided between his three sons. The western part of the empire was Nicene in sympathy while the east was Arian. There was an ebb and flow of prelates in the years that followed, first in their being in the favor of the rulers and then out and then in again. Athanasius, the Bishop of Alexandria who, as a deacon at Nicaea, had played a principal role in debate and hammering out the Nicene position, was banished five times and

then reinstated each time. Political deceit was practiced by the prelates throughout the empire as they jockeyed for the favor of the rulers of the empire and for choice positions of power in the churches.

One of the sons of Constantine, Constantius, became sole ruler of the empire in 351-362 and favoring Arianism, enforced anti-Nicene views over the empire; dissenters were banished. After deposing most of the anti-Arian prelates, Constantius sent five thousand soldiers to arrest Athanasius in Alexandria. Athanasius was presiding over an assembly at the time the soldiers, who had surrounded the building, broke in to arrest him. Some in the congregation were killed in the struggle that ensued by the soldiers trying to reach Athanasius. But, friends got Athanasius away, who then went into hiding in the desert for the next six years. He did not waste his time in such humble exile, but wrote much of his output of books and epistles. The emperors Julian and Valens were avid Arians and continued the opposition to, and persecution of, the Nicene supporters. Through the following years, several councils were called to adopt a modified Arian view, but it was not until Theodosius became emperor in 379 that there was a change. In 380, Theodosius issued an imperial command and the will of Theodosius was God's will:

"It is Our Will that all the peoples We rule shall practise that religion which the divine Peter the Apostle transmitted to the Romans. We shall believe in the single Deity of the Father, the Son, and the Holy Spirit, under the concept of equal majesty and of the Holy Trinity. We command that those persons who follow this rule shall embrace the name of Catholic Christians. The rest, however, whom We adjudge demented and insane, shall sustain the infamy of heretical dogmas, their meeting places shall not receive the name of churches, and they shall be smitten first by divine vengeance and secondly by the retribution of Our own initiative, which We shall assume in accordance with divine judgment." Shelley, *Church History In Plain Language*, p. 110.

Theodosius was avidly anti-Arian and pro-Nicaean. He wanted a united Church to help unite the empire; he insisted on a united Church. At the council of Constantinople in 381, the orthodox view triumphed and the Nicene Creed reinstated for all time to come. This would not have been accomplished except for the insistence and political backing of Theodosius. Consider just how close the Roman Catholic Church came to being Arian in its doctrine. If not for Theodosius, it well might have been. All of this is made evident in looking at the convening of the Council of Constantinople in 381. It was composed of only 150 Bishops and they were from the eastern part of the empire; Theodosius designated which Bishops would attend the council, the Roman Bishop being the most notable uninvited. It was hardly a general council of the whole Church but for the purposes of Theodosius, it was exactly as he wanted it. In addition to his having banned any religion other than the Church, he required that there be but one view of God and Christ, that view confirmed and interpreted by the council. So, in the course of things, the council anathematized Apollinarius along with some others.

Apollinarius, Bishop of Laodicea in Syria, was strictly a Nicene Trinitarian and defender of the Nicene Creed, a highly educated man who was considered by his peers to be one of the most learned men of his day. He was a prolific writer and educator and well known as a commentator. He was the tutor of Jerome, the translator of the Vulgate and was a very close friend of Athanasius of Alexandria. Yet, Apollinarius was condemned in the same council that reasserted the Nicene Creed in which he believed most fervently.

The Nicene Creed did not argue exactly how Jesus could be both God and man and was a little ambiguous on what His being man actually meant. It is worded in such a way that would leave room for an inherently inferior person, Jesus. Being passionately opposed to Arianism, Apollinarius insisted that Jesus was God come in the flesh, God incarnate. The Divine Spirit took the place of the rational soul in the man Jesus. He rejected the notion of a human spirit along



with the Divine Word in that same body, a position that Nestorius would assert some seventy years later, a position likewise condemned by the “orthodox” clergy. The theology of Apollinarius was a natural outgrowth of the Nicene Creed as the theology of Nestorius was a natural outgrowth of the arguments used to oppose Apollinarius. Further, the arguments used by the opponents of Apollinarius were as much Arian as they were Nicæan. The opponents of Apollinarius overstated his position and then replied to the overstatement.

The charge was made against Apollinarius that he denied the full humanity of Jesus. They based that on the doctrine of the original ruin of man, body, intellect and will, when Adam sinned; the whole of man had fallen into sin and if only a portion of man was taken by Jesus then only part of man was redeemed. This is an argument repeated by Philip Schaff in more modern times who insisted that (see page 79). However, there is no such things as a doctrine of “original sin” in the scriptures so the basis of the argument was groundless.

One modern theologian, a critic of Apollinarius, restates the ancient charge that Apollinarius denied the full humanity of Jesus and says this means a denial of a reasoning human mind in Jesus, a mind that can reach conclusions, can think. But, the reasoning, thinking part of man resides in his spirit and the physical brain is only the connection the spirit has with the world around him. There is no reasoning, thinking human mind apart from the spirit that resides in the body. God the Word is the original after which our spirits are patterned. He had the full ability to function as a human so that the Divine Spirit was all that was needed in addition to the human body in order for Jesus to function, perfectly, as a man.

Such an argument as the need for a rational, thinking, human mind in addition to the Divine Spirit in Jesus, leads directly to Nestorianism because if there had to be a rational, thinking, reasoning human mind in Jesus in addition to the Divine Spirit, then there had to be a human spirit along with the Divine, two spirits. Further, the enemies of Apollinarius used such arguments as Jesus being ignorant of the time of His second coming, an argument used to deny the Deity of Jesus of Nazareth even today (See my article on the Subjection of Jesus). That argument is straight out of Arianism and is still used today. It is also used today by modern Nestorians. It was the misfortune of Apollinarius to be at the wrong place at the wrong time to be reasonably heard, because he did have some ideas that needed to be considered. This is not to say that everything Apollinarius taught on this subject was correct.

Yet, controversy continued as the Church prelates argued over the meaning of *homoousios*, *homoiousios*, same or similar, *ousia*, *hypostasis*, *prosopon*, and the Latin *substantia* and *persona*. Imperial edict and the pronouncements of Synods did not settle the basic issues on the person of Christ.

The Nestorian controversy was far more serious than that of Apollinarius; it was more to be compared with the Arian controversy. The real author of the doctrine that bears the name of Nestorius, was Theodore of Mopsuestia (350-428); Nestorius had been his pupil. Theodore developed the position that the soul of a man, like his body, is taken from his parents. Although the divine element in Christ was not denied, Theodore would say, “God the Word assumed a perfect man.”

Nestorius was a monk in Antioch who gained some fame as a preacher. He was appointed as Patriarch of Constantinople by Emperor Theodosius II in 428 in hopes of bringing about peace among the factions in Constantinople. However, Nestorius was far from being a peacemaker; he was tactless, violent, overbearing, arrogant, viciously attacking anything that he regarded as heresy, especially Apollinarianism.

The position of Nestorius was that Jesus of Nazareth was composed of two persons, the Divine Spirit, and a human spirit in one body. It’s as simple as that. There were other issues involved in the controversy, such as the phrase “Mother of God.” But, Nestorius is best remembered for his two spirit position.

Indeed, the early centuries saw a development of theories about the Godhead and the person of Christ. In one form or another, those theories still exist today and must be opposed.

Jehovah's Witnesses are essentially Arian. However, it does no good in any respect to simply put a name tag on the Witnesses or any other group in an attempt to belittle their position and answer their arguments. The way to establish truth is not what early church fathers believed nor what Constantine or any council had to say. The only way to find the truth concerning the person of Christ is what the Bible says. This we will do.

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I suggest that you also read several articles listed in *The Godhead* section on this website such as:

The Humanity of God

Jesus: Just An Ordinary Human?

Jesus As "I Am"

Terms Referring to Jesus

James 1:13-15 "Tempted"

The Subjection of Jesus

Could Jesus Have Sinned?

The Cup Jesus Wanted Removed in the garden

Isaiah 53 Prophecies About Jesus

These articles discuss background material about how the Godhead operates, explaining many misunderstood passages relating to the person of Christ.

## INTRODUCTION

"We see God in heaven as the superior One...We see his Son on earth expressing delight to do his Father's will; clearly two separate and distinct personalities and not at all equal. Nothing here (Matthew 28:18-20) to indicate that it (The Holy Spirit) is a person, let alone that it is equal with Jehovah God. The very fact that the Son received his life from the Father proves that *he could not be co-eternal with Him.* (John 1:18; 6:57)... Nor can it be argued that God was superior to Jesus only because of Jesus' then being a human, for *Paul makes clear that Christ Jesus in his pre-human form was not equal with his father.* **Philippians 2:1-11 (NWT) he counsels Christians not to be motivated by egotism but to have lowliness of mind, even as Christ Jesus had, who, although existing in God's form before coming to earth, was not ambitious to become equal with his Father.... Jesus did not claim to be *The God*, but only God's Son. That Jesus is inferior to his Father, is also apparent...The 'Holy Ghost' or Holy Spirit is God's active force.... There is no basis for concluding that the Holy Spirit is a person....Yes, the Trinity finds its origin in the pagan concept of a multiplicity, plurality, or pantheon of Gods. The law Jehovah God gave to the Jews stated diametrically the opposite. 'Jehovah our God is *one Jehovah*' (Deuteronomy 6:4)." *Watchtower*, January 1, 1953, pp. 21-24.**

This position is completely false, degrading to the Lord of Glory and the Holy Spirit. There are many passages that speak of the servitude of Jesus the Father. These we grant and accept as truth. But, this was only in respect to his role as a human servant to God accomplishing the Father's purposes. There are also many passages that speak of his true nature. These must also be kept in mind to gain a complete picture of the one we know of as Jesus. He came into the world cast in a certain role to accomplish redemption; by nature he is also God. (See Philippians 2:1-11). See the article on *the Subjection of Jesus* on this website.

By reason of their position on the Godhead, the person of Christ, Jehovah's Witnesses nullify salvation for themselves. The very first thing a person must believe in order to be saved eternally is believe what the Bible truly says about the Godhead, which includes the person of Christ. John 8:24 says, "I said therefore unto you, that ye shall die in your sins; for except ye believe that I am (*he*), ye shall die in your sins."

In this passage the *he* has been added by the translators, as indicated by the italics. Actually, Jesus is claiming deity for himself. He claims to be the I AM, which corresponds to the many passages in both Old and New Testaments that speak of God as I AM. It is a term used of Jehovah. This passage demands our belief in the deity of Jesus and that such belief is necessary to our salvation. It is this precise fact, however, that is denied by the Jehovah's Witnesses, as well as some other religious groups. Note a full discussion of what this means in the article on this website titled "Jesus as 'I Am.'"

## THE "TRINITY"-----

Jehovah's Witnesses object to the word TRINITY. They say the idea is false because the word cannot be found *in the Bible*. We may equally say their favorite word THEOCRACY is not found there either, nor their organization, nor a lot of other words they use to describe their doctrines.

Watchtower literature spends a great amount of space poking fun at the idea of three persons in one Godhead, reducing it to a matter of mathematics, such as  $1 + 1 + 1 = 1$ . They make great sport of that addition. Such non-sense is based on an ignorance, and willful perversion, of the meaning of the term GOD, GODHEAD, DEITY, etc. It must be acknowledged, however, that it is difficult for man to comprehend the substance of deity. But the same is true of many things in the



spiritual realm. They are beyond our experience, and all we know is what God has told us in His word. There is enough said that we must accept the facts presented, whether we fully comprehend them or not.

### **ONE GOD-----**

“The Lord our God is one Lord.” Deut. 6:4. “I am the first, and I am the last; and besides me there is no God.” Isaiah 44:6. “Thou believest that there is one God; thou doest well.” James 2:19. These passages all declare a simple fact: the unity of God. The Pentecostals have taken this to mean that there is only one person in the Godhead. The Father was also the Son, and was also the Holy Spirit, according to them. This is as equally untrue as the position of the Witnesses. The unity of God is found in the common ground and equality of the three persons. What is said of one can be said of the others. All divine attributes throughout the Bible are equally ascribed to all three persons. They are all three worshipped. Their equality is declared over and over through-out. In the Godhead there is pictured a subordination in mode of operation only. That is, the Father is pictured as first, the Son second, and the Spirit third. The Son is of the Father and the Spirit is of both - The Father sends the Son, and the Father and Son send the Spirit - The Father operates through the Son, and the Father and Son operate through the Spirit. However, the Scriptures maintain that the Father created the world, the Son created the world, and the Spirit created the world; the Father preserves all things; the Son upholds all things; and the Spirit is the source of life.

### **PLURALITY IN ONE GOD-----**

Throughout the Old Testament there are instances of the word GOD being found in the PLURAL in the original language. The Witnesses argue that it is the PLURALIS MAJESTALIS, or using the plural to denote great, lofty, and supreme majesty. Such a use may be found in some of the eastern languages, and Hebrew MAY have such a use. But, it is not true that every plural noun is used that way. This will be evident in the following facts about our subject.

(1) Genesis 1:1 states: “In the beginning God created the heaven and the earth.”

- a. The word GOD in this passage is from ELOHIM, and is the plural form, while the verb CREATED, from BARA, is singular. In other words, this plurality joined in the singular creation of heaven and earth. We can take further note that other passages, as well as verse two of this chapter, show that each of the persons of Godhead had a part to play toward the common end of creation.
- b. Deuteronomy 6:4 - “The Lord our God is one Lord.” Both appearances of the term LORD here are from the tetragrammaton for JEHOVAH. The term GOD is from ELOHIM, the plural form as we noticed. The term ONE is from ECHAD, and indicates a UNITED ONE, not an absolute singular. There is a term for absolute one, YACHID. (See Gesenius, p. 345 and such passages as Gen. 22:2—13 Jer. 6:26, Psalms 25:16, Zech. 12:10, Judges 11:34. The term ONLY).
- c. ECHAD used as a united one is found in such passages as the following. (See Gesenius pages 28-29)
  - Genesis 1:5 - Evening and morning together make FIRST day.
  - Genesis 2:24 - Two become ONE flesh.
  - Ezra 2:64, 3:9, 6:20 - TOGETHER
  - Eccl. 11:6 - BOTH ALIKE
  - Judges 20:8 - ONE

I Sam. 11:7 - ONE

Isaiah 65:25 - TOGETHER

- d. The passage above then reveals that “Jehovah our Elohim is a UNITED Jehovah.” This fits the facts about ELOHIM, and, as we shall note shortly, the term JEHOVAH.

Notice now some other passages that use the plural for GOD, connected with plural verbs, adjectives, or pronouns.

- 1) Genesis 1:26. “And God said, Let us make man in our image, after our likeness....”  
Note the plural pronouns.
  - a. JW's argue that He was speaking to angels. Yet, we are not made in the image of angels. Verse 27 says: “So God created man in his OWN image, the image of God.
- 2) Genesis 3:22. “And the Lord God said, Behold, the man is become as one of us....”  
Genesis 11:7. “Go to, let us go down and there confound their language....” (note verse 6 for the plural noun).
- 3) Here are some other passages where the nouns, verbs, etc. are plural in the original, though they usually don't show up as such in the translation. Genesis 20:13, 31:7—53, 35:7; Deuteronomy 4:7, 5:23; Joshua 24:19; I Samuel 4:8; II Samuel 7:23; Psalms 58:12; Isaiah 6:8; Jeremiah 10:10, 23:36. There are others, but these show the point, plurality in one deity.

#### **MORE THAN ONE JEHOVAH-----**

- 1) Genesis 19:24. “The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of Heaven.”
- 2) Zechariah 2:8-9. “For thus saith the Lord of hosts...and ye shall know that the Lord of hosts hath sent me.
- 3) Zechariah 2:10-11. “....saith the Lord....and thou shalt know that the Lord of hosts hath sent me unto thee.”
- 4) Zechariah 10:12. “And I will strengthen them in the Lord, and they shall walk up and down in his name saith the Lord.”

In the above passages, the term LORD is the term JEHOVAH in the original. Following are some passages that speak of more than one person, on the basis of equality, and at the same time, unity.

- 1) Isaiah 48:16. “...there am I, and now the Lord God, and his Spirit hath sent me.”
- 2) Matthew 28:19. “baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.”
- 3) John 14:23. “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”
- 4) II Corinthians 13:14. “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.”

Here now are listed a number of other passages that show plurality of persons. Some of these and others will be discussed at length later. Matthew 3:16-17, 26:39-44; Luke 23:46; John 1:1, 8:16-17, 14:16—23, 16:8, 17:8—10-11; Rom. 8:26; II Jno. 9

**JEHOVAH - JESUS**-----

The name JEHOVAH occurs some 6,823 times in the Old Testament, and is the most precious name among the Jews for GOD. The term ELOHIM, which we have already noted declares God as the ALMIGHTY. JEHOVAH declares Him as the ETERNAL GOD. The two terms are used together in the scriptures in many places, as JEHOVAH ELOHIM, and declares indisputably that the two are the same, LORD GOD. Indeed there are many names given to the deity throughout the Bible, one author cataloging 280 titles and symbols of Christ alone. (Please note Section 1 for a discussion of the New World Translation use of Jehovah in the New Testament. Their 1961 edition Appendix pp. 1454-1457 lists all the places in the New Testament where they claim “the name ‘Jehovah’ occurs in the Christian Greek Scriptures.” This is completely false, since the name “Jehovah” does not occur anywhere in the Greek Scriptures. Their listing is only where they have inserted it in their translation from the Greek Scriptures, which is something else again).

The name JEHOVAH is found combined with many other words and names to give some very graphic pictures in the Old Testament.

JEHOVAH-RAPHA-----“the Lord that healeth”  
 JEHOVAH-TSIDKENU -----“the Lord our righteousness”  
 JEHOVAH-NISSI-----“the Lord my banner”  
 JEHOVAH-SABAOTH----- “the Lord of Hosts”  
 JEHOSHAPHAT-----“God Judges”  
 JEHORAM-----“exaltation of God”

And, of course, the name JESUS is an abbreviation of JEHOSHUA, meaning “Jehovah the Saviour.” We shall proceed to show that since Jesus, as the LOGOS, the WORD, was a member of the Godhead, that the term JEHOVAH applies to him, just as He was included in the term ELOHIM in Genesis 1, and in the plurality of Jehovahs in other passages. The same term applies to more than one person. We can demonstrate this by taking the Old Testament passages that refer to Jehovah, and find fulfillment as prophecy in the New Testament in application to Jesus.

**EXODUS 3:14**----- “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

The term for I AM is EHYEH, and is a present tense form of JAH, JEHOVAH. It is found in three places in the above passage, in Hebrew, where it is translated as I AM. The origin of the word is from the verb TO BE. It denotes timelessness in existence of the one who was, who is, and who is to come, the first and the last, the Alpha and Omega. Following are some points adapted from James Large, *280 Titles and Symbols of Christ*, pp. 209-210:

- 1) He is SELF-EXISTENT, that He lives by His own Power.
- 2) He is ETERNAL, I AM. He lived in infinite ages before anything came into being.
- 3) He is UNCHANGEABLE. He always will be what he always was. He does not grow wiser every year, he is complete knowledge and wisdom, as well as substance.
- 4) He is INCOMPREHENSIBLE. “I AM THAT I AM,” what no man, no angel, shall ever be able by searching to find out. What he is can neither be described nor imagined. Our strongest words fall infinitely short of the truth.
- 5) He is ALL-SUFFICIENT. He does not tell Moses what He is. He simply states I AM.



God states it as if to say - I AM strength, I AM riches, I AM comfort, I AM all things, I AM power, wisdom, mercy, I AM glory, beauty, holiness. Whatever is great, good, or needful to make men happy - that I AM.

JOHN 8:58 (see also John 8:24—28, 13:19)---“Jesus said unto them, Verily, verily, I say unto you, before Abraham was born, I am.”

The verb *genesthai*, *was born*, is an *aorist infinitive*. The aorist tense denotes a *specific act* in past time. In contrast, the *ego eimi* Jesus uses in reference to his being I AM, is present tense, which denotes *continuous action*. Note this statement from Blackwelder, *Light from the Greek New Testament*, p. 67.

“The present tense is used to express timeless being. Jesus says, ‘Before Abraham *came to be* (*genesthai*, aorist infinitive, *I am*’ (*ego eimi*, present tense, and double nominative for emphasis). The aorist indicates a beginning for the existence of Abraham, but the present tense emphasizes the eternal pre-existence of Jesus.”

This is the claim Jesus made: Jesus is I AM. This is the same claim made by Jehovah in the Old Testament as noted above. For this the Jews tried to stone him. They well understood he was claiming deity for himself. The attack the Jehovah’s Witnesses make is as contradictory as it is unwarranted. They attack first the meaning of Exodus 3:14, then John 8:58.

**JEHOVAH’S WITNESS OBJECTION:** The *Septuagint* version in Exodus 3:14 renders EHYEH (I AM) into Greek as *o wv* (*ho on*), meaning THE BEING, THE ONE WHO IS. It is not rendered into EGO EIMI as per the statement in John 8:58. They then refer to some passages in the New Testament where (*ho on*) is used in reference to God the Father, and then grandly announce that Exodus 3:14 and John 8:58 couldn’t refer to the same thing).

**ANSWER:** First, read the article on this website on “Jesus As I Am.” The Witnesses make a distinction without a difference. Their argument is based on a TRANSLATION, the *Septuagint*. It is not an inspired translation. The original Hebrew makes no switch in terms, but uses EHYEH in ALL THREE PLACES in Exodus 3:14.

- a. Note the *Septuagint* version however, *wv* is the present active participle of EIMI. *o* is a relative pronoun meaning *who, which, wherefore, why*. This is the neuter form. The *Septuagint* has the phrase *ego eimi ho on, I am the one who is, ego eimi* is in the *Septuagint* along with another FORM of *eimi*, namely *on*. This fact the Witnesses do not point out. They deliberately misrepresent the *Septuagint*.
- b. In Hebrews 1:3, IN REFERENCE TO JESUS, *os ov, hos on*, is found, *hos* is the masculine form of the relative *ho* that the Witnesses argument makes so much about, and coupled with *on*, the same form of *eimi* as in the *Septuagint*. So here it is in reference to Jesus.
- c. *The being, the one who is, the existing one*, all say the same thing as I AM. It is the claim of timeless existence, so really the JW argument is just a smoke screen and means nothing.

**JEHOVAH’S WITNESS OBJECTION:** A footnote in the 1951 edition of the NWT, on John 8:58, gives this explanation. *ego eimi* is properly rendered in the perfect indefinite tense, i.e. “I have been.”

**ANSWER:** There is NO SUCH TENSE. It is evident that EGO EIMI is present tense. It is so accepted by A.T. Robertson's Grammar, p. 880 and J.H. Moulton's Syntax, p. 62. Both specifically mention John 8:58 as an example of the usual present tense. (See Blackwelder above). Robertson does say, p. 879:

"The Progressive Present. This is a poor name in lieu of a better one for the present of past action still in progress. Usually an adverb of time (or adjunct) accompanies the verb. Gildersleeve calls it 'Present of Unity of Time.' Often it has to be translated into English by a sort of 'progressive perfect' ('have been'), though, of course, that is the fault of the English. the durative present in such cases gathers up past and present into one phrase<sup>1</sup>, Moulton." He goes on to cite John 8:58 as an example in the same section.

It is evident from this statement of Robertson that "I have been" might be acceptable, as long as it was understood as PAST ACTION CONTINUING THROUGH THE PRESENT. That's what I AM indicates, CONTINUOUS ACTION. Whatever it means in John 8:58, it means in Exodus 3:14. Jesus is still identified in them.

**JEHOVAH'S WITNESS OBJECTION:** In their tract, "The Word - Who is He According to John" they claim that ego eimi is properly rendered I WAS. As evidence they quote the following translations.

- a. Lamsa's translation: This is a translation made from Greek into Aramaic Hebrew, then into English, so it is third hand. It renders it "I was."
- b. Two German versions: Translated from Greek to German, then to English, one says "I was," the other "I existed."
- c. One Brazilian version: A Greek to Portuguese and then English. It reads "I was."
- d. Two modern Hebrew scholars: They translated the Greek into Hebrew, then into English, and they read "I have been."
- e. Schonfield: A Greek into English by an individual, reads "I existed." (Schonfield, author of "The Passover Plot," makes Jesus to be a charlatan, and doesn't even believe in the deity of God the Father. He thus nullifies himself on any count by prior prejudice).
- f. Moffatt: A Greek into English by an individual, reads "I have existed before." (The only scholar of merit on this argument).
- g. And of course their own New World Translation reads "I have been."

**ANSWER:** They really have to scrape bottom here. The only versions that are direct from Greek to English are Schonfield and Moffatt, and maybe their own NWT. But they carry no weight on the argument. Note the preceding points. There is no way the term can be limited to purely past tense.

**JEHOVAH'S WITNESS OBJECTION:** The meaning of EGO EIMI is "Historical Present."

**ANSWER:** Well, is it "Historical Present" or "Perfect Indefinite Tense?" There is an historical present in Greek, but IT IS USED IN NARRATION. Jesus was not narrating, he was arguing, so an historical present is not at all implied!

**JEHOVAH'S WITNESS OBJECTION:** The Jews tried to stone him for calling them children of the devil, verse 44, not for claiming for himself deity.

**ANSWER:** "Therefore" in verse 59 indicates an immediate reason for the stoning, namely the statement in the preceding verse; His claim of deity.

1. The Law of Moses prescribed stoning for the following:
  - a. Familiar Spirits. Lev. 20:27
  - b. Blasphemy. Lev. 24:10-16
  - c. False prophets. Deut. 13:5-10
  - d. Rebellious Son. Deut. 21:18-21
  - e. Adultery - rape. Deut. 22:21ff Lev. 20:10

Now, for which of these were they going to stone him? The only cause was Blasphemy; the claim of being I AM.

2. John 10:30-33. "I and the Father are one. The Jews took up stones to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of these works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God."
3. On two other occasions Jesus called the Jews hard names, claiming they were off spring of vipers, and of the devil. Matthew 12: 34, 23:33. On those occasions they )did not try to stone him.

**ISAIAH 8:13-14**-----"Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (the term "Lord" here is "Jehovah").

I PETER 2:8. "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

1. This is evidently a reference to Isaiah 8:13-14, and finds fulfillment in Christ.
2. The Witnesses agree that I Peter 2:8 is a fulfillment of Isaiah 8:13-14, and they so state in *Things in Which It is Impossible for God to Lie*, pp. 246-247. This is also found in several other of their books and publications. Note however, how it identifies the Christ with Jehovah!

**ISAIAH 9:6**-----"For unto us a child is born, unto us a son is given: and the government shall be upon his sholder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

1. This passage is an evident reference to Jesus. The next verse shows this further. "Of the increase of his government and peace there shall be no end, upon the throne of



- David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”
2. The Witnesses accept this. Note their book *The Truth Shall Make You Free*, p. 47.
  3. The term “The mighty God” is from the Hebrew EL GIBBOOR. In Isaiah it means JEHOVAH, except where there is reference to idols, 44:10—15—17, 45:20, 46:6. Surely no idol is meant here however. Since the Witnesses accept the term as a reference to Christ in Isaiah 9:6 the exceptions noted will be of no special importance. This passage identifies Jesus as “The mighty God,” or JEHOVAH.

**JEHOVAH’S WITNESS OBJECTION:** They maintain that EL GIBBOOR in this passage does not have an article before it, so it means Jesus fs “A mighty god” but not “The Almighty God.”

**ANSWER:** This is similar to the argument they make on John 1:1, concerning the article.

1. Notice Isaiah 45:21-22, NWT. “Is it not I, Jehovah, besides whom there is no other God’ a righteous God and a Savior, there being non excepting me? Turn to me and be saved, all YOU (at the) ends of the earth; for I am God, and there is no one else.”
  - a. By their argument the Witnesses have made a “big” and “little” god out of Jehovah and Jesus. They again do the same with John 1:1. This makes TWO gods!
  - b. Isaiah 45 above amply notes there is no other god but Jehovah, so Jesus must be included in Jehovah, even according to the Witnesses argument.
2. Isaiah 10:21 NWT reads, “A mere remnant will return, the remnant of Jacob, to the Mighty God.” Verse 20 tells us the God spoken of here is Jehovah. However, the Witnesses translate this as “The Mighty God,” even though the original is exactly like Isaiah 9:6, WITHOUT THE ARTICLE BEFORE IT. They translated it in their translation with the article and refering to Jehovah. They main-tain that in the original when without the article it refers to Christ, yet here it is evidently a reference to Jehovah. Which horn will the Witnesses take here?
3. Isaiah 9:6 also refers to the Christ as THE EVERLASTING FATHER. This does not mean, as the Pentecostals affirm, that Jesus and the Father are the same person. But it does denote the deity of Jesus. EVERLASTING is from the Hebrew AD, and means ENDURING, CONTINUING. The term FATHER is from the Hebrew AB, and means ANCESTOR, SOURCE, OR INVENTOR. Keep in mind that man is made in the image of God, Genesis 1:26, but we noted that the term was plural, with plural pronouns. Jesus was a part of that Godhead, in whose image we are made. Further, as John 1:3 states, all things were made by Him, the Word. He is the originator, the one through whom the Godhead worked creation, so from that standpoint is also the Everlasting Father.

**ISAIAH 40:3**-----“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.”

MATTHEW 3:3, NWT. “This, in fact, is the one spoken of through Isaiah the prophet in these words: ‘Listen’ Someone is crying out in the wilderness, ‘Prepare the way of Jehovah, You people! Make his roads straight.’”

LUKE 1:76, NWT. “But as for you, young child, you will be called a prophet of the Most High, for you will go in advance before Jehovah to make his ways ready....”

JOHN 3:28, NWT. “You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one.”

1. The American Standard reads this way: “Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him.” The word here translated BEFORE is from EMPROSTHEN, and means to be sent “before, or ahead of one.” (See Thayer, p. 328, ARndt & Gingrich, p. 256). John was sent in advance of Jesus, to prepare his way with the people. Compare Luke 1:76 and John 3:28 in the NWT above. Notice that one says Jehovah, the other Christ.

**ISAIAH 42:8, 48:11**-----“I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.”

“For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.”

JOHN 17:5. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

1. It is plain from the statements from Isaiah that the same glory is spoken of here. Jesus once shared in being Jehovah.
2. It is not the same kind of glory of vs. 22, in speaking of glory that was given by Jesus to his disciples, which glory he had already received. That was the glory of being the messiah, which the disciples shared in their being joined to him.

**JEHOVAH’S WITNESS OBJECTION:** They ask: “If He were God, where was his glory while on earth?”

**ANSWER:** He did manifest glory while here. Matt. 17:2ff. John 18:6. It was also manifest in the works he performed. However, for the whole picture of his existence, note Phil. 2:6-8. While on earth he was in the role of a servant also and his full appearance and position in glory were laid aside for a time.

**JEHOVAH’S WITNESS OBJECTION:** In John 17:5 WITH means THROUGH. Hence, the glory that was Jehovah’s simply came THROUGH Jesus. He was just the vehicle.

**ANSWER:** This is simply an old Watchtower trick of term-switching. The term here is PARA, *with*, not DIA, *through*. Thayer quotes John 17:5 as an example of PARA in the dative as meaning WITH. (Thayer, p. 477).

1. Note how the passage would read if we substituted THROUGH for WITH. “And now, Father, glorify thou me THROUGH thine own self THROUGH the glory which I had THROUGH thee before the world was.” This would indicate that the glory of Christ was to be manifest THROUGH the Father, instead of the other way around as the Witnesses contend!

**ISAIAH 44:6 48:12**-----“Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.”

“Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.”

REVELATION 1:17-18. “And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not: I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

REVELATION 2:8. “These things saith the first and the last, who was dead, and lived again.”

REVELATION 22:13—16. “I am the Alpha and the Omega, the first and the last, the beginning and the end...” “I Jesus have sent mine angel to testify unto you these things for the churches...”

**JEHOVAH’S WITNESS OBJECTION:** The term FIRST in these passages means FIRST-BORN, indicating Jesus is a created being entirely.

1. They then refer to Col. 1:15 which states that Jesus is the “first born of all creation.”
2. Then they refer to Rev. 3:14 which states Jesus is the “beginning of the creation of God.” This is clear as to their position that Jesus was a created being both spiritually and physically.

**ANSWER:** The word FIRST comes from the Greek word PROTOS, and means FIRST. The term FIRSTBORN comes from PROTOTOKOS but is NOT FOUND IN THESE PASSAGES AT ALL.

1. The Witnesses Emphatic Diaglott states PROTOS, rendering it FIRST; then in a foot note gives the reading FIRSTBORN.
2. The NWT of the Witnesses translates the term in these passages as FIRST. Their argument on this is again the old term-switching trying to escape the connection of the phraseology with the O.T.
3. For discussion of the term FIRSTBORN see the section under that heading, further in these notes.
4. In Rev. 3:14 does not say that Jesus is the beginning of the creation “by God,” as they translate it. BEGINNING is from ARCHE and means ORIGIN. See John 1:3 again.



**JOEL 2:32**-----“And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.”

ROMANS 10:13. “For everyone who calls on the name of Jehovah will be saved.” Note the context beginning with verse 9. The Lord, or Jehovah, on whom one calls is Jesus.

**MICAH 5:2**-----“But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting?”

MATTHEW 2:4-6. “And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is writ-ten by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.” Jesus the fulfillment.

1. Here are two other references that identify Jehovah as the one from old, from everlasting. Psalms 90:2 and 93:1-2.
2. The Hebrew word translated as EVERLASTING is OLAM. It means as follows from Gesenius, *Hebrew and English Lexicon*, pp. 612-613:
 

“(A) pr. what is hidden; specially hidden time, long; the beginning or end of which is either uncertain or else not defined; eternity, perpetuity (d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called the eternal God, Gen. 21:33, Isa. 40:28; ....who liveth for ever, Dan. 12:7 (compare to live for ever, to be immortal, like gods - rather like God himself - Gen. 3:22; Job 7:16), to whom are ascribed everlasting arms, Deut. 33:27; and of whom it is said. Ps. 90:2....<sup>1</sup>from everlasting to everlasting thou are God;<sup>1</sup> 103:17; Compare Psa. 9:7; 10:16; 29:10; 93:2.”
3. The dotted lines above indicate where the Hebrew word or words appear. In each OLAM is found. The NWT, in most places, translates the word as TIME INDEFINITE. However, the term applies equally to Jehovah and Jesus.

**MALACHI 3:1**-----“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

MARK 1:1-3. "The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

1. The fulfillment then is in Jesus and John the Baptist. But the preparing was "before ME" that is, JEHOVAH.
2. "Lord whom ye seek" - HA-ADON, for Lord, is used in reference to Jehovah in such passages as Exodus 23:17, Isa. 1:24, 3:1, and others.
3. Malachi 2:17 closes with "or, where is the God of judgment?" The next verse, above, then relates "the Lord whom ye seek," that is the "God of judgment," is coming. The God of Judgment and the lord they sought then were the same. Note also that Jesus is to be the judge, Acts 17:31, I Pet. 4:1-4, II Tim. 4:1.

**CONCLUSION TO SECTION ON JEHOVAH-JESUS:** "The great Jehovah is The God. The Son, the Logos, is A God. The name god is applied to mighty ones, even to angels and to magistrates. The name god is therefore properly applied to the Son because he is a mighty one... The names of Jehovah, Almighty God, and the Most High are never in the Scriptures applied to Jesus, the Son of God... In truth, when Jesus was on earth he was a perfect man, nothing more and nothing less.... Jesus was not God the Son." *Reconciliation*, (1928) by J.F. Rutherford, pp. 106, 111, 113.

## DEITY OF CHRIST

When a Christian says, "Jesus is God," he is NOT saying Jesus is the Father! Jesus is NOT the person of the Father, yet He is equal to the Father BY NATURE. In other words, Jesus is God BY NATURE, as are the Father and the Holy Spirit. Jehovah's Witnesses believe that Jesus is A god, but not God. The instances of Jesus being subject to the Father are in keeping with the purpose of their work in the redemption of man. Jesus came in the form of a servant, Philippians 2:5ff, and followed the directions of the Father who was the director of this "universe project," Matthew 24:36, Acts 1:6-7.

**JOHN 1:1**-----"In the beginning was the Word, and the Word was with God, and the Word was God." ASV

*en arche* — *in the beginning* - dat. sing. of *arche*.

THAYER Lexicon p. 76. "1. beginning, origin; a. used absolutely, of the beginning of all things...John 1:1 Arndt & Gingrich, p. III, Moulton & Milligan, p. 81, W.E. Vine, Vol. 1, p. III, all say the same.

ROBERTSON - *Word Pictures*, Vol. 5, p. 3. "Arche is definite, though anarthrous like our at home, in town, and the similar Hebrew be reshith in Gen. 1:1. But Westcott notes that here John carries our thoughts beyond the beginning of creation in time to eternity. There is no argument here to prove the existence of God any more than in Genesis. It is simply assumed."

*ein*, was — 3rd. pers. sing, imperf. of *eimi*

ROBERTSON - *Word Pictures*, Vol. 5, p. 3. “Three times in this sentence John uses this imperfect of *eimi*, to be, which conveys no idea of origin for God or for the Logos, simply continuous existence. Quite a different verb (*egeneto*, became) appears in verse 14 for the beginning of the incarnation of the Logos. See the distinction sharply drawn in 8:58 ‘before Abraham came (*genesthai*) I am\* (*eimi*, timeless existence).”

For further discussion of this word see Thayer, p. 175, Arndt & Gingrich, p. 221, Moulton & Milligan, p. 184, W.E. Vine, Vol. 4, p. 198.

*logos* — word

ROBERTSON - *Word Pictures*, Vol. 5, p. 3. “Logos is from *lego*, old word in Homer to lay by, to collect, to put words side by side, to speak, to express an opinion. Logos is common for reason as well as speech. Heraclitus used it for the principle which controls the universe. The Stoics employed it for the principle which controls the universe. The Stoics employed it for the soul of the world (*anima mundi*) and Marcus Aurelius used *spermatikos logos* for the generative principle in nature. The Hebrew *memva* was used in the Targums for the manifestation of God like the Angel of Jehovah and the Wisdom of God in Prov. 8:23.... At any rate John’s standpoint is that of the Old Testament and not that of the Stoics nor even Philo who uses the term Logos, but not John’s conception of personal pre-existence. The term Logos is applied to Christ only in John 1:1—14 and Rev. 19:13 and I John 1:1 ‘concerning the Word of Life’ (an incidental argument for identity of authorship). There is a possible personification of the ‘Word of God’ in Heb. 4:12. But the personal pre-existence of Christ is taught by Paul (II Cor. 8:9, Phil. 2:6f, Col. 1:17) and in Heb. 1:2f and in John 17:5. This term suits John’s purpose better than *sophia* (wisdom) and is his answer to the Gnostics who either denied the actual humanity of Christ (Docetic Gnostics) or who separated the aeon Christ from the man Jesus (Cerinthian Gnostics). The pre-existent Logos ‘became flesh’ (*sarx egeneto*, verse 14) and by this phrase John answered both heresies at once.”

For further discussion of this word, see Thayer, p. 381, Arndt & Gingrich, p. 480, Moulton & Milligan, p. 379, W.E. Vine, Vol. 4, p. 229.

The Jehovah’s Witness position centers around “and the Word was God.” They translate it in the NWT as “the Word was a God,” claiming that since there is no definite article before the term “God” in Greek that it is indefinite and must take the indefinite article. With the article, to them, it would mean the True God; without the article it just means quality.

*kai* theos ein ho logos • ON THE GREEK ARTICLE

1. The subject of the sentence is “Word” (*logos*); verb “was”. There is no direct object but a predicate nominative that refers back to the subject. “God”



(theos) is the predicate nominative of “Word” and needs no article. In Greek a noun may be definite for several reasons whether or not the definite article is present.

2. COLWELL'S RULE: “A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb... The opening verse of John's Gospel contains one of the many passages where this rule suggests the translation of predicate as a definite noun.... The absence of the article (before theos) does not make the predicate indefinite or qualitative when it precedes the verb; it is indefinite in this position only when the context demands it. The context makes no such demand in the Gospel of John, for this statement can-not be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas (John 20:28, 'My Lord and my God').” From “A Definite Rule for the Use of the Article in the Greek New Testament,” *Journal of Biblical Literature*, LII (1933), 13:21.
  
3. A NEW SHORT GRAMMAR OF THE GREEK TESTAMENT by Robertson & Davis, p. 274. “The Sanskrit and the Latin had no article of any kind (definite or indefinite) as the Greek has no indefinite article. Not even has the modern Greek taken up the indefinite article like that developed in the Romance and Teutonic languages.” Page 279, “As a rule the article with one and not with the other means that the articular noun is the subject. Thus *ho theos agape estin* can only mean God is love, not 'love is God.' So in John 1:1 *theos en ho logos* the meaning has to be 'the logos was God,' not 'god was the logos.’”
  
4. A GRAMMAR OF THE GREEK NEW TESTAMENT by A.T. Robertson, pp. 767-768. “(i) NOUNS IN THE PREDICATE. These may have the article also. As already explained, the article is not essential to speech. It is however 'invaluable as a means of gaining precision, e.g. *theos ein ho logos*.<sup>1</sup> As a rule the predicate is without the article, even when the subject uses it. Cf. Mk. 9:50; Lu. 7:8. This is in strict accord with the ancient idiom. Gilder-sleeve {*Syntax*, p. 324) notes that the predicate is usually something new and therefore the article is not much used in the convertible propositions. Winer indeed denies that the subject may be known from the predicate by its having the article. But the rule holds wherever the subject has the article and the predicate does not. The subject is then definite and distributed, the predicate indefinite and undistributed. The word with the article is then the subject, whatever the order may be. So in Jno. 1:1, *theos ein ho logos*, the subject is perfectly clear. Cf. *ho logos sarks egeneto* (John 1:14). It is true also that *ho theos ein ho logos* (convertible terms) would have been Sabellianism. See also *ho theos agapei estin* (I Jno. 4:16) 'God' and 'love' are not convertible terms any more than 'God' and 'logos' or 'logos' and 'flesh' “ (See also p. 790).
  
5. As noted from this last quotation especially the article could not have preceded both WORD and GOD as that would have denoted convertible terms, that is, that both the Father and Son would be the same personality. This is what the Pentecostals teach. John is saying there are two persons, and both answer to the same term. The Witnesses charge us with teaching here that Jesus IS the God he was supposed to be WITH. That would be true if the definite article preceded both nouns, but it doesn't. The Pentecostals and Witnesses both are wrong on this passage.

6. In John 1:6—12-13—18 THEOS is found, and in each place IT IS WITHOUT THE ARTICLE. Yet, it is translated into English without any article EVEN IN THE NEW WORLD TRANSLATION of the Witnesses. It is just “God.” Why not render it “A God?” The following passages also do not have an article in either Greek or English. Matt. 5:9, 6:24; Lk. 1:35-78, 2:40; John 3:2-21, 9:16-33; Rom. 1:7—17-18; I Cor. 1:30, 15:10; Phil. 2:11-13; Titus 1:1. The Witnesses are quite inconsistent in their rule.
7. In many passages, some in the same passage, one appearance has the article, and the next doesn't, even with the same form of the word THEOS. The following are examples. Matt. 4:3-4, 12:28; Lk. 20:37-38; John 3:2, 13:3; Acts 5:29-30; Rom. 1:7-8—17-19, 2:16-17, 3:5—22-23, 4:2-3.
8. JOHN 19:21. “Write not, The King of the Jews; but that he said I am King of the Jews.” This is an exact parallel to John 1:1. In the first statement made “The King of the Jews” [*ho basileus ton ioudaion*] the article precedes “King.” In the second, “I am king of the Jews” [*basileus eimi ton ioudaion*] the article does not appear before “king.” BASILEUS is the predicate noun preceding a copulative verb EIMI. This construction is parallel with John 1:1, and yet the Witnesses did not translate it “I am A king of the Jews.” Why not??
9. “The” Christ in Matt. 16:16, Acts 26:23. Yet, in Rom. 5:6 where there is no article in the original, they do not translate it “A Christ.” The Witnesses put in and take out the article as it pleases them. When they have a doctrinal point to uphold, then it becomes crucial.
10. In the NWT Appendix, p. 776, footnote (1951 edition) 35 passages in John are listed where the predicatenoun has the definite article. None are parallel - in every place the predicate noun stands after the verb. The additional references from the Septuagint (in the footnotes) all conform to Colwell's rule, and the other passages in the footnotes have nothing to do with the subject.
11. The appendix also quotes the Grammar by Dana & Mantey, which is misused by the Witnesses. They take the Grammar out of context to make it say what was not intended. But, seeing the Witnesses like Dana & Mantey so well, let them try some comments from page 147. Referring to II Peter 2:20, the Grammar states, “The article here indicates that Jesus is both Lord and Saviour. So in II Pet. 1:1...means that Jesus is our God and Saviour. After the same manner Tit. 2:13...asserts that Jesus is the Great God and Saviour.”
12. The appendix also refers to Green's Handbook of Grammar, and then to A.T. Robertson (quoted above on page 8). They play deceit by quoting just part of what Robertson said. Green's comments, while true, are not parallel to John 1:1.
13. The Witnesses make a BIG God and a little god out of John 1:1. They do have two gods here. Notice these passages from the NWT. Isaiah 43:10 - “Before me there was no God formed, and after me there continued to be none.” Deut. 4:35 - “;..Je-

hovah is the (true) God; there is no other beside him.” See also Deut. 32:39 and I Cor. 8:4.

**JOHN 5:18**----- “Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.” KJV

1. In context, Jesus has healed a man on the Sabbath, and bidden the man to take up his bed and walk. The Jews were enraged because he dared to heal on the Sabbath. Two statements enraged them even more so that they sought to kill him.
  - a. In verse 17, in reply to their charge of working on the Sabbath, he said “My Father worketh even until now, and I work.” That is, Jesus had as much right to work on the Sabbath as the Father. This put him on an equality with the Father.
  - b. Jesus called God his own Father. The term HIS is not the usual pronoun. It is idios, and is defined by Thayer, p. 297, as of a person who may be said to belong to one, above all others.” The fact of God being HIS father was unique, one of a kind. (See also Rom. 8:32, Mark 4:34).
  - c. What this amounted to was that it made Jesus equal to the Father, isos - equal in quality or in quantity:...to claim for one’s self the nature, rank, authority, which belong to God, Jn. v.18.” Thayer, p. 307.

**JEHOVAH’S WITNESS OBJECTION:** It was the Jews that made the charge He was claiming equality, but they were mistaken, because He was not equal.

**ANSWER:** The Jews well understood what Jesus said, but John 5:18 is the statement of the Apostle John, NOT the Jews! Read it again. John said that Jesus claimed equality. (See also Phil. 2:6). If it was just a misunderstanding, why did not Jesus deny it? Jesus accepted the fact of his equality. Then in verse 23 he said, “That all may honor the Son, even as they honor the Father.” The EVEN AS comes from KATHOS, and means “according as, just as, even as.” Thayer, p. 314.

- a. Goodspeed translates it - “...so that all men may honor the Son just as much as they honor the Father.”
- b. The New English Bible says - “it is his will that all should pay the same honour to the Son as to the Father.”

Far from denying equality, Jesus continues to affirm it here and elsewhere.

**JOHN 10:30-38**----- “I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest;



because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.”

1. The Jews well understood what was said. Jesus was claiming to also be God. (See the section on the term “Son of God” in these notes). “I and the Father are one” is further illumined by verse 38, “the Father is in me, and I in the Father.”
2. Verse 33 and verse 36 together show that claiming to be “Son of God” and being God are the same.

**JEHOVAH’S WITNESS OBJECTION:** “I and the Father are one” simply means one in purpose and attitude, and could be said of others who mold their minds to God’s will.

**ANSWER:** Granted that it included the uniting of aims and purposes, but it meant more than that as shown by the context. The Jews understood it as a claim to deity, as witnessed by their actions.

**JEHOVAH’S WITNESS OBJECTION:** In verses 34-36 Jesus is placing himself alongside the Judges who are mentioned as “Gods.” Jesus is thus no higher than they, no more the real “God” than they.

**ANSWER:** The section might well be rendered as follows: “If the fallible and sinful judges of Israel were rightly called ‘gods,’<sup>1</sup> much more may I, who am one with the Father and free from sin, claim the title ‘the Son of God.’” The judges of the O.T. mentioned here were God’s representatives, and hence “mighty ones” or “gods.”

“No distortion by the Jehovah’s Witnesses of the allusion to ‘gods’<sup>1</sup> can dim the luster of John 10:30 and 38. Twist it they may, but only to their undoing - because in using it in this distorted manner, they prove too muoh. They run up against the fact that worship of servants, angels or other creatures is wrong. The term ‘God’ elicits honor and worship; even though it may (in the plural sense only) have conveyed the idea of ‘mighty one.’ “All such ‘gods,’ on the contrary, are commanded to worship him (Ps. 97:6). This same advice was given to the devil by the Lord (Matt. 4:10). If these judges were Gods in the same way Jesus was the Son of God, which is what the Jehovah’s Witnesses attempt to prove, then worship was due them. For Jesus, as the Son of God, did receive worship (Heb. 1:6; John 20:28; Rev. 5:13; Phil. 2: 10-11; Luke 24:52; Matt. 28:9). Thus in going overboard in making the Son of God to be like the judges and prophets whom the Jews called ‘gods,’ the Jehovah’s Witnesses come close to agreeing that creatures should be worshipped. Peter refused worship himself (Acts 10:26). The angel refused worship (Rev. 22:9). On the other hand, if Christ is a created being, which is what the Jehovah’s Witnesses are trying to prove in their twisting of John 10:33-39, then worshipping Jesus is creature worship (Rom. 1:25). But Christians, true Christians everywhere, worship Christ as God the Son (I Cor. 1:2; Rev. 1:17).” William Schnell, *Into The Light of Christianity*, p. 167. (Also author of *Thirty Years a Watchtower Slave*).

**JOHN 20:28**-----“Thomas answered and said unto him, My Lord and my God.”

1. Thomas was not present at the first encounter with the risen Christ, and he doubted it being so. (vs. 24). In verse 25 he states he will not believe unless he can see and feel the Lord. This he does.
2. The statement of verse 28 is not an exclamation but an address to the Lord, a statement of belief, not surprise. This is evident from the words *he responded and said - he answered and said*. This would be out of place before an exclamation. It introduces a reply to what Jesus said, and shows a firmly con-vinced attitude that He was Lord and God.
3. "In John 20:28 we have the vocative of address ... not the nominative of exclamation. Jesus accepts Thomas' words as direct address (vocative). The form is nominative, but the case is vocative." *Greek Grammar*, Robertson & Davis, p. 215.
4. Jesus accepted the declaration of Thomas by His statement in the next verse: "Jesus saith unto him, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."
  - a. Note that it was SIGHT that convinced Thomas. He was convinced because he had seen the Lord, and it was truly him.
  - b. The Jehovah's Witnesses state that Jesus appeared in some form assumed for the occasion, or was a phantom or some such. But note that it was the SAME BODY that had been crucified.
5. The New World Translation (1951) Appendix, p. 776 states, "So, too, John 1:1,2 uses 6 Serfs to distinguish Jehovah God from the Word (Logos) as a god, 'the only begotten god' as John 1:18 calls him."a. Here in John 20:28 the definite article PRECEDES BOTH "LORD" AND "GOD." The article before "God" is supposed to denote the True God, Jehovah, according to the Witnesses. Here it is addressed to Jesus and he accepts it!

**JEHOVAH'S WITNESS OBJECTION:** The first part "my Lord," was addressed to Jesus, and the second part "my God," addressed to Jehovah.

**ANSWER:** No, both statements were addressed to Jesus as indicated by the statement "Thomas answered and said UNTO HIM," that is to Jesus.

**JEHOVAH'S WITNESS OBJECTION:** In the margin of the 1951 edition of the NWT on John 20:28 they list six scriptures, Ex. 22:8, Ps. 82:1, Isa. 9:6, John 1:1, 1:18, 10:35. They attempt to show by this that "my God" of John 20:28 as a reference to Jesus, really indicates "a god."

**ANSWER:** Their argument on the word "god" without the article, which we have already noticed, could not apply here because THEOS in this passage HAS THE ARTICLE. Actually their marginal notations admit that "my God" refers to Jesus here, and the arguments they make on those passages in the margin proves that Jesus is Jehovah. They would have done well to leave the notations out, which they have done in the 1961 edition.

**I CORINTHIANS 11:3**-----“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” If Christ has a “head,” then He can’t be God.

**ANSWER:** Does this show Jesus inferior to the Father by NATURE? If one will insist that it does, then to be consistent, he would have to say the same regarding the woman to the man! Though a wife is subject to her husband in the Lord, she is NOT inferior to him by nature. The same is true with the relationship between the Lord Jesus and the Father.

**1 Cor. 15:28**----- “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” If Jesus is “subject” to the Father, He can’t be God.

**ANSWER:** This verse doesn’t refer to NATURE either, but only to OFFICE or POSITION! In Lk. 2:51, the SAME GREEK WORD translated “subject” is found. No one would say that Jesus was inferior BY NATURE to Joseph and Mary from Lk. 2:51, which would be the natural conclusion if the word “subject” refers to NATURE! Likewise, Jesus is NOT inferior BY NATURE to the Father, since He is God. See Jn. 1:1, Greek; Jn. 20:28; Phil. 2:6; Titus 2:13; Heb. 1:8; 2 Pet. 1:1 and 1 Jn. 5:20.

**PHILIPPIANS 2:6**----- “.who existing in the form of God, counted not the being on an equality with God a thing to be grasped...”

“This relative clause (introduced by **hos**) with the force of an adjective. The subject (with its modifiers) of the clause is *hos ev morphe theou huparkon*. The predicate is *ouk arpagmon eigesato to einai isa theo*. The verb, *eigesato*, takes a double accusative: *to elvai isa theo* is the direct object of *eigesato*, and *harpagmon* is the predicate accusative. The direct accusative analyzes itself further: *to einai*, the simplest form of the direct object, is followed by the predicate nominative adjective, *isa*, which in turn governs the instrumental case, (after a word expressing likeness or identity). A word on the particle, *huparkon*, may be said here: it is a circumstantial participle, expressing concession. The idea of the clause then is: ‘Although Jesus existed (from the beginning) in the form of God, He did not reckon the being on an equality with God a prize to be clutched to Himself.’” *An Exegetical Grammar of the Greek New Testament*, by Chamberlain, p. 106.

**morphe - FORM** - “the form by which a person or thing strikes the vision; the external appearance.” Thayer, p. 418. At the same page, Thayer gives his translation of this passage in this way: “who, although (formerly when he was *logos asarkos*) he bore the form in which he appeared to the inhabitants of heaven) of God (the sovereign, opp. to uop<p. 6oi5Aou) yet did not think that this equality with God was to be eagerly clung to or retained, but emptied himself of it so as to assume the form of a servant, in that he became like unto men...”



- a. "Morphe means the essential attributes as shown in the form. In his preincarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. Here is a clear statement by Paul of the deity of Christ." *Word Pictures in the N.T.*, A.T. Robertson, Vol. 4, p. 444.
- b. "MORPHE denotes the special characteristic form of a person or thing; it is used with particular significance in the N.T., only of Christ, in Phil. 2:6-7, in the phrases 'being in the form of God,' and 'taking the form of a servant.' An excellent definition of the word is that of Gifford: 'morphe is therefore properly the nature of essence, not in the abstract, but as actually subsisting in the individual, and retained as long as the individual itself exists.... Thus in the passage before us morphe Theou is the Divine nature actually and inseparably subsisting in the Person of Christ... For the interpretation of the 'form of God' it is sufficient to say that (1) it includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it; and (2) that it does not include in itself anything 'accidental' or separable, such as particular modes of manifestation, or conditions of glory and majesty, which may at some time be attached to the 'form,' at another separated from it.... The true meaning of morphe in the expression 'form of God' is confirmed by its recurrence in the corresponding phrase, 'form of a servant.' It is universally admitted that the two phrases are directly antithetical, and that 'form' must therefore have the same sense in both." *Expository Dictionary of N.T. Words*, W.E. Vine, Vol. 2, p. 123.
- c. In Mark 16:12 Jesus "was manifested in another form unto two of them..." They did not know who He was, since he appeared in another form. Jesus existing in the form of God, appeared as being God, which he was. HE DID NOT APPEAR IN THE FORM OF AN ANGEL.
- d. Note the distinction made between BEING, or EXISTING, in verse 6 of Phil. 2, and WAS MADE, or BEING MADE, in verse 7. The first denotes that he always existed in the form of God; the second, in verse 7, is Aorist tense and denotes his time of entrance in the form of a servant, a temporary position for the purpose of redemption.
- e. Note also Hebrews 1:3 which states that Jesus is "the very image of His substance."

*isos* - EQUAL - "equal in quality or quantity." Thayer, p. 307. "Equal in number, size, quality." Arndt & Gingrich, p. 381. "The same in size, number, quality, etc., is translated 'equal' in John 5:18; Phil. 2:6; in the latter the word is in the neuter plural, lit., 'equalities;' 'in the R.V. the words are translated 'on an equality with God,' instead of 'equal with God,' as in the A.V. The change is of great importance to the right interpretation of the whole passage The neuter plural denotes the various modes or states in which it was possible for the nature of Deity to exist and manifest itself as Divine." Vine, Vol. 2, p. 38.

*harpagmos* - GRASPED - "2. a thing seized or to be seized, booty... to deem anything a prize, - a thing to be seized upon or to be held fast, retained, Phil, ii.6;..." Thayer, p. 74. "1. robbery... which is next to impossible in Phil. 2:6 (the state of being equal

with God cannot be equated with the act of robbery)." Arndt & Gingrich, p. 108. "The few examples of *harpagmos* (Plutarch, etc.) allow it to be understood as equivalent to *harpagma*, like *baptismos* and *baptisma*. That is to say Paul means a prize to be held on to rather than something to be won ('robbery')." Robertson, Word Pictures, Vol. 4, p.444. See Also W.E. Vine, Vol. 3, p. 215.

**TITUS 2:13**----- "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." ASV

II Peter 1:1 is parallel to this passage in subject and construction, "our God and *the* Saviour Jesus Christ." ASV. Likewise II Peter 1:11, 2:20, 3:2, 3:18. The only difference here is the word "Lord," instead of "God."

- a. These passages show that "God and Saviour" and "Lord and Saviour" both refer to the same person, Jesus.
- b. In Isaiah 37:16-20 Jehovah is declared to be the only God and the only Lord, there being no other in existence.
- c. Isaiah 43:11-13 states that Jehovah is the only saviour.

"*With Nouns Connected by kai*. The following rule by Granville Sharp of a century back still proves to be true: 'When the copulative *kai* connects two nouns of the same case, if the article *ho* or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person.'" Dana & Mantey Grammar, p. 147.

"Regarding the foregoing rule, Robertson says, 'Sharp stands vindicated after all the dust has settled.' Dana and Mantey say, 'The rule by Granville Sharp of a century back still proves to be true.' There are many illustrations of this rule in the New Testament. Compare 'pastors and teachers' (Eph. 4:11), where the terms refer to the same persons but indicate different functions. In other words, pastors are also teachers. Compare same idiom in II Pet. 1:1 where Jesus Christ is described as 'our God and savior'; 2:20 where he is called 'the Lord and Savior'; and Titus 2:13 where he is called 'our great God and Savior.' Thus the Greek article plays an important role in setting forth the deity of Jesus Christ." Blackwelder, *Grammar*, p. 145-146. See also W.E. Vine, Vol. 3, p. 322, Article "Saviour."

**JEHOVAH'S WITNESS OBJECTION:** The term GOD applies to Jehovah, and Saviour applies to Jesus. ANSWER: See above material for the answer to this.

**HEBREWS 1:3**----- "...who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power..." ASV.

*on* - BEING - This is the present active participle of EIMI, referring to the continuing existence of Christ as the brightness of God's glory. Note that in John 8:58 EIMI declared Jesus as "I Am."

- a. On page 4 of these notes is given an argument by the Witnesses on the rendering of Exodus 3:14 in the Septuagint. *ho on* is the form given in the argument concerning the Septuagint, *hos on* is the form given here in Hebrews 1:3. They are but two different forms and spellings of the same thing.

*apaugasma* - EFFULGENCE - "reflected brightness: Christ is called in Heb. 1:3 inas much as he perfectly reflects the majesty of God; so that the same thing is declared here of Christ metaphysically, which he says of himself in an ethical sense in John 12:45 (14:9)...(Some interpreters still adhere to the significance of effulgence or radiance as distinguished from refulgence or reflection)." Thayer, p. 55.

"Radiance, effulgence, is used of light shining from a luminous body (APO, from, and AUGE, brightness). The word is found in Heb. 1:3 where it is used of the Son of God as 'being the effulgence of his glory.' The word 'effulgence' exactly corresponds (in its Latin form) to APAUGASMA. The glory of God expresses all that He is in His nature and His actings and their manifestation. The Son, being one with the Father in Godhood, is in Himself, and ever was, the shining forth of the glory, manifesting in Himself all that God is and does, all, for instance, that is involved in His being 'the very image of His substance,' and in His creative acts, His sustaining power, and in His making purification of sins, with all that pertains thereto and issues from it." W.E. Vine, Vol. 2, p. 19.

*charakter* - IMAGE - "2. *the mark* (figure or letters) *stamped upon that instrument* or wrought out on it; hence univ. *a mark or figure burned in or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect*\* ...Heb. 1:3..." Thayer, p. 665

"CHARAKTER is the impression produced by a seal or by a diestamp in wax or in metal. Aristotle, for instance, says that the metal which was originally used for buying and selling was counted and valued simply by weight, but finally a STAMP (*charakter*) was impressed upon it to state its value and so to do away with the clumsy method of weighing it. Because of this CHARAKTER comes very easily to mean 'an exact replica,' copy or reproduction. This meaning was extended so that, for instance, a man could speak of a statue as CHARAKTER TES EMES MORPHES, an exact reproduction of my shape. So then to say that Jesus is the CHARAKTER of God is to say, as it were, that Jesus is the exact reproduction of God, that in Jesus there is a clear and accurate picture of what God is." William Barclay., *Jesus as They Saw Him*, p. 319.

See also W.E. Vine, Vol. 2, p. 247, Arndt & Gingrich, p. 884, Robertson's Word Pictures, Vol. 5, p. 336.

*hupostasis* • SUBSTANCE - "(a) in Heb. 1:3 of Christ as 'the very image' of God's 'substance;' here the word has the meaning of the real nature of that to which reference



is made in contrast to the outward manifestation (see preceding clause); it speaks of the Divine essence of God existent and expressed in the revelation of His Son." W.E. Vine, Vol. 4, p. 88.

*"1. substantial nature, essence, actual being, reality.., a(n exact representation of his (= God's) real being Heb. 1:3." Arndt & Gingrich, p. 854. See also Thayer, p. 644. Col. 1:15.*

**REVELATION** - "The relevant fact about the Revelation is not that it definitely and directly calls Jesus God but that it unhesitatingly takes Old Testament pictures and descriptions which belong to God and applies them to Jesus Christ. That is to say, it consistently speaks of the Risen Lord in terms of God. And here we may note that the Revelation has nothing at all to say about Jesus in the days of his flesh; it is the Risen Lord with which it is entirely concerned. We may take a passage like Rev. 1:13-16. John sees in the midst of the seven golden lampstands 'one like a son of man, robed down to his feet, with a golden girdle round his breast. The hair of his head was white as snow-white wool, and his eyes flamed like fire; his feet gleamed like burn-ished brass refined in a furnace, and his voice was like the sound of rushing waters.' That is a description taken directly from the description of the Ancient of Days in Dan. 10:5-7 and of the voice of God in Ezek. 43:2. That is to say, the John of the Revelation has described the Risen Christ in precisely the same terms as the Old Testament writers used to describe God." William Barclay, op. cit., p. 26-27.

**IN CONCLUSION** - We have before stated that only those arguments for the Deity of Christ would be used that seemed to be the strongest; about which there is the least quibbling. Some favorite passages of some people are not dealt with here.

I John 5:7 is one such passage. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." KJV. This passage is considered by most modern scholars to be spurious. It does not appear in all manuscripts, only a relative few. It has been dropped from the translations since the King James, although some justification for using it could be found in its appearance in some manuscripts. The Witnesses make a great play of this passage. They build it up as one of the major texts used by "Trinitarians" and then proceed to take it away. Actually, I don't know of anyone that uses it today as a proof for the Deity of Christ. Nor is it especially needed; since there are ample passages in number and evidence to demonstrate His Deity; and they are passages about which there is no question.

Hebrews 1:8 is another passage left out. "But unto the Son he saith, Thy throne, O God, is for ever and ever." The Witnesses point out that it should be translated "Thy throne is God." This rendering makes God the throne upon which Jesus sat, which is both nonsense and out of harmony with passages that put Jesus at "the right hand of God." However, grammatically, most scholars agree that it could be rendered either way, and so some force of the argument might be lost. The passage may still be used, but it requires a different approach than the usual.

There are other passages not dealt with for other reasons. Acts 2:34, "The Lord said unto my Lord," would fit well into the section on there being more than one Lord. However, the Witnesses do not deny Jesus is a Lord in some sense; he is just not The Lord to them. There are many passages such as this.

Galatians 1:1 states "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the father..." Jesus is clearly distinguished from men, or a man, as the source of authority for Paul. If Jesus were just a man, Paul could not make this distinction. Also, Paul

uses the same preposition for both persons of deity. DIA is translated both places as THROUGH. It was THROUGH both Jesus and the Father; Jesus is ranked along-side the Father as the source - hence equal. There are other passages like this that would amount to secondary supporting evidence.

## GODHEAD

The term GODHEAD may be as well given as GODHOOD and as such is compared to *manhood, womanhood, childhood, etc.* It could be used as a synonym for God, but goes further in implying the state, dignity, condition, and/or quality of being God. Whatever it takes to exist as God is found in the term GODHEAD. Manhood is that which makes a man a man; womanhood is what makes a woman a woman; childhood is what makes a child a child, and Godhood is what makes God, God.

The term is found in only three places in the New Testament, King James Translation: Acts 17:29, Romans 1:20, Colossians 2:9. Each of these places is translated from a different word, though all three words are somewhat related. The term in Acts 17:29 is *theon*, and means "that which is divine," "deity." The other two passages contain terms of near identity, but still some difference.

"Neither of these words occur more than once in the N.T.; *theiotes* only at Rom. 1:20 . . . *theotes* at Col. 2:9. We have rendered both by 'Godhead;' yet they must not be regarded as identical in meaning, nor even as two different forms of the same word, which in process of time have separated from one another and acquired different shades of significance. On the contrary, there is a real distinction between them and one which grounds itself on their different derivations; *theotes* being from *theos*, not from *theon*, which is nearly though not quite equivalent *theos*, but from the adjective *theios*.

"Comparing the two passages where they severally occur, we shall at once perceive the fitness of the employment of one word in one, of the other in the other. In the first (Rom. 1:29) St. Paul is declaring how much of God may be known from the revelation of Himself which He has made in nature, from those vestiges of Himself which men may everywhere trace in the world around them. But in the second passage (Col. 2:9) St. Paul is declaring that in the Son there dwells all the fulness of absolute Godhead; they were no mere rays of divine glory which gilded Him, lighting up his person for a season and with a splendour not his own; but He was, and is, absolute and perfect God; and the Apostle uses *deixns* to express this essential and personal Godhead of the Son." Trench, *Synonyms of the New Testament*, pp. 7-8.

"*theotes, deity*, differs from *theiotes, divinity*, as essence differs from quality or attribute;" Thayer, p. 288. (See also A.T. Robertson, *Word Pictures*, Vol. 4, p. 491. W.E. Vine, Vol. 1, pp. 328-329).

You will note the quotation from Thayer above. He cannot be accused of prejudice in the matter as he was personally a Unitarian and denied the Deity of Christ as per his religion, yet had to affirm it as a scholar. At the same page, 288, he says that THEOTES, (Col. 2:9) means "the state of being God." In Col. 2:9 it states that in Christ "dwells all the fullness of the Godhead,

bodily.” *Dwells, katoikeo*, means to settle down in a dwelling, dwell fixedly in one place. *Fullness, pleroma*, denotes a thing which is full. We have noted above the meaning of Godhead. *Bodily, somatikos*, means just that. This lies behind the meaning of such as the following passages: Col. 1:22, Hebrews 10:5—10, f Peter 2:24. DEITY AND HUMANITY ARE MERGED.

## WORSHIP OFFERED TO JESUS

The most common word in the New Testament for WORSHIP is *proskuneo*. It is found some 60 times in the New Testament, and is applied to a variety of things. It means to pay homage, reverence to something. The only law-ful receiver of worship is God, Matthew 4:10.

I. Must worship God only, but can worship anything:

- a. Satan - Matthew 4:9. Jesus refused to do so.
- b. Man - Matthew 18:26.
- c. Worship of the Beast - Revelation 14:9-11.
- d. Cornelius to Peter - Acts 10:25-26.
- e. John before the speaker in Revelation 19:10, 22:9.

2. Jesus receives and accepts worship of himself.

- a. Matthew 2:11 - and they fell down and worshipped him; (the wise men).
- b. Matthew 8:2 - And behold, there came to him a leper and worshipped him.
- c. Matthew 9:18 - there came a ruler, and worshipped him.
- d. Matthew 14:33 - And they that were in the boat worshipped him.
- e. Matthew 15:25 - But she came and worshipped him, saying, Lord, help me.
- f. Matthew 20:20 - mother of the sons of Zebedee with her sons, worshipping.
- g. Matthew 28:9 - And they came and took hold of his feet, and worshipped.
- h. Matthew 28:17 - And when they saw him, they worshipped him.
- i. John 9:38 - And he said, Lord, I believe. And he worshipped him.
- j. Hebrews 1:6 - let all the angels of God worship him. (Note:if angels are to worship him, why not man?)

3. Some other facts.

- a. John 5:23 - We are to honor the son EVEN AS the father, (see page 10)
- b. John 20:28 - Jesus accepts the worship of Thomas who proclaimed “My Lord and My God.”
- c. Acts 7:59 - “And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.”  
Here is a prayer offered to Jesus. The New World Translation renders it “as he made appeal.” A foot-note in the 1951 edition gives an alternate rendering as “invocation; prayer.” Why would prayer be offered to Jesus, inless he was God?

4. The Jehovah’s Witness position.

- a. On pages 135-139 of their ready-answer book *Make Sure op All things*, they



declare that worship is to be given to Jehovah God only, and that creature, man, and angel worship is specifically forbidden.

- b. Rutherford said that "In truth, when Jesus was on earth he was a perfect man, nothing more and nothing less." Couple this with the position that Jesus was formerly Michael the Archangel, just an angel, and you have him just a created being, an angel, then nothing more than a man while on earth. They then condemn the worship of either angel, man or any other creature. YET, look at the scriptures above!

## THE FIRSTBORN

*protokos*, meaning firstborn, is from *protos*, first, and *tikto*, to beget. It may refer to

### I. First born in time.

- a. Esau thy firstborn - Genesis 27:19.
- b. Firstborn in the land of Egypt - Exodus 11:5.
- c. Jesus, Mary's firstborn son - Luke 2:7.

### 2. Firstborn in position.

- a. Firstborn of death - the most fatal and deadly disease.- Job 18:13.
- b. Firstborn of the poor - pre-eminent in poverty - Isaiah 14:30.
- c. Israel my Firstborn - Exodus 4:22.
- d. Ephraim my Firstborn - Jeremiah 31:9.
- e. Make him the Firstborn, highest, etc. - Psalms 89:27.
- f. Firstborn ones - members regardless when born again - Heb. 12:23.
- g. Jesus the Firstborn among many brethren - Romans 8:29.
- h. Jesus the Firstborn - Colossians 1:15—18, Revelation 1:5.

III. COLOSSIANS 1:15-18. This entire section is emphasizing the supremacy of Jesus. He is above all, over all, having created all. The Witnesses claim that His being the "firstborn of all creation" and the "firstborn from the dead" means that he was the first one to be brought forth in both instances and hence had a beginning.

- a. His pre-eminence is seen in that he created all things, having existed before them; all things are held together by him; he is over all powers and dominions, even death. He was not the first person to be raised from the dead, but he was the first never to die again. His resurrection from the dead proved his pre-eminence, "who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." This is emphasis of his POSITION, not origin. He was "declared to be the Son of God by the resurrection from the dead." Romans 1:4. And, "For to this end Christ died and lived again, that he might be Lord of both the dead and the living." Romans 14:9.

BEING THE FIRSTBORN IS A STATEMENT OF POSITION - NOT ORIGIN!

## THE ONLY BEGOTTEN

It is argued that since Jesus is referred to as the Begotten Son of God, or the Only Begotten

Son of God, that it means he was not Deity, but created in some age past. This also is false.

The Hebrew word in the Old Testament, is *yalad*. In the New Testament it is *gennaō*. The terms are nearly identical. Indeed, when an Old Testament passage is referred to where *yalad* is found, in the New Testament, *gennaō* is used. Psalms 2:7 - Hebrews 1:5 is an example. The terms are used in a variety of ways:

1. To bring forth as a mother. Genesis 4:1, Luke 1:13, 1:57, John 16:21. (bare, bear, brought forth)
2. To bring forth as a father. Genesis 4:18, Matthew 1:2. (born, begat)
3. Bringing forth of Jews in bondage to the Law. Galatians 4:24. (bearing)
4. Evil men by nature. II Peter 2:12. (born)
5. Causing strife. II Timothy 2:23. (gender)
6. Imparting spiritual life. J0hn.1:13, 3:3, I John 2:29. (born, begotten)
7. In the sense of creating, forming, or making, so that the result is a relationship like a father and son. Jeremiah 2:27, I Corinthians 4:15, Philemon 10. (brought forth, begat, begotten)
8. JESUS AS THE BEGOTTEN

- a. Jesus as a human being was begotten from a woman just as other human beings were. Matthew 1:20 records the angel telling Joseph "that which is CONCEIVED in her is of the Holy Spirit." What made his begettal so unique was that it was of the Holy Spirit, not man. So, purely as a human being, Jesus was brought forth as other humans are. But, that does not tell us about His being the Begotten.
- b. IT REFERS TO HIS POSITION, NOT ORIGIN.

9. The term ONLY BEGOTTEN is found several times in the New Testament, and is used several times in reference to Christ. *monogene8* is the compound word in Greek. For the references to Christ to begin with, note John 1:14, 18, 3:16, 18.
10. In Hebrews 11:17, referring to Abraham, "yea he that had gladly received the promises was offering up his only begotten son." Isaac was not his ONLY son, nor was he the eldest. Ishmael was born before Isaac. (See Galatians 4:22). Isaac, however, occupied the position of firstborn, and claimed title to the Only Begotten because he was the one of promise and purpose. The same is true in regard to Jesus. He came uniquely by promise with the purpose of human redemption. In this sense he is both Firstborn and Only Begotten.
11. Psalms 2 contains a prophecy of the Christ.
  - a. Verses 1-3 indicate the nations raging against Jehovah and His anointed, trying to prevent His plans. The fulfillment of this is in the New Testament times. Acts 4:24-28 records it.
  - b. Verses 4-6 show God's feelings. He laughs at their attempts to thwart him, and overcomes them to accomplish His purposes. (See also Romans 3:3-4).
  - c. Verses 7-9 state that the dominion of the Son is absolute - all power. This is certainly claimed for Him in the New Testament. Matthew 28:18, Ephesians 1:20-23, Colossians 1:16-18.
  - d. Verses 10-12 show the necessity of submitting to Him; otherwise wrath will come.
  - e. THE SETTING OF VERSE 7 - "Thou art my Son, this day have I begotten thee," is as follows:

1. Time of Messiah's Kingship. Colossians 1:13, I Timothy 6:15.
2. Time of His universal dominion. (point c above)
3. Time of His resurrection to be crowned. Acts 13:32-35.
4. Time of His priesthood,, which is in Heaven"! Hebrews 7:5-6. (see also Hebrews 8:4 and Zechariah 6:12-13).

PSALM 2 REFERS TO HIS CORONATION, RECEPTION OF ALL POWER, FOLLOWING HIS RESURRECTION. ONLY BEGOTTEN IS A TITLE OF POSITION - NOT ORIGIN!

## SON OF GOD

It is evident that Jesus is referred to as the Son of God. He is so in a very unique sense. The Jehovah's Witnesses claim Jesus is the Son of God (1) in creation by God before the world existed, (2) by human birth of Mary, (3) and finally by spirit begetting in a resurrection in the Spirit.

The first and third are completely false, as we have noticed and shall more so later. There is a sense in which the second is true. Jesus was a son physically. That which was begotten in Mary was from God. Jesus also played the role of a son obedient to his father in all things. But, the term, Son of God, like many other terms, is open to several meanings. Jesus was the Son of God in two very important senses.

MEANING HIS EQUALITY WITH THE FATHER - STATING HIS GODHOOD! Term "Son of" was used by the eastern peoples to primarily denote sameness. Term "father" likewise denotes sameness.

1. Genesis 4:20 - Jabal was father of such as dwell in tents and have cattle.
2. Genesis 4:21 - Jubal was father of such as handle the harp and pipe.
3. Genesis 17:4 - Abraham was father of many nations.
4. Mark 3:17 - sons of thunder - explosive character.
5. Luke 10:6 - son of peace - peaceful man.
6. Luke 20:34 - the sons of this world - worldly minded.
7. John 17:12 - son of perdition - wicked man.
8. Acts 4:36 - son of consolation - helpful, consoling man.
9. Jesus in John 5:18 - "called God his own father, making himself equal with God."
  - a. John 10:30-36 - the Jews well understood that his reference to God being his Father meant he was claiming to be God.
  - b. In Matthew 27:54 and Mark 15:39 the Centurion at the crucifixion is quoted as saying "truly this was the Son of God." However, Luke records (23:47) the Centurion as saying, "certainly this was a righteous man." Here is a divine commentary on what Son of God may mean.
  - c. So in Isaiah 9:6 - "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince Peace."
  - d. The fact of Jesus being the Firstborn and Only Begotten denotes his position, not derivation. So also His being the Son of God primarily denotes uniqueness of position.

TERM SON OF GOD IS USED AS A TITLE - EQUAL TO THE TITLE OF MESSIAH (CHRIST) In the following passages, the term, Son of God, is used as an equal title to both "Christ" and "King of Israel."



1. Matthew 16:16 - Thou art the Christ, the Son of the living God.
2. Matthew 26:63 - tell us whether thou are the Christ, the Son of God.
3. Mark 14:61 - Art thou the Christ, the Son of the Blessed?
4. Luke 22:67-70 - If thou art the Christ, tell us But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God?
5. John 1:49 - thou art the Son of God; thou art King of Israel.
6. John 11:27 - thou art the Christ, the Son of God.
7. The statements made by various people at the crucifixion of Jesus shows they understood equality of terms.
  - a. Matthew 27:40 - if thou art the Son of God, come down
  - b. Matthew 27:43 - for he said, I am the Son of God.
  - c. Mark 15:32 - Let the Christ, the King of Israel, now come down.
  - d. Luke 23:35 - let him save himself, if this is the Christ of God.
  - e. Luke 23:37 - If thou art the King of the Jews, save thyself.
  - f. Luke 23:39 - Art not thou the Christ? save thyself and us.

### **THE POSITION OF JEHOVAH'S WITNESSES**

The Watchtower Society teaches that Jesus was created at some time in the past, hence he had a beginning, and was always inferior to the Father, being less than He. In the following pages we shall take a look at some of the arguments and verses used by the Society to maintain that position.

#### **JESUS IS JUST AN ANGEL?**

The Witnesses state that Jesus is really just the Archangel Michael mentioned in the Old and New Testaments. Their argument goes something like this:

**Jehovah's Witness argument**-----**1.** Revelation 20:1 - An angel comes down out of heaven and binds Satan. **2.** Revelation 12:7 - Michael and his angels warred with Satan and his angels. **3.** I Thessalonians 4:16 - Jesus to descend with the voice of the archangel. **4.** Daniel 12:1 - Michael standing for the people during time of trouble...connect with Matthew 24 and the destruction of Jerusalem. The angel was Jesus. (See also Jude 9, Daniel 10:13).

**Answer**-----The first two passages above prove no connection with Jesus. The third passage does not say that He had the voice of the archangel but that his descent will be along with the voice. The other two passages do not prove Michael and Jesus the same. No evidence for it. The Witnesses simply quote the passages and assert that they are the same; it is all assumption. Likewise the other two passages in parenthesis.

**Jehovah's Witness argument**-----Exodus 23:20-23 - An angel sent before the Israelites by Jehovah, to direct their way. Exodus 32:34, 33:2 - Angel sent before them. I Corinthians 10:1-4 - the spiritual rock that followed them was Christ.

**Answer**-----The term ANGEL has more than one application. It basically means a messenger, and can be applied to men. *In that sense* it could be applied to Jesus.

- a. Men came from Jacob (and God, vs. 1) Genesis 32:1-4. The word may be translated MESSENGER, but is the word for angel.
- b. Priests called messengers-angels. Malachi 2:7
- c. John the Baptist likewise. Malachi 3:1.
- d. Jehovah is identified as an angel in the Old Testament.
- e. Genesis 31:11-13 - Jehovah appears in a dream, but in appearance as the angel of God.
- f. Genesis 32:24ff - Jacob wrestles with a man whom he identifies as being Jehovah in verse 30. In Hosea 12:4 the "man" is identified as having been an "angel."
- g. Exodus 3:1-14 first states that it was an angel in the burning bush, and then identifies the personage as Jehovah.

This is the only way that God could appear to man in that day and it still be true, as several passages declare, that "no man hath seen God at any time." No one has seen the true form and essence of deity, but he has been manifest in several forms to man, even as an angel. On many occasions the angel of the Lord spoke with first person authority. (Judges 6:20-21, 13:3—9, Genesis 16:7-13, 22:2-16).

Jesus is not an angel in the sense of a created being, as outlined in the preceding page. He was an "angel" in the sense of a messenger, just as John the Baptist was. He is so called in Malachi 3:1 along with John. In Hebrews 1:5 it says "For unto which of the angels said he at any time, Thou art my son, This day have I begotten thee?" In verse 13 then, "But of which of the angels hath he said at any time, Sit thou on my right hand." The Witnesses say the angel was Michael, but the rhetorical question asked here demands an answer of "NONE." Jesus was not an angel as Michael was. He was unique as deity.

#### SCRIPTURES USED BY THE WITNESSES ON THE DEITY OF CHRIST

The following scriptures are the ones most frequently used by Jehovah's Witnesses to establish their claim for the inferiority of Christ. The scriptures at the end of this paragraph are bunched together since they are places where the term SON OF GOD appears. The Sonship of Jesus is dealt with on pages 16-17 of these notes. The scriptures they point to on this are: Matthew 16:16, Luke 1:30-35, John 1:34, 3:16, 20:19-31, I John 4:15. We grant that these, and many other passages, speak of Jesus as the Son of God, but in what sense? The scripture quotations stating their argument, in the following references, are from the New World Translation of the Watchtower Society.

JW - DEUTERONOMY 6:4 - "Jehovah our God is one Jehovah."

REPLY ---- See page 9 of these notes. The term ONE does not necessarily mean absolute one, but composite unity. This passage declares the unity of the Godhead.

JW - PSALM 83:18 - "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."

REPLY ---- As we have already seen, the term Jehovah may be applied to more

than one person, yet such passages as this state the unity in one Jehovah. The state of being Jehovah is the same as the state of being God, it applies to more than one person.

JW - PSALM 90:2 - "Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, Even from time indefinite to time indefinite you are God."

REPLY ---- Jesus is from everlasting, or as they have it, time indefinite. Further, The Word, Jesus, is the one who brought all things forth, created all things, John 1:3, Col. 1:15-18. The term GOD may include more than one person.

JW - PROVERBS 8:22-23 - "Jehovah himself produced me as the beginning of his way, the earliest of his achievements of long ago. From time indefinite I was installed, from the start, from times earlier than the earth." This refers to the creation of the one we know as Jesus.

REPLY ---- This passage does not refer to Jesus, nor to some time before the world existed that he was created. The subject of the chapter is WISDOM. It was Wisdom that was brought forth by God.

JW - ISAIAH 40:28 - "Have you not come to know or have you heard? Jehovah the Creator of the extremities of the earth, is a god to time indefinite."

REPLY ---- Don't deny this at all. Again notice the notes on Micah 5:2 that show the same things apply to Christ.

JW - JEREMIAH 10:10 - "But Jehovah is in truth God. He is the living God and the King to time indefinite..."

REPLY ---- Don't deny this. Check notes on JEHOVAH. The term *Jehovah* applies to more than one person.

JW - MARK 15:34 - "And at the ninth hour Jesus cried out with a loud voice: "My God, my God, why have you forsaken me?" Jesus was calling upon God, so he himself acknowledged the superiority of God.

REPLY ---- See the article on this website "Was Jesus Abandoned On The Cross?" The statement of Jesus was quoting the opening line of Psalm 22 and did so to focus the attention of the Jews who crucified him that He was the fulfillment of prophecy.

JW - JOHN 4:24 - "God is a Spirit, and those worshipping him must worship with spirit and truth." God is a spirit, but Jesus was flesh, so Jesus was not God.

REPLY ---- It wasn't the physical body of Jesus that was Deity. By nature he was just like the Father, Philippians 2:6.



JW - JOHN 5:19 - "Therefore, in answer, Jesus went on to say to them: 'Most truly I say to you, the Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner.'" Jesus was a servant of God, not God.

REPLY ---- Like so many people, the Witnesses are ignorant of the fact that there were different roles taken by each person of the Godhead. Jesus was in the role of a servant. The Holy Spirit had his part to play and the "Father" had His. Again, note the article on this website, "The Subjection of Jesus."

JW - JOHN 6:38 - "because I have come down from heaven to do, not my will, but the will of him that sent me."

REPLY ---- Same as previous comments.

JW - JOHN 6:57 - "...I live because of the Father,..." Jesus was dependent on the Father for his life, so he was a created being.

REPLY ---- The context of the verse from verse 48 speaks of Jesus as the "bread of life." The one who eats of his flesh and drinks his blood will have life. The rest of verse 57 says "he also that feed on me, even that one will live because of me." (NWT) This speaks of a spiritual source and relationship.

a. In John 5:25-26 (NWT) "Most truly I say to you, The hour is coming and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. For just as the Father has life in himself, so he has granted also to the Son to have life in himself." Jesus, as the Redeemer, is the source of life for man. As the Messiah, come in the flesh, submitting to the Father, he has been given this place as the source of life. If Jesus had not come and died for us in the flesh, we could not have eternal life.

b. John 6:57 is speaking of Jesus in His role as the redeemer come in the flesh, the servant of God. Philippians 2:6-8.

JW - JOHN 13:16 - "Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him." Jesus was sent of God, hence God was greater than Jesus; they could not be equal.

REPLY ---- Just another passage that speaks of the different functions of the persons in the Godhead.

JW - JOHN 14:28 - "...the Father is greater than I am."

REPLY ---- See the preceding point.

JW - JOHN 17:3 - "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." There is only one true God, and then there is Jesus, so Jesus couldn't be God also.

REPLY ---- Yet, we have seen many scriptures that state that Jesus is God also. In this passage Jesus is emphasizing their relationship in redemption; God and the man Jesus, “only true God” is set over in opposition to the pagan concept. In comparison to them He is the “only true God.” See I Thess. 1:9.

a. In Jude 4 (NWT) it says, “...proving false to our only Owner and Lord, Jesus Christ.” Since he is our ONLY owner and Lord, does it mean that the Father has no part in it?

b. I John 5:20 - “And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” This is a statement of likeness to John 1:1. Jesus came to manifest the Father, and we are in Him. But, the Father is God, and Jesus is also by nature God. The literal statement is “and we are in the true one, in his Son Jesus Christ.” In the first part of the passage, he states that Jesus came to reveal the true one, which is the Father, but the second reference to being in the true one, refers to Jesus. The last sentence, “This is the true God, and eternal life” is a declaration of Jesus. In verses 11-12 of this same chapter he says, “And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.” Since that eternal life is in Christ, we have to be in Christ. The Witnesses mistranslate this passage, trying to force it into their theology.

JW - JOHN 20:17 - “Jesus said to her: ‘Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, ‘I am ascending to my Father and your Father and to my God and your God.’”

REPLY ---- Jesus here places himself along side of the disciples. They are His BROTHERS, and they all have the same Father and God.

JW - I CORINTHIANS 8:6 - “there is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him.” One God.

REPLY ---- Paul had just referred to the many “gods” and “lords” of the heathen, and now contrasts the one God and Lord of the Christian. But note: he says God “the Father” as identification.

JW - I CORINTHIANS 11:3 - “But I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of Christ is God.” So God is over Christ!

REPLY ---- Again, the subjection of Christ, in a sense, has never been denied. Other passages show His Deity. Keep in mind the role Jesus played while here on earth, one of a servant, a son to a father.

a. In Galatians 3:28 it says - “There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one

man in Christ Jesus'." So here, in another sense from I Cor. 11:3, there is no distinction between man and woman. The same is true of the Deity of Christ.

JW - I CORINTHIANS 15:28 - "But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone." Jesus is less than God.

REPLY ---- The subjection involves, verse 24, the act "when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." This is his LAST ACT OF SUBJECTION; redemption is now complete - all that Jesus came to accomplish in man's eternal salvation will have been complete. The term GOD at the last is not a statement of the Father, but of the Godhead. The distinctions made necessary by the coming of the Word into the world to accomplish salvation will be dropped, and Jesus will return to His original form and position. Philippians 2:6-8.

JW - GALATIANS 4:4 - "But when the full limit of the time arrived God sent forth his Son, who came to be out of a woman and who came to be under law..." So Jesus was a Son before he came into the world.

REPLY ---- We might grant that if we understood "Son" to mean "of the same nature." The NWT, quoted here, subtly attempts by its translation to get their doctrine into the passage. The statements, ASV, "born of a woman, born under the law" are parenthetical. Let's connect the thought given with verse 5: "but when the fulness of the time came, God sent forth his Son that he might redeem them that were under the law, that we might receive the adoption of sons." He identifies the Son who redeemed man as the one "born of woman, under the law."

JW - REVELATION 3:14 - "...These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God..."

REPLY ---- The Witnesses pervert this passage in their translation. He is the beginning of the creation OF GOD, not by God. BEGINNING refers to ORIGIN, not that He was the first one created. This goes back to John 1:3—10, Colossians 1:15-18. The Genitive Case of the Greek found here in GOD demands OF GOD. Jesus is the origin of God's creation; all things were made by Him.

There are several other passages that are parallel in thought to some of these used by the JWs and the responses would be the same as presented here.

### DEITY OF THE HOLY SPIRIT

The Watchtower Society claims that the Holy Spirit is just an impersonal "it" and has no existence except as the power of God. This is not what the Bible teaches. The Holy Spirit is a person equal with Father and Son. Matthew 28:18-20.



## THE ATTRIBUTES OF PERSONALITY

1. KNOWLEDGE - I Corinthians 2:10-11. "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."
2. SEARCHES - As above.
3. SENT FORTH - John 15:26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me:"
4. MOVES - Genesis 1:2. "And the Spirit of God moved upon the face of the waters."
5. SPEAKS - John 16:13. "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth; for he shall not speak from himself but whatsoever things he shall hear and he shall declare the things that are to come." See also Acts 10:19, 11:12, I Timothy 4:1, Revelation 14:13.
6. LEADS - Romans 8:14. "For as many as are led by the Spirit of God, these are sons of God." Also Galatians 5:18.
7. TESTIFIES - Romans 8:16. "The Spirit himself beareth witness with our spirit, that we are children of God..." Also John 15:26.
8. REVEALS - Ephesians 3:5. "...as it hath now been revealed unto his holy apostles and prophets in the Spirit:"
9. GIVES GIFTS - I Corinthians 12:8—11. "For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit but all these worketh the one and the same Spirit, dividing to each one severally even as he will."
10. WORKS MIRACLES - Romans 15:19. "...in the power of signs and wonders, in the power of the Holy Spirit..."
11. SANCTIFIES - I Corinthians 6:11. "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."
12. GIVES LIFE - John 6:63. "it is the spirit that giveth life;..."
13. SENDS - Acts 13:2—4. "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them...So they, being sent forth by the Holy Spirit.."
14. TEACHERS RECEIVE KNOWLEDGE - Luke 2:26. "And it had been revealed unto him by

the Holy Spirit, that he should not see death, before he had seen the Lord's Christ." Also John 16:13, 14:26

15. TEACHERS SPEAK BY HIM - Mark 13:11. "And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit."
16. CONVICTS OF SIN - John 16:7-8. "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you. And, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment..."
17. PLEASED - Acts 15:28. "For it seemed good to the Holy Spirit, and to us to lay..."
18. GRIEVED - Ephesians 4:30. "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption."
19. VEXED - Isaiah 63:10. "But they rebelled, and vexed his holy spirit..."
20. RESISTED - Acts 7:51. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye."
21. BLASPHEMED - Matthew 12:31-32. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."
22. LOVES - Romans 15:30. "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me."
23. HAS A MIND - Romans 8:27. "...and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."
24. MAKES INTERCESSION - Romans 8:26. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered..."

#### HE IS IDENTIFIED AS GOD BY COMPARISON OF SCRIPTURES

ISAIAH 6:8-9. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not..."

ACTS 28:25. "...Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, by hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive."

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JEREMIAH 31:33. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.."

HEBREWS 10:15. "And the Holy Spirit also bear-eth witness to us; for after he hath said, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart.."

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ACTS 5:4. "While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God."

ACTS 5:3. "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit and to keep back part of the price of the Land?"

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CLOSING OBSERVATIONS ----- Is the Holy Spirit just a power of God?

ACTS 10:38. "...how God anointed him with the Holy Spirit and with power..." Anointed with the holy power and with power?

ROMANS 15:13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." Abound in the power of the holy power? Verse 18, "By the power of the Spirit of God." By the power of the power of God?

I CORINTHIANS 2:4. "And my speech and my preaching were not in persuasive words of wisdom, but in the demonstration of the Spirit and of power." Demonstration of the power and of power?



## **John 1:1 and the new world translation: what do the greek scholars really say?**

A. T. Robertson: "So in Jo. 1:1 theos en ho logos the meaning has to be the Logos was God, not God was the Logos." *A New Short Grammar of the Greek Testament*, by A. T. Robertson and W. Hersey Davis (Baker Book House, 1977), p. 279.

E. M. Sidebottom: "...the tendency to write 'the Word was divine' for theos en ho logos springs from a reticence to attribute the full Christian position to John." *The Christ of the Fourth Gospel* (S. P. C. K., 1961), p. 461.

E. C. Colwell: "...predicate nouns preceding the verb cannot be regarded as indefinite or qualitative simply because they lack the article; it could be regarded as indefinite or qualitative only if this is demanded by the context and in the case of John 1:1c this is not so." "A Definite Rule for the Use of the Article in the Greek New Testament," *Journal of Biblical Literature*, 52 (1933), p. 20.

C. K. Barrett: "The absence of the article indicates that the Word is God, but is not the only being of whom this is true; if ho theos had been written it would have implied that no divine being existed outside the second person of the Trinity." *The Gospel According to St. John* (S.P.C.K., 1955), p.76.

C. H. Dodd: "On this analogy, the meaning of theos en ho logos will be that the ousia of ho logos, that which it truly is, is rightly denominated theos...That this is the ousia of ho theos (the personal God of Abraham, the Father) goes without saying. In fact, the Nicene homoousios to patri is a perfect paraphrase. "New Testament Translation Problems II," *The Bible Translator*, 28, 1 (Jan. 1977), p. 104.

Randolph O. Yeager: "Only sophomores in Greek grammar are going to translate '...and the Word was a God.' The article with logos, shows that logos is the subject of the verb en and the fact that theos is without the article designates it as the predicate nominative. The emphatic position of theos demands that we translate '...and the Word was God.' John is not saying as Jehovah's Witnesses are fond of teaching that Jesus was only one of many Gods. He is saying precisely the opposite." *The Renaissance New Testament*, Vol. 4 (Renaissance Press, 1980), p.4.

James Moffatt: "'The Word was God...And the Word became flesh,' simply means 'The word was divine...And the Word became human.' The Nicene faith, in the Chalcedon definition, was intended to conserve both of these truths against theories that failed to present Jesus as truly God and truly man..." *Jesus Christ the Same* (Abingdon-Cokesbury, 1945), p.61.

Philip B. Harner: "Perhaps the clause could be translated, 'the Word had the same nature as God.'" This would be one way of representing John's thought, which is, as I understand it, that ho logos, no less than ho theos, had the nature of theos." "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1," *Journal of Biblical Literature*, 92, 1 (March 1973), p. 87.

Henry Alford: "Theos must then be taken as implying God, in substance and essence,—not ho theos, 'the Father,' in person. It does not = theios, nor is it to be rendered a God—but, as in sarx egeneto, sarx expresses that state into which the Divine Word entered by a definite act, so in theos en, theos expresses that essence which was His en arche:—that He was very God. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God." *Alford's Greek Testament: An Exegetical and Critical Commentary*, Vol. I, Part II (Guardian Press, 1975; originally published 1871), p. 681.

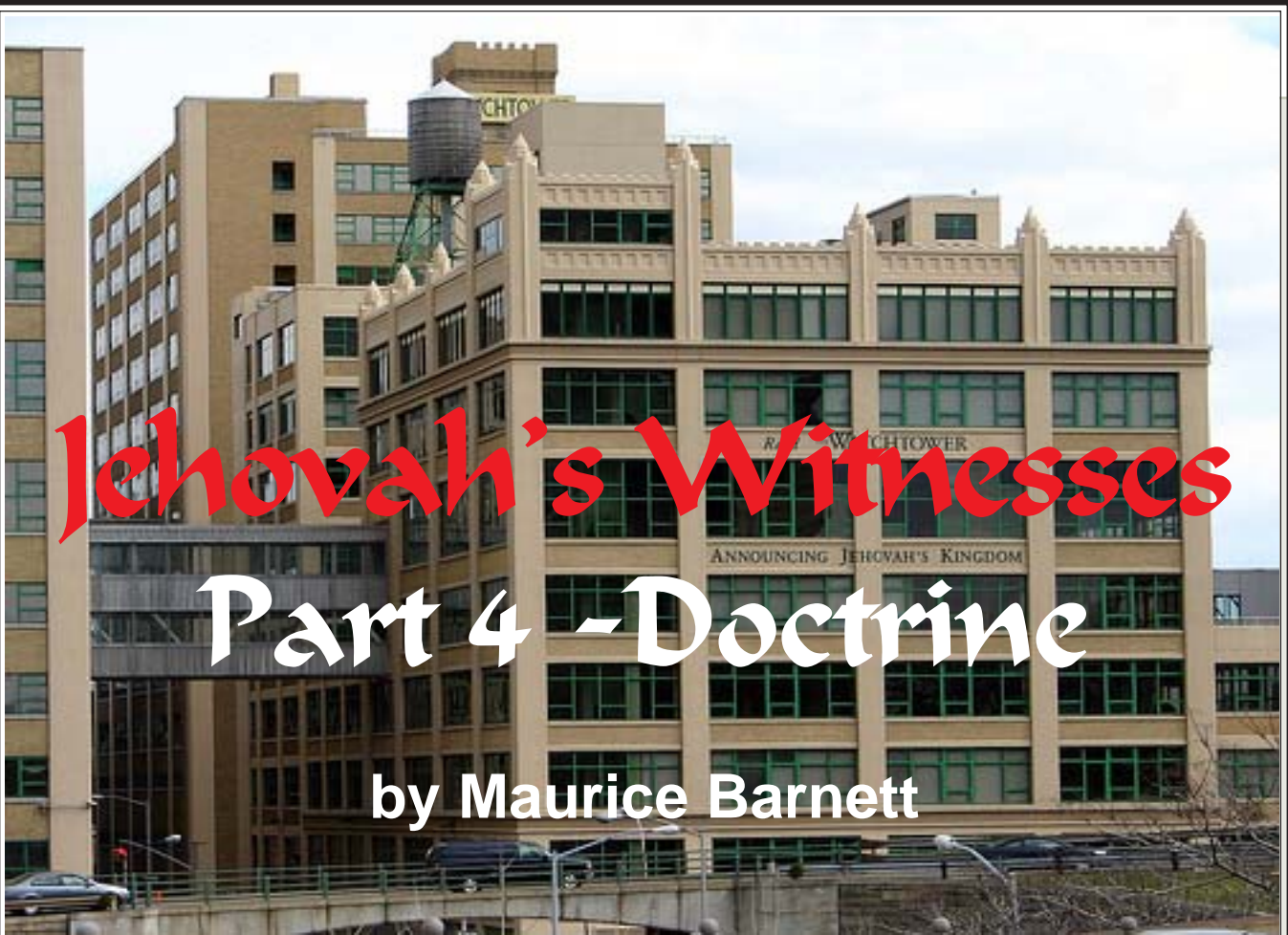
Donald Guthrie: "The absence of the article with Theos has misled some into thinking that the correct understanding of the statement would be that 'the word was a God' (or divine), but this is grammatically indefensible since Theos is a predicate." *New Testament Theology* (InterVarsity Press, 1981), p. 327.

Bruce Metzger: "It must be stated quite frankly that, if the Jehovah's Witnesses take this translation seriously, they are polytheists... As a matter of solid fact, however, such a rendering is a frightful mistranslation." "The Jehovah's Witnesses and Jesus Christ," *Theology Today* (April 1953), p. 75.

Julius R. Mantey: "Since Colwell's and Harner's article in JBL, 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... 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." Letter from Mantey to the Watchtower Bible and Tract Society. "A Grossly Misleading Translation... John 1:1, which reads 'In the beginning was the Word and the Word was with God and the Word was God.' is shockingly mistranslated, 'Originally the Word was, and the Word was with God, and the Word was a god,' in a *New World Translation of the Christian Greek Scriptures*, published under the auspices of Jehovah's Witnesses." Statement by J. R. Mantey, published in various sources.

B. F. Westcott: "The predicate (God) stands emphatically first, as in v.24. It is necessarily without the article (theos not ho theos) inasmuch as it describes the nature of the Word and does not identify His Person... No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word." *The Gospel According to St. John* (Eerdmans, 1958 reprint), p. 3.

Who are these scholars? Many of them are world-renowned Greek scholars whose works the Jehovah's Witnesses themselves have quoted in their publications, notably Robertson, Harner, and Mantey, in defense of their "a god" translation of John 1:1! Westcott is the Greek scholar who with Hort edited the Greek text of the New Testament used by the Jehovah's Witnesses. Yeager is a professor of Greek and the star pupil of Julius Mantey. Metzger is the world's leading scholar on the textual criticism of the Greek New Testament. It is scholars of this caliber who insist that the words of John 1:1 cannot be taken to mean anything less than that the Word is the one true Almighty God.



# Jehovah's Witnesses

## Part 4 - Doctrine

by Maurice Barnett

**Nature of God and Man**  
**Soul - Spirit - Flesh**  
**Death - Mortal and Immortal**

**"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)**

**"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)**





# The WATCH TOWER

And Herald of Christ's Presence



ROCK OF AGES  
Other foundation can  
no man lay  
A RANSOM FOR ALL

REPORT  
on  
Foreign Mission Work  
by the  
Missions Investigation Committee  
APPOINTED BY THE  
INTERNATIONAL  
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth  
be blessed."--Acts 3:25.

"If ye be Christ's then are ye Abraham's seed  
and heirs according to the promise."--Gal. 3:29.

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**For more detailed background information on the nature of God and the person of Jesus being God and “I Am,” note the section on “The Godhead” located on this website. Also, see the article on the “Intermediate State of the Dead”**

## CHAPTER I

### THE NATURE OF MAN

We will show in the coming pages that man is composed of a dual nature - flesh and spirit, or soul. Genesis 1:26-28 records the beginning of man on earth, and this nature:

"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." ASV

The original intention of God has not changed, just as man still exists in God's image and likeness. God did not intend for mankind to remain in a garden like Eden though he was placed there. The dominion of man was to be over every living thing, even the fish of the sea, which Eden did not have. They were to spread over the whole earth. After God destroyed the world with the flood He gave Noah and his sons basically the same charge, Genesis 9:1-3. Psalm 8 likewise says that man is to have dominion over the works of God's hands. (Though part of that Psalm is a prophesy of Christ, Hebrews 2:7, it primarily refers to man) Man has, dramatically at present, shown his intellect and ability to bend even the heavens to his own purposes. The ability to dominate is a RESULT of being in God's image; the image and the dominating are not the same. Man certainly lost many things in sinning in the Garden: his sinless state, Romans 5:12-14; moral uprightness, Ecclesiastes 7:29, Ephesians 4:23-24; close communion with God in suffering spiritual death, Genesis 2:17; the ground was cursed, Genesis 3:17-19; there was some physical change to admit pain, Genesis 3:16; and perhaps some other things. But, he did not lose his being created in the image of God, nor the purpose and charge God gave him to perform.

What is this image and likeness? The Jehovah's Witnesses claim that man does not have a soul - he is a soul! Note the following from their literature:

**"According to the express statement of the Creator himself, man was made in the image of God. Not that man had the same form and substance as his Creator, but that he had God's attributes. To man as a creature with God's attributes was granted the privilege of holding dominion over the earth and its forms of life; the birds, fish and animals. Toward these he had the responsibility of exercising the same attributes as his Creator: wisdom in directing the affairs charged to him, justice in dealing with other creatures, and power in properly discharging his authority to carry on the right worship of the Universal Sovereign in whose image he was created — Genesis 1:26-28. Man's exercise of Earth's domination did not last long. He chose to deny the universal sovereignty of his God, and he set up images in supposed representation of his Creator. Instead of holding dominion over the lower forms of animal life, man set them up as objects of worship. He made carved images in wood and stone and molten ones in metal. To these he bowed and prayed. Man lost his dominion. — Romans 1:23-25." *Let God Be True*, Second Edition, 1946, p. 145.**



**"Because man would be created 'in God's image,' he could be called a 'son of God,' as Luke 3:38 calls him. His body is adapted to life on earth, not life in the invisible heavens. Nevertheless, man is 'in God's image' in that he is created with moral qualities like those of God, namely, love and justice, and he has powers and wisdom above those of animals, so that he can appreciate the things that God enjoys and appreciates, such as natural beauty and the fine arts of music, writing, reading, speaking, reasoning, the science of numbers, and such processes of the mind of which the lower animal creatures are not capable. For such reasons man was able to have in subjection the lower forms of creature life in the skies, the earth and the sea." *Things In Which it is Impossible for God to Lie*, p. 139.**

To a good portion of this we will agree, but the fault lies in stopping short of the full story. This we want to amplify. To begin with let's note

***THE FORM OF GOD-----***

The form of God is not physical and hence man was not created physically in the image of God. More than any others, Mormons teach the physical form of God and man in that physical image. But, not so.

- 1) God is spirit - John 4:24
  - a. A spirit has not flesh and bones. Luke 24:39
  - b. God doesn't have eyes of flesh. Job 10:4
  - c. He is father of spirits. Hebrews 12:9
  
- 2) Jesus formerly existed in the form of God, but when he came into the world he took the form of man - Philippians 2:5-8
  - a. The Word BECAME flesh. John 1:14
  - b. MADE in every way like his brethren. Hebrews 2:17
  - c. In the DAYS OF HIS FLESH. Hebrews 5:7
  
- 3) God is invisible - Colossians 1:15, I Timothy 1:17, Hebrews 11:27
  - a. God doesn't dwell in hand made temples, etc. Acts 17:24-29
  - b. We are offspring of this invisible God. Acts 17:29
  
- 4) We will be like Him in the resurrection, different from present flesh. I John 3:2, Philippians 3:21
  - a. Don't bury the body that shall be. I Corinthians 15:36-37
  - b. Clothed from Heaven. II Corinthians 5:1-10
  - c. Sown fleshly body, raised spiritual. I Corinthians 15:44
  
- 5) The nature of our being in His image is not physical.
  - a. Sense of justice involved. Genesis 9:6
  - b. Knowledge - a matter of mind. Colossians 3:10
  - c. Note the following chart -

<i>II Corinthians 4:16</i>	<i>Outward Man</i>	<i>Inward Man</i>
II Kings 4:27		soul vexed within her
Ecclesiastes 12:7	dust return to earth	spirit return to God
Job 14:22		soul within mourns
Job 32:8		there is a spirit in man
Job 34:14-15	his	spirit and his breath
Psalms 31:5		I commit my spirit
Psalms 42:6		soul cast down within me
Psalms 63:1	flesh longs	soul thirsts
Isaiah 26:9		spirit within me
Daniel 7:15	in midst of body	spirit grieved
Zechariah 12:1		God formeth spirit within
Matthew 10:28	kill the body	not the soul
Matthew 26:41	flesh weak	spirit willing
Acts 2:27-31	flesh saw no corruption	soul not left in hades
Romans 7:22	the body	inward man
I Corinthians 2:11		spirit of man within
I Corinthians 5:5	destruction of flesh	spirit saved
II Corinthians 5:1-4	earthly house	house from heaven
II Corinthians 5:6-8	home in body, absent Lord	absent body, with Lord
II Corinthians 12:3	whether in the body	or out of the body
Ephesians 3:16		strengthened in inner man
Philippians 1:22ff	abide in flesh	depart to be with Christ
II Peter 1:13-14	this tabernacle	earthly house put off
James 4:5		spirit in us

*MAN IN GOD'S IMAGE*-----

Whatever this image is, it is more than mere existence, life or breath. Animals have all that, but they are not made in God's image; only man is. Man is superior to animals and God intended for man to dominate other living creatures. There are many likenesses between man and animals, but the inner image of God makes man something special and superior. It is this INNER MAN that will exist after the flesh dissolves, showing that it is more than breath or animation. This image involves the capacity for knowledge, recall of information, reasoning, judgment, justice, love, etc., all elements of an inner being. Some have pointed out that the word IMAGE refers to the FORM of that inner being, and LIKENESS refers to the CHARACTERISTICS of that form that are like God. This would give sense to the like phrase of Genesis 5:3 that Adam "begat a son in his own likeness, after his image; and called his name Seth." Seth looked like Adam and he acted like Adam. The form of the INNER MAN is a spirit form, and the characteristics of it are also like God.

So, the image and likeness refers to the inner man. We have seen that the terms SOUL and SPIRIT also refer to the inner man. We must conclude that the terms SOUL and SPIRIT do apply to the image of God in man. We are made spiritually in God's image. In the pages following we will note the arguments and scriptures both for and against such a dual nature of man.

## CHAPTER 2

### Soul (Nephesh) - Old Testament

1) GESENIUS - Hebrew-English Lexicon, pp. 558-560 gives a variety of meanings to NEPHESH.

- a. breath, breath of life, also a (sweet) odour, which is exhaled...
- b. the soul, anima, psuche, by which the body lives, the token of which life is drawing breath, the seat of which was supposed to be in the blood, hence life, vital principle.
- c. the mind as the seat of the senses, affections, and various emotions to which is ascribed love, etc.

2) NEPHESH occurs several hundred times in the Old Testament. It is a general term, meaning several things. It is translated SOUL some 428 times, LIFE 119 times. Besides these it is translated the following in the King James Version; and there are a few others that are not listed here:

CREATURE	Person	Mind	Him	Himself
MAN	Lust	Heart	Any	Selves
Yourselves	Dead body	Dead	Heart	Slay him
Mortally	Discontented	Me	Thyself	Themselves
Ghost	He	Will	Desire	

3) It is evident that there are a variety of meanings to be attached to the word NEPHESH. One cannot take a single definition and make it apply in every place. The Jehovah's Witnesses have done this with many Bible subjects and by so doing have perverted what the Bible teaches. There is no doubt that NEPHESH does refer to simply the life of the individual in most places that it appears. This we admit. But even then, in many places, it may be a figure of speech known as SYNECHDOCHE, where a part is given for a whole, or a whole for a part. There are numerous instances of that figure of speech in the Bible. The inner man made in the image of God being the most important part stands for the entire individual. But, let's look at the following uses of the term NEPHESH.

#### a. NEPHESH MAY REFER TO ANIMAL LIFE

1. Genesis 1:20ff - creature that hath LIFE
2. Job 12:7-10 - the SOUL of every living thing
3. Psalm 78:48-50 - spared not their SOUL from death
4. Exodus 21:23 - thou shalt give LIFE for LIFE

#### b. NEPHESH MAY REFER TO THE CREATURE, OR PERSON

1. Genesis 14:21 - give me the PERSONS
2. Numbers 31:28 - one SOUL of five hundred
3. Numbers 31:19 - whosoever hath killed any PERSON
4. Jeremiah 52:29 - eight hundred thirty and two PERSONS

c. NEPHESH MAY REFER TO THE BODY but in every place it is translated as such it refers to a dead body. Leviticus 21:11, Numbers 6:6, 19:13, Haggai 2:13.



## d. NEPHEESH MAY BE DISTINGUISHED FROM THE BODY

1. Isaiah 10:18 - both the SOUL and body
2. Deuteronomy 12:23 - LIFE is the blood - not eat the LIFE with the flesh
3. Job 14:22 - the flesh on him, SOUL within
4. Psalms 63:1 - the SOUL thirsts, the flesh longs
5. Psalms 43:5 - SOUL cast down within us
6. I Kings 17:21 - let SOUL come into him again

## e. NEPHEESH MAY REFER TO BREATH

1. Job 41:21 - his BREATH kindled coals
2. Isaiah 3:20 - and the TABLETS (perfume boxes that were sniffed)

## f. NEPHEESH MAY BE DISTINGUISHED FROM LIFE

1. Leviticus 21:11 - a dead body
2. Job 9:21 - 10:1 - SOUL weary of life
3. Psalms 88:3 - SOUL full of troubles, and life draweth

## g. NEPHEESH MAY REFER TO THE INNER MAN

1. Genesis 23:8 - if it be your MIND
2. Genesis 42:21 - anguish of SOUL
3. Leviticus 26:16 - sorrow of HEART
4. Leviticus 26:43 - SOUL abhorred statutes
5. Numbers 21:5 - the SOUL loathes
6. Deuteronomy 21:14 - whither she WILLS
7. I Samuel 2:33 - HEART grieves
8. I Samuel 30:6 - SOUL grieved
9. II Kings 4:27 - SOUL vexed within her
10. Job 10:1 - SOUL weary of life - bitterness of SOUL
11. Proverbs 2:10 - knowledge pleasant to the SOUL
12. Proverbs 27:9 - HEARTY counsel
13. Ezekiel 24:21 - SOUL pities

4) It is evident from point (g) above that NEPHEESH does apply to the inner man that was discussed in chapter 1. And, it is to be distinguished from the body, breath or mere animal life at times. It is the intellectual, reasoning, determining, and emotional seat of man. Man shares SOUL with brute animals in their both having physical life, but man also has SOUL that animals do not have which he shares with God. The Witnesses claim that man and animals are exactly alike in SOUL.

*Position of Jehovah's Witnesses-----*

"In describing the creation of the original man Genesis 2:7 very simply states: <sup>f</sup>the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.<sup>f</sup> Thus we learn that man is a

combination of two things, namely, the 'dust of the ground'<sup>1</sup> and 'the breath of life'. The combining of these two things (or factors) produced a living soul or creature called man. If you have a Bible that shows marginal readings either alongside or below the columns of Scripture verses, you can look at Genesis 1:20-30 and note that fish, birds and animals are in the 'living soul' class — the marginal readings showing 'soul' for 'creature'<sup>1</sup> and 'life' in these verses. The Bible truth that beasts as well as men are souls is also indicated by Numbers 31:28, which says: 'And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred (captured), both of persons, and of the beeves, and of the asses, and of the sheep.' So we see that the claim of religionists that man has an immortal soul and therefore differs from the beast is not Scriptural. The Bible shows that both man and beasts are souls, and that man's pre-eminence is due to the fact that he is a higher form of creature and was originally given dominion over the lower forms of animal life. (Ecclesiastes 3:18-21) The first man, Adam, was created a living soul, and nowhere is it stated that he was given an immortal soul. — I Corinthians 15:45." *Let God Be True, Second edition, 1946, p. 68.*

"How, then did the human soul come into existence? By God's creating the human body from the dust of the ground and combining with it 'the breath of life.' This means that the human soul is maintained by breathing the needed air through the nostrils. It does not mean that the human creature, man, is maintained alive by having inside himself an invisible, spiritual, intelligent something called 'soul' that can separate from the body at death and that can continue its intelligent, conscious existence in an invisible, spiritual realm, either with angels or with demons." *Things in Which it is Impossible for God to Lie, p. 142.*

"A soul, heavenly or earthly, is a living, sentient (or sense-possessing, conscious, intelligent) creature or person. A soul, heavenly or earthly, consists of a body together with the life principle or life force actuating it. An earthly soul is a living, breathing, sentient creature, animal or human. Earthly souls, human and animal, have an organism of flesh kept living by means of blood circulating in their system. *Make Sure of All Things, 1953, p. 349.*

The Witnesses make a practice of taking but a single definition of a term, showing passages where it is used that particular way, and then concluding forcefully that it means the same in every other place it occurs. We have demonstrated in previous material that they do this repeatedly in regard to the Deity of Christ. It is not enough to show that SOUL applies to animal life with all its functions; then show that this animal life will end. It is not enough to show that at times the term SOUL applies to humans in the same way it applies to animals. We have seen in the preceding pages that there are several meanings of the term. Man has SOUL that animals do not have. Note for example, point (g) in the preceding material. The passages listed there are but samples. Do animals share that kind of SOUL - intellect, reason, emotion - in common with man? Certainly not. We saw on page 1, in the quotations from the Witnesses, that they believe man is superior to animals in many respects; man has something animals do not have. Yet, these qualities are referred to by the term SOUL.

Following are some passages, with arguments made by Jehovah's Witnesses, on the SOUL as found in the Old Testament, and involving the Hebrew word NEPHESH. There are a multitude of passages that speak of SOUL as the life of the individual some way or another. They will not be dealt with specifically here. I will grant that the term does refer to just the life of humans in many places; yet deny the conclusions the Witnesses reach from them. They are not the only passages dealing with the subject.

1) GENESIS 2:7 - "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The argument based on this passage is stated in the quotations from their works listed above. Man is composed of a body made of dust from the ground and is kept alive by breath-ing air and the circulation of blood. Fred Franz, vice-President of the Watchtower Society, in the Scotland Trial of 1954, was asked if he believed that man possesses an immortal soul. On page 44 of the Trial record he replies, "No, we do not believe such a thing, because the very first definition in the Bible of a human soul shows that the human creature himself personally is the soul and does not have something invisible resi-dent within him separate and distinct from his body which can carry on a new existence after the death of the body." He then refers to Genesis 2:7.

ANSWER:

- (a) The very first definition of MEAT in the Bible is in Genesis 1:29-30. It refers to vegetable matter, which was to be the food for man, beast, fowl, and creep ing things. Vegetarians use this to claim that God intended for man to be a vegetarian. But, such passages as Genesis 9:3 show that this is not the case. Genesis 1:29 no more tells the whole story about man's consumption of food, than Genesis 2:7 tells the whole story about the nature of man!
- (b) We will agree with them on some of the conclusions from this passage. How-ever, this passage does not deal with HOW the SPIRIT of man was im parted to him, but with the origin of the life which made man a living crea-ture.

1. Genesis 2:7 - nishmah ohayyim

6:17 - ruaah ohayyim

7:15 - ruaah ohayyim

7:22 - nishmah ruaoh ohayyim

2. Breath of Life is figurative language simply denoting bringing man to life. We cannot suppose that God breathes air as man does, seeing He is spirit and not flesh. Neither does the phrase refer to air, because air is NOT THE BREATH but WHAT IS BREATHED. It refers to the life that manifests itself in breathing. Breathing and animation are both common to man and beast and they, man and beast are both souls in that sense. BUT - if breath of life means only putting air into the lungs we would expect a dead person to be restored to life by using a respirator, and if necessary mechanically circulating their blood. If it is just air then a stiff breeze could raise everyone in the cemetary. We can also note that infants are alive in the womb long before their lungs function at birth. It should be evident that THERE IS MORE TO LIFE THAN BREATHING AIR OR CIRCULATING BLOOD.
3. Job 33:4 says, "The spirit of God hath made me, and the breath (neshamah) of the almighty hath given me life." This was long after Adam. (note also point c-1 above) It is obvious that such breath of life is not limited to original creation.



(d) LIVING SOUL - what meaning are we to give here to this? It certainly doesn't mean man became a

living dead body  
 living blood  
 living breath  
 living ghost  
 living discontented  
 living slay him

or any of a number of other ways NEPHESE has been and could be translated! It must mean man became a living creature, or person. This meaning we do not deny, but this verse is not the complete picture of man's nature.

2) GENESIS 3:19-23 - "Dust thou art and to dust wilt thou return." THOU indicates all there is to Adam, which THOU returned to dust. So man is wholly physical and mortal.

ANSWER:

- (a) There are several such passages as this that the Witnesses use, emphasizing the pronoun. The reply here will be more detailed here than the argument actually deserves.
- (b) THOU refers to the part of man that is made of dust - the body. Ecclesiastes 12:7 - "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."
- (c) Daniel 4:22 - "It is thou, O King, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth." Who or what is indicated by THOU here? It certainly wasn't his physical body, nor his mental condition. It refers to his power and dominion.
- (d) Acts 22:7-8 - "...and I answered, Who art THOU, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." This was the appearance of Jesus to Saul of Tarsus on the road to Damascus.

1. In *Let God Be True* (1946), p. 71, it is claimed that Jesus was wholly mortal, just a man, and as a human soul, died, just like all other human beings since Adam. As a man he wasn't any better than a dog. The Witnesses claim that the body of Jesus was not raised. He forfeited his life (soul) including his right to live on paradise earth. They claim He was raised a "spirit creature" and not bodily. By their reasoning EVERYTHING THAT WAS JESUS WAS THE BODY, and it was not raised. How then could the one that was crucified be the one that was raised? Death to the Witnesses is a ceasing to exist. So, Jesus was only a man, ceased to exist on the cross, and was not raised. Yet, Acts 2:36 says, "...that God hath made him both Lord and Christ, this Jesus whom ye crucified."
2. So, in Acts 22:8, when Saul asks "Who are THOU, Lord?" the THOU replies that he is "Jesus of Nazareth." That's either the truth or a lie.

Which is it Witnesses? In Luke 4:34 an evil spirit said to Jesus, "Ah! what have we to do with thee, Jesus thou Nazarene? art THOU come to destroy us? I know thee who THOU art, the Holy One of God." Here the THOU refers to the person Jesus of Nazareth standing before them. But that person was not raised from the dead the Witnesses claim. Who then is the THOU - Jesus of Nazareth - that Saul spoke to in Acts 22:8?

- (e) Genesis 1:27 says "So God created man in his own image, in the image of God created he him." James 3:9 says, "Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God." Who or what does MAN, MEN and HIM refer to in these places? The Witnesses claim that all there is to MAN is the physical creature. Yet, they also admit that MAN is not physically in the image of God. According to these passages, whatever it is that is in the image of God is called MAN, yet is not physical. (Of course there are other passages that apply the word MAN to more than the inner person).

- 3) LEVITICUS 21:11 - "neither shall he go to any dead body..." BODY here is from NEPHEESH, and so the SOUL dies. SOUL and BODY are the same.

ANSWER:

- (a) We have not denied that NEPHEESH can refer to body, or blood; and the body can lose life, and the blood can be poured out. But this is not the only understanding of NEPHEESH; their argument therefore, means nothing.
- (b) We have already seen Watchtower writings that say a SOUL is a combination of a body that breathes air and circulates blood in the system. A dead body neither breathes nor circulates blood. So, this passage really doesn't fit the Watchtower definition of soul! Too, if to die is to cease to exist, as the Witnesses claim, how could a dead soul even be in existence. It seems a contradiction of terms.
- (c) There are places where NEPHEESH is distinguished from the body. See also I Thessalonians 5:23 in the New Testament.

- 4) PSALMS 103:14 - "For he knoweth our frame; he remembereth that WE are dust." Notice that WE are dust, therefore only physical and wholly mortal. All there is to WE is dust.

ANSWER:

- (a) Note the discussion above on Genesis 3:19-23. What part of man here is the dust. The FRAME. Look at verses 14-16. They discuss the human side of man.

- 5) ECCLESIASTES 3:18-22 - (19-20) - "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Man is no better than the animals, has no preeminence over them, they are all just dust and wholly mortal.

## ANSWER:

- (a) Verse 16 begins this section. The writer is dealing with things as they appear to be “under the sun.” Verse 18 says it involves the “estates of the sons of men.” The whole section is taken from a human point of view. Not only that, but the writer is here taking the place of the skeptic. The Witnesses insist that that is not the case, but it is evidently so. From the purely human and skeptical point of view, flesh is flesh and that is all we see with the eyes. We do not see the invisible realms except by faith. Notice that verse 21 speaks of the spirit of man going upward and the spirit of beast going downward to the earth. This is a skeptical question that finally yields to faith in 12:7 - “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” This is spoken of man, but not the beast. 3:22 yields to 12:13 - “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”
- (b) I Corinthians 15:32 - “If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.” This is much the same idea as Ecclesiastes 3. If there is nothing more than the flesh here and now, let’s “live it up here” because this is all we have.
- (c) Atheists make the same argument; man is just an animal, though with a higher intellect. This is why Hitler could slaughter so many people so ruthlessly. It is why he and many modern atheists did and can advocate selective breeding of humans just like we do with cattle. It is shameful that Jehovah’s Witnesses adopt the skeptic and atheist arguments to try to prove their position.
- (d) If man is no higher than the beasts WHY
- is it wrong to kill a man, but not an animal?
  - would man have more hope than a dog?
  - will not the beasts also be raised to eternal life?
- 6) EZEKIEL 18:4 - “Behold, all souls are mine; as the soul of the Father, so also the soul of the son is mine: the soul that sinneth, it shall die.” The physical man is the soul and it shall die, so man is wholly mortal.

## ANSWER:

- (a) That is assumption. If the soul is animal life only, just the living body, it will die whether it sins or not. They will also try to use Psalms 89:48 to prove that man dies, but note that it will contradict their use of this passage: “What man is he that liveth and shall not see death?”
- (b) Hebrews 4:15 says that Jesus was tempted in all points like as we are “yet without sin.” Jesus did not sin, yet the Witnesses say he died just as any other human dies, he was wholly mortal.
- (c) Verse 5 of this chapter begins “But if a man be just...” and through verse 9 lists several things they should refrain from. It closes in verse 9 this way - “hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.” (see also verses 19-24) Now, just grant that verse 4 refers to physical death - then verse 9 refers to physical



life: YOU WOULD NEVER DIE! The soul of this passage is the inner man. Death here is not physical death nor annihilation, but is separation from God. The soul that sins will be separated from God. See John 11:25-26, James 5:20.

## CHAPTER 3

### Soul (psuche) - New Testament

1) THAYER'S Greek-English Lexicon, p. 677 presents the following points of definition and usage:

(a) breath (Lat. anima) i.e.

1. The breath of life; the vital force which animates the body and shows itself in breathing...
2. Life...also...the life which is lived on earth...
3. that in which there is life; a living being: a living soul...

(b) The Soul (Lat. animus)

1. The seat of the feelings, desires, affections, aversions, (our soul, heart, etc.. R.V. almost uniformly soul)...
2. the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life:
3. the soul as an essence which differs from the body and is not dissolved by death (distinguished from TO SOMA, as the other part of human nature...) ..the soul freed from the body, a disembodied soul...

2) PSUCHE occurs 105 times in the New Testament. It is translated by a variety of words. SOUL, 58 times; LIFE, 40 times; MIND, 3 times; HEART, once; HEARTILY, once; US, once; YOU, once. It is an equivalent term in the New Testament for NEPHESH in the Old Testament. It is evident that the same variety of meanings are attached to it as well. In addition however, PSUCHE in the New Testament is more specific in describing that inner personality that can exist apart from the flesh.

3) Just as it is with NEPHESH, it is sometimes difficult to determine which meaning of PSUCHE is intended in passage. In some passages it could mean an inner spirit that gives man a dual nature or the same passages could be referring to the life of that individual in fleshly existence. There are however, many passages that are not ambiguous in their meaning. Following are detailed several uses of PSUCHE.

(a) PSUCHE MAY REFER TO THE PERSON

1. Acts 2:41 - added unto them about three thousand SOULS
2. Acts 7:14 - threescore and fifteen SOULS

3. Romans 13:1 - let every SOUL be subject
4. I Peter 3:20 - wherein eight SOULS were saved by water

(b) PSUCHE MAY REFER TO LIFE ITSELF

1. Luke 14:26 - sisters, yea, and his own LIFE also
2. John 13:38 - Lay down thy LIFE for my sake
3. Acts 20:24 - hold not my LIFE of any account
4. Romans 11:3 - they seek my LIFE

(c) PSUCHE MAY BE DISTINGUISHED FROM THE SPIRIT

1. I Thessalonians 5:23 - my your spirit and SOUL and body be
2. Hebrews 4:12 - dividing asunder of SOUL and spirit

(d) PSUCHE MAY BE DISTINGUISHED FROM THE BODY

1. Matthew 6:26 - anxious for LIFE - nor yet for the body
2. Matthew 6:25 - LIFE is more than food - and body than raiment
3. Matthew 10:28 - fear not those that kill the body but not the SOUL
4. Matthew 11:29 - ye shall find rest unto your SOULS
5. I Thessalonians 5:23 - may your spirit and SOUL and body be

(e) PSUCHE MAY REFER TO THE INNER MAN THAT EXISTS AFTER THE BODY IS DISSOLVED

1. Matthew 10:28 - fear not those that kill body but not the SOUL
2. Acts 2:27 - SOUL not left in hades, flesh saw no corruption

4) MATTHEW 10:28 - "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

- (a) Killing the body is the limit that man can go. Man cannot kill the soul. God has far more power than, man and so is the one to fear. Stephen was fearless in the face of physical death, and said as he was about to die, "Lord Jesus, receive my spirit." Acts 7:59.
- (b) SOUL here cannot mean the body for it is distinct from the body. It cannot mean the animal life for that would cease when the body is killed. Here is something that is of a distinct nature from the body, and can live though the body ceases to function.
- (c) JEHOVAH'S WITNESS OBJECTION: Remember that they claim "You don't have a soul, you are a soul!" They say THERE IS NO SOUL OTHER THAN YOUR LIVING BODY. In their book *Things In Which It Is Impossible For God To Lie*, the fifth chapter is titled "Your 'soul' is you." On page 141 it says, "All this goes to show that the 'living soul' is not something implanted invisible inside the human body but is the human person himself. Consequently, when God's Word uses the expression 'your soul,' it means you yourself, your very being, your life as a human soul." On Matthew 10:28 it is claimed that one's FUTURE LIFE AS A SOUL is being consid-

ered. Man can kill the body but they cannot keep you from obtaining future life as a soul on paradise earth. Those who live wickedly will have both body and soul annihilated.

ANSWER:

1. It takes a good deal of imagination to come up with that rendition, but let's consider the consequences. First, whatever is meant by body and soul in the first part of the passage is the same meaning of body and soul in the second part. The term BODY must be referring to the present existence that could be killed, as versus the future existence in paradise that cannot be touched. We might then translate the passage as follows: "And be not afraid of them that kill the soul, but are not able to kill the soul: but rather fear him who is able to destroy both soul and soul in hell."

It must be admitted that this translation would be ridiculous. So, let's make another substitution using the future life as a soul, and the present life as a soul as the meaning. "And be not afraid of them that kill the present life as a soul, but are not able to kill the future life as a soul: but rather fear him who is able to destroy both the future life as a soul and the present life as a soul in hell."

That is about as far as it can be taken. It should be evident that the second part of the passage would indicate that both PRESENT and FUTURE life would be lost in hell. This is evidently not so; and the Witnesses agree that all men lose their present life as a soul when they die, WHETHER THEY ARE KILLED OR JUST DIE OF NATURAL CAUSES! It matters not whether they are righteous or wicked.

2. For meaning of word DESTROY, see the material on DEATH.

5) ACTS 2:31 - "he foreseeing this spake of the resurrection of Christ that neither was he left unto Hades, nor did his flesh see corruption."

(a) This is a neither-nor statement that makes a distinction between the HE and the FLESH. Now Witnesses, who does the HE refer to that is not the flesh? Connecting it with the prophecy as stated in verse 27, the HE and SOUL are related, indicating that the SOUL has personality, and yet is not connected to the flesh.

(b) JEHOVAH'S WITNESS OBJECTION: Hades just refers to the grave where all go, so it was his dead soul that was in the grave, but his life was returned, and he was "raised."

ANSWER:

1. Note point (c) above. The soul according to JWs is the living you. When you die the soul ceases to exist. Not existing, how could there be a soul in Hades?
2. The fact that his flesh saw no corruption indicates that the flesh was resurrected also. It is claimed that the body was dissolved into gasses or is preserved somewhere in heaven to be displayed during the millenium. However, the argument of Acts 2:22-36 demands a bodily resurrection of Jesus.
3. See John 2:18-21. Verse 19 says, "Destroy this temple, and in three days I will



raise it up.” Verse 21 explains, “But he spake of the temple of his body.” Notice he says “I” will raise the “body” up. Who is the “I” speaking of the “body?” If Jesus ceased to exist he couldn’t raise anything. Yet, he had something to do with it. The personality that was Jesus and the body that was Jesus can be distinguished in such places as this.

- 6) ROMANS 7:22-23 and I PETER 2:11 -.”For I delight in the law of God after the inward man: but I see a different law in my members warring against the law of my mind, and bringing me captivity under the law of sin which is in my members.” (note verse 18 that refers to “my flesh” as tffe “members”). “Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul...”
- (a) The inward man of Romans is the SOUL of I Peter, and the flesh and members of Romans are the fleshly lusts of I Peter. The inward man is the soul arvd is distinct from the flesh, the body.
- 7) III JOHN 2 - “Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.” The soul prospered even though the health was bad. If the person is the soul, the soul would not prosper unless the body prospered!
- 8) REVELATION 6:9-11 - “And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.”
- (a) Here are the souls of those killed for the cause of Christ. The soul is separate from the body - and is conscious, speaks and is spoken to. There must, then, be a conscious existence for the soul after death or this passage is nonsense.
- (b) JEHOVAH’S WITNESS OBJECTION: The Revelation is a book of symbols so this is symbolic language and must mean something else. SOULS here means only PERSONS or CREATURES.

ANSWER:

1. How about trying the same symbol argument on the Witnesses 144,000 position based on the Revelation!
2. If it means “persons” or “creatures” how about “the PERSONS of them that had been slain” “the CREATURES of them that had been slain” Obviously that doesn’t fit.
3. TOON ESPHAGMENOON - the term here is genitive case of a perfect passive participle. This demands the meaning SOULS OF THE ONES SLAIN. If the meaning was intended to be the PERSONS that had been slain the above participle would have been in the accusative case to agree with PSUCHAS, souls.

(c) In THE KINGDOM IS AT HAND, (1944) the Watchtower maintains this passage refers to the members of the 144,000 that had died prior to 1918 were resurrected at that time as spirit creatures to ascend to God. All those since then change immediately and ascend upon their death. The white robes given the pre-1918 members is resurrection to spirit life.

HOWEVER: The Witnesses insist that at death one ceases to exist. The above argument indicates that non-existent persons became spirit creatures, the “white robes” given them. But, how could non-existent persons cry out, seeing they did so BEFORE receiving the “white robes?” Their interpretation doesn’t fit the passage.

*POSITION OF JEHOVAH’S WITNESSES-----*

Their position on the soul is basically the same for PSUCHE as for NEPHESE. There are many verses in the New Testament where PSUCHE means just the life of an individual, or the individual himself. These passages are amplified by the Witnesses who claim that they tell the complete story on the subject. However, what they do not ignore they pervert. There is no need to explore each passage individually where PSUCHE means LIFE or PERSON. We will grant that they are right on such passages without granting their many conclusions. One passage they use, where PSUCHE is found, is as follows:

1) JAMES 5:19-20 - “My brethren, if any among you err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.” The soul dies and hence is mortal.

ANSWER:

1. If you can keep a person from sin, he will never physically die, according to this argument.
2. DEATH doesn’t always mean physical death, but rather spiritual death. People die physically whether they sin or not. We die physically because we are human. Converting the sinner will keep him from being separated from God. Note the discussion of Ezekiel 18:4, page 6.

## CHAPTER 4

### *Spirit (ruach) - Old Testament*

1) GESENIUS - Hebrew-English Lexicon, pp. 760-761 gives the following meaning to RUACH.

a. spirit, breath —

1. breath of the mouth
2. breath of the nostrils, snuffing, snorting, anger...
3. breath of air, air in motion, i.e. breeze...storm...wind

b. anima, breath, life, the vital principle, which shows itself in the breathing of the mouth and nostrils...of men or of beasts...life..

c. animus., the rational mind or spirit..

1. as the seat of the senses, affections, and emotions of various kinds..
2. as to the mode of thinking and acting, in which sense there is attributed to any one a steadfast mind...disposition..
3. of will and counsel...
4. the intellect d. the Spirit of God...

2) RUACH has a variety of meanings as is seen above. It occurs some 385 times in the Old Testament. Besides being translated SPIRIT, it is also given as follows:

IN THE COOL OF	MIND	ANGER
BREATH	BLAST	QUARTERS (four)
WIND	SMELL	VAIN
WINDY	COURAGE	AIR
TEMPEST	SIDES	

(a) RUACH MAY REFER TO STORMS AND WINDS.

1. Genesis 8:1 - God made a WIND to pass
2. Isaiah 7:2 - as trees - moved by the WIND

(b) RUACH MAY REFER TO THE LIFE PRINCIPLE

1. Genesis 6:17—7:15—22 - BREATH of life
2. Job 27:3 - SPIRIT of God is in my nostrils
3. Ezekiel 37:8 - there was no BREATH in them

(c) RUACH MAY REFER TO THE BREATH ITSELF

1. Job 9:18 - Suffer me to take my BREATH

(d) RUACH MAY BE DISTINCT FROM THE BREATH

1. Job 34:14 - SPIRIT and breath
2. Psalms 31:5 - into thy hand I commit my SPIRIT
3. Job 27:3 - breath in me and SPIRIT of God in nostrils

(e) RUACH MAY REFER TO DISPOSITION OR ATTITUDE

1. Joshua 5:1 - neither was there SPIRIT in them anymore
2. Ecclesiastes 7:8-9 - patient in SPIRIT better than proud in SPIRIT
3. Proverbs 29:11 - a fool uttereth all his ANGER

(f) RUACH MAY REFER TO NON-FLESHLY BEINGS WHO HAVE INTELLIGENCE

1. I Kings 22:21-22 - and there came forth a SPIRIT...and said
2. Job 4:15-16 - a SPIRIT passed before my face..it stood still



## (g) RUACH MAY BE INTERCHANGEABLE WITH NEPHESH

1. Isaiah 26:9 - with my SOUL have I desired...yea with my SPIRIT...
2. Exodus 6:9 - Genesis 23:8 - anguish of SPIRIT and SOUL
3. Ecclesiastes 1:4 - II Kings 4:27 - SPIRIT and SOUL vexed
4. Isaiah 54:6 - I Samuel 30:6 - SPIRIT and SOUL grieved

## (h) RUACH MAY BE DISTINCT FROM THE FLESH

1. Numbers 16:22 - God of the SPIRITS of all flesh
2. Ecclesiastes 12:7 - dust to earth, SPIRIT to God
3. Job 32:8 - Is a SPIRIT in man
4. Isaiah 31:3 - horses flesh and not SPIRIT
5. Zechariah 12:1 - SPIRIT formed within man
6. Daniel 7:15 - SPIRIT grieved in midst of body

## (i) RUACH MAY REFER TO THE INNER MAN

1. Job 32:8 - there is a SPIRIT in man
2. Job 32:18 - SPIRIT within me constraineth me
3. Isaiah 26:9 - SPIRIT within me
4. Zechariah 12:1 - SPIRIT formed within man
5. Ecclesiastes 12:7 - dust returns to earth, SPIRIT to God
6. Daniel 7:15 - SPIRIT grieved in midst of body

It can be seen that spirit (RUACH) applies to a number of things, an inner man included. There are not many passages so used, but they are conclusive. We will notice more of this later.

**POSITION OF JEHOVAH'S WITNESSES**-----

"Spirit, as translated from RUACH in Hebrew and PNEUMA in the Greek: The simplest or elementary meanings of both original words are to describe something windlike, that is, something that is not visible but which nevertheless produces visible or perceptible results. Both are drawn from root verbs meaning 'to breath' or 'to blow.' 'Spirit' as used in the Bible has at least seven different senses or applications of meaning to describe something windlike, viz., as applying to (1) Jehovah God, (2) Christ Jesus, (3) angels, (4) life force, (5) mental disposition, (6) inspired expression and (7) active force of God. This variety of applications is possible in that all are windlike, all are invisible to the human eye and yet all produce effects that are visible, as the elementary meaning of the original word indicates." *Make Sure of All Things*, 1953 edition, p. 357.

"In this respect, mankind, because of the condemnation to death that they inherited from Adam, are like the lower animals that die, not because animals are condemned to die for sin, but because their Creator did not decree that they should live forever. Showing that thus man's spirit is just now like that of the lower animals, the inspiredwise man says: ... (they then quote here Ecclesiastes 3: 18-21, MB) ... We see, therefore, that the spirit or invisible, activating life force that makes animals live is the same as that which makes mankind live, and hence the only thing that can give man any pre-eminence above a lower animal is God's decree or God's arrange-

ment concerning man's future. By God's undeserved kind-ness man does enjoy such a preeminence over lower animals, for God has willed and provided that believing, obedient mankind may enjoy everlasting life in a righteous, death-free new world. So the enjoying of such life does not begin when the body returns to the dust at death, for the spirit that then returns to God is not invisible, immortal counterpart of that mortal body, having all its characteristics. Such an idea of the spirit in man is simply an imaginary theory that spiritualists invent to support their teaching of 'survival after death.' Their 'next world' is not God's righteous new world." *What Do The Scriptures Say About "Survival After Death"?*<sub>3</sub> pp. 31-32.

This should serve to represent their definition of SPIRIT and show their application of it to both man and animals. In arguing their case they are guilty of using various scriptures where RUACH is found as though the term had only one meaning. Actually the verses and the term have a variety of meanings. We will not follow them through the maze of such reasoning here but will concentrate on the passages bear on the subject of the spirit of man. I will simply grant that RUACH may refer to wind, breath, life principle, etc. So, all the passages that teach such have no application to our subject.

The Watchtower admits that the term RUACH may refer to an invisible, non-fleshly, intelligent being or existence when they apply it to God and angels. (See *Make Sure of All Things*, 1953, pp. 357-358) Why then would it be so strange that the term can apply to a spirit in man, made in the image of God, that can have existence apart from the flesh? We know that such a being of spirit can inhabit flesh because of the occasions of demon possession in the New Testament. Note now some of their arguments based on RUACH.

1) NUMBERS 16:22 — 27:16 - "the God of the spirits of all flesh." All flesh has spirit, including animals - so man is no different than animals.

ANSWER:

- a. Joel 2:28 - Acts 2:17 - "all flesh" here doesn't include animals. It refers only to humans, and not all humans at that; both Jew and Gentile are referred to.
- b. Context of passages above say nothing about animals - only humans.
- c. I will accept the word SPIRIT referring to the principle of life which animals have also. But, these passages emphasize Jehovah being the GOD of the spirits of all flesh, which animals cannot acknowledge nor recognize.

2) JOB 34:14-15 - "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together and man shall turn again unto dust." God takes the spirit - breath - of man and he goes back to dust.

ANSWER:

- a. Spirit AND breath —
- b. Note Ecclesiastes 12:7. Spirit to God, body to dust.

3) ECCLESIASTES 3:20-21 - "All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Beginning with verse 18 this section states that there is no difference at all between man and beast.

ANSWER:

a. See the discussion of this on page 6.

- 4) ISAIAH 2:22 - "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" "Breath" here is "Spirit." Man's spirit is in his breath - try living without breathing.

ANSWER:

a. Try living without eating - but food is not the inner man, neither is the breath.  
 b. The Witnesses do here as in so many other places. It is not denied that SPIRIT may refer to breath, or several other things as well. These meanings are not the exclusive meanings of the word. Hence, this passage has no bearing on the subject.

- 5) EZEKIEL 37:5 - "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live;" Breath is life, the spirit of man; it is the air we breathe.

ANSWER:

a. There is a difference between breathing air and the air breathed. If it is the air we breathe we could raise the dead with a good breeze or a respirator. Literal bones and bodies are not under discussion in this passage, vs. 11. The spiritual condition of Israel is being discussed.

## REBUTTAL ARGUMENTS-----

- 1) DANIEL 7:15 - "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled"
- a. The term BODY here is translated from NIDHUE which is used only in this passage in the Bible It means a SHEATH, such as the receptacle for a sword. Gesenius, p. 535 says - "Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15...The same metaphor is used by Pl in. H.N.vii. 52 s. 53,...and also by a certain philosopher who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, 'the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath...'"
- b. Evidently Daniel is referring to his spirit as distinct from the body, and it was the spirit that was capable of being grieved. If the spirit is nothing but the breath, was Daniel just having trouble breathing? Perhaps he had asthma? Or bronchitis? Or perhaps the air he was breathing was foul; maybe city smog had gotten him! This affected his eyes and made him lightheaded??
- 2) ECCLESIASTES 12:7 - "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."
- a. There are two things - distinct from one another - referred to here. Body and spirit go to different places.
- b. SPIRIT is NOT -
1. The air that is breathed. That is not what is returned to God at death.
  2. A persons act of breathing that returns. He merely ceases that.



3. The power of life, because man never had that power; he was subject to it.
4. Just physical life, seeing that that is not something to be returned, but to cease.
- c. The Spirit is something that is RETURNED to God - the body is RETURNED to the earth. Same word "returned."

### **JEHOVAH'S WITNESSES ON ECCLESIASTES 12:7-----**

In the August 8, 1972 issue of AWAKE! magazine, pages 27-28 this passage is discussed at length. We will review the major arguments of that article here, although some of the points in it have been discussed already.

- I.
  - a. Psalms 104:29 - "Thou hidest thy face, they are troubled: Thou takest away their breath, they die, and return to their dust." James 2:26 - "The body without the spirit is dead." "The spirit is therefore that which animates the body, namely, the invisible life force." (Awake!)
  - b. Genesis 7:22 and Ecclesiastes 3:19 "So, then, God's Word shows that man is not superior to the animals insofar as the spirit or life-force is concerned. The same invisible spirit is common to both. Thus the spirit could not have personality but must be an IMPERSONAL force." (Awake!)

#### **ANSWER:**

- a. We haven't denied that the life force is invisible, and that the word "spirit" can refer simply to life itself. Further, both man and animals share in a life-force that is designated as "spirit." But, as we have noticed, there is more to the term than that.
- II.
  - a. Psalms 146:4 - "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. "On leaving man's body at death, the spirit does not retain any of the characteristics of the cells. For ample, in the case of brain cells, the spirit does not retain the information stored there and continue thought processes apart from these cells." (Awake!)

#### **ANSWER:**

- a. This is assumption. The preceding verse above says "put not your trust in princes, nor in the son of man, in whom there is no help." The reason for this is given in verse four - they are just like any other human and can't help you. They die like everyone else and their "thoughts" perish. The word for "thoughts" here is ESHTONOTH and is found only in this passage. Gesenius, p. 661, says it means thoughts in respect to counsels. Young's Analytical, p. 981 says that it is thoughts meaning "purposes." As far as their counsels and purposes in this life are concerned they end at death, so don't put your trust in them, but in God. See Luke 12:19-20. This doesn't mean there is no knowledge beyond death.
- b. If thoughts are only possible in physical brain cells how did demons do so in the N.T.? How do the "spirit creatures" the Witnesses talk about?

III. "That the spirit or life-force is impersonal is evident in the case of persons that were resurrected from the dead. Nowhere do we read of their remembering a conscious existence during the period of their death. Lazarus, who was dead for four days, said nothing of a conscious existence. Surely, if he had experienced even a semblance of conscious existence, he would have spoken about this, as it would have been of great interest to others, revealing otherwise unknown information." (Awake!)

ANSWER:

- a. This is speculation of the rankest sort. It is an argument on the basis of what the Bible DOES NOT say - the silence of the Bible. There is no record of Lazarus ever speaking a word about ANYTHING after his resurrection! But what does that prove? Nothing!
- b. When Samuel came forth at the house of the witch of Endor, though he didn't talk about where he had been, there wasn't anything wrong with his memory. It would have been the perfect place for Samuel and Lazarus too to tell us that there is NO conscious existence, if that were the case.

IV. "It should not be overlooked that the now-dead person himself was never previously in heaven with God, so it could not be the PERSONALITY (minus the body) who 'returns to God.' Only Jesus Christ had a prehuman existence in the heavens. On one occasion he said: 'no man has ascended into heaven but he that descended from heaven, the Son of man.' (John 3:13). Jesus could not have made this statement if the spirit of those who died prior to his coming perpetuated their personality in heaven. Thus even the Son of God provided testimony to the effect that the spirit is an impersonal life-force." (Awake!).

ANSWER:

- a. In the first place, John 3:13-21 is a parenthesis added by the Holy Spirit after Jesus had already ascended back to heaven. It was not something Jesus said to Nicodemus. Look at the context.
- b. This is another JW argument on speculation. We do not contend that our spirits pre-exist in heaven. The Bible only declares that God is the originator of them. How it is done God has not seen fit to tell us. God did the giving and that is all we know. Likewise, the Bible does not say that righteous spirits immediately go to heaven at death seeing a resurrection comes first regardless of the Witnesses position on the 144,000.

V. "But does the impersonal spirit or life-force return to God's very presence in the heavens? No. This is because we humans did not receive that life-force directly from God. It was passed on from our parents to us through conception. Since the spirit or life-force had not come directly from God's presence, it could not 'return' to a place where it had not been before." (Awake!)

ANSWER:

- a. This is yet another speculative argument. It assumes that "life-force" is all that is involved. Certainly life begets life and like but what and how this process of life exists and is transmitted is beyond human knowledge. No man has been able to unlock the secret of "life" itself, and God hasn't told us. Zechariah 12:1 says that God "formeth the spirit of man within him." Job said of him-

self, Job 33:4 - "The spirit of God hath made me, and the breath of the almighty hath given me life." How God accomplishes this the Bible does not say, and the Witnesses do not know any more about it one way or another than any one else.

VI. "Then, too, the way the word 'return' is used in the Bible does not require an actual movement from one place to another. For example, 2 Chronicles 30:6 says: 'You sons of Israel, return to Jehovah the God of Abraham, Isaac and Israel, that he may return to the escaped ones.' Israel's 'returning' to Jehovah meant a turning around from a wrong course and again conforming to God's way. And Jehovah's 'returning' to Israel meant his turning favorable attention to his people once again. The return in both cases involved an attitude, not a literal movement from one location to another."

ANSWER:

- a. Certainly the word RETURN means several things, even in the Bible. But, just because it may mean a change of mind in the above passages does not prove it has any similar meaning in Eccl. 12:7. We could just as well refer to II Chronicles 28:15 where it says "then they returned to Samaria." Was that a geographical change? Or 31:1 of the same book - "Then all the children of Israel returned, every man to his possession, into their own cities." Certainly this wasn't a change of mind under discussion!
- b. In Ecclesiastes 12:7 it says that the body RETURNS to the dust. Is that a movement from one place to another or a statement that the body remains in the position and place that it dies? Maybe we ought not to bury anyone when they die; just leave them where they are. The same passage uses the same term and says that the spirit RETURNS to God who gave it.

## CHAPTER 5

### Spirit (pneuma) - New Testament

- 1) THAYER'S Greek-English Lexicon, pp. 520-523, gives the following definition and usage:
  - a. a movement of air, (gentle) blast;
    1. of the wind
    2. breath of the nostrils or mouth...
  - b. the spirit, i.e. the vital principle by which the body is animated...the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul...in a peculiar sense pneuma is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding...
  - c. a spirit, i.e. a simple essence, devoid of all or at least grosser matter, and possessed of the power of knowing, desiring, deciding, and acting;
    1. generically...a life-giving 'spirit...God as a spirit.
    2. a human soul that has left the body
    3. a spirit higher than man but lower than God, i.e. angel...used of demons, or evil spirits who were conceived of as inhabiting the bodies of men...
  - d. The Scriptures also ascribe a pneuma to God, i.e. God's power and agency — distinguishable in thought...from God's essence in itself considered, — manifest in the



course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings.

- e. Univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.

From the following listing, and the preceding definition, the varied use and definition of PNEUMA is clearly seen.

a. PNEUMA MAY REFER TO WIND

1. John 3:8 - the WIND bloweth where it will
2. Hebrews 1:7 - makes his angels WINDS

b. PNEUMA MAY REFER TO BREATH

1. II Thessalonians 2:8 - BREATH of his nostrils
2. Revelation 11:11 - BREATH of life of God
3. Revelation 13:15 - give BREATH to it

c. PNEUMA MAY REFER TO THE HOLY SPIRIT

1. Matthew 3:11 - with the Holy SPIRIT
2. John 1:32 - SPIRIT descending

d. PNEUMA MAY REFER TO UNCLEAN SPIRITS - DEMONS

1. Matthew 8:16 - cast out the SPIRITS
2. Luke 4:33 - had a SPIRIT of an unclean devil
3. Luke 9:39 - a SPURT taketh him
4. Luke 11:24 - when the unclean SPIRIT is gone out

e. PNEUMA MAY REFER TO ANGELS

1. Hebrews 1:7 - makes his angels WINDS
2. Hebrews 1:14 - are they not ministering SPIRITS

f. PNEUMA MAY REFER TO CHARACTER AND MORAL QUALITIES

1. Luke 1:17 - SPIRIT and power of Eli as
2. Romans 1:4 - SPIRIT of holiness
3. II Timothy 1:7 - SPIRIT of fear
4. I Peter 3:4 - meek and quiet SPIRIT

g. PNEUMA MAY SUBSTITUTE FOR THE PERSONAL PRONOUN

1. I Corinthians 16:18 - they have refreshed my SPIRIT
2. II Corinthians 7:13 - his SPIRIT was refreshed
3. II Timothy 4:22 - Lord be with thy SPIRIT

h. PNEUMA MAY REFER TO PURPOSE OR AIM

1. II Corinthians 12:18 - walked we not in same SPIRIT
2. Philippians 1:27 - stand fast in one SPIRIT
3. Ephesians 4:23 - renewed in SPIRIT of your mind

## i. PNEUMA MAY REFER TO PERCEPTION, DESIRES, FEELINGS, ETC.

1. Matthew 26:41 - SPIRIT is willing
2. Mark 2:8 - perceived in his SPIRIT
3. Acts 17:16 - his SPIRIT stirred within him
4. I Corinthians 5:3 - present in SPIRIT
5. II Corinthians 7:1 - filthiness of flesh and SPIRIT

## j. PNEUMA MAY REFER TO PART OF MAN DISTINCT FROM THE FLESH

1. Luke 24:37 - they had seen a SPIRIT
2. Luke 24:39 - a SPIRIT hath not flesh and bones
3. Acts 7:59 - Lord Jesus, receive my SPIRIT
4. I Corinthians 5:5 - destruction of flesh - SPIRIT saved
5. Hebrews 12:23 - SPIRITS of just men
6. James 2:2 - body without SPIRIT is dead
7. I Peter 4:6 - flesh - SPIRIT

The term has many meanings in application. The Witnesses admit this is so, and then argue differently as if there was only one meaning. Sometimes they will argue that SPIRIT (*pneuma*) means only WIND. Let's consider that meaning in the following passages. They would have to read thusly:

- (a) John 3:5 - born of the water and the WIND?
- (b) John 4:24 - God is a WIND?
- (c) Matthew 3:11 - He shall baptize you with the Holy WIND?
- (d) Acts 7:59 - Lord Jesus receive my WIND?
- (e) Acts 17:16 - his WIND was stirred within him?
- (f) I Corinthians 14:12 - forasmuch as ye are zealous of WINDY gifts?

Or, at times they will argue that it refers only to the *breath* of man, the breath of life. So, let's apply that to some passages:

- (a) Matthew 10:1 - power over unclean BREATH? (was it bad breath - halitosis?)
- (b) John 13:21 - troubled in BREATH? (did he have asthma?)
- (c) II Corinthians 7:13 - BREATH refreshed? (used a mouthwash?)
- (d) I Peter 3:4 - meek and quiet BREATH? (they didn't snore?)
- (e) Acts 7:59 - Lord Jesus receive my BREATH? (capture it in a bottle?)
- (f) Luke 24:37 - they had seen a BREATH? (must have been very cold weather!)
- (g) I Corinthians 5:5 - destruction of flesh that BREATH saved?

We cannot deny that PNEUMA may refer in SOME PASSAGES to both wind and breath, but it means other things in other passages. We have seen above that the word may refer to a part of man's nature that is not physical and that may exist apart from the flesh.

2) THE NATURE OF SPIRIT - There is a meaning of the term SPIRIT that refers to an immaterial, intelligent being. God is spirit, John 4:24, and has a distinctive form, Philipians 2:5-8. This form is not a fleshly form as man has.

Luke 24:36-39 says "And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? Se my hands and

my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having." Jesus declares that there is such a thing as a spirit that is both immaterial and intelligent, and yet related to man in some way. This would have been the perfect place for Him to deny such a thing if it were to the contrary.

From Matthew 8: 16, Luke 4: 33-36, 9: 38-42, 11: 24-26, and other passages, we know of unclean spirits, or demons. They were immaterial and yet intelligent, and had the ability to inhabit human bodies and control . them. Neither existence, intelligence, nor knowledge therefore depend on the flesh as we know it. How this can be possible the Bible does not say in any way.

3) LUKE 23:46 - "Father, into hands I commend my spirit." (See also Acts 7:59)

(a) SPIRIT here couldn't mean BREATH or WIND. Only a reference to SOUL makes any sense. COMMEND means to place "with someone, entrust, commit." Vine, *Expository Dictionary*, Vol. 1, p. 211.

### **JEHOVAH'S WITNESS OBJECTION:**

"In the light of the foregoing it is clear that when Jesus, dying on the tree, said, 'Father, into thy hands I commend my spirit,' he was commending to his heavenly Father his power of life. He trusted that on the third day God would restore the power of life and would raise him from the dead." *The Truth Shall Make You Free*, p. 109.

### **ANSWER:**

1. PNEUMA nowhere means "power of life."
2. P. 108 of the above mentioned book it says, "God gave man the breath of life, that is, the life forces or the power of life which is sustained by breathing. This is what is meant by 'the spirit', and this is what returns to God who gave it." We conclude from this that when one stops breathing, the power of life ceases to exist. But, something that ceases to exist could not be committed to anyone.
3. Witnesses deny that the Jesus who made the above statement ever came out of the tomb. He ceased to exist, they say, and was not reanimated. Hence, Jesus' trust that "on the third day God would restore the power of life and would raise him from the dead" was a futile trust, because God did not do so!

4) HEBREWS 12:22-23 - "spirits of just men made perfect."

(a) This does not refer to angels nor to earthly humans, but to SPIRITS of just men.

**JEHOVAH'S WITNESS OBJECTION:** This refers to "spiritual lives" of the. righteous.

### **ANSWER:**

Not so! PNEUMASI here cannot be translated that way. This is the dative plural of PNEUMA, and means SPIRITS of the just men.



## CHAPTER 6

### Miscellaneous Arguments On The Nature of Man

- 1) GATHERED UNTO HIS PEOPLE - this phrase is found in several places in the Old Testament. It refers to something that happens after death. Note that it does not mean just death or a burial.
- (a) Genesis 25:17 - "And these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died; and was gathered unto his people." It was in addition to his dying.
  - (b) Genesis 25:8-9 - "Then Abraham gave up the ghost, and died...and was gathered unto his people...and his sons Isaac and Ishmael buried him in the cave of Machpelah..." Notice that his death and burial were different from his being "gathered."
  - (c) Deuteronomy 32:50 - "and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people."
  - (d) It is clearly shown from these verses that the phrase indicates to join ones people in a spiritual realm.
- 2) MATTHEW 27:52 - "...and the tombs were opened; and many bodies of the saints that had fallen asleep were raised."
- (a) This is an odd way of expressing it if all there was to the saints was their bodies and nothing more. Why not say "saints arose?" Note: bodies of the saints. A distinction is made.
- 3) THE GOD OF THE LIVING - Luke 20:27-38. The Sadducees were materialists and took a nearly identical position to the Jehovah's Witnesses and Seventh-Day Adventists of to day. They believed the soul died with the body, and that there was no spirit that lived separate from the body after death. (They also denied the existence of angels and the resurrection.) The argument of Jesus refutes them. He shows that we do not die in the Sadducean sense of the term. Here is His argument in the form of a syllogism.

God is not the God of the dead  
 But God is the God of Abraham, Isaac and Jacob  
 Therefore, Abraham, Isaac and Jacob are not dead.

Here is the same thing stated another way:

God is not the God of dead persons but of living persons  
 But God is the God of Abraham and the God of Isaac and the God of Jacob  
 Therefore, Abraham and Isaac and Jacob are not dead persons but living persons

Long after the physical death of these three patriarchs, God uses the PRESENT tense to describe His relationship with them. NOT HAS BEEN, nor WILL BE, but I AM the God of... If these three non-existent, He couldn't say this. Jesus proves the spirit of man continues to exist, therefore proves the need of the resurrection.

- (a) Jesus also shows that the next world is not like this one. No marriages, etc. The Witnesses skirt the force of this with their Two-class system. They say this passage applies ONLY to their elect class of 144,000 who alone will go to heaven. The rest of the faithful will remain on a paradise earth in a perfect material existence. For them, the other sheep, there will be marriage and begetting of children. But, there is not anything like this in the statements of Jesus here.
- (b) Acts 23:6-8 - "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. For the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

Pharisees confess BOTH - resurrection was one belief, angels and spirits was another. They believed in a spirit of man that continued to exist after death. Paul affirmed they are true when he took their side here. Did Paul lie about it in what he did?

- (c) JEHOVAH'S WITNESS OBJECTION: When Jesus said "all live unto him," he meant that God retained the memory of them in his mind, and it is as though they were still alive to Him. In the resurrection God will reconstruct them according to His memory of what they were like while alive.

ANSWER: This is just fanciful imagination. Nothing in the passages that even hint at this.

- 4) ACTS 9:3b:41 - "And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, *while she was with them.*" (vs. 39) If all there is to a person is the material then DORCAS WAS STILL WITH THEM. But, whatever could be designated as Dorcas was no longer with them, even though the body was still there! The SHE here was not the body, but the real Dorcas.
- 5) II CORINTHIANS 5:6-8 - Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord." If all there is is the body, how could you be with anyone apart from it?

- (a) JEHOVAH'S WITNESS OBJECTION: Paul refers to the resurrection time as the time of being at home with the Lord. It is not an immediate thing.

ANSWER:

Paul says ABSENT FROM THE BODY. If the body is all there is then there isn't anything that exists apart from the body. In the resurrection the Witnesses teach that all there is is the body that will be made perfect for a paradise earth. The elect of the 144,000, according to them, have been going to heaven at death since 1918.

Witnesses, what do you call that intelligent entity of your elect class that supposedly goes to heaven and leaves the body to decay? How can even the “elect” exist apart from the body?

6) II CORINTHIANS 12:2-3 - “I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth)...” If the body is all there is then how could Paul even consider the possibility of being apart from the body?

**JEHOVAH’S WITNESS ARGUMENT:**

“It appears that Paul (possibly 41 C.E.) was privileged to experience a supernatural vision so real that he did not know whether it was in the body or out of the body that he was caught away to the ‘third heaven.’ The ‘third heaven’ seems to refer to the superlative degree of the rapture in which he saw the vision.” *Aid to Bible Understanding*, p. 1276.

**ANSWER:**

That is speculation. But, they still have to admit that it is possible to be “out of the body!”

7) PHILIPPIANS 1:21-23 - “For to me to live is Christ, and to die is gain. But if to live in the flesh, if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better.”

- (a) Paul says that death is gain. How could this be so if one ceases to exist at death?
- (b) He says he would rather depart now and be with Christ than to continue to live in the flesh and not be with Him. His being with Christ would be APART FROM THE FLESH.
- (c) The word DEPART (anulusai) is an aorist infinitive here and means that the being with Christ would take place at the time of the departing, not sometime in the future. The time of his departing is the same time of his dying. His departing to be with Christ would be far better than continuing to live in the flesh. (In what way Paul would be with Christ is not stated).

**JEHOVAH’S WITNESS ARGUMENT:**

“In no way is the apostle here saying that immediately at his death he would be changed into spirit and would be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ’s return, when the dead in Christ will rise first, according to the apostle’s own inspired statement at I Thessalonians 4:16,17. It is to this return of Christ and the apostle’s releasing to be always with the Lord that Paul refers at Phi 1ippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not knowing which thing to choose as proper. Then he suggests a third thing, and this thing he really desires. There is no question about his desire for his thing as preferable, namely the releasing, for it means his being with Christ.



The expression to *analyse* or the *releasing* cannot therefore be applied to the apostle's death as a human creature and his departing thus from this life. It must refer to the events at the time of Christ's return and second presence, that is to say his second coming and the rising of all those dead in Christ to be with him forever more." *The Kingdom Interlinear Translation of the Greek Scriptures*, Appendix, p. 1162.

ANSWER:

This is evidently false from simply noting the context of the passage. There are not three "choices" involved, only two—live or die and in dying, being "with" Christ. The material presented above amply refutes the Witness claim.

8) II PETER 1:13-15 - "And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance."

(a) Note that the putting off of his "tabernacle" is the time of his "decease." If there is nothing more than the "tabernacle," then what could exist that would "put it off?"

## CHAPTER 7

### *Death*

The word DEATH is from THANATOS. It is defined by Thayer, p. 282, as follows: "prop, the death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended... metaph. the loss of that life which alone is worthy of the name, i.e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body...the miserable state of the wicked dead in hell in the widest sense, death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth..."

Death is primarily a "separation." It may refer to separation of the soul or spirit from the body; it may mean separation from God because of sin; and it may refer to the eternal separation from God in eternal torment, known as the SECOND DEATH.

It was said of Rachel in Genesis 35:18, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni; but his father called him Benjamin." Death was the departure of her soul. In II Timothy 4:6 Paul calls his death a DEPARTURE - "For I am already being offered, and the time of my departure is come." The same is said in Philippians 1:21-24, where in verse 21 he uses the word DIE and in verse 23 the word DEPART. He would prefer to DEPART (DIE) and be with Christ rather than to continue to abide in the flesh. In II Corinthians 5:1-9 he says he would rather be absent from the body to be present with the Lord." James 2:26 tells us that the body without the spirit is dead. Peter speaks, in II Peter 1:13-15, of dwelling in this tabernacle, that is, his body, and that putting off that tabernacle amounts to his "decease" or departure. So, from a physical viewpoint, death is a separation of, or departure of, the soul from the body.

Another application of the word DEATH is in a spiritual sense. Jehovah's Witnesses make no distinctions in meaning when arguing on most passages of scripture. They take passages that refer to spiritual death and make them apply to physical death. This perverts the scriptures used and the truth on the subject discussed. But that is not unusual for them. Ephesians 2:1 says, "And you did he make alive, when ye were dead through your trespasses and sins..." They were yet alive physically, but dead spiritually - separated from God. Note that the word does not indicate they were unconscious or nonexistent! I Timothy 5:6 says, "But she that giveth herself to pleasure is dead while she liveth." She certainly wasn't unconscious while alive! Or again, Revelation 3:1, "... I know thy works, that thou hast a name that thou livest, and thou art dead." Dead, but spiritually. John 5:24 states, "Verily, verily, I say unto you, he who heareth my word, and believeth on him who sent me, hath everlasting life, and cometh not into condemnation, but hath passed from death to life..." A LIVING man passing from DEATH TO LIFE! Or again, Matthew 8:22, "Let the dead bury their own dead, and follow me..." How could anyone be physically dead and do such a thing? Then Romans 8:6, "The mind of the flesh is death; but the mind of the Spirit is life and peace... Luke 15:24, the prodigal son "was dead, and is alive..."

DEATH may refer to separation from sin, as in Romans 6:2, "We who died to sin, how shall we any longer live therein?" And verse 11 of the same chapter, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Or, I Peter 2:24, "Who his own self bare our sins in his body upon the tree, that we, having died unto sin, might live unto righteousness..."

The word may also refer to separation from the Law of Moses: Romans 7:4, "Wherefore, my brethren, ye also were made dead to the law through the body of Christ..." Or, Galatians 2:19, "For I through the law died unto the Law, that I might live unto God." In all of these meanings the idea of SEPARATION prevails.

The SECOND DEATH mentioned in Revelation is a reference to eternal separation from God in torment. 2:11 exhorts that the one who overcomes will not be hurt by the second death. 20:14 says, "And death and hades were cast into the lake of fire. This is the second death, even the lake of fire." Then in 21:8, "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." In 19:20 more of that population is referred to, "And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image; they two were cast alive into the lake of fire that burneth with brimstone..." Then in 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

LIFE does not refer to just mere existence or being, and DEATH does not mean just non-existence or non-being. Likewise ETERNAL LIFE does not mean just eternal being, and ETERNAL DEATH does not mean just eternal non-being. A person may be alive in one sense and dead in another. He may be alive physically, but dead spiritually and dead physically, but alive spiritually. Eternal life means more than just existence; it means eternal happiness with God, union and communion with him. That is what He promises. Eternal death means, not eternal non-existence, but eternal separation from God and unhappiness in torment. As death is the opposite of life physically, so it is spiritually.

#### *ANNIHILATION - DESTRUCTION -----*

The Witnesses, claiming that man is wholly physical and material, teach that DEATH is the cessation of one's existence. Here is their definition of death from *Make Sure of All Things*, (1953), p. 86: "Loss of life; termination of existence, utter cessation of conscious, intellectual or physical activity, celestial, human or otherwise."

The Witnesses maintain then that man ceases to exist at death; it is annihilation, total destruction. Following are several points that show the error of this position.

- 1) PUNISHMENT WORSE THAN DEATH. There is something that is worse than death itself. The witnesses say that death is all there is, a ceasing to exist; that eternal punishment is nothing more than eternally ceasing to exist.
  - (a) Hebrews 10:28-29 - "A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people." A transgressor under the Law of Moses was put to death, physically. But a WORSE punishment than physical death awaits the one who turns back from the truth once having known it. If PHYSICAL DEATH was ALL there was, then there could be no punishment worse than that! (Note Luke 11:24-26 for same word, translated WORSE)
  - (b) Matthew 26:24 - "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." If Judas did not exist before he was born and at death goes back into non-existence, then how could Jesus say it would have been better for him if he had never been born? There must be some fate worse than physical death, but to Witnesses physical death is all the punishment there will ever be.
  
- 2) DEGREES OF PUNISHMENT. The scriptures indicate that there will be such a thing as degrees of punishment. But, there is no intimation at all there will be degrees of salvation. Note the following passages:
  - (a) Matthew 11:20-24 - "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have re-pented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."
  
  - In regard to the last mentioned, Jude 7 says, "Even as Sodom and Gomorrah, and the cities about them having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." Sodom and Gomorrah are condemned to eternal fire, but Jesus says it will be more tolerable for them in judgment than for these other places. How could it be so if death is the same for all and means only ceasing to exist?
  - (b) Mark 12:40 - "...they that devour widow's houses, and for a pretence made long prayers; these shall receive greater condemnation." How could their condemnation be any greater than any others who are condemned, if all receive the same death?



(c) Luke 12:47-48 - "And that servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." ALL would be beaten, punishment given out, but some would receive more stripes than others, more punishment than others. If death is the only punishment, a ceasing to exist, then all would receive the same thing, to the same degree. But, not according to this passage.

3) APOLLUMI - This verb is defined by Thayer, p. 64 as follows: "to destroy, i.e. to put out of the way entirely, abolish, put an end to, ruin...render useless...to declare that one must be put to death...to devote or give over to eternal misery...by one's conduct to cause another to lose eternal salvation...to perish, to be lost, ruined, destroyed..to incur the loss of true or eternal life; to be delivered up to eternal misery.." This word has several applications. The Witnesses claim it refers to utter annihilation

- (a) Matthew 2:13 - "...for Herod will seek the young child to DESTROY him." It does not mean annihilate in regard to physical death, seeing that to kill a body does not cause it to cease to exist, though it may eventually change its form, returning to dust.
- (b) Matthew 9:17 - "...else the skins burst, and the wine is spilled and the skins PERISH..." The skins still existed, but their usefulness was gone.
- (c) Matthew 10:6 - "but go rather to the LOST sheep of the house of Israel." They were still there, no annihilation, but still lost.
- (d) Luke 15 - the LOST sheep, the LOST coin, and the prodigal son. In vs. 17 he said "I PERISH here with hunger." Vs. 24, the father said, "this my son was dead, and is alive again; he was LOST, and is found." Note here that LIFE here means union with the father, LOST meant separation from the father; and that is what DEATH means too. Being dead and being lost meant the same here.
- (e) Luke 9:24 - "For whosoever would save his life shall LOSE it; but whosoever shall LOSE his life for my sake, the same shall save it." The term here couldn't refer to eternal destruction or annihilation, seeing that it is the righteous that SAVE their life by LOSING it.
- (f) Luke 19:10 - "For the Son of man came to seek and to save that which was LOST." Did he come to save what was totally annihilated; they were lost when he came, but non-existent? Did he come to save what didn't exist?
- (g) John 3:16 - "whosoever believeth on him should not PERISH, but have eternal life." Here the one who believes on Him will not perish; does this mean they will never be annihilated, never die?
- (h) John 10:28 - "and I give unto them eternal life; and they shall never PERISH, and no one shall snatch them out of my hand." Note, they shall NEVER PERISH. If death is annihilation, they already have.
- (i) I Corinthians 15:17-18 - "and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have PERISHED." Seeing that Christ HAS been raised, then those fallen asleep in Christ HAVE NOT perished! No annihilation here.

So in Matthew 10:28 - "And fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." (see

pages 7-8 for other discussion of this passage) Jesus says that man can kill the body, but not the soul. If the soul is the body, then to kill the body is also to kill the soul. But not so. No annihilation here, even with the word DESTROY. God can destroy both soul and body in hell; He can have an effect on both, where man can affect only the body.

4) OLETHROS - Thayer, p. 443 says: "to destroy...ruin, destruction, death...for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed...the loss of a life of blessedness after death, future misery..." This is another term the Witnesses claim refers to annihilation, as is found in II Thessalonians 1:9. The word is found in only three other places besides this passage. Note:

(a) I Corinthians 5:5 - "to deliver such a one unto Satan for the DESTRUCTION of the flesh, that the spirit may be saved in the day of the Lord Jesus." Note the distinction between flesh and spirit. No annihilation here. The purpose is to subdue the lusts of the flesh.

(b) I Thessalonians 5:3 - "When they are saying, Peace and safety, then sudden DESTRUCTION cometh upon them, as travail upon a woman with child; and they shall in no wise escape." Only refers to the time of the Lord's return and their being taken for punishment. No annihilation intimated here.

(c) I Timothy 6:9 - "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in DESTRUCTION and perdition." This doesn't refer to time of death, but to what can happen while one is alive."

(d) II Thessalonians 1:8-9 - "rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal DESTRUCTION from the face of the Lord and from the glory of his might." ETERNAL ANNIHILATION would be contradictory.

5) PSALMS 116:15 - "Precious in the sight of the Lord is the death of his saints." Or, we might put it "precious in the sight of the Lord is for his saints to cease to exist?"

(a) Ezekiel 33:11 - "Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked." God then has no pleasure in the ceasing to exist of the wicked? We might say, using JW reasoning, that God has no pleasure in the ceasing to exist of the wicked, but does take pleasure in the ceasing to exist of the saints! Nonsense!

6) PROVERBS 12:28 - "In the way of righteousness is life; and in the pathway thereof there is no death." If the word DEATH refers only to the physical body then we must conclude that it is possible to NEVER DIE.

(a) John 11:26 - "And whosoever liveth and believeth in me shall NEVER DIE. Believest thou this?" We must conclude that there are a lot of people still alive from the first century, or no person has ever really lived and believed in Jesus! That is, if the Witnesses are correct on the word DEATH, which they are not.

(b) John 8:51-52 - "Verily, verily, I say unto you, if a man keep my saying, he shall NEVER SEE DEATH; Then said the Jews unto him, Now we know that thou hast a devil.

Abraham is dead, and the prophets; and thou sayest, if a man keep my sayings, he shall never taste death.” It must not have been Jews that made that objection but JW’s. The Jews here were taking the Witnesses position!

- (c) There IS a part of man that will NEVER DIE provided he continues to follow the Lord. Certainly he will die physically, but not spiritually!

7) PROVERBS 14:32 - “The wicked is driven away in his wickedness: but the righteous hath hope in his death.”

- (a) How can one have hope in his death when he ceases to exist?  
 (b) I Corinthians 15:19 - “If in this life ONLY we have hope in Christ, we are of all men most miserable.”  
 (1) This does not refer to the second coming of Christ or the time of the end.  
 Romans 8:24 says, “For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for?” The end will see what we hope for between now and then. A non-existent, unconscious person cannot hope in anything.

8) LUKE 16:19-31 - The Rich man and Lazarus. The objection of the Witnesses that this is a parable, and hence does not teach what it obviously does, is ridiculous. In the first place, this account does not identify it-self as a parable, unlike most parables. Jesus says “There WAS a certain rich man..” Secondly, parables take realistic situations to teach a lesson, not utter fantasy. Thirdly, if we just grant this to be a parable it does not change what Jesus said. Jesus did not teach the truth by telling a lie. This account represented a realistic situation. The lesson taught was the contrast between the rich and hypocritical Pharisee and those considered to be publicans and sinners. Here are some facts about the account.

- (a) “In Hades he lifted up his eyes, being in torment...” Consciousness here, no ceasing to exist.  
 (b) “And he cried out...have mercy on me.” Doesn’t sound like non-existence.  
 (c) Abraham said, “Son, remember...” One who has ceased to exist would have no memory, (more on this later)  
 (d) “that in thy LIFETIME...” No doubt he was speaking of his existence before his life on earth was terminated.  
 (e) “I have five brethren.” Back in his father’s house. The return of Lazarus to that house would have been a RESURRECTION FROM THE DEAD.  
 (f) This account refers to a circumstance that happened during the time of the Law of Moses. It does not refer to a time after the final resurrection. This is shown by the fact that the rich man still had five brethren who were alive; so the world had not ended. Also, he was told “if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.” Witnesses argue that this account refers to fulfillment in 1918 and is therefore prophetic. No indication of that at all! That is pure speculation.  
 (g) Witnesses object that “Abraham’s Bosom” is figurative, and therefore the whole account is figurative. That is assumption, seeing that Abraham IS present and is spoken to, and speaks. At the same time, there are other passages where a word or two may be figurative in a literal setting. For example, in John 15:1-6, VINE and BRANCH are figurative, but I, MY FATHER, and MEN, are literal.



## 9) LUKE 20:27-38 - God is not the God of the dead, but the living.

(a) The Sadducees try to trap Jesus here with an argument they had obviously used successfully on the Pharisees before. "Dead" to the Sadducees meant the same as it does now to the Witnesses; they ceased to exist. The Sadducees denied the existence of a spirit in man, and when he died that was the end. Following is an excellent rendition on this from J.W. McGarvey in his commentary on *Matthew-Mark*, pp. 191-192:

"Having refuted the objection of the Sadducees, Jesus next furnished a proof of the resurrection. The major premise of his argument is the proposition that 'God is not the God of the dead, but of the living.' Here the term dead is used in the sense attached to it by the Sadducees. If he had been disputing with Pharisees, they could have answered, He is the God of the dead; for Abraham and Isaac and Jacob were dead when he said 'I am their God.' But to the Sadducees a dead man was non est - he had ceased to exist, he was nothing; and to say, in their sense of the term, that God is the God of the dead, is to say he is the God of nothing. It would be nonsense. But God did say, hundreds of years after the death of the three patriarchs, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' (Ex. iii. 6) The conclusion follows, that these patriarchs were not dead in the Sadducean sense of the term; and as the conclusion applies only to their spirits, it proves that spirits continue to be alive after the bodies which they inhabited are dead.

The thoughtful reader may have observed that the conclusion of this argument falls short, in its terms, of the demands of the subject. The subject is the resurrection of the dead, while the conclusion affects only the question whether the spirits of the dead are still alive. We cannot escape the difficulty by supposing, as some have done, that the resurrection spoken of is that of the spirit, not that of the body; for there is no such thing as a resurrection of the spirit. The spirit does not die, and therefore it does not rise from the dead. It leaves the body as the latter dies, its departure is the immediate cause of death, and it departs in the full possession of life. Resurrection is always spoken of in the Scriptures with reference to the body. How, then, does the Savior's proof that spirits continue to live apart from the body, include proof of a resurrection? It seems quite certain that the argument appeared conclusive to the Sadducees; for Jesus assumed that it was so, and they tacitly admitted the fact, while the bystanders who knew the views of the party 'were astonished at his doctrine.' (Verse 33) In other words, the Sadducees admitted that if the existence of human spirits apart from the body were proved, the necessity for a resurrection would follow. The argument then, was conclusive at least to them; but was it no more than an *ad hominem* argument? We think not; for human spirits, having been originally created for the exercise of their powers through the organs of a body, must, unless their original nature be changed, which is an inadmissible supposition because unsupported by evidence, be dependent for their highest enjoyment on the possession of a body. This being so, the continued existence of spirits after the death of the body creates a demand for the resurrection of the body, and the Sadducees were philosophical enough to see this."

b. Major Premise - "God is not the God of the Dead."

Minor Premise - "But God is the God of Abraham, Isaac and Jacob."

Conclusion - Abraham, Isaac and Jacob are not dead."

OR

Major Premise - "God is not the God of dead persons but of living persons."

Minor Premise - "But God is the God of Abraham and the God of Isaac and the God of Jacob."

Conclusion - "Therefore, Abraham and Isaac and Jacob are not dead persons but living persons."

- (c) The Witnesses on this passage have taken the side of the Sadducees against the Lord. Though they may deny it, the truth is there nonetheless. Their position is the same as the Sadducees on both spirit and death.
- (d) The Witnesses maintain that this passage applies to only the 144,000 who alone of all humanity will go to heaven. But that is pure assumption. Their two class system doesn't exist in the first place. Jesus answered here the Sadducees on their position, and it regarded simply people, both referring to saved people.
- (e) The Witnesses claim that the phrase "all live unto him," refers, not to the existence of a spirit that lives, but the memory of God. That is, God still remembers them, in his mind. The above facts show this to be false. God is not the God of the dead (Sadducean sense of non-existence) but of the living.

10) JOHN 2:18-21 - "Destroy this temple, and in three days I will raise it up."

- (a) Referring to the same thing, John 10:18 says - "I have power to lay it down, and I have power to take it again."
- (b) If one ceases to exist at death, and Witnesses claim that Jesus did, how could Jesus raise up anything, when he had ceased to exist? He wouldn't know when the third day came, since the Witnesses claim that the dead don't know anything!

## **POSITION OF THE JEHOVAH'S WITNESSES**

At the beginning of the previous section we looked at the Witnesses' definition of DEATH. Not all of the passages they use will appear here because some of them are just duplicates of others. Some of their passages and arguments appear under previous chapters relating to the nature of man. This list will be as representative as is possible on the subject of death.

1) GENESIS 2:15-17 - "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." So, man is completely mortal and dies, ceasing to exist.

"Adam and Eve immediately began dying. They did not die on that same day of twenty-four hours. If Eve were to 'bring forth children<sup>1</sup> in birth pangs, she would need to have at least nine months of time of pregnancy after conception. When sentencing Adam, God mentioned to him 'all the days of your life,<sup>f</sup> and for Adam to eat bread in the sweat of his face he would have to live some days. Evidently when God spoke to him about dying in the day of his eating the forbidden fruit, God was speaking from the standpoint of one of His ways of measuring time as described by the apostle Peter: 'One day is with Jehovah as a thousand years and a thousand

years as one day.<sup>1</sup> (2 Peter 3:8) God's Word allows there-fore for the six days of his earthly creative activity to be each more than twenty-four hours long. On such a basis the sinner Adam could not live longer than a thousand years. And he did not do so." *Things In Which It Is Impossible For God To Lie*, pp. 177-178.

ANSWER:

- 1) It is readily seen that the Witnesses can't think of DEATH in any terms except physical death. They tie this in here with their position on the length of the "days" of creation. For a detailed study of the Witnesses chronology, I highly recommend THE JEHOVAH'S WITNESSES AND PROPHETIC SPECULATION, by Edmond C. Gruss. He amply refutes their position on this and other items of his subject.
- 2) The "day" God spoke of here was the very time that they ate of the fruit, not a long time after. The term is so used in Genesis one to speak of a "day" as we know of it now. But, this is readily seen by comparing a couple of pas sages. Genesis 3:5,. the serpent said, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This statement from the serpent was true, as seen from verse 22 where God says, "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:.." Right at the time they ate of the fruit, IN THE DAY, their eyes were opened. IN THE DAY YE EAT THEREOF is the same phrase in Hebrew in both 2:17 and 3:5. In the day they ate, their eyes were opened, and just as soon as they ate, their eyes were opened. But, in the day they ate they died, so just as soon as they ate they died. The passage is discussing spiritual death, not physical.
- 3) The argument here stated by the Witnesses claims that "day" must mean a long period of time because Adam lived several hundred years, had to till the ground and eat thereof, and Eve needed at least nine months to bear even one child. But, the question here is WHAT KIND of death was God talking about? Spiritual. The Witnesses like to quote "the soul that sinneth it shall die." (Ezekiel 18:4—20) That is so, but it is not speaking of physical death there either. We do not die physically because we sin, but because we are human. Jesus died physically, and yet he never sinned. (Hebrews 4:15) Adam died SPIRITUALLY because he disobeyed God in eating of the fruit. Adam died PHYSICALLY because he was then denied access to the tree of life. (Genesis 3:22-23) Those are two separate statements concerning two different trees, bearing two different fruit.
- 4) As noted in point two above, day fits with DAYS and YEARS of the same context speaking concerning Adam. Every time someone wants to establish some theory concerning days and years they will invariably quote II Peter 3:8, as the Witnesses do here. Yes, a day is as a thousand years, and a thousand years is as a day with God. But, you will note that the passage does NOT say that a day with the Lord IS COUNTED a thousand years, but was AS a thousand years. Peter is not giving a formula for chronology, but is only saying that TIME MEANS NOTHING TO GOD! Whether it is a day or a thousand years makes no difference, He will accomplish his plans. .



- 5) There is nothing in Genesis 2:17 or 3:22 that even implies that man is annihilated at physical death, and ceases to exist in every sense.

2) GENESIS 3:4 - "Thou shalt not surely die."

"The only statement that the Bible records that disobedient man would not surely die is found at Genesis 3:4: 'And the serpent saith unto the woman, Ye shall not surely die.' Thus is seen that the serpent (the Devil) is the one that originated the doctrine of the inherent immortality of human souls. This doctrine is the main one that the Devil has used down through the ages to deceive the people and hold them in bondage. In fact, it is the foundation doctrine of false religions." *Let God Be True, Revised 1952 edition*, pp. 74-75.

ANSWER:

- 1) The Witnesses make this argument based on their\*other positions that man is completely physical and mortal, and that death only applies physically, meaning annihilation. They are wrong on both counts.
  - 2) They are right in this way, the Devil DID LIE. The serpent was contradicting what God said in order to get Adam and Eve to follow his wishes. God said they would die, the Devil said they wouldn't. When they ate of the fruit they did die, spiritually. As a result their eyes were opened to good and evil. The Devil wasn't a TOTAL liar however. He included some truth in what he said. Verse 5 connected with verse 22 shows that.
  - 3) In actual fact the Witnesses are more in agreement with the uevil's statement. The Devil said they would not die the day they ate, and the Witnesses must admit that that is so. Their "out" of course is that they claim that each "day" of creation was 7,000 years long.
- 3) LEVITICUS 23:29-30 - "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." A soul can be destroyed; man is only physical.

ANSWER:

- 1) Please note the discussion of SOUL in the preceding section on the nature of man. The term SOUL can mean simply an individual human being, the whole person. So it does here.
  - 2) DESTROY does not mean annihilate either. Verse 29 talks of being "cut off" and verse 30 "destroy." Both, from "among the people." That last phrase modifies the other two words. This passage has no bearing on whether or not man has a spirit within him.
- 4) NUMBERS 23:10 - "Let me die the death of the righteous." "Me" refers to soul, or life. So the soul dies and therefore ceases to be.

ANSWER:

- 1) We might as well say the "death of the unrighteous" if that is what is meant. The unrighteous dies the same as the righteous according to the Witnesses.
- 2) Revelation 14:13 says - "Blessed are the dead who a.a in the Lord from hence

forth, for they shall rest from their labors and their works do follow them.”  
The righteous dead are happy and at rest.

- 3) John 8:51 - “...If a man keep my word, he shall never see death.” By the Witnesses this must mean that some would never physically die as long as they kept his words. Note the context of this passage. The Jews position and the Witnesses position on death is exactly the same. (See also John 11:26)
- 4) Ezekiel 18:21 - “But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and he shall not die.” Which is this Witnesses, physical or spiritual?

- 5) DEUTERONOMY 30:19 - “...I have set before you life and death, blessing and cursing: there fore choose life, that both thou and thy seed may live...” God sets life and death before the people, but religionists present only life.

ANSWER:

- 1) This is a silly argument, and not so. Notice the previous material showing different meanings of LIFE and DEATH.

- 6) JOSHUA 10:28-39 - “destroyed the souls therein...” Souls can be killed, then must cease to exist.

ANSWER:

- 1) Souls here are not referring to the inner man, but to just the individuals.

- 7) JUDGES 16:30 - “Let me (soul) die with the Philistines.” So the soul dies, ceases to exist.

ANSWER:

- 1) Physical life here. The inner man is not the soul of this passage.

- 8) PSALMS 146:3-4 - “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Man’s thoughts perish when he dies. Man ceases to be.

ANSWER:

- 1) This refers to his purposes and intents. Job.17:11 says, “My days are past, my purposes are broken off, even the thoughts of my heart.”
- 2) Isaiah 55:7 - “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return...” The man doesn’t become unconscious nor cease to exist just because he forsakes his thoughts.

- 9) ECCLESIASTES 3:19-21 - As one dies so dies the other. Man is not above the animals and dies just like they do.

ANSWER:

- Physical death is discussed here. Both man and animals die physically.

10) ECCLESIASTES 9:5 - "For the living know that they shall die but the dead know not anything." One ceases to exist at death; no knowledge in the grave.

ANSWER:

- 1) Look at the rest of the verse. Witnesses quote only part of it. "...neither have they any more reward; for the memory of them is forgotten." The Witnesses interpretation would demand there be no reward even for the righteous! (Abraham looked for a reward, Heb. 11:9-10—16)
- 2) The conscious part of man does not go into the ground anyway. Eccl. 12:7 says the spirit returns to God.
- 3) I Samuel 20:39 - "But the lad knew not anything: only Jonathan and David knew the matter." Was he unconscious? II Samuel 15:11 - "And with Abasalom went two hundred men out of Jerusalem, that they were called; and they went in their simplicity, and they knew not any thing." Did they cease to exist because they knew not any thing? Job 8:9 - "For we are but of yester day, and know nothing because our days upon earth are a shadow." Unconscious?
- 4) The next verse (6) says "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." The whole context is speaking of the affairs of this life. The dead do not know anything of what is going on among the living.

11) EZEKIEL 18:4 - "The soul .hat sinneth it shall die." Souls die, so man is only flesh.

ANSWER:

- 1) Notice verse 21 - "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and he shall not die." It was therefore possible for those then to never die physically, if we used the reasoning of the Witnesses. See also John 11:26.
- 2) Physical death not meant here, but spiritual. The basis of the Witnesses error is they assign only one meaning to a term and try to make it fit where it doesn't.

12) OBADIAH 16 - "They shall be as though they had not been." Therefore man ceases to exist when he dies.

ANSWER:

- 1) This is a perversion of this passage. It does not refer to men as individuals but rather is speaking of NATIONS.

13) MATTHEW 10:28 - "Fear him who is able to destroy both soul and body in hell." Man is destroyed, so must cease to exist.

ANSWER:

- 1) See pages 7-8 under this passage. Also pages 19-20 under APOLLUMI. Destroy does not mean an ex-tinction, but eternal punishment.

14) - LUKE 20:27-38 - "a woman married a man, he died...last of all the woman died." If death means just separation, then it would as well say "a man separated...and last of all the woman separated." Makes no sense!



ANSWER:

- 1) Well, try it on the Witnesses approach. They say the word death means annihilated. "A man annihilated...and last of all the woman annihilated." Doesn't make any sense either.
- 2) Physical death refers to a separation of the soul from the body. James 2:26 - "the body without the spirit is dead."

15) JOHN 3:16 - "...should not perish.." This shows man does perish!

ANSWER:

- 1) Also shows he doesn't! We must conclude from the Witness argument that there are believers still alive on earth from the first century, seeing that those who believed on him in the first century would not perish.
- 2) Term APOLLUMI is used here for perish. See page 19 for this term. It means the lost of eternal life and suffering of eternal misery.

16) JOHN 12:24 - "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The grain dies, ceases to exist.

ANSWER:

- 1) They stretch the likeness here. The only point of the passage is that a grain must die to produce fruit and Jesus must die to produce fruit.
- 2) When a grain is planted it brings forth life. Life does not cease though the grain in that form does.

17) ACTS 3:23 - "And it shall be that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." So he would be annihilated; cease to exist.

ANSWER:

- 1) APOLLUMI is used here. Eternal separation from God is what is meant. Note again the phrase - "from among the people."

18) ACTS 9:36-43 - Dorcas died. The Dorcas Peter raised was the body. That was all there was.

ANSWER:

- 1) Look at all the context. "While she was yet with us." They had the body; it was yet with them. But the real Dorcas wasn't. See page 16 on this passage.

19) ROMANS 5:12 - "Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.." All die, cease to exist.

ANSWER:

- 1) Granted that all men die physically, but that doesn't mean annihilated. This passage is not speaking of physical death, but spiritual death. The death here is the result of our sinning, not because of Adam's sin.

20) ROMANS 6:23 - "Wages of sin is death, gift of God eternal life." Man dies and ceases to be.

ANSWER:

1) Again, spiritual death is meant here, not physical. Jesus did not sin, but he died physically.

21) I CORINTHIANS 15:18 - "Then they also that are fallen asleep in Christ have perished." " Furthermore, this argument conclusively negatives the preacher's contention that the dead are conscious anywhere. Note the scripture says that if there is no resurrection then the dead 'are perished.' To perish means to cease to exist, and resurrection means to awaken to life. If a creature is perished it could not be awakened to life, nor could the creature be resurrected; but being dead and unconscious, and God having planned that he will bring such to life again, this is exactly what the Scriptures say that he will do; and he will do it through Christ Jesus." J.F. Rutherford, *Creation*, 1927, p. 295.

ANSWER:

1) The word PERISH here is APOLLUMI, which see on page 19-20. They miss the argument of Paul here completely. Paul is saying that "if Christ has NOT been raised then those that are fallen asleep have perished." But, seeing that Christ HAS been raised, then we must conclude that those fallen asleep HAVE NOT PERISHED.

22) I CORINTHIANS 15:22 - "For as in Adam all die, so also in Christ shall all be made alive." We will only be made alive WHEN CHRIST COMES. So, one dies and ceases to exist until then.

ANSWER:

1) This passage refers to the BODY; the bodily resurrection. Man dies and physical life ends, and when Christ comes the body will be resurrected.

23) I CORINTHIANS 15:26—54-55 - The last enemy destroyed is death. Death is annihilated, which is what death is.

ANSWER:

1) The word destroy here is from KATARGEO which means "to render idle, unemployed, inactive, inoperative..." Thayer, p. 336. The present order of physical existence will end. Hence, no more death - it becomes of no effect.

24) II CORINTHIANS 4:16 - "for though our outward man perish, yet the inward man is renewed day by day." The inward man is Christ, Colossians 1:27 - "Christ in you, the hope of glory." Also, one cannot "renew" and immortal spirit, or else it is not immortal.

ANSWER:

1) Ephesians 3:16-17 - "That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith..." Note that the inward man is strengthened so that Christ might dwell in our hearts by faith. The inward man and Christ are not the same. The inward man is the spirit.

- 2) The nature of a soul and the growth in understanding and doing of that soul are two different things. Renew (*anakainoo*) means “to cause to grow up new, to make new; pass, new strength and vigor is given to me, II Cor. iv.16...” Thayer, p. 38. It is necessary for us to grow spiritually in order to have eternal life.
- 3) The Witnesses agree here then that whatever the INWARD man is it is incorruptible. It contrasts with the outward man that decays day by day. We note that it is not Christ, but our own spirit that is the inward man, distinct from the flesh, outward man.

25) HEBREWS 2:14 - “That he might destroy him that had the power of death, that is, the devil.” (KJV). The Devil will be destroyed and thus so will we.

ANSWER:

- 1) American Standard Version says “Through death might bring to naught...” The word KATARGEO (see point 23 above) does not have annihilation in it.

26) JAMES 1:9-11 - The rich man: “as the flower of the grass he shall pass away.” So man ceases to exist; he is annihilated, just like the grass.

ANSWER:

- 1) This section is only saying that life is short and regardless of one’s station or splendor his physical life will end. So one’s wealth will not change that. See I Peter 1:24, Luke 12:15ff.
- 2) But - as the seed remains to bring new life so the spirit still exists. The life force is still there.

27) JAMES 2:26 - “The body without the spirit is dead. Spirit is just breath, and when man stops breathing he dies.

ANSWER:

- 1) See the section on SPIRIT. Spirit is not the breath of man. The body without the lungs is dead; the body without blood is dead; the body without the heart is dead, etc. But that doesn’t prove that the spirit is lungs, blood, heart, or breath! Death is the result of the spirit leaving the body, and several things may cause that.

28) JAMES 4:14 - Life is a “vapor that appears for a little while then vanishes away.” So man ceases to exist at death.

ANSWER:

- 1) This only speaks of physical life here; it is temporary.

29) JAMES 5:20 - “let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.” The SOUL ceases to exist.

ANSWER:

- 1) SPIRITUAL death is the subject here. But according to the Witnesses argument, as long as a man stays converted he will never physically die!



30) REVELATION 14:13 - "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them." The dead are at rest so they must cease to exist.

ANSWER:

- 1) Blessed means "happy." How happy is one when he doesn't exist? Every time one rests from his work he doesn't cease to exist. This is only a statement that one does not continue to labor as in this life on earth.

## **MORTAL AND IMMORTAL**

I have chosen to treat these, and related terms, under a separate heading. Yet, they belong under the general subject of DEATH, due to the meaning and application of the terms. The Witnesses frequently ask the question, "Where does the Bible say that man has an immortal soul or spirit?" We might just as well ask, "Where does the Bible say that man has a MORTAL soul or spirit?" The fact is that the terms MORTAL and IMMORTAL are not used in reference to the soul or spirit. They are not so used because a spirit does not die as physical man in this life does. The spirit may die in that it is separated from God - spiritual death, (see page 18 on the SECOND DEATH). Also, IMMORTALITY and ETERNAL LIFE are not necessarily the same. Eternal life refers to our eternal union with God. The terms MORTAL and IMMORTAL in the N.T. refer, with one exception concerning God, to the physical body of man. During this life the body is mortal, and after the resurrection and glorification, the body becomes immortal. There are several terms that describe the body and are appropriate to our discussion. In most places where they are found they refer to the body.

ATHANASIA - A negative form of THANATOS, death, and means deathless, not subject to death. It is translated IMMORTALITY. (See Thayer, p. 13). It is found in only three passages in the N.T.

- I Corinthians 15:53 - this mortal (must) put on IMMORTALITY.
- 54 - shall have put on IMMORTALITY
- I Timothy 6:16 - who only hath IMMORTALITY.

APHTHARTOS - meaning "unincorrupt, not liable to corruption or decay, imperishable.." Thayer, p. 88. It is found in seven places.

- Romans 1:23 - the glory of the UNCORRUPTIBLE God
- I Corinthians 9:25 - crown; but we an INCORRUPTIBLE.
- 15:52 - dead shall be raised INCORRUPTIBLE
- I Timothy 1:17 - unto the King eternal, IMMORTAL
- I Peter 1:4 - To an inheritance INCORRUPTIBLE.
- 23 - INCORRUPTIBLE, by the word of God
- 3:4 - that which is NOT CORRUPTIBLE.

APHTHARSIA - meaning "incorruption, perpetuity...of the body of a man exempt from decay after the resurrection, I Cor. 15:42.." Thayer, p. 88. It is found eight places.

- Romans 2:7 - glory and honour and IMMORTALITY.
- I Corinthians 15:42 - it is raised in INCORRUPTION
- 50 - doth corruption inherit INCORRUPTION
- 53 - must put on INCORRUPTION

54 - shall have put on INCORRUPTION Ephesians  
 6:24 - love our Lord Jesus Christ in SINCERITY  
 II Timothy 1:10 - brought life and IMMORTALITY to  
 Titus 2:7 - uncorruptness, gravity, SINCERITY

THNEITOS - meaning "liable to death, mortal..." Thayer, p. 291. It is contrasted with NEKROS which means actually already dead, while THNEITOS means subject to death but still living. Found six places.

Romans 6:12 - in your MORTAL body  
 8:11 - also quicken your MORTAL bodies  
 I Corinthians 15:53 - and this MORTAL must put on  
 54 - this MORTAL shall have put on  
 II Corinthians 4:11 - in our MORTAL flesh  
 5:4 - MORTALITY might be swallowed up of life.

PHTHARTOS - meaning "corruptible, perishable..." Thayer, p. 652. Found in six places.

Romans 1:23 - an image made like to CORRUPTIBLE man  
 I Corinthians 9:25 - to obtain a CORRUPTIBLE crown  
 15:53 - this CORRUPTIBLE must put on incorruption  
 54 - so when this CORRUPTIBLE shall have put  
 I Peter 1:18 - ye were not redeemed with CORRUPTIBLE  
 23 - not of CORRUPTIBLE seed, but of

PHTHORA - meaning "corruption, destruction, perishing...in a state of corruption or decomposition (of the body at burial), I Cor. 15:42..." Thayer, p. 652. It is found in eight places.

Romans 8:21 - delivered from the bondage of CORRUPTION  
 I Corinthians 15:42 - It is sown in CORRUPTION it is raised  
 50 - neither doth CORRUPTION inherit incorruption.  
 Galatians 6:8 - shall of the flesh reap CORRUPTION  
 Colossians 2:22 - which all are to PERISH with the using  
 II Peter 1:4 - having escaped the CORRUPTION that is  
 2:12 - beasts, amde to be taken and DESTROYED  
 shall utterly perish in their own CORRUPTION  
 19 - themselves are servants of CORRUPTION

DIAPHTHORA - a strengthened form of the preceding, meaning "corruption, destruction; in the N.T. that destruction which is effected by the decay of the body after death; Acts 2:27 31." Thayer, p. 143. It is found in six places, all in Acts.

Acts 2:27 - suffer thine Holy One to see CORRUPTION  
 31 - neither his flesh did see CORRUPTION  
 13:34 - no more to return to CORRUPTION  
 35 - suffer thine Holy One to see CORRUPTION  
 36 - laid unto his fathers, and saw CORRUPTION  
 37 - God raised again, saw no CORRUPTION

The uses and understanding of these terms may be seen from a few passages in I Corinthians 15 where several are used.

- 42 - sown in corruption (*phthora*) raised in incorruption (*aphtharsia*)
- 50 - doth corruption (*phthora*) inherit incorruption (*aphtharsia*)
- 52 - dead shall be raised incorruptible (*aphthartos*)
- 53 - this mortal (*thneitos*) must put on immortality (*athanasia*)...this corruptible (*phartos*) must put on incorruption (*aphtharsia*)
- 54 - When this corruptible (*phthartos*) shall have put on incorruption (*aphtharsia*)...this mortal (*thneitos*) shall have put on immortality (*athanasia*)

At present, our bodies are subject to death and the decay of it that follows. After the resurrection the body will be glorified, changed, for the Christian, and will no longer be subject to death and decay. The Witnesses position is based on their doctrine of the SOUL and DEATH; man is wholly mortal because he is made up of the physical ONLY - the individual is the soul. They take all the passages that say some soul died and so there is no such thing as a soul that is separate from the flesh that continues existence after death. Death to them is a ceasing to exist - so man is wholly mortal. We have already seen their error on those terms.

Materialists argue that Christ only has immortality and so no others do in any sense. I Timothy 6:16 is referred to: "who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal." In *Aid To Bible Understanding*, p. 823, the Witnesses agree that this passage refers to Christ, and then they also supply the meaning correctly, oddly enough. The preceding verse says "who is the blessed and only Potentate, the King of kings, and Lord of lords.." Compared to kings and rulers in this world he is greater. One reason is that they will die, and he cannot. He is the only one that has immortality. (See also Hebrews 7:23) If we take I Timothy 6 to mean that Jesus is the only being that has immortality, then we would have to conclude that the Father does not! I Timothy 1:17 is sometimes referred to. "Now unto the king eternal, immortal, invisible, the only God, be honor and glory for ever and ever." The word IMMORTAL here is from APHTHARTOS, meaning "un-corrupted, not liable to corruption or decay.." Thayer, p. 88. It is not the same word as in I Timothy 6:16. But, regardless, these passages do not say that man does not have a soul that is distinct from the mortal body that continues to exist after death.

The Witnesses do insist that God alone has immortality and gave Jesus immortality as a reward for his faithfulness; It also goes to the 144,000. They deny that angels have immortality. They say this about angels because of their claim that God only has immortality, and also an idea about Satan. They maintain that Satan was an angel that turned against God. They further state that Satan is scheduled for death, hence, non-existence. So, if he can die then he is mortal, and having been an angel, all angels are mortal. Here again they do some monumental assuming and conclusion jumping. (See page 18 on the second death). If we assume that Satan was an angel that fell, what is scheduled for Satan? Revelation 20:10 says that he "shall be tormented day and night for ever and ever." In comparison to man's mortality, angels are immortal. They are spirit beings, having no flesh like we have. In Luke 20:36 it says "...for neither can they die anymore: for they are equal unto the angels; and are sons of God." So he says angels do not die! That is what IMMORTAL means. Following now are some passages used by the Witnesses.

- 1) JOB 4:17 - "Shall mortal man be more just than God?" Since man is mortal, he is wholly so, and when he dies he ceases to exist.



ANSWER:

- 1) The mortal part of man is the body. Man dies, which is what mortal refers to. But we have noticed already tht death is not what the Witnesses claim for it.
- 2) Romans 6:12 - "Let not sin reign in your MORTAL BODIES..."

2) JOB 14:1-2—10 - "Man..is of few days...is cut down: he fleeth also as a shadow, and continueth not...but man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Man ceases to exist, mortal.

ANSWER:

- 1) This only refers to the death of the human being when the spirit separates from the body - "giveth up the ghost." Life is short and man soon dies. (See Eccl. 12:7 and II Cor. 4:16). No proof here that man is wholly mortal.
- 3) JOB 20:8-11 - "His bones are full of the sin of his youth, which shall lie down with him in the dust." Man returns to dust, and is therefore wholly mortal.

ANSWER:

- 1) Some figurative language here. Bones do not sin, but it is bones that lie down with him in the dust. See Eccl. 12:7. The body goes to dust, spirit to God.
- 4) JOB 34:14-15 - "If he set his heart upon man, if he gather unto himself his spirit, and his breath; all flesh shall perish together, and man shall turn again unto dust." When the spirit, breath, is taken man returns to dust. There is nothing more to man than that.

ANSWER:

- 1) Note again that there is a distinction between spirit and flesh, also a difference between spirit and breath. Eccl. 12:7 - body to dust, spirit to God.
- 5) PSALMS 22:29 - "All they that go down to dust shall bow before him, and none can keep his soul alive." Soul dies so must be mortal.

ANSWER:

- 1) No one has the power to continue to live. (Heb. 9:27) This passage refers to physical.
- 6) PSALMS 78:50-51 - "He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham." Souls die, therefore wholly mortal.

ANSWER:

- 1) The context shows that he is speaking of the death of the firstborn of Egypt. Soul here refers to the individuals that died.
- 7) PSALMS 89:48 - "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" The soul goes to the grave when one dies.

ANSWER:

1) "Hand of the grave" is figurative language. It means the same as point (5) above. Man is going to die, and he doesn't have the power to change that.

8) PSALMS 103:14 - "For he knoweth our frame; he remembereth that we are dust." We are nothing but dust.

ANSWER:

1) Notice that it is the FRAME that he is referring to: the body.

9) ISAIAH 53:12 - "poured out his soul unto death." Jesus shed his blood on the cross. So "poured out his soul" means he poured out his blood. This is the soul and shows that Jesus was wholly mortal as all other men.

ANSWER:

1) Luke 23:46 - "into thy hands I commend my spirit." All of these terms are not synonyms. "Poured out his soul" means he GAVE HIS LIFE. In so doing he shed his blood, but they are not the same. Blood, soul, and spirit - not the same.

10) ROMANS 2:7 - "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life..." We seek for immortality, so we must not have it now. We don't seek for what we already have. Man is wholly mortal.

ANSWER:

1) The word is APHTHARSIA, incorruption. Refers to the physical body. See I Corinthians 15:53.

11) ROMANS. 8:11 - "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." So man is wholly mortal.

ANSWER:

1) Notice that it says\* mortal BODIES. The body is subject to death. Nowhere is mortal SPIRIT referred to.

12) I CORINTHIANS 15:46 - "Howbeit that is not first which is spiritual but that which is natural; then that which is spiritual." Man is mortal now and will be spiritual at the resurrection.

ANSWER:

1) This passage is talking about the BODY. Verse 44 says, "it is sown a natural (physical) body; it is raised a spiritual body." It is the nature of the body that exists now and after the resurrection that this section speaks of.

13) I TIMOTHY 4:8 - "for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." If man has an immortal spirit now then his condition is the same; the life he has now will be the life he will have to come. ANSWER:

1) Paul said "...and that life which I now live in the flesh I live in faith.." Galatians 2:20. Our present life is in the flesh, which is mortal. The life that is to come will be union with God for eternity in an immortal body.

14) II TIMOTHY 4:8 - "henceforth there is laid up for me the crown of righteousness, which the Lord, the right-eous judge, shall give to me at that day..." I PETER 5:4 - "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." REVELATION 2:10 - "Be thou faithful unto death and I will give thee the crown of life." The crown of righteousness and glory are the same as the crown of life, which is immortality. We do not have it now, but will have it after the resurrection.

ANSWER:

1) Crown of righteousness, glory, and life do not mean the same thing. They assume this; and assume that crown of life means immortality. But, just granting their argument is valid - the IMMORTALITY that is promised for the future refers to the BODY!

15) I PETER 3:18 - "...Christ...being put to death in the flesh, but made alive in the spirit.. " Jesus was just flesh and nothing more and was put to death. He ceased to exist.

ANSWER:

- 1) What happened to Michael the Archangel? Even by the Witnesses he wasn't flesh ONLY. Christ certainly did exist before he came into the world. John 1:14 - "The Word became flesh and dwelt among us." Philippians 2:5-8 - He existed "in the form of God...but took the form of man." Hebrews 10:5 - "But a body didst thou prepare for me.
- 2) Jesus died, gave up his spirit. Spirit separated from the fleshly body. Luke 23:46

## **SOME QUESTIONS ASKED BY JEHOVAH'S WITNESSES**

Following are some questions commonly asked by Jehovah's Witnesses on the subject of the nature of man. These seem to be set questions used in common by them, though they may vary in number and sometimes with a slight change of wordage. Most are completely silly; they are base-ed on their own definitions of terms and what they think their opposition must teach. They are mistaken on both counts.

1) Was Adam in heaven or on earth?

ANSWER: In the garden of Eden, Genesis 2:7-15.

2) Was adam created mortal or immortal?

ANSWER: Mortal body.

3) If Adam had not sinned, could he have died?

ANSWER: It is assumption either way. Genesis 3:22 shows that by access to the tree of life he would live forever.



4) If he did live forever, would you call that immortal?

ANSWER: Same as number 3. He would not have died. Immortal means not subject to death.

5) Is there a difference between immortality and eternal life?

ANSWER: The phrase ETERNAL LIFE in the New Testament means eternal union with God. The wicked will exist and be punished forever, but will not have eternal life.

6) Could man live eternally and not be immortal?

ANSWER: No

7) On account of sin, Adam died, and doesn't that prove he was immortal before?

ANSWER: Adam died SPIRITUALLY the day he ate of the forbidden fruit; he alienated himself from God. He was then denied access to the tree of life and thereby was not able to "live forever."

8) If a man could not get into heaven without dying, does that not prove that sin and death are a blessing to the human race?

ANSWER: This is a silly question. By the same reasoning we could say the Devil is a blessing to mankind! A person doesn't have to sin to go to heaven - such as infants and small children. They don't sin, but are not lost either. Sin keeps people from going to heaven. The Witnesses would take the skeptics view in Romans 6:1 - "What shall we say then? Shall we continue in sin, that grace may abound? God forbid..." Some would argue that since grace abounded where sin was, then sin was good and glorified God. Paul says no!

9) Did Adam lose an earthly or heavenly home?

ANSWER: Had never been in heaven. He lost access to the garden of Eden. Eden only composed a small area of earth at the time. Notice the boundaries of it. God intended for man to spread over all the earth when he made Adam, Genesis 1:27-30.

10) If Jesus came to restore what was lost by Adam's fall, what will He restore?

ANSWER: Fellowship and union with God. Colossians 1:19-21, II Corinthians 5:18-20.

11) Was Adam a single individual or two in one?

ANSWER: Body and spirit.

12) If composed of two parts, which was Adam?

ANSWER: The body is the residence of the spirit. It was the same as Dorcas in Acts 9:39-42. "While she was yet with us" meant there was an essential something that was no longer with them, though; the physical body was still there. Reuniting the spirit with the body would still be referred to as Dorcas in that combination.

13) What part was responsible, and should feel the act?

ANSWER: This is ambiguous. Matthew 10:28 says that both soul and body will go to torment.

14) What part was it that sinned, soul or body?

ANSWER: Romans 6:12-13 - "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." See also the answer to 13 above.

15) If soul, why did the body die?

ANSWER: See the answer to 7 above.

16) If body why is it that the soul must be saved?

ANSWER: Body will be redeemed also. Romans 8:23. See also question 14 above.

17) What part of man was God talking to in Genesis 2:17?

ANSWER: The Witnesses try to separate body and spirit in questions such as this in order to make some kind of absurdity. The body without the spirit is dead, James 2:26. The spirit is the thinking, reasoning part of man, and the two together make a living creature. The statement in Genesis 2:17 was made to Adam, the living human.

18) What does "thou" refer to in Genesis 2:17?

ANSWER: Adam

19) If the soul, then what does "thou" refer to in Genesis 2:16?

ANSWER: I didn't say soul.

20) How many penalties did God have pronounced upon him?

ANSWER: In the day he ate he would die.

21) Was there one penalty for the body and one for the soul?

ANSWER: Not in Genesis 2:17.

22) Then explain Ezekiel 18:4 and Ecclesiastes 9:5, 10.

ANSWER: Ezekiel 18:4 - "The soul that sinneth it shall die." This refers to spiritual death; though the Witnesses claim it is physical. So, let them explain verses 5-9 of the same chapter. The Ecclesiastes passages? speak only of the fact that the dead have no more portion of what goes on in this life anymore. Verse 5 - the Witnesses will have to accept by their argument that there is no reward either!

23) Is the penalty of Genesis 2:17 different from 3:19?

ANSWER: Yes. The first refers to spiritual death, the second the condition of the body after the spirit separates from it. Ecclesiastes 12:7.

24) Does the Bible say it was death, or the burning of endless life in hell?

ANSWER: See preceding question.

25) Suppose after the Adamic sin, no savior came, where would the human spend eternity?

ANSWER: While we are supposing why not just suppose anything that imagination dreams up? The Lord did come. This is just another silly question.

26) Did Jesus really die on the tree?

ANSWER: Jesus really died on a cross. The divine spirit left the body.

27) If Jesus had an immortal soul that didn't die, and that was Jesus, why not say that we are misinformed about dying for sinners; just the house he lived in, and that the real Jesus did not die, and the real man was not saved?

ANSWER: The question presumes that the Witness definition of death, etc. is correct. Death is the separation of the spirit from the body. Jesus said, "into thy hands I commend my spirit." Acts 2:31 - "his soul was not left in hades, neither his flesh see corruption." There was no annihilation of Jesus at his death as the Witnesses claim. They are the ones misinformed about Jesus dying for sins. The death of Jesus was the shedding of the blood of sacrifice. It was foreshadowed in the Old Testament by the slaying of the animal on the day of atonement.

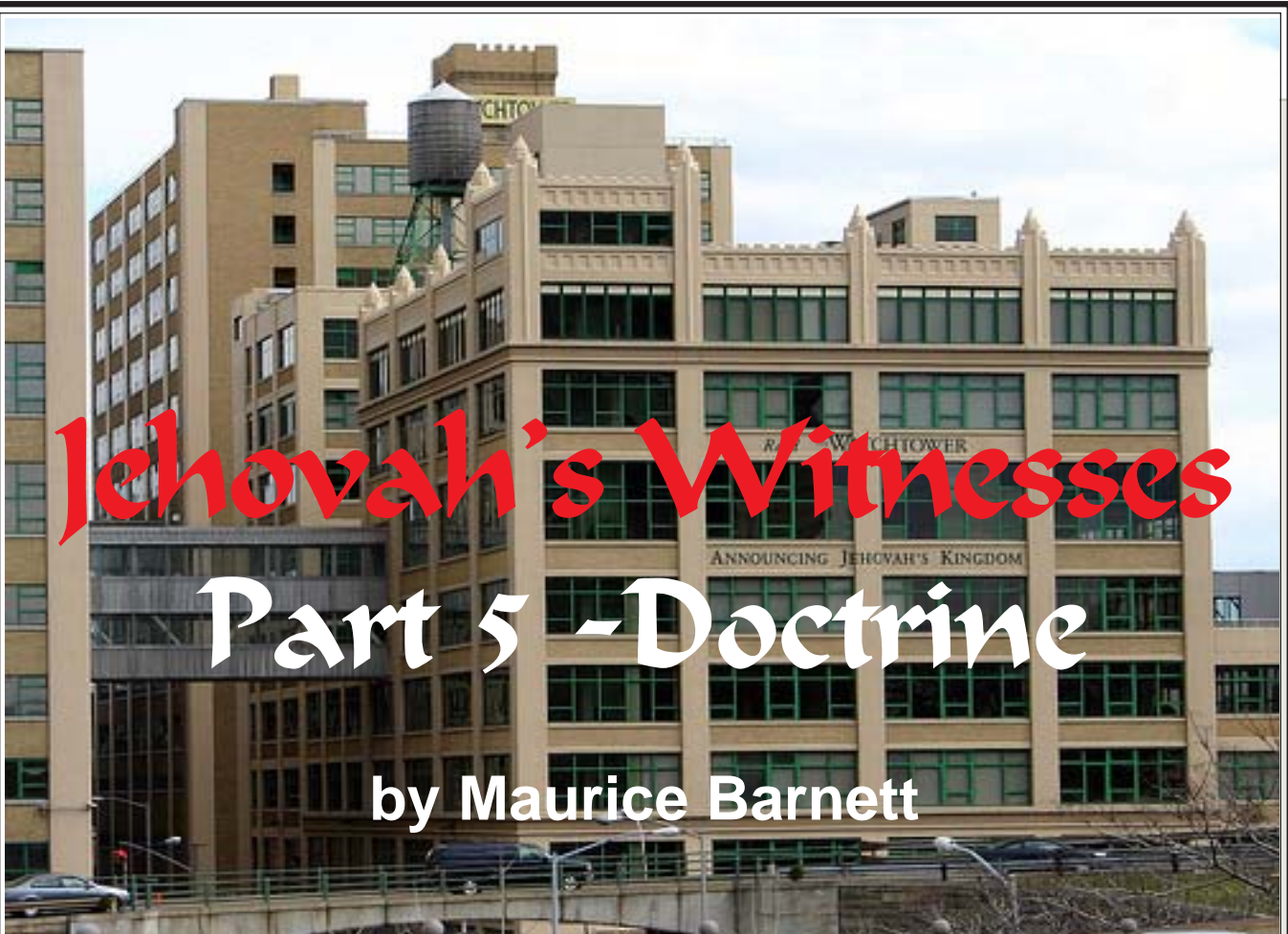
28) When Lazarus was raised from the dead, where did he come from?

ANSWER: His spirit was reunited with the body, the body that came out of the tomb. He was in Hades/paradise, the same place Jesus went when His spirit departed from the body. Jesus told Mary, "I have not yet ascended to the Father." John 20:17. Since the Father was in heaven and Jesus had not ascended to Him, He was elsewhere since His crucifixion.

29) If Lazarus was four days in heaven, why didn't he tell anyone?

ANSWER: No one goes to heaven till after the resurrection. There is no record of Lazarus saying anything.





# Jehovah's Witnesses

## Part 5 - Doctrine

by Maurice Barnett

**Resurrection - The Last Day - Judgement  
The 144,000 and Other Sheep  
Eternal Punishment**

**"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)**

**"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)**





# The WATCH TOWER

And Herald of Christ's Presence



ROCK OF AGES  
Other foundation can  
no man lay  
A RANSOM FOR ALL

REPORT  
on  
Foreign Mission Work  
by the  
Missions Investigation Committee  
APPOINTED BY THE  
INTERNATIONAL  
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth  
be blessed."--Acts 3:25.

"If ye be Christ's then are ye Abraham's seed  
and heirs according to the promise."--Gal. 3:29.

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**Also, see the article on the “Intermediate State of the Dead” on this website.**



## RESURRECTION

The word RESURRECTION comes from ANASTASIS, and means “a raising up, rising...a rising from the dead” Thayer, p. 41. It primarily referred to the raising of a headstone, a monument, or a statue that had fallen over. Hence, it refers to raising what has fallen. Another term, EGEIRO, is translated RAISE, or ARISE. It means to “arouse from the sleep of death, to recall the dead to life,” Thayer, p. 165. Bible “resurrection” means to return to life the body that died; it is the reuniting of the spirit and the body. The body we possess now is the very one that will be resurrected, and for the righteous, a change to an immortal condition that is fit for eternal life in heaven. It is not a resurrection of the spirit; the word itself indicates a physical, bodily return of that which died. For the Jehovah’s Witnesses there is a re-creation rather than a resurrection. As we have seen, they say a person goes out of existence when he dies; they no longer exist. Notice the following quotations:

“Resurrection is a restoration to life of the nonexistent dead. The Greek word, *anastasis*, means ‘a raising up’. It is an act of God dependent entirely upon God’s marvelous power through Christ and upon His memory of the dead. It is the reactivating of the life pattern of the creature, a transcription of which is on record with God, and is referred to as being in His memory. Resurrection does not involved the restoring of the original identical body of the creature. The life pattern is the personal life-long record of the creature built up by his thoughts and by the experiences in the life he has lived resulting from certain habits, leanings, mental abilities, memories and history. It is also a register of the individual’s intellectual growth and his characteristics, all of which make up one’s personality. Hence, according to God’s will for the creature, in a resurrection one is restored or recreated in either a human or a spirit body and yet retains his personal identity by the setting in motion again of the distinctive life pattern of that individual.” *Make Sure of All Things*, 1953, p. 311.

“...Since they have ‘returned to the dust,’ will God have to reassemble all the atoms that once formed their bodies so that their bodies are identical in every respect to what they were at the moment of death? No, that simply could not be. Why not? First of all, because this would mean that they would be brought back to life in a condition on the verge of death. Persons resurrected in the past were not brought back in the identical sickly condition that preceded their death. Though not perfect at the time of their resurrection, they had a whole, reasonably sound body. Moreover, it would not be reasonable to insist that precisely the same atoms be regathered to form their restored body. After death, and through the process of decay, the human body is converted into other organic chemicals. These may be absorbed by plants, and people may eat these plants or their fruit. Thus the atomic elements making up the deceased person can eventually come to be in other people. Obviously, at the time of the resurrection the identical atoms cannot be reassembled in every person brought back from the dead. What, then, does resurrection mean for the individual? It means his being brought back to life . as the same person. And what makes an individual the person he is? Is it the chemical substance making up his body? No, inasmuch as the molecules in the body are regularly being replaced. What really distinguishes him from other people, then, is his general physical appearance, his voice, his personality, his experiences, mental growth and memory. So when Jehovah God, by means of his Son Jesus Christ, raises a person from the dead, he evidently will provide that person with a body having the same traits as previously. The resurrected person will have the same memory that he had acquired during his life-time and he will have the full awareness of that memory. The person will be able to identify himself, and those who knew him will also be able to do so.” *Is This Life ALL There Is*, 1974, pp. 170-172.

This should give us a good idea of the Witnesses position. We will note a thing or two and then get into some arguments from the scriptures.

- 1) The Witnesses contend for a RECREATION not a resurrection. There is not raising up of what has fallen. No connection exists between what we are now and what we will become. God is some sort of computer that stores the essential facts about us in his memory banks, and at the "resurrection" recreates the individual that was. This is just the creating of a new and different body, person, however. To the Witnesses there is no person apart from the body - that is all there is. So it is a new individual *entirely* and generally is like the one that exists now.
- 2) It will be noted how they base so much on what seems REASONABLE to them. This is exactly the approach the Sadducees made to Jesus, Luke 20:27-40. They presented the case of the woman with several husbands as a refutation of the resurrection. That is what seemed "reasonable" to them. The answer of Jesus was that "You err, not knowing the scriptures nor the power of God." (Matthew 22:29) God, *in his power*, is able to accomplish the resurrection in any manner he chooses. He made this universe and man to start with and so should be capable of resurrecting the very bodies that had lived. We will note that this is what the scriptures do say. We will see that Jesus was raised bodily, a promise of our own, and that the resurrection of humanity will be a

### **Resurrection of the Body**

- 1) ISAIAH 26:19 - "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." The Old Testament teaches not only a resurrection, but a resurrection of the body, the very one that lived before.
- 2) JOHN 11:17-44 - This is the account of the raising of Lazarus. Jesus brought him back to life, out of the tomb. John 12:1 says that this was Lazarus being "raised from the dead." It was the same Lazarus that was buried that was then raised. Notice above that the Witnesses say "Persons resurrected in the past were not brought back in the identical sickly condition that preceded their death." How do they know what condition the body was in? Certainly they were cured of what killed them. But, note it was *the same body that had "died."*
- 3) MATTHEW 27:52 - This records that "many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." The very bodies that were placed in the tombs were raised.
- 4) Recorded in Acts 23:6 is a statement from Paul before the council at Jerusalem. He said "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question." Paul refers to this again in Acts 24:21 and 26:6-8. He is not saying that he is still a strict Pharisee as he once was, but that as far as the RESURRECTION IS CONCERNED he agrees with them. The Pharisees believed in a bodily resurrection. The Sadducees thought they had a perfect argument against the Pharisees. Jesus defends, in Luke 20:27-38, the existence of a spirit in man, a bodily resurrection, and the glorification of that body in the resurrection of the just.

5) ROMANS 8:11-23 - "he that raised up Christ Jesus from the dead shall give life also to your mortal bodies... ..even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Our mortal bodies will be given life.

6) I CORINTHIANS 15 - This whole chapter concerns the resurrection, in first one way and another. The subjects of the resurrection here are the righteous. That which is raised is not a spirit or shadow, but a body. It is changed to a spiritual body, but a body nonetheless. It is the very body we have now. This is readily seen as well in the state of those living when the Lord comes. In verses 50-54 it says -

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: we shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

For a discussion of the terms here, see the section in the previous chapter of these notes on MORTAL and IMMORTAL.

7) I THESSALONIANS 4:15-17 - "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Again, the resurrection of the very ones that died is simply accepted here.

**THE NATURE OF THE RESURRECTION BODY** It is more than mere reanimation of the body. We will notice first the righteous, then the wicked.

1) IT WILL BE A MATERIAL BODY. It will not be merely a spirit or shadow.

"All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption..." I Corinthians 15:39-42.

There will be a difference between the present body of flesh that we have and the future one at the resurrection. The difference is not one of substance, however, but of characteristics. All of the items listed in this section of scripture are material objects, but they differ in their characteristics. So also is the resurrection of the dead. The resurrection body will be of different characteristics and properties, but will be material.



- 2) IT WILL BE OF DISTINCTIVE FORM. There is a distinctive FORM to both God and man at present. See Philippians 2:5-8. The fact that, as above, the body will be of some distinct materiality, shows that it will have some distinct form. We are not told we will have the form of God; he alone has that. We will not exist as pure spirit, but will have a tabernacle to dwell in.
- 3) IT WILL BE A CHANGED BODY. See I Corinthians 15:50-54. This is further given in verses 42-49 of the same chapter.

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

There are several items of change that take place in our bodies at the resurrection:

- (a) It will be INCORRUPTIBLE and IMMORTAL. Our present body is subject to decay and death. After Lazarus had been dead for four days it was said of him that “he stinketh.” The body will be changed at the resurrection so this will no longer happen.
- (b) It will be a “spiritual” body. We are not told what all is meant by a spiritual body. It WILL be a body that is distinct from the spirit that dwells in it. It will be spiritual in that it will be fitted for a spiritual realm. It will be distinct from the purely “natural” or fleshly body we now possess. But it *will* be a body!
- (c) It is sown in weakness and raised in POWER. Nothing we can do will keep our body from dying now. The characteristics of our present body show weakness. The strongest and most powerful of humans in this world still die and decay as the weakest does. The resurrection body will be raised in POWER. Not raised WITH power, but IN POWER. The power is set over against the weakness. It was weak on the one hand, but now has power.
- (d) It is sown in dishonor, but raised in GLORY. Though we attempt to give honor to a departed loved one by flowers, nice surroundings, attractive gravesite, yet a short time after death and the decay of the body would be abhorrent to us. But there is glory in the resurrection body. Matthew 13:43 says, “Then shall the righteous shine forth as the sun in the kingdom of their Father.” This is also seen in I Corinthians 15:49 that tells us that we will bear the image of the heavenly. To amplify this, and the entire point of the glorious resurrection body, we will move on to Philippians 3:21 and the likeness of our resurrection body to the Lord’s.

4) PHILIPPIANS 3:20-21 - "For our citizenship is in heaven; whence also we wait for a saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

(a) FASHION is from METASCHEMATIZO. It means, "to change the figure of, to transform." Thayer, p. 406. "To change in fashion or appearance." W.E. Vine, *Expository Dictionary of N.T. Words*, Vol. II, p. 80. Hence, it means the body that we now have will be changed in appearance and fashion; it will be transformed.

(b) CONFORM is from SUMMORPHOS. It means "having the same form as another...similar, conform to." Thayer, p. 596. Hence, in being changed, our bodies will become like his glorious body. I John 3:2 adds, "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."

(c) We will notice in detail the bodily resurrection of Jesus shortly. For the moment here we just accept that and showing the glory of that body, as is declared in this passage. At the transfiguration, Matthew 17:2, it says - "...and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light." The term TRANSFIGURE is from METAMORPHOO, and means "to change into another form." Thayer, p. 405. The glory of His countenance was evident. Revelation 1:12-18 gives us a picture of him in a glorified condition - recognizing at the same time that it is figurative language. It says -

"And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."

This entire description radiates the glory that Jesus possess at the present time. This glorious radiance that was so impressive at the transfiguration was likewise dramatic in appearance to Saul of Tarsus on the road to Damascus. The light he saw was brighter than the sun at midday; he saw the Lord there as he later testified, and the Lord identified himself as "Jesus of Nazareth, Acts 22:8. Our resurrection body will conform to the glory of his body.

5) THERE WILL BE NO SEX DISTINCTIONS. In His refutation of the Sadducees position, Jesus said that in the resurrection that we will neither marry nor give in marriage, but be as the angels of heaven. Luke 20:27-40. No marriage nor begetting of children will take place so there will be that much of a change in our bodies along with the other changes.

6) THE UNRIGHTEOUS - Not much is said concerning the nature of their bodies. They will be resurrected but with a difference. John 5:28-29 says - "Marvel not at this: for the hour cometh, in which all that are in the tombs shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment." (For a discussion of eternal punishment, see that chapter in these notes) Obviously the wicked will not have what the righteous have. No eternal life, their bodies will not be glorious, nor powerful, they will not be conformed to the Lord's body. They will exist in a condition of pain and anguish rather than glory and peace. God will out fit them accordingly.

### THE BODILY RESURRECTION OF JESUS

In prophecy, fulfillment and statements of the disciples, Jesus was raised bodily from the tomb. There are numerous passages that speak of his resurrection but we will concentrate on the specific area of his resurrection in a bodily form, the same one that was on the cross and placed in the tomb. The Witnesses deny this, primarily because they must fit it in with their doctrine on the Ransom - atonement. Salvation for most Witnesses means living in a perfect physical paradise right here on earth; it is a return to Eden. They claim that Jesus sacrificed his right to live in paradise earth to go to heaven, but in order to do that he had to give up a physical body. Giving up that "life right" was the perfect counterpart to what Adam did in losing paradise earth in the first place. So, that made it possible for others to enjoy a return to Eden, and for the 144,000 chosen ones, the right to also give up their bodies and reign with Christ in Heaven. For us to show that Jesus was raised and ascended bodily would disprove the entire doctrine of the Ransom they have built up. Here is their statement concerning the resurrection of Jesus:

"The resurrection of Jesus Christ shows that raising the dead does not mean bringing back to life the identical body. Jesus was raised, not to human life, but to spirit life. With reference to this the apostle Peter wrote: 'Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit.'" (I Peter 3:18) At his resurrection Jesus received a body, not of flesh and blood, but one suitable for heavenly life. — I Corinthians 15:40, 50. That spirit body was, of course, invisible to human eyes, Hence, for his disciples to see him after his resurrection, Jesus had to take on flesh. It should be noted that Jesus was not buried with clothing but was wrapped up in fine linen bandages. After his resurrection the bandages remained in the tomb. So, just as Jesus had to materialize clothing, he also took on flesh to make himself visible to his disciples. (Luke 23:53; John 19:40; 20:6,7) Strange? No, this was exactly what angels had done prior to this time when they appeared to humans. The fact that Jesus materialized a body of flesh explains why his disciples did not always recognize him at first and why he could appear and disappear suddenly. — Luke 24:15-31; John 20:13-16, 20)." *Is This Life All There Is?*, 1974, pp. 169-170.

This should amply portray the Witnesses position. We will take up the passages they refer to, and the arguments, shortly. There are a few observations to make on their position first.

- 1) Seeing the disciples thought that Jesus was raised bodily, the Witnesses have Jesus perpetrating a fraud on his own disciples. He wasn't actually raised bodily, but he made his disciples think so. Why do such a thing?
- 2) The Witnesses claim that Jesus was Michael the Archangel before he was Jesus, then came into the world as a man and only a man, then returned to heaven and became Michael



again, but was rewarded with immortality for his faithfulness. But, consider what they are saying. There is no connection whatsoever between the three periods of existence! Jesus of Nazareth was not really the Michael that existed before him, because the Witnesses insist that Jesus was just a man, nothing more than a man. Now - they also insist that there is no intelligence apart from the physical body and Jesus in dying on the cross was annihilated, he ceased to exist. The Jesus that died then no longer existed, and was not raised from the dead. His physical life was sacrificed and not returned. When he became Michael again he was not the Jesus that died, so there is no connection at all between the two. The person that was exalted was not the person that died in any sense. We ask then, what was it that was resurrected? It wasn't the body according to the Witness. But, what else was there that could be? They will not allow a spirit or soul that is distinct from the body. It could not have been his *breath* that was resurrected. In fact, the Jesus the Witnesses talk about existing now is not the Jesus that died on the cross in any sense!

- (a) John 3:13 states clearly - "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven." The Bible says that there is a ready connection between the three periods of existence. It is just that the Witnesses are in error.
- (b) Such questions as where Jesus got the clothings he wore after his resurrection are mere supposition, which the Witnesses are good at. The Bible does not say at all where it came from. But regardless, the fact is that Jesus was raised bodily.

### PROOFS OF HIS BODILY RESURRECTION

- 1) JOHN 2:19-22 - "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said." It was the Lord's BODY that he said would be raised.

**JEHOVAH'S WITNESS OBJECTION:** Jesus was talking about his body *the church* as Paul does in Ephesians 5.

ANSWER:

- (a) No - he was speaking here of what the Jews could destroy. Notice that what was to be destroyed was to be raised from the dead in three days. Many passages, such as I Corinthians 15:4, state that three days was the time Jesus was in the tomb, (see also Luke 24:46) His disciples understood that he was referring to his bodily resurrection.
- 2) MARK 16:6 - "And he saith unto them, be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!" The absence of the body was proof that he had been raised bodily. The one crucified, Jesus the Nazarene, was the one risen - Notice the pronouns through the passage.

## 3) ACTS 2:26-32 -

"Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses."

- (a) The prophecy said that "my flesh shall dwell in hope." This did not refer to David, as the context points out, but to Jesus. We ask, hope of what? The Witnesses think that perhaps the body of Jesus was dis-solved into gases. They claim that it was removed for some reason but has nothing whatever to do with the resurrection. However, the hope that is spoken of is the fact of the resurrection. The entire section shows that the body of Jesus did not decay at all, but was raised up from the tomb, and the disciples were witnesses. The one who left Hades, and the flesh that didn't corrupt were reunited and Jesus was resurrected.

4) ACTS 2:36 - "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." The King James says that "same Jesus." The Jesus that was crucified is the Jesus that was made Lord and Christ and seated at the right hand of God.

## 5) ACTS 13:32-37 -

"And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption."

- (a) This passage is like Acts 2 in point 3) above. David died and decayed. The one that God raised up did not decay, so what God raised was the body of Jesus, which ordinarily would have decayed as other flesh.

6) ROMANS 8:11 - "But if the Spirit of him that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

- (a) Notice the ALSO. Our mortal bodies will be raised and it will be just like Jesus was raised - bodily.

7) EPEHSIANS 4:9-10 - "(Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.)"

(a) His descending into the earth is a reference to his burial. The same one that was buried is the one that ascended. The body was buried, and ascended as well.

8) PHILIPPIANS 3:21 - "who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

(a) See point number 4) page 35.

**JEHOVAH'S WITNESS OBJECTION:** "Body" here is the church.

ANSWER: No - there is "our" body and "his" body, and "our" body is to conform to "his" body. "Body of humiliation" refers to our present physical bodies.

9) I TIMOTHY 2:5 - "For there is one God, one mediator also between God and men, himself man, Christ Jesus.." The term "man" here denotes some connection with the Jesus that was crucified.

### **POSITION OF JEHOVAH'S WITNESSES AGAINST BODILY RESURRECTION OF JESUS**

1) I CORINTHIANS 15:45 - "So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit." So Jesus was raised a spirit creature to spirit life, and not bodily.

ANSWER:

Bodies are not under discussion here, but the source of life. Adam is the source of physical life and Jesus is the source of spiritual life. We are patterned physically after Adam in life, but after the Lord in spiritual life. See verses 46-48. This passage is not a denial of his glorified body, but a statement making him distinct from Adam; Jesus had a spiritual nature that was able to impart spiritual life, which Adam couldn't.

2) I.CORINTHIANS 15:50 - "Now this I say, brethren, tht flesh and blood cannot inherit the kingdom of God;..." So Jesus could not have been raised bodily but as a spirit creature.

ANSWER:

This is a figurative use of the terms "flesh and blood." It is only found three other places in the New Testament. Matthew 16:13-17, Galatians 1:16, and Ephesians 6:12. It is simply referring to the natural body we now possess, which Paul goes on to show must be changed 1

3) I PETER 3:18 - "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit.." Christ became a spirit when he was raised; was not bodily.

ANSWER:

The text says "IN THE SPIRIT" and not "as a spirit." The phrase means under



the direction of the Spirit. The Spirit of God raised him. Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." To this even Judge Rutherford agreed. In his book *Salvation*, printed in 1939, page 40 he says, "Jesus was 'put to death in the flesh (that is to say, a perfect human creature), but quickened (A.R.V. made alive) by the spirit (that is, by the power of the Great Spirit, Jehovah God)'. (I Peter 3:18)."

(a) If the phrase "in the spirit" means he became a spirit creature, then all Christians are spirit creatures now. Romans 8:9 says, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." The apostle John said in Revelation 1:10, "I was in the Spirit on the Lord's day..." Non sense.

4) On several occasion Jesus was not recognized by his disciples. This proves that it was not the same body that was buried. So Jesus was not raised with the same body that was on the cross.

#### ANSWER:

There are several reasons why Jesus was not recognized on occasions of meeting disciples at first.

(a) John 20:11-16 - "But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. he turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher."

(1) Notice several facts. Verse 1 of the chapter says it was still dark, in early morning. Her eyes were blurred with tears, seeing she had been and was weeping. The term here means "loud and unrestrained" weeping. With these facts =Oone it would be unlikely she would recognized anyone she knew immediately.

(2) In verse 14 it says she "turned herself back" and beheld Jesus, but not recognizing him. But, then in verse 16 it says she "turneth herself, and saith unto him.." There were two turn ings. The first could only mean that she had turned enough to catch the fact that someone was standing close by, but then when she recognized him, when he called her name, she turned to face him fully. There is no evidence in this passage that this body was not the actual body of Jesus.

(b) Luke 24:13-35 - This is an account of two disciples on the road to Emmaus to whom Jesus appeared. They did not recognize him for a while. "...And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him (15-16) And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." (30-31)

(1) Notice that they were kept from recognizing him. It wasn't that he had some form they could not recognize, but they were kept from it by the Lord himself, until the time he allowed them to so recognize him. The verbs are passive in these passages, showing it was action taken upon them.

(c) John 20:24-29 - "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

(1) In verses 19-20 of the same chapter, and Luke 24:36-43 it tells of the appearance of Jesus to his disciples in like form. Some times the Witnesses will claim that The appearance to Thomas was unique in this form. At any rate, they insist this was just a materialized form for this particular instance; it was not the actual body that was crucified. It's obvious that that is a strained view. Why would Jesus perpetrate a fraud on his disciples to try to make them think he was bodily raised when he wasn't. In Mark 16:14 it says - "And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their un-belief and hardness of heart, because they believed not them that had seen him after he was risen." Others had reported that they had actually seen the Lord, the one that had been crucified, and they weren't believed. Jesus rebukes them. This would make no sense unless He had been bodily raised.

(d) John 21:1-14 - Appearance to the disciples by the Sea of Tiberias. His disciples did not recognize him, so it was not the form of Jesus of Nazareth, say the Witnesses.

(1) But, there are reasons why he wasn't recognized. First, it was early morning, vs. 4. Second, the disciples were 100 yards (length of a football

field) from shore. Third, they had been fishing all night, and had to be quite tired. It's no wonder they didn't recognize him.

5) Jesus was able to go through closed doors and a real body couldn't do that. See. John 20:19—26.

#### ANSWER:

Actually nowhere does it say that Jesus walked through the doors, or walls, or anything else. It only says that the disciples were meeting behind closed doors because of the Jews. But, just granting that Jesus went through solid objects. It doesn't change the fact of his bodily resurrection. While he was with the disciples he walked on water. He fed thousands with a few loaves and fishes. He did many things that show his power of material objects. So it would be a small thing for him to walk through a wall. The Witnesses claim that Jesus was not raised bodily because of these five items falls short. They do not even come close to proving such. Couple that with the evidence already presented for his bodily resurrection it shows the Witnesses to overwhelmingly wrong.

### THE SEVERAL RESURRECTIONS OF THE JEHOVAH'S WITNESSES

We have seen that the Witnesses actually contend for a "re-creation" of the individual instead of a resurrection. However, we have also seen that the very term RESURRECTION means a raising up of what has fallen. For us then it is a return to life of the body that died, and a change made in that body. It is not a resurrection of spirit as such, but a return of the spirit to the body. The Witnesses have several resurrections, and for some, no resurrection at all.

THE FIRST RESURRECTION - According to the Witnesses, the "second coming" of Christ occurred October 1, 1914. It was not physical, visible, nor actually a "return." It was then that Christ moved from merely sitting at God's right hand to sitting on His throne at God's right hand. He began ruling as king over His kingdom at that time, and He ruled for three and one-half years alone. Then, in the Spring of 1918, He "came to his temple" to cleanse it. (The Witnesses mean by this that some members left the Society) For a clear refutation of the Witnesses on their 1914 "second coming" as well as other subjects, read *The Jehovah's Witnesses and Prophetic Speculation*, by Edmond C. Gruss Note now this statement from the Witnesses -

"But does Christ rule alone? No, men and women from upon the earth have been raised out of death to heavenly life to rule with him. Revelation 14:1,3 gives their number as a 'hundred and forty-four thousand.' That is how many people will reign in heaven with Christ. This 'little flock' of his faithful followers began to be chosen when the holy spirit was poured out upon the first 120 of them on the day of Pentecost in the year 33.

When did these members of God's spiritual nation begin to live with Christ in heaven? Not as soon as Christ received his kingly power in 1914, but they began to live with him in heaven a few years later...

Time periods like these are found during Jesus' second presence. In 1914 Jesus was crowned as King of the new world. Three and a half years after that, or in 1918, he cleansed Jehovah's spiritual temple. We know that this happened then because that is when Christians who had selfish hearts and wrong ideas toward ]his service dropped out of his organization. So, to fit the picture of 1900 years ago, it was only



a very short time after the temple's cleansing, and still in the same year of 1918, that the heavenly resurrection of faithful dead Christians happened unseen to us, and these members of the spiritual nation began living with Christ." From *Paradise Lost to Paradise Regained*, page 213.

The Witnesses teach that there are two classes of God's people, the elect class of 144,000 and a great multitude of lesser ones. The 144,000 sacrifice their right to live on paradise earth just as Jesus did. They do this in order to go to heaven and reign with Christ. Beginning immediately after the "cleansing of the temple" in 1918, those of the 144,000 who had died were "raised up" with spiritual bodies to go to heaven. This "first resurrection" is non-physical. The "remnant" of the 144,000, still alive in 1918 and since, will undergo the "first resurrection" at their death, whenever that may occur. At death they will be changed instantaneously to a spiritual, divine body. This makes them virtually equal to Jesus. They do, receive, and have everything like Him.

We will notice their two-class system of 144,000 and other sheep shortly. It is a manufactured, false position, and its falseness alone shows their position of the "first resurrection" is false. Also, as we have seen, there is no such invisible resurrection as the Witnesses propose; the resurrection of mankind is a physical one. There IS a figurative use of resurrection. For example, Ezekiel 37:1-14 talks of the valley of bones, a resurrection of the fallen. It refers to Israel coming out of Babylon. Romans 11:5 shows that entering into Christ by Israel was "life from the dead." Romans 6:1-8 teaches that baptism is the picture of the death, burial, and resurrection of Jesus and of our own death to sin, burial, and resurrection to newness of life in Christ. The meaning of "first resurrection" in Revelation 20:5-6 is figurative. It is the only place that such is mentioned.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."

### Some Observations On Revelation 20:5-6

- 1) **SOULS OF THOSE BEHEADED** - See page 9, point (8) of this book for comments on Revelation 6:9-11, which makes the same argument on the "souls of them that had been slain." This passage demands the meaning of SOULS not BODIES. We grant then that the physical body is not to be considered in this passage. This doesn't help the Witnesses at all on a spiritual, non-physical, invisible resurrection of the elect. They have always contended that SOUL refers to the living, physical body; we, in the flesh, are the only souls that exist! But, this passage is saying that souls were existing without bodies. They can't be right on both points..
- 2) **LIVED AND REIGNED WITH HIM** - This, like the thousand years, is figurative. If they reigned with him for a thousand years, then they only lived with him for a thousand years. Their living lasted just as long as their reigning. This living and reigning with him for a thousand years *is the first resurrection*'. The first part of verse 5, stating - "The rest of the dead lived not until the thousand years should be finished," is parenthetical. For continuity leave it out and the connection then would read -

“and they lived, and reigned with Christ a thousand years. This is the first resurrection.”

Notice that he says *this* is the first resurrection. That thousand years of living and reigning is the first resurrection. The Witnesses claim the “first resurrection” takes place before their “thousand years” begin, and is an ascension to heaven where they live and reign with Christ *forever*. That doesn’t even come close to the passage!

(3) **THE FIRST RESURRECTION** - By the very statement we note this is figurative, and as shown, refers to the thousand years of living and reigning. The subjects of the living and reigning are those souls who were beheaded for the testimony of Jesus. In chapter 6, verses 9:10 it says of them -

“And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

In chapter 6 the martyrs are seen as under the altar, looking for vindication, and in chapter 20 they are vindicated; in a sense resurrected. Taking the souls from under the altar to place them on thrones was a resurrection; they were fallen and now raised. Further, Revelation 2:10-11 says -

“Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.”

Here is persecution and suffering. The disciples were to endure, for they would eventually triumph; though beaten down, they would have victory. Note a parallel -

“He that overcometh shall not be hurt of the second death.” Revelation 2:11

“Blessed and hoily is he that hath part in the first resurrection: over these the second death hath no power.” Revelation 20:6

The point is the same in both instances. It is the resurrection of a cause, the victory of martyrs!

**THE RESURRECTION OF LIFE** This, and the resurrection of Judgment, is based on John 5:28-29. It will occur right after Armageddon, according to the Witnesses. Those killed in Armageddon will not be raised. Neither will deliberate sinners, those beyond correction, Adam and Eve, Cain, those who died in the flood or in Sodom, Judas, and so forth. They have ceased to exist and will not be brought back, which is their punishment. The resurrection of life is for the faithful of Old and New Testament times. Those servants of God still alive now will survive Armageddon. The dead worthies will be raised in improved physical bodies to live here on earth. Some worthies of old, along with a few current leaders, will become princes and rulers during the millennium. These dead princes will be raised first, then the rest of the Witnesses will be raised who died before Armageddon. (See *Paradise Lost to Paradise Regained*, page 221ff, and *You May Survive Armageddon into God’s New World*, page 354ff).

**THE RESURRECTION OF JUDGMENT** This resurrection is not for the purpose of condemnation but is a trial period. According to Witnesses, these last two resurrection do not occur at the same time, but extend over a long period of time. Note this:

"...the 'resurrection of judgment'<sup>1</sup> is for those persons whose hearts may have been wanting to do right, but who died without ever having had an opportunity to hear of God's purposes or to learn what he expects of men. Many of these may have been decent people. They may have been sincere in their belief. But still they 'practiced vile things.' They had no opportunity to learn of righteousness from God. So they will get that opportunity. They will get it in the 'resurrection of judgment.'

These people will be brought back into the paradise earth. They will be taught the truth. They will be shown what is right. Then they will be judged according to what they do about it. If they obey God's commands they will get life. If they do not obey God's commands they will go into everlasting death, just as Adam did after he deliberately disobeyed God." *From Paradise Lost to Paradise Regained*, page 229.

This "judgment" extends through the millennium. Children will be born to the people for a short while, in order to replenish the earth. They will be taught, and, if faithful, will be given the perfect physical state of their parents and allowed to live. If they, or any of their parents, or any raised in the "resurrection of judgment" prove to be rebellious or unteachable, they will be destroyed. Note again:

"They will be judged by their past deeds, but on the basis of what their deeds will be during the judgment day they will be tried. Those obeying the King and Judge will gradually be lifted up out of their fallen condition to human perfection. All the while they will be learning righteousness from the judge and through his earthly princes. At the end of the thousand year day of judgment will come the final test upon all of earth's inhabitants then living, to determine who will be written in the book of those entitled to the right to everlasting life on earth." *Let God Be True*, page 293.

The "second death" is the annihilating of these incorrigibles. Those who remain are given eternal life, but not immortality. They will still require food and other necessities. It will be a perfect human life. No creature of the universe will be able to destroy them, yet the threat of the "second death" will remain over them against any possible rebellion. The following summarizes the Witnesses position:

"Included in the earthly resurrection will be (1) the faithful witnesses of Jehovah who died before Christ did, (2) the billions of other people who will be brought back in the 'resurrection of judgment' and (3) the people of good will who today take their stand on God's side but who through sickness, old age or some other cause happen to die before Armageddon is fought.

It is thought that the earthly resurrection will be spread out over a period of time so that all these people after being resurrected on earth can be taken care of in an orderly way, and without confusion. The people who are brought back earlier will help to get things ready for the others who are yet to return.

Likely, those who are to be made princes will be raised first so that they can do the work that they have been assigned. Also, those of God's 'other sheep' who die now before Armageddon probably will come back soon after that battle to receive the earthly blessings that they had hoped for. Thus all those who get the 'resurrection of life' will be brought forth, just as Jesus<sup>1</sup> friend Lazarus once was. Later, in God's own time, the people who receive the 'resurrection of judgment' will return from the memorial tombs.

To bring all these people back to life Christ Jesus will use the keys of death and of Hades,' which he now has (Revelation 1:18) Those who come back to life on earth



will not come from Hades or the grave perfect in the flesh. Through Jesus Christ who died for them God will create new bodies for them. Although God creates these, yet they will not be perfect human bodies. Why not? Because those bodies must match the personalities and powers of mind of the people who are resurrected. Their personalities and powers of mind were not perfect or sinless when they died. So their new bodies must match the kind of persons they are when resurrected. Through the use of the keys Jesus will do away with all death that came upon us because of Adam's sin. Since the Bible 'hell' is the common grave, hell will be no more when the last one in the common grave is brought out. Thus 'hell' as well as death from Adam will be cast into the second death, from which there is no return of anything at \*all." *From Paradise Lost to Paradise REgained*, pages 233-234.

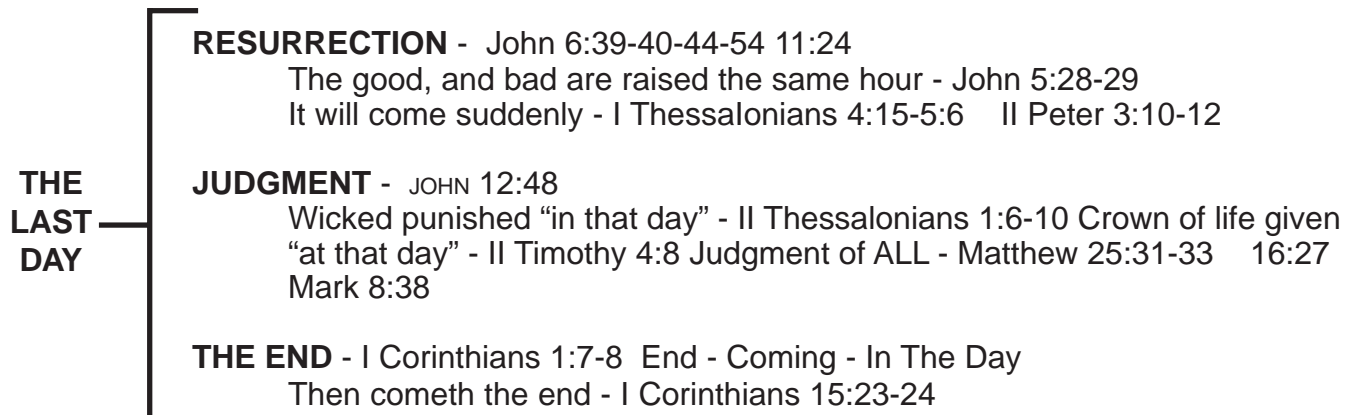
There are several items that stand out in the Witnesses position. There will not be a general resurrection of the good and evil. There are some who will not be resurrected at all; there will be no future judgment day for them. The resurrection will extend over a long period of time, with chosen Witnesses raised first, who will then assist others raised later in getting settled. "Judgment" will be just a trial period covering the 1000 years to see how some act in their "second change." There are some other facts of their position which we will not note specifically here. Some will be dealt with later, and others refuted by showing the error of these points.

### The Last Day

This phrase, or an equivalent, is found in several places. It refers to the time of the end and certain events that will occur then. It refers to a DEFINITE TIME that certain things will occur. They will occur in quick order. This last day is *not a thousand years in length*. Quite often II Peter 3:8 is used by those who want to establish some particular theory of the time of the end. It says:

"But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day."

This is supposed to refer to God's measure for prophetic time periods. But, this passage does NOT say that God counts each day a thousand years, anymore than he counts a thousand years to be just one day. Note the context. Peter is only saying that *time doesn't mean anything to God!* Whether it is a day or a thousand years is of no consequence to God. Finally the event he plans does occur. Jesus came in the "fulness of time." It took several thousand years to fulfill God's plan of redemption in the coming of Christ. But, time doesn't mean anything to God, whether it is a day or a thousand years, he will take as long as is needed. When the moment is right, he will act. This is what Peter is saying to the skeptics in II Peter 3. But that moment will come in respect to the coming of Christ. So, in verse 10 Peter says that the "DAY of the Lord will come as a thief." The following chart gives us an overall picture of the events; we will then take up each item in turn.



**RESURRECTION AT THE LAST DAY** - John 6:40 is typical of the passages listed:

“For this is the will of my Father, that every one that beholdeth the ^Son, and believeth on him, should have eternal life; and I will raise him up at the last day.”

**Note** that it will be the “last day.” Then, in John 5:28-29 it says:

“Marvel not at this: for the hour cometh, in which all that are in the | tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.”

ALL that are in the graves will come forth, not just *some* as the Witnesses propose. The “resurrection of judgment” is a resurrection to eternal condemnation, not just a trial period giving them a second chance, (more of this in the chapter on eternal punishment). Also note that both classifications of people will be raised the **SAME HOUR**. The Witnesses have the resurrection running over a long period of time, while this term indicates the resurrection occurs for all at the same time. The term **DAY** and the term **HOUR** both refer to a certain point in time when the resurrection and judgment of all will occur. These two terms naturally take us to Matt. 24:42-50:

“But of that day and hour knoweth no one, not even the angels of heaven... Watch therefore: for ye know not on what day your Lord cometh... the Lord of the servant shall come in a day when he expecteth not, and in an hour when he knoweth not...”

This refers to the second coming of Christ. Notice that the understanding of **DAY** and **HOUR** is **THE TIME THAT THE LORD RETURNS**. That **POINT IN TIME** when he returns is called the day\_ and hour. A Jehovah’s Witness said recently that they knew the year of the end, but just not the day or hour, and based it on this passage. By that statement she acknowledged that she understood **DAY** and **HOUR** in our usual sense of those terms.

In their *Aid to Bible Understanding*, page 798, they also acknowledge that **HOUR** here refers to “a special or momentous point of time not exactly specified, or to the starting point of that time...” Applying that to John 5 we must conclude an exact time when all in the graves will come forth. The suddenness of the Lord’s coming and that day, connected with the resurrection, is also seen in I Thessalonians 4:15-5:6 -

“For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. But concerning the times and seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober.”

Notice that the coming of Christ, the resurrection, the day of the Lord, and that day, all refer to the events happening at the same time. The Lord returns on what is called, a point in time, the day of the Lord. The resurrection will occur then, suddenly, like a thief. Now, II Peter 3:10-12 -

“But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things

are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Here again is the recurring fact of the DAY of the Lord, and is identified with the second coming of Christ, vs. 4. It will be the time of the end of this world. This DAY is not a thousand years in length, but as the pass-ages above show, refers to the EVENTS that will occur AT THE TIME of the second coming of Christ. All will be raised at that time.

### **JUDGMENT AT THE LAST DAY - John 12:48**

"He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day."

The judging takes place at the same time the resurrection occurs, the last day. Acts 17:31 says that "he hath appointed a day in which he will judge the world in righteousness..." That day is the LAST DAY. II Thessalonians 1:6-10 says -

"...if so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord, and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day."

Punishment will be meted out "in that day" at the second coming of Christ. Now, II Timothy 4:8

"...henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

His "appearing" here is what occurs "at that day." He will be the "righteous judge" at that day, and a crown of righteousness will be given. "In that day" and "at that day" refer to the same thing. Punishment and life will be given at the same time. This is the LAST DAY. You may note also Matthew 25:31-33. It says that all nations will be gathered before him, and all separated - sheep on one side, goats on the other. One will go into eternal punishment, the other eternal life. Of course, the Witnesses claim that this separating has been going on for some time now, and is being done through their preaching. Nonsense!

We have seen that the Witnesses claim that many will not be raised at all; they have already been judged and will stay in the tombs in non-existence, they say. In *From Paradise Lost to Paradise Regained*, page 236, it is said -

"The people of the city of Sodom died by a rain of fire from heaven after receiving an unfavorable judgment. At other times other groups also have received an unfavorable judgment. They proved that they were not worthy of life, and they will not be resurrected."

Here it is stated that the people of Sodom will not be resurrected. However, in their Dictionary, *Aid to Bible Understanding*, page 1519, it is said -

"Jude mentions that <sup>1</sup> Sodom and Gomorrah... are placed before us as a warning example by undergoing the judicial punishment of everlasting fire.<sup>f</sup> This would not conflict with Jesus' statement about a Jewish city that should reject the good news: <sup>f</sup>It will be more endurable for the land of Sodom and Gomorrah on judgment



Day than for that city.<sup>1</sup> Sodom and Gomorrah were everlastingly destroyed as CITIES, but this would not preclude a resurrection for PEOPLE of those cities..."

Obviously, here, the Witnesses think there will be a resurrection for the people of Sodom. This seems quite a contradiction. But, notice the foolishness of this last quote that surmises that the cities were punished but the people could still be resurrected and given another chance. Notice the reference here also to the judgment DAY. Matthew 11:20-24 says -

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down into Hades: for if the mighty works have been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

It is obvious that the names of all these cities stand for the people that lived there. The people of Jesus' time that rejected him would stand up in judgment, and it would be harder on them than for the people of Sodom. Why would it be more tolerable for Sodom than for the people of Jesus' time if they all received the same thing, NOT BEING RAISED AT ALL? But here it states they would appear together on the day of judgment! The same is said in Matthew 12:42

"The queen of the south shall rise up in the judgment with this generation and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

So, He is saying that "this generation" would appear at judgment. The queen of the south would rise up WITH this generation in judgment. The fact is that ALL mankind will be raised and judged. This will occur at THE LAST DAY, the very time they are resurrected.

### **THE END AT THE LAST DAY - I Corinthians 1:7-8**

"...so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unrepugnant in the day of our Lord Jesus Christ."

Here, the second coming of Christ - the end - and the day of our Lord refer to the same thing. In 15:23-24 note -

"But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power."

At his coming, THEN cometh the end. The end comes when Jesus comes. This is the DAY of the Lord, the LAST DAY. The last enemy abolished is death, which will happen because of the resurrection. The position of the Witnesses on the resurrection is false at every point they make.

### ***144,000 AND "OTHER SHEEP"***

The Witnesses have two classes of followers, the elect class of 144,000, and the rest of them making up "Other Sheep," or Great Crowd. One cannot understand the Witnesses theology without having a clear idea concerning these two groups. This doctrine permeates every

other doctrine of theirs. Indeed, most of the scriptures, especially the New Testament, applies only to the 144,000. Many an argument with the Witnesses has been turned aside by them by simply claiming "that passage refers to the elect class, and so has no bearing on this point." Sometimes one will hear a Jehovah's Witness declare that they do not want to go to heaven. This has surprised people who are not familiar with them. What they are saying is that they want to stay here on paradise earth as one of the "other sheep" instead of being in the elect class who are the only ones going to heaven. There is no chance now for any of them to be in the elect class; Judge Rutherford announced in 1931 that the 144,000 had been filled. The only way anyone could possibly get into that number would be for one of the 8,000 or so that are still alive to fall from service and thereby leave a vacancy to be filled by another.

THE ELECT CLASS of 144,000 chosen ones are the most important to God. Russell originally thought that the number of the saved would only comprise 144,000. But when so many converts were made, and it was evident that the number would be surpassed, another class was presented to take care of them. The current position of the Witnesses is some different to that taught by Russell's two classes. This elect class alone will be given immortality, having sacrificed their right to life on this earth, just as Jesus did. They are virtually equal with Christ. Only they can be born again; the new birth does not apply to the rest of the Witnesses. They alone can partake of the Lord's Supper that is offered once a year. They are identified by a variety of names. In the 1966-1970 Index of Publications, under the listing CONGREGATION OF GOD, they list the following names: Anointed, Body of Christ, Bride of Christ, Chosen Ones, Holy Nation, Israel of God, Kingdom Class, Little-Flock, New Creation, 144,000, Royal House, Royal Priesthood, Spirit Begotten, Spiritual Israel, Spiritual Sons. All of the passages that mention these terms, names, or ideas are supposed to apply only to this class. The leaders of the Society must be in this class, and only those in this class can hold high Society office. The rulers of the Witnesses are of this class and must be obeyed; the rest of the Witnesses are "slaves." They taught for many years that the "Higher Powers" of Romans 13 referred to God and Jesus, and the "powers that be" pertains to the Society and its representatives in local congregations; they must be obeyed. (See my first book, vol. I, page 12, for a discussion of this point). The following quote represents their class order:

"The agency which the Master uses to distribute or dispense his truth is called his 'faithful and discreet slave'. Matthew 24:45-47 says: 'Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings.' (NW) This clearly shows that the Master would use one organization, and not a multitude of diverse and conflicting sects, to distribute his message. The 'faithful and discreet slave' is a company following the example of their Leader. That 'slave' is the remnant of Christ's spiritual brothers. God's prophet identifies these spiritual Israelites, saying: 'Ye are my witnesses, saith Jehovah, and my servant whom I have chosen.' Isaiah 43:10, AS; Yg.

From and after A.D. 1918 this 'slave' class has proclaimed God's message to Christendom which still feeds on the religious traditions of men. The truth so proclaimed does a dividing work, as foretold, the ones accepting the truth being taken to the place of security, and the others abandoned. Those who have been favored to comprehend what is taking place, and who have taken their stand for Jehovah's Theocracy, have unspeakable joy now. The light of his truth is not confined to a small place, or one corner of the globe. Its proclamation is world-wide. In the thirty-three years from 1919 to 1952 inclusive Jehovah's witnesses distributed more

than half a billion bound books and booklets, hundreds of millions of magazines, tracts and leaflets, and delivered hundreds of millions of oral testimonies, in over 90 languages. Only by God's spirit and power could this witness have been given in the face of worldwide opposition and persecution; and the witness still continues and increases." *Let God Be True*, 1952 edition, pages 199-201.

So, the Witnesses claim that the "faithful and discreet slave" is the Watchtower Society, which is comprised of members of the 144,000. They are to provide spiritual food for the "domestics," the "other sheep." The spiritual food that they give out is supposed to be "God's message," and is spread abroad through the publications of the Society, its magazines and books. Let's explore this claim through their history to see the arrogance of it.

Originally Charles T. Russell, the founder of the Watchtower Society, claimed that he was the "faithful and wise servant" of Matthew 24. This is currently denied by the Society. They claim in the 1973 book, *God's Kingdom of a Thousand Years Has Approached*, page 346 -

"From this it is clearly seen that the editor and publisher of Zion's Watch Tower disavowed any claim to being individually, in his person, that 'faithful and wise servant.' He never did claim to be such."

Yet, in their 1959 book, *Jehovah's Witnesses in the Divine Purpose*, page 95, they say -

"Some insisted on living in the past, in the time of Pastor Russell, when the brothers in general had viewed him as the sole channel of Scriptural enlightenment. It was the published and accepted thought down till 1927 that he was 'that servant' of Matthew 24: 45."

Going further back we find not only the full truth, but an indication of what the Society considers inherent in being the "Faithful and wise servant." First from the WATCH TOWER, December 1, 1916, p. 356-386 -

"It is here interesting to note that Jesus said, 'Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing'. Verily, I say unto you that he shall make him ruler over all his goods.' Thousands of the readers of Pastor Russell's writings believe that he filled the office of 'that faithful and wise servant,' and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation."

Now, from the WATCH TOWER of May!, 1923, p. 63 it is said -

"We believe that all who are now rejoicing in present truth will concede that Brother Russell faithfully filled the office of special servant of the Lord; and that he was made ruler over all the Lord's goods....Often when asked by others, Who is that faithful and wise servant? - Brother Russell would reply: 'Some say I am; while others say the Society is.' Both statements were true; for Brother Russell was in fact the Society in a most absolute sense, ..in this, that he directed the policy and course of the Society without regard to any other person on earth."

Russell claimed he was the "faithful and wise servant," and his followers claimed it for him until it was abandoned in 1927. Russell's feigned humility, for that's what it was, is laughable in view of what he claimed for him-self. Note -

"In all his warnings he claimed no originality. He said that he could never have written his books himself. It all came from God, through the enlightenment of the Holy Spirit." *Studies in The Scriptures*, Vol. 7, p. 387.



This arrogance is best illustrated by his statements in the September 15, 1910, WATCH TOWER, p. 4685. Note -

"If the six volumes of SCRIPTURE STUDIES are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes - the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind Of Bible study.

Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also that if anyone lays the-SCRIPTURE.STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures "

The same claim was made for Judge Rutherford however. On the inside cover of a 1932 booklet LIBERTY, it is said:

"Until you have read Judge Rutherford's explanation of these questions, and of hundreds of others which in the past have been just as puzzling, you simply cannot understand the Bible."

These are but samples of the many statements of like claim. After Rutherford died the articles and books that appeared from the Society have born no authors names. Emphasis is on the Society. But the claims are the same. From the *Watchtower* of July 15, 1960, page 439, it is said -

"The facts show that during this time and up to the present hour the 'slave' class has served as God's sole collective channel for the flow of Biblical truth to men on earth. Just as the early Christians congregation collectively served as the channel of communication from heaven to earth, so in our time. (Eph. 3:10) Abundant spiritual food and amazing details as to the doing of God's will have been flowing through this unique channel actually as a miraculous evidence of the operation of holy spirit. The present stature of the new World society of Jehovah's Witnesses, numbering nearly a million ministers in 175 lands, gives eloquent testimony that it is not the product of human ingenuity. Rather, it is the product of holy spirit operating theocratically through a tested channel, influencing the lives of dedicated men and women in all walks of life."

For other information on this subject, see my Volume I, pages 8-12. This all gives us an idea of the claim for the 144,000 as the elect class. The reference to Matthew 24:45 in all this is directed to individual Christians who are teachers. The application of it to the Society is without any foundation in the passage, but an arbitrary move to lend authority to the Society.

**THE GREAT MULTITUDE** of "Other Sheep." This lesser class is also called by various names. It is referred to as the Great Crowd, Great Multitude, Other sheep, Jonadabs, etc. This latter one comes from II Kings 10 and Jere-miah 35. Jonadab was not an Israelite but helped Jehu, and Israelite king. So the idea is that the "Jonadabs" are not of the elect class, but help in their work. In *You May. Survive Armageddon into God's New World*, pages 367-368, 42 types

and prophecies of the earthly heirs of the New World are listed. This is the class that is expecting to live on Paradise earth. There will be those in the resurrection of judgment that will become members of this class at the time of their resurrection. They will be instructed in Witness theology during the millennium. Witnesses are told and trained today that they must learn their lessons well so they can be prepared to instruct these new members during the millennium. Certain ones will be designated as princes to rule over this class in Paradise earth and direct their activities. Among these will be such ones as David and prophets of old. Those mentioned in Hebrews 11 will be in the number. All of these worthies will not be in the elect class. Only those that lived after the death of Christ can be in the elect class. All others will remain on earth as Other Sheep.

This entire speculative theory is based on just THREE passages of scripture. First, we will look at Revelation 7:4-17, and 14:3-5.

"And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel: Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben twelve thousand: of the tribe of Gad twelve thousand; of the tribe of Asher twelve thousand; of the tribe of Naphtali twelve thousand; Of the tribe of Manasseh twelve thousand; Of the tribe of Simeon twelve thousand; Of the tribe of Levi twelve thousand; Of the tribe of Issachar twelve thousand; Of the tribe of Zebulun twelve thousand; Of the tribe of Joseph twelve thousand; Of the tribe of Benjamin were sealed twelve thousand. After these things I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." 7:4-17.

"...and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish."

These passages are supposed to teach the Witnesses two class system. They want to take the 144,000 and great multitude and make them literal, but the rest of the passages only figurative. This is an arbitrary rendering and has no foundation. Note the identity of the 144,000. If the Witnesses want the number to be literal, they ought to accept what is stated ABOUT that number literally as well.

THEY WERE ALL JEWS

THEY WERE ALL MEN

THEY WERE ALL VIRGINS

So, we have 144,000 virgin Jewish men. In chapter 7, the 144,000 of verse 4 are supposed to be in heaven, while the great multitude of verse 9 is on earth. But, according to the passage, the great multitude is in HEAVEN also!

- 1) Verse 9 says they are standing before the throne. In their book *New Heavens and a New Earth*, pg. 16 it is said that the throne of God is in heaven, not on earth. "To fit his unequalled position, his throne is in the heavens and our earthly globe is beneath his feet."

It is also seen that in verse 11 the angels are before the throne of God. In 14:3 it says the 144,000 were before the throne. So, the 144,000, the angels, and the great multitude were all before the throne of God, which the Witnesses admit is in heaven.

- 2) In verse 15 they are said to be also in his temple. In *Let God Be True*, p. 132, they admit that the temple is in heaven. "Those members now resurrected and united with Christ Jesus at the temple all proved faithful by a consistent course of preaching and ministering while on earth, and they are forevermore in heaven with the Head of th« congregation..."

Seeing that the THRONE and the TEMPLE is admitted by the Witnesses to be in heaven, and the GREAT MULTITUDE is before the throne and in the temple, we must conclude that they are also in heaven. But, this is the very thing the Witnesses deny.

The second fact about these classes here is that the 144,000 AND THE GREAT MULTITUDE ARE THE SAME! There are not TWO classes but only ONE. Notice that in Revelation 7:4 is only says -

"And I heard the number of them that were sealed, a hundred and forty and four thousand..."

At this point John did not SEE anyone, but only HEARD their number. Then in verse 9 it says, after numbering of the twelve tribes -

"After these things I saw, and behold, a great multitude, which no man could number..."

At first he only HEARD a number, but when he SAW them they were a great multitude. The number of 144,000 is but a figurative representation of the great multitude. But, they are one and the same, in the same place together in these passages.

It is also seen in verse 16 that it says "neither shall the sun strike upon them." That rules out EARTH as the place meant.

The other passage used, concerning the "other sheep," is John 10:16. From this passage the term "other sheep" is taken. It says -



“And other sheep I have, which are not of this fold: them also I must bring, and they shall heard my voice; and they shall become one flock, one shepherd.”

The Mormons use this passage to claim Jesus was talking about people in North and South America at that moment. Both are wrong. The statement of Jesus concerns Jew and Gentile. At that moment he had followers among the Jews, but there would be Gentiles also that would follow him. The use of the present tense, “I have,” is to be under-stood in the same way as the Lord’s statement to Paul as he entered Corinth for the first time, Acts 18:10 - “for I have much people in this city.” Jesus said that “they shall bedome one flock, one shepherd.” Ephesians 2:11-22 shows how the Gentiles, though at one time separated from the Jews, have become ONE in Christ. John 10:16 doesn’t teach a two class theory like the Witnesses propose. There is ONE FLOCK - not TWO!

All of the other passages the Witnesses use are interpreted on the basis that the Bible teaches their two class system. They see these two classes everywhere in the Bible. But there basic argument is erroneous; there is no such dual-class idea in the Bible.

## ***PUNISHMENT***

The Witnesses insist that the only punishment to be received is death, a ceasing to exist, and the only hell to be expected is the grave. Russell, and his posterity, claim that it is superstitious error to believe otherwise. In *Let God Be True*, page 99, it is said -

The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true, mainly for four reasons: (1) It is wholly unscriptural; (2) it is unreasonable; (3) it is contrary to God’s love, and (4) it is repugnant to justice. From this it is appreciated more that Gehenna is the condition of destruction where the Devil, his demons and all human opposers of Jehovah’s theocratic government will go and from which condition there is no resurrection.or recovery. But hell, sheol and ha’des means mankind!s common grave, the condition where humans, good and bad, go and rest in hope of a resurrection under God’s kingdom.

First, we will note in this section that eternal punishment is scriptural. Secondly, whatever man thinks is a “reasonable” position has things backwards. The Witnesses continually take “reason” over scripture. The question is what the Bible teaches, not what seems reasonable to man. Thirdly, the Witnesses look forward with relish to Armageddon when the enemies of God will be punished, and blood will flow. They speak a lot about the vengeance of God. God’s character has many sides. He is love, but he is also just. God said what we are to understand about punishment for the wicked, and it isn’t inconsistent with the love of God. Fourthly, the justice of God demands that punishment be meted out. God is the one who determines the extent of that punishment and its nature. The real question is “What does the Bible teach?”

Russell, Rutherford, and the present day Witnesses have continued to misrepresent what the Bible says, the Hebrew, Greek, and English languages, and what non-Witnesses believe on the subject of eternal punishment. What the Witnesses seem to think we teach is that men are turned on spits over hot coals by little devils with horns and pointed tails, or something like that. Here is a sample of their picture -

That man being unconscious after death is not very consistent with the theory of being in bliss or standing on his head in a vat of boiling oil or being otherwise tortured by fireproof devils wearing asbestos coats...If hell is a place of eternal torment, and if the Devil is the chief fireman, who is going to keep up the fire when the Devil is destroyed? *Where Are The Dead?*, by J.F. Rutherford, pp. 17-21.

But are not Satan the Devil and his demons down in hell keeping the fires and making it hard for those who are in it? This is what is taught by Christendom's clergy, but you will be surprised to know the Devil never was in such a place. *Let God Be True*, p. 93.

These are but samples of the utter misrepresentations used. They are not so. I know of no one that teaches any such thing as they picture here. It is just an attempt to deceive those who know no better.

The Witnesses then take these misrepresentations and make some silly arguments on the word HELL in the Bible. For example, Amos 9:2 says -

"Though they dig into hell, thence shall my hand take them, though they climb up to heaven, thence will I bring them down." (King James Version)

*Let God Be True*, page 92 says about this - How can men dig into hell if it is a place of literal fire and sulphur in the bowels of the earth?

Amos is not saying that men actually could dig into hell, anymore than they could climb into heaven. If it were possible for them so to do God would still have control over them. The word for HELL here is *sheol*, which we will take up shortly. The term does NOT refer to the place of eternal punishment. The Witness misrepresentation is without foundation. Jonah 2:2 says -

"out of the belly of hell cried I." (King James Version)

Here again is the word *sheol*. Jonah was in the belly of the whale, and was very much alive. Yet, the WATCHTOWER, of February 1, 1955 surmises-

"if hell were eternal, Jonah would not have gotten out."

So they play on the English word HELL in its modern understanding. The word HELL is not a fair *present day* translation of the term. Our English word HELL has changed in meaning over the centuries so that it now refers solely to the place of eternal torment. Some have supposed that the word HELL in the King James is a mistranslation by them, but that isn't so either. For the English of that time it is correct and does correspond to the word SHEOL and HADES. It is now misleading, and is why the Witnesses can deceive the ignorant with such arguments as above. Notice the following on the origin of the term HELL -

There is an early Eng. verb, *hele*, to cover, to hide; and from this source comes the final hiding-place, Hell. This was at first used of the abode of the dead, the underworld (which contained both the Elysian Fields of the blessed and Tartarus for the accursed); but its use to translate Gr. *gehenna*, in the New Testament, turned it into the haunt of the fiends and the devils, horrid hell. *Dictionary of Word Origins*, by Joseph T. Shipley, The Philosophical Library, N.Y., 1945, p. 179.

To this the Watchtower Society agrees as per their article on HELL in their *Aid to Bible Understanding*, p. 752. As they state at that opening, "...the word 'hell,' as understood today, is not a happy translation." So, the issue does not turn on what the current English word HELL means, but rather what does the Bible teach? We must determine what the Bible says and what the appropriate words mean that deal with the subject.

## **SHEOL-----**

This Hebrew term appears 64 times in the Old Testament. It is translated HELL thirty-one times, and otherwise as GRAVE or PIT, in the King James Translation. More recent translations do not translate the word, but just render it into English as is. The following listing of definition is by Parkhurst -

The invisible state of the dead, "the place and state of those...who are out of the way and to be sought for." Bate...In this view it seems nearly to answer to the Greek

*Hades* (by which the LXX almost constantly render it), i.e. *ho hades topos* the invisible place, and to our old English *Hell*, which though now scarcely used but for the place of torment, yet being a derivative for the Saxon *hillan* or *helan* to hide, or from *holloa cavern*, anciently denoted *the concealed or unseen place* of the dead in general, as is manifest from the version of... signifies that which is *common* to all, *the common receptacle of the dead*,...thus Leigh in his *Crit. Sacra* well remarks, that "Jacob, Gen. 37: 35, would go down mourning into *Sheol* to his son; not into *Hell* (the place of the damned), for he never thought his son to be gone thither, nor into the *grave properly so named*, for he thought his son had been devoured by a wild beast; but into the *receptacle of the dead*, *Hebrew-English Lexicon*, by John Parkhurst, p. 673. See also Gesenius, p. 798.

Primarily then, the word means the unseen place of the dead. So, we are to understand the King James Translators to mean by HELL simply the unseen abode of the dead without reference to their condition. Here is a sample listing of various shades of meaning attached to SHEOL. All quotes are from the American Standard Version.

1) SHEOL MAY REFER TO JUST AN UNSEEN PLACE.

1) Jonah 2:2 - "Out of the belly of Sheol cried I." Jonah was not even dead at the time, and was certainly not in a tomb or grave. He was in a place not seen by human eyes.

2) SHEOL MAY REFER TO THE REGION OF THE DEAD, BUT NOT A TOMB IN THE GROUND.

1) Genesis 37:35 - "...For I will go down to Sheol to my son mourning.." Though Jacob spoke of going to his son to Sheol, he thought Joseph was eaten by a wild animal. Hence he was not in a tomb, yet was in Sheol. Here it means the underworld of the dead; the earth doesn't have anything to do with it.

3) SHEOL MAY REFER TO THE PLACE OF THE SOUL DISTINCT FROM THE BODY.

1) Psalms 16:10 - "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption." Soul in Sheol, body in the tomb.

4) SHEOL MAY REFER TO A PLACE OF CONSCIOUS EXISTENCE.

1) Ezekiel 32:21 - "The strong among the mighty shall speak to him out of the midst of Sheol with them that help him..." This indicates consciousness. No contradiction with Eccl. 9:10, which see below.

5) SHEOL MAY REFER TO SOME CONDITION OF PUNISHMENT.

1) Proverbs 23:13-14 - "Withold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from Sheol." There is no way one could keep one's child from death, yet here one can be kept from Sheol. By discipline a child can grow to be righteous, and hence escape the punishment of Sheol. See I Cor. 5:5, Luke 16:23.

The Witnesses agree that the term refers to the common grave of mankind. It does not refer to a hole, grave, tomb, in the ground. There are other Hebrew words for GRAVE and TOMB, meaning a place in the ground. Sheol means neither.



## ARGUMENTS OF JEHOVAH'S WITNESSES

- 1) GENESIS 37:35 - "For I will go down into the grave unto my son mourning." The grave is just the receptacle of the body and so that is where all men go; back to the dust of the ground.

## ANSWER:

- 1) GRAVE here does not refer to the ground or earth, but to the region of the dead. Jacob would go "unto my son," but he thought Joseph had been devoured by an animal. Jacob certainly didn't think that in going "unto" his son that he also would be devoured by an animal.
- 2) NUMBERS 16:32-33 - "...went down alive into the pit, and the earth closed upon them, and they perished from among the congregation." The pit here is SHEOL, and they PERISHED when they went there. So, man ceases to exist when he goes into the grave.

## ANSWER:

- 1) The text says that they perished FROM AMONG THE CONGREGATION.
- 3) JOB 14:13 - "Hide me in the grave. " Who is the ME here? He just goes into the grave.

## ANSWER:

- 1) Just grant that this is speaking of the tomb, their contention would not be so. But, this does not refer to the tomb in the ground, but the abode of the dead.
- 4) JOB 17:13—16 - "If I wait the grave is mine house...They shall go down to the bars of the pit, when our rest together is in the dust." So all there is for man is the dust. That is where "I" goes.

## ANSWER:

- 1) I do not deny the body of man returns to the dust. Eccl. 12:7 Grave and Pit here refer to the abode of the dead, as per the definition.
- 5) PSALMS 89:48 - "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" All see death, all go into the grave, so man is entirely mortal.

## ANSWER:

- 1) This is a figurative statement as shown by the term "hand of the grave." It is the SOUL of man that goes into Sheol, the abode of the dead.
- 6) ECCLESIASTES 9:10 - "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Man goes into the grave, all his thoughts, knowledge, wisdom perish.

ANSWER:

- 1) This passage speaks of things concerning this life now in the flesh. All one can do must be done now; all purposes, plans, etc. will cease at death. All earthly processes cease. Eccl. 8:15-17 shows the area of the subject- "under the sun," in this life.
- 7) EZEKIEL 32:27 - "And they shall not lie down with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads, but their iniquities will be upon their bones." They all die, go into the tomb, so are entirely mortal.

ANSWER:

- 1) If we granted that SHEOL refers to a tomb, it doesn't prove the Witness point. But note verse 21 of the chapter - "The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword." Here they are said to speak out of hell. Sheol is just the receptacle of the dead.
- 8) AMOS 9:2 - "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." Sheol is what one can dig into, therefore the ground. If it is a place of literal fire\* how could they dig into it? It must be just the tomb.

ANSWER:

- 1) Sheol here is the antithesis of heaven, a spiritual realm. Amos is saying that IF they could dig into sheol, or climb into heaven, God would still know where they are, and control them.
- 9) JONAH 2:2 - "And Jonah prayed to God out of the fish's belly, out of the belly of hell cried I, and thou nearest my voice." If hell were eternal, Jonah would never have gotten out; if a place of fire, the whale would have been consumed. The word only refers to the grave, hell is no deeper than the tomb.

ANSWER:

- 1) Jonah wasn't dead, but just unseen by human eyes. HELL here does not refer to the place of eternal punishment after judgement. Their argument is silly.

## HADES-----

This Greek term means essentially the same as the Hebrew SHEOL does. It appears only ten times in the New Testament. Thayer, p. 11, says that Hades means "*the nether world, the realm of the dead,*" Cremer records -

"Hades, taken in its most general sense would thus be the place of assembly and residence for all who depart from the present world, in a word, the world beyond. *Bibliotheca-Theologiaal Lexicon of New Testament Greek*, by Cremer, p. 67.

The classical Greek writers considered Hades to be divided into two parts. The upper part the *Elysian fields*, the abode of the good. The lower part, must lower down, was *tartaros*, the place of punishment for the wicked. At any rate, it refers to the realm of the dead, without, of itself, considering their condition. Again, the King James translates it as HELL. Following is a list of the passages where it is found in the New Testament.

- 1) MATTHEW 11:23 (also Luke 10:15) - "And thou Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades..." Here is an intimation of, not just an end of life, but of some punishment to go with it. Regardless of how they exalted themselves, their end would be sure.
- 2) MATTHEW 16:18 - "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." GATES here indicates a closure that would keep one in Hades. Jesus went to Hades when he died, but it did not contain him; He came forth to complete his plans.
- 3) LUKE 16:23 - "And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." The previous verse states that the rich man died, and wound up in Hades. Note that his condition was torment. (See page 20 of these notes for more on this passage).
- 4) ACTS 2:27—31 - "Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption...neither was he left unto Hades, nor did his flesh see corruption." This is a quote from Psalms 16:10 where SHEOL is the term used. Note there is a difference between where the soul went and where the body went. In *Let God Be True*, p. 93, the Witnesses say -
 

The original word in each language means mankind's common grave, a condition where the dead and buried ones are unseen. There is where the Son of God went for three days, like Jonah.

But, Jonah wasn't dead or in a grave while he was in the Whale. The soul of Jesus was in Hades, his body was in the tomb. The words, in both languages, means the realm of the dead.
- 5) I CORINTHIANS 15:55 - In the most reliable manuscripts at present, HADES does not occur in the passage; the word THANATOS - DEATH appears here. It has no bearing on our present discussion and wont be treated here.
- 6) REVELATION 1:18 - "I am alive for evermore, and I have the keys of death and of Hades." Jesus has control of the realm of the dead - he opens and none can shut, he shuts and none can open.
- 7) REVELATION 6:8 - "And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him." This is a highly symbolic passage, and just shows a connection between death and hades.
- 8) REVELATION 20:13-14 - "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death,



even the lake of fire.” Again, very symbolic. It tells of final judgment, the end of the region of the dead, and final punishment in the lake of fire.

The arguments of the Witnesses on this term are the same as on SHEOL, and equally wrong.

## TARTARUS-----

This term is also translated by the word HELL. It is found only once in the New Testament, II Peter 2:4, in the verbal form *tartaroo*. Thayer defines it as follows:

“the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds... ” p. 615

II PETER 2:4 says -

“For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment.”

The Witnesses, in *Aid to Bible Understanding*, p. 1576, treat this word, and passage. It is admitted by them that TARTARUS does NOT mean the same as Sheol and Hades. Many of their conclusions however are ridiculous. They claim that the “angels that sinned” of this passage are the “spirits in prison” of I Peter 3:18-22; that these angels were imprisoned during the days of Noah, and were then the demons that Jesus cast out into the heard of swine in Luke 8:26-31. All of this is very fanciful, but entirely assumed; just imagination. It is further claimed by them that TARTARUS was intended only for super-human personages, such as angels, and never for humans. We note, however, that TARTARUS was a place of detention for the sinful, and includes humans. This is seen by the context of II Peter 2. Verses 3-4-9-17 together show that man is included -

“And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment.. ....the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment...These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.”

The unrighteous will suffer the same as the angels here, and will be kept “under punishment unto the day of judgment,” just like the angels will be “reserved unto judgment.” The ungodly will be consigned to the “blackness of darkness,” just like the angels that were “committed to pits of darkness.” If the angels continued in a conscious existence in their chains of darkness, as the Witnesses admit, then we must conclude that the humans so consigned continue in a conscious existence, and under punishment!

## GEHENNA-----

This word, of all those we have noted, can rightly be translated HELL in our modern sense of eternal punishment. It is used eleven times by Jesus, once by James. It has a literal origin, but a figurative application. . Arndt & Gingrich Lexicon, p. 152, defines it -

*Valley of the Sons of Hinnom*, a ravine south of Jerusalem. There acc. to later Jewish popular belief, the Last Judgment was to take place. In the gospels it is the place of punishment in the next life, *hell*.

The first mention of it is found in Joshua 15:8 concerning the laying out of the boundaries of Judah. It was a pleasant valley originally, and became later a place for pagan sacrifices. The pagan god Moloch was erected therein which children were placed in the fires of the idol in sacrifice. So, concerning King Ahaz, II Chronicles 28:3 says -

“Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the nations whom Jehovah cast out before the children of Israel.”

It was repugnant to God, so Jeremiah 7:31-33 declares -

“And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind. Therefore, behold, the days come, saith Jehovah, that it shall no more be called Topheth, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place to bury. And the dead bodies of this people shall be food for the birds of the heavens, and for the beasts of the earth; and none shall frighten them away.”

Then Isaiah 30:33 adds to the picture like this -

“For Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.”

The term TOPHETH means “abomination, detestation” and comes from a word meaning “to vomit with loathing.” (See Gesenius, p. 872). It was a detestable place. The burning of children in the fires of Moloch of itself was de-testable. It was also detestable in what it became. Notice in the above references what God had in store for it. It would be a place of corruption that no man would want to enter. After King Josiah defiled the valley, making it unfit for further religious rites, it became what God prophesied it would be. It became the garbage dump for the city of Jerusalem where all kinds of refuse was thrown. The stench was terrible; animals and worms fed on the garbage thrown there. It is said that fires were kept burning there to control the refuse, and that some criminals were sometimes thrown there after being put to death. But the imagery of the place, from the burn-ing fire of Moloch to the detestable nature of the garbage dump is carried into the Dortrayal of Hell. The Wit-nesses argue that we must take Gehenna in its literal sense as the valley of Hinnom. They make silly arguments against eternal punishment based on its literal meaning, and then turn around and claim that it but *represents* total annihilation of man, and it can’t be taken literally. That is all we claim for the term - it is not a lit-eral reference to the valley of Hinnom outside of Jerusalem, but a figurative reference to eternal punishment. The term PARADISE originally and literally meant a cool pleasure garden, and is of Persian origin. However, in the New Testament it is applied to a spiritual place of rest and peace; in one instance referring to heaven. Just as the imagery of pleasure, peace, and rest carry over from PARADISE in the realm of Heaven, so the imagery of fitfe, smoke, and lamentation from GEHENNA carry over into the realm of Hell. GEHENNA is used *figuratively* to represent eternal punishment. The Witnesses position on the term is given as follows, from the Appendix of the *New World Translation*, 1950 edition, p. 767 -

“No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence the place could never symbolize an invisible region where human souls are tormented in literal fire and attacked by undying immortal worms for ever and ever. (Isaiah 66:24) Because the dead criminals cast here were denied a decent burial in a memorial tomb, which symbolizes the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize everlasting destruction,

annihilation from God's universe, or "second death", an eternal punishment. Hence to be sentenced to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and from its significance the symbol of the "lake burning with fire and sulphur" was drawn, at Revelation 19:20, 20:10,14,15; 21:8."

The Witnesses are correct that GEHENNA is symbolic in its New Testament usage, but are wrong in the symbols involved. We have already seen in previous chapters that ANNIHILATION is not taught in the scriptures. The Witnesses agree that GEHENNA refers to eternal punishment. We must then just determine what the nature of that punishment is. Let's note a few passages. Matthew 18:8-9 says -

"And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire."

Notice that the "eternal fire" of verse eight is the same as the "hell (gehenna) of fire" of verse nine. Mark 9:43, a parallel passage, says -

"And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire."

At this place "Gehenna" and "unquenchable fire" are parallel. The fire spoken of is eternal and unquenchable, and consequently the punishment represented by it is the same; they continue to be punished by the fire. A Jehovah's Witness explanation of this eternal, unquenchable fire is that there will always be a place of punishment. It will continue to exist as a warning for those "other sheep" so that they will never rebel against God. We have shown their Dual-class doctrine and attendant theories are false, so this explanation is groundless on the very surface. The punishment lasts as long as the fire does, but punishment is not such unless experienced. Mark 9:48 further adds -

"where their worm dieth not, and the fire is not quenched."

The term WORM here stands for the punishment experienced. Thayer, p. 580, says of this word -

"a worm; spec, that kind which preys upon dead bodies..."their punishment after death will never cease" symbolizing perh. the loathsomeness of the penalty."

The Witnesses like to try to laugh off this passage by talking about immortal worms. They claim that the worms WILL NOT DIE, but MAN WILL. Here is the statement from *Let God Be True*, p. 95 -

"This text is seized upon by hell-fire screechers to prove there is a place of fiery torture where the wicked are suffering conscious pains. But close examination of the words of Jesus reveals that what dies not is the worms, not the creature man. So according to the clergy theory the worms are immortal. This is wholly unscriptural and unreasonable."

Of course, they mean that the whole passage is symbolic and therefore eternal punishment isn't in the passage. But they just laugh off the statement of the passage and do not answer it. Certainly it is symbolic, the worms are not literal ones, but they symbolize eternal punishment.

All of the statement in these passages noted keep emphasizing the fact of eternal existence in a condition of loathsome punishment. One could not have such a condition if he were not conscious. For a discussion of Matthew 10:28, see pages 7-8 and 19-20.



## PUNISHMENT-----

The Bible teaches punishment for the wicked. Punishment is not effective unless experienced. Here are two other words now that are specific of punishment.

1) KOLASIS - "*Correction, punishment, penalty...brings with it or has connected with it the thought of punishment.*" Thayer, p. 353. The term is clearly defined. There is a related term KOLAZO, but KOLASIS is appropriate to our subject. It is found in two passages.

a) I JOHN 4:18 - "There is no fear in love: but perfect love casteth out fear, because fear hath punishment." The *New World Translation* renders it here as "restraint," for which there is no excuse. That is incorrect. Could we substitute "annihilation" or "cutting off" here instead? Of course not!

b) MATTHEW 25:46 - "And these shall go away into eternal punishment: but the righteous into eternal life." The *New World Translation* renders this here as "cutting-off." They translate it thus, and use it in arguments this way to leave the impression that they just cease to exist, are just "cut-off." But, this word nowhere means "cutting-off." Here now is a statement on this by Dr. J.R. Mantey, co-author of the Dana-Mantey *A Manual Grammar of the Greek New Testament*. It is taken from a tract by Dr. Mantey in which he takes the NEW WORLD TRANSLATION of the Witnesses to task on this word and passage -

"In Jehovah's Witnesses' New World Translation (Mt. 25:46) the Greek word *Kolasin*, which is regularly defined punishment in Greek Lexicons, is translated "cutting off" in spite of the fact that there isn't a shred of lexical evidence anywhere for such a translation. We have found this word in first century Greek writings in 107 different contexts and in every one of them it has the meaning of punishment, and never "cutting-off." But since their premise is that there can be no eternal punishment, they have translated the Scripture to make it somewhat compatible with their theology. By that method one can easily pervert the biblical teachings and make them teach the opposite of what God intended. Evil can be made to appear good; and black, white. *Kolasin* is also mistranslated *restraint* in I Jno. 4:18." (This originally appeared in *Bibliotheca Sacra*, 112:341, October, 1955, under the heading IS DEATH THE ONLY PUNISHMENT FOR UNBELIEVERS?)

2) BASANIZO - "*to test (metals) by the touchstone... to question by applying torture... to torture; hence., to vex with grievous pains (of body or mind), to torment... to be harassed, distressed.*" Thayer, p. 96. This term refers to torment, and is something that is experienced. Note how it is used.

a) MATTHEW 8:6 - "...and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented." No doubt of what torment means here.

b) MATTHEW 8:29 - "And behold they cried out, saying, What have we to do with thee thou Son of God? art thou come hither to torment us before time?" Notice that the demons had torment now from the Lord, and expected to receive torment later, a torment in both instances, but the future one to be worse. This is why James 2:19 states that the "demons also believe and shudder." Why should they shudder if annihilation is all that awaits them? (See also Mark 5:7)

- c) II PETER 2:7-8 - "and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds)." The word VEX here refers to the torment he experienced from the ungodliness he saw around him.
- d) REVELATION 9:5 - "And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man." Here it refers to suffering that was experienced over a period of time.
- e) REVELATION 20:10 - "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." The torment never ceases. As in the next verse, it is for ever and ever.
- f) REVELATION 14:11 - "and the smoke of their torment goeth up for ever and ever; and they have no rest day and night..."

3) THE SECOND DEATH - The phrase is found only in the Revelation. The Witnesses insist that annihilation is all that is taught, and the terms are only symbols. But, just what is picture? Notice these passages from Revelation -

"And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." (20: 10)

"And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (20: 14-15)

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that bumeth with fire and brimstone; which is the second death." (21:8)

"And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that bureth with brim-stone." (19:20)

Now, it is granted that we are dealing with some figurative language here. But, it is also evident that the language is hitting at a particular point, the fact of conscious, everlasting punishment! To emphasize this further, look at the parable of the Tares, in Matthew 13:37-42. Jesus here gives his explanation .of the parable, so there can be no misunderstanding of what is meant -

"And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth."

How could there be weeping and gnashing of teeth unless there was conscious punishment? Then in Matthew 25:41 note -

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels...”

This is the second death as seen in the above passages from Revelation. It is the place where all wicked go Verse 46 then says that they will go away into “eternal punishment.”

Keep in mind now all the words used to speak of the punishment of the wicked. Every word, every picture, all the statements presented in the scriptures picture on fact — the eternal conscious punishment of the wicked. Every argument the Witnesses make is without foundation, depending on faulty definition of words and specious reasoning



# The Intermediate State of the Dead

by Maurice Barnett

What happens to a person at death? We know that the body without the spirit is dead, James 2:26; death is a separation of the spirit from the body. We also know what happens to the body. The body decays and returns to dust. But, what happens to the spirit, where does it go? Does the spirit go directly to heaven or hell, is there another place the spirit enters or is there a loss of consciousness while God just stacks all spirits somewhere to await the resurrection? The answer to these questions has far reaching consequences. For one thing, it affects our image of Jesus. Where did he go when He died on the cross? Acts 2:27,31 say that His soul was not left unto Hades nor did His flesh see corruption. When Jesus went into Paradise the day he died, where did he go?

Of course, there are those, like the Jehovah's Witnesses who deny the existence of a distinct spirit in man; for them, man is wholly mortal. They are the modern day counterpart to the Sadducees who taught the same doctrine. Such a position produces several contradictions, especially in regard to the person of Jesus. For the JW's, man simply does not exist from death till the resurrection, except in the memory of God. I will not take the time or space in this chapter to specifically reply to this position. Enough material has already been presented to refute their contention. Seventh-day Adventism agrees with Jehovah's Witnesses on the nature of man. They express death in a "soul-sleep" terminology though that would imply the existence of a soul, an existence which they deny. Adventist Carlyle B. Haynes, in his book, *Life, Death and Immortality*, p. 202, says,

"The teaching of the Bible regarding the intermediate state of man is plain. Death is really and truly a sleep, a sleep that is deep, that is unconscious, that is unbroken until the awakening at the resurrection. In death man enters a state of sleep. The language of the Bible makes clear that it is the whole man which sleeps, not merely a part. No intimation is given that man sleeps only as to his body, and that he is wakeful and conscious as to his soul. All that comprises the man sleeps in death."

The position of the Adventists is actually soul-extinction. Another position, like and yet unlike the Adventists', is that of true soul sleep; the soul exists distinct from the body but loses consciousness at death. However, seeing that the soul exists apart from the body, that still doesn't answer the question: Where is the soul that is in this unconscious condition? Such a position misunderstands the word "sleep" in the scriptures. "Sleep," in regard to the dead, is used figuratively to refer to someone who is dead. The body of one who is dead appears to be asleep. That doesn't mean that the spirit is actually unconscious, though it certainly rests from this life's labors.

The Roman Catholic Church doctrine of Purgatory is probably quite well known to the public. Not only is there no scriptural support for such a doctrine, but the Bible specifically denies the basis of it. The account of the rich man and Lazarus in Luke 16 does not portray the Catholic purgatory. It does present the place of Hades, which is still not the place of eternal punishment. However, a great gulf exists between the two places so that one cannot go from one place to the other. There is no second chance. We shall see more evidence on the error of Purgatory in the following material.

There are two major views regarding what happens to the spirit at death. One is that there is an intermediate place called Hades that retains the spirits of mankind until the end. Another is that the spirit goes directly to heaven or hell at death. Yet another position that's related to the "directly to heaven or hell" position is that the Hadean realm of departed spirits

existed until the resurrection or ascension of Jesus. At whichever time one attaches it to, Jesus emptied Hades of the righteous and since that time all go directly to heaven. With some, it is not clear as to the condition of the wicked. One will say that all of Hades was emptied at the resurrection of Jesus, both the righteous and the wicked; the wicked go directly to Hell at death, just as the righteous go directly to heaven at death. Another will keep the Hadean realm in existence for only the wicked; the wicked will thus go into Hades at death, an intermediate state, until after judgment. Several reasons are given for this.

First, This emptying of Hades, or partial emptying, position appeals to Ephesians 4:8, "When he ascended on high, he led captivity captive, And gave gifts unto men." It is said that the "captivity" refers to the inhabitants of Hades; they were captive in Hades, Jesus released them and took them "captive" to heaven. However, that is only assumption and assertion.

When Jesus led captivity captive, He set men free from the bondage to sin and at the same time those set free became servants to Christ. In John 8:31ff, Jesus says that those who commit sin are the bondservants of sin. Romans 7:23 says,

"but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

This is captivity to sin that took place while Paul was alive, not in Hades. Jesus then says in John 8:36, "If therefore the Son shall make you free, ye shall be free indeed." Just as men were in captivity to sin, so being set free from that captivity by Jesus, we become captive to Him. Romans 8:17-18 says that servants of sin who obey from the heart the doctrine delivered are then made free from sin to "become servants of righteousness." Notice especially II Corinthians 10:5, "casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." Those in captivity to sin are now captives of Jesus.

How is this accomplished? By the atonement of Jesus which was not completed until after His ascension into heaven, Hebrews 9:24-26, 11-14. Then, it was accomplished by the preaching of the gospel. Luke 4:18 says,

"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

All of this was accomplished by the preaching of the Gospel, based on the completion of His atonement after He ascended into heaven.

To further put these facts in proper order, look at the language of the passage. "When he ascended on high" is an *aorist participle*. It is to be understood just as the interlinear presents it, "having ascended up." That means that leading captivity captive and giving gifts to men both occurred at the same time; but, they did not take place until after His ascension into heaven. That places the freedom from captivity on Pentecost and not at the time of His resurrection or ascension. Jesus didn't lead anyone to heaven when He ascended. John 3:13 says that "no one hath ascended into heaven but he that descended out of heaven, even the Son of man who is in heaven." That was said by John at least 35 years after the ascension of Jesus.

Second, it is also said that since Jesus provided the atonement for sins, all those righteous ones who awaited from creation till the atonement, could at that time find their hopes fulfilled. Thus, there was no longer a need for an intermediate state for the righteous; that part of Hades was emptied at either the resurrection or ascension of Jesus. Since that time all of the righteous go directly to heaven at death. However, the wicked, not being forgiven of their sins, remain in Tartarus of Hades until the judgment when all the wicked will be cast into the lake of fire. The other variation on the theme is that the wicked now go directly to Hell at death. My reply to this argument will be presented in detail in the pages to come.

Third, it is said that in Acts 7:55-59, Stephen looked into Heaven (not Paradise) and said at his death, "Lord Jesus, receive my spirit." Thus, Stephen, in the Spirit, expected to go to heaven to be with Jesus when he died. In reply, I point out that it is assumed that this is what Stephen thought. The question is, in what sense was he to be received. In Matthew 10:40, Jesus says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." To receive the person and message of the disciples was to receive both Jesus and the Father. But, that did not mean actual physical presence. We receive Jesus into our hearts, but He dwells there by faith, not actual physical presence, Ephesians 3:17. When one enters the rest of Elysium in Hades, he is still being received by Jesus. Again, note the material that follows.

Fourth, it is said that the statements of Paul in Philippians 1:21-28 and II Corinthians 5:8, show that the righteous go directly to heaven at death. However, the significance of these passages will also be dealt with in the material that follows.

Though some may not realize it, both the direct to heaven or hell and the intermediate state of Hades are positions saying that there is an intermediate state for spirits between death and the resurrection. We can call that state by any name and it will still be a temporary place and temporary condition preceding the second coming of Jesus. Those who contend that man goes directly to either heaven or hell at death also have a "holding tank." If human spirits go directly to heaven or hell at death then they will be brought back to earth, out of heaven and hell, at the second coming of Jesus to rejoin their bodies in the resurrection. This will be followed by a judgment before Jesus the judge of all, at which time they will be sentenced to either heaven or hell. At that time, following judgment, there will be what the Bible speaks of as eternal life and eternal condemnation. Thus, if these departed human spirits are in either heaven or hell right now, they are still in an intermediate state between death and the resurrection. Our task, in this chapter, is to identify the intermediate state, just where it is, what the conditions are in that state and what we are to call it.

We are currently looking down the road toward eternity from the point of view of our lives here on earth. Let's start our investigation by going to the end of the road and working our way backward to see what steps or events await us along the way. Our starting place, therefore, will be the place and condition of eternal life and eternal condemnation, heaven and hell.

This is the goal we strive for, eternal life with God in heaven, the home of the righteous, Titus 1:2. It is the promise to all believers, John 3:14-16. In Hebrews 9:15, it is called receiving the promise of eternal inheritance, an inheritance that is promised for all the righteous of all ages. The word eternal refers to something without end. I Thessalonians 4:13ff describes the returning Lord, the resurrection of the righteous, the ascension of God's people to meet the Lord in the air. Verse 17 then tells us that "so shall we ever be with the Lord." Eternal life with the Lord in heaven means ever being with the Lord or being with Him for ever. That is an unending condition in a particular place.

Of course, the phrase "for ever" in some scriptures, may, in a sense, mean a limited time. It would thus mean for ever only within the boundaries of the subject being discussed at that moment. For instance, ordinances of the Law were given "for ever." In places "throughout your generations" is added, Leviticus 23:41, Numbers 18:23. It means that as long as Israel continued as a nation, those laws would be in force. But the Law was taken away, Israel as God's special nation ceased to exist, the temple and its sacrifices were destroyed, never to be rebuilt.

However, for ever also means unending without restriction as it does in referring to eternity. It certainly means this in regard to Jesus in Hebrews 13:8 when it says He is the same yesterday, today, and for ever; it means eternal. John 6:51 and 58 say that if we eat the bread which came down out of heaven, we shall live for ever; Jesus was the bread. Jesus says the same thing



concerning water in John 4:14; whoever drinks the water He gives will have eternal life. The word eternal, in most place where it is found, means without end. So, eternal life, living for ever, ever being with the Lord, all declare the unending nature of our heavenly home. However, as we shall see, eternal life means much more than just existing eternally.

The place of eternal life is called heaven, from ouranos, a word that directs our attention to somewhere upward from the earth. The word heaven, in some passages, may refer to the sky area where the birds fly and clouds float. It may also refer to the celestial heavens where the stars shine. We understand it most commonly in regard to the dwelling place of God. Thus, the Bible indicates a first, second and a third heaven. Jesus came from heaven, John 3:31, and He went back to heaven “to appear before the face of God for us,” Hebrews 9:24. That is the heaven of our eternal home.

I Peter 1:4-5 speaks of our having a living hope based on the resurrection of Jesus, granting unto us thereby “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.” Eternal life involves an incorruptible inheritance and a salvation that is more than just salvation from past sins. Notice, also, that the incorruptible inheritance and salvation are reserved till “the last time.” That “last time” will be the time of the Lord’s second coming, the end. Eternal life in heaven is an inheritance that cannot be corrupted or defiled; nor can we ever lose it; it never fades and those who have it will never experience any ruin or loss of well being (perish).

We have eternal life now in the sense that we have Christ now and continue faithfully to follow Him. The promise is that certain. I John 5:11-12 says, “And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.” But, the actual entrance into eternal life, heaven itself, is what is promised to us for the future, a salvation ready to be revealed in the last time, one reserved for us in heaven.

The place of Heaven is not an eternal home for disembodied human spirits. The Sadducees denied the existence of a spirit in man and a resurrection from the dead. In Matthew 22:23-33, Jesus shows them from scripture that Abraham, Isaac and Jacob were all still alive though obviously they were physically dead. Their spirits were still alive, though the bodies had decayed. The continuing existence of their spirits proved that there would be a resurrection from the dead. Spirits are reunited with bodies to produce a resurrection.

There assuredly will be a resurrection in the future. Paul answered the erroneous position that there will be no resurrection, in I Corinthians 15. He warns Timothy of another error, led by Hymenaeus and Philetus, who had erred from the truth, fallen from the faith, teaching that the resurrection was already past. What we believe about the resurrection is important; we are not allowed to believe just anything we want to believe. Seeing it is vital to get our facts straight in regard to the resurrection, would it be any less important to get our facts straight about the nature of that resurrection, the second coming of Jesus, judgment and eternal rewards?

The word resurrection means a raising up of what has fallen. What has fallen is the body and it must be raised up. Jesus’ friend Lazarus was resurrected from the dead when he was called forth from the tomb by Jesus. The resurrection of Jesus was the reanimation of His body. When Jesus first appeared to His disciples after His resurrection, they were afraid, supposing they beheld a spirit. Jesus replied,

“See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having,” Luke 24:36-43.

He then ate a piece of fish to further prove that He was raised from the dead. Thomas had to feel the prints in His hands and the wound in His side to finally believe. Following the crucifixion,

“many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many,” Matthew 27:52-53.

In the story of the rich man and Lazarus in Luke 16, for Abraham to send Lazarus back to the rich man’s house would have involved a resurrection from the dead, vs. 31.

Paul said in I Corinthians 15, that flesh and blood would not inherit the kingdom of God, that this mortal must put on immortality, that this corruptible must put on incorruption. That which is mortal is subject to death. That which is corruptible is subject to decay. This body may be sown in dishonor, but it is raised in glory. It is sown in weakness, but raised in power. It is sown a natural body, but raised a spiritual body. The body of the resurrection will be immortal and incorruptible, a glorious and powerful spiritual body, a fit tabernacle for our spirits in eternal life. The flesh and blood of which Paul speaks is this body we have now but it is a body that will be changed. Our resurrected and glorified bodies will be the spiritual tabernacles in which our spirits will dwell for eternity in heaven. I Corinthians 15:51-53 says,

“Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”

The last trump will sound at the second coming of Jesus. Those who are dead will be raised and with the living righteous, be changed. Notice that it is the body that will be changed and not the spirit. For the dead, it will be the reuniting of the spirit with the body. These are the same facts Paul reveals in I Thessalonians 4:13-18.

Our bodies will be changed to look like the body of Jesus of Nazareth that was changed when He ascended. Peter said in Acts 2:36 that the same Jesus who was crucified has now been made Lord and Christ. That involved both spirit and body. John tells us in I John 3:2,

“Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.”

Our bodies will be fashioned to be like His present body, though we have no idea about either the looks or composition of that body. Philippians 3:20-21,

“For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.”

God is able to perform this. Jesus said to the Sadducees that they erred not knowing the scriptures “nor the power of God.” Luke’s account of this confrontation with the Sadducees, Luke 20:34-36, says,

“And Jesus said unto them, The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.”

The word “attain” means to “reach.” Evidently, that new world is heaven. Reaching that new, next, world is connected here with the resurrection from the dead, never dying again, being equal to angels, and being sons of God. These are all events taking place at the time of the end, and not until the time of the end. Paul told the Romans that

“ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body,” Romans 8:23.

Our bodies will be redeemed and changed to a glorious and powerful body. II Corinthians 5:1 says,

“For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.”

The order of events is clearly established. There must first be a resurrection, a judgment day, and then final sentencing, heaven for the righteous. This is the order in Revelation 20:11-14, 21:1-9. Revelation 20:13 says,

“And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.”

Chapter 21 begins with the appearance of a new heaven and a new earth, with New Jerusalem coming down out of heaven. God will wipe away all tears

“and death will be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away ... I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.”

Notice the order, resurrection, judgment day, heaven or hell. Keep in mind the descriptions we have just read of the nature of the resurrection. Such descriptions give us a clue to what it means to have eternal life. We emphasize, eternal existence is not the same as eternal life. The wicked will have eternal existence, but of the worst kind.

The day of judgment refers to a day of sentencing, Matthew 25:31-46. Jesus will come in His glory, along with the angels, and sit on the throne of His glory. All mankind will be gathered before Him and He will separate them like separating sheep from goats, sheep on the right hand and goats on the left. The King says of the righteous, verse 34, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” This is the eternal kingdom, eternal salvation in heaven, II Peter 1:11. Verse 46 then says, “And these shall go away into eternal punishment: but the righteous into eternal life.” Matthew 12:41 says,

“The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here.”

Hundreds of years may separate generations of humanity, but they will all meet at the same time on that great day of judgment. This is true for those worthy ones from the Old Testament period as well as the living worthies at the time of the second coming. The wicked of all ages will likewise be there with the righteous.

However, a resurrection and the special day of judgment must occur before this entrance into eternal life. John 5:28-29 says,

“Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.”

All mankind will be raised at that one time and sentenced to either heaven or hell. But, they will not go to either place until they are sentenced at the last day.

Paul tells the Athenians that all men everywhere are commanded to repent, “inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead,” Acts 17:31. He also told the Corinthians, “For we must all be made manifest before the judgment seat of Christ: that each one may receive the things done in the body, according to what he hath done, whether it be good or bad,” II Corinthians 5:10. So also, says Romans 14:10.



Matthew 12:36 warns that every idle word that men speak will face them “in the day of judgment.” There is no doubt that a universal day of judgment is taught in the scriptures, a day that will see all mankind gathered before the Lord and they will be given their final sentencing. Jesus said in Matthew 7:21-23,

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

This is a scene at judgment, and many will argue with the judge in that day. This is like the questions asked at judgment by both the righteous and the wicked in Matthew 25:31-46. Yet, their fate was already sealed. Actually, one’s fate is settled at death. God already knows who are the righteous and who are the wicked. That’s why He could separate the sheep from the goats at the very start.

The wicked experience the same order of events as the righteous, but with some notable differences. The promises of blessings that accompany eternal life do not apply to the wicked. The wicked undergo eternal condemnation, eternal torment, eternal fire. The phrases “depart from me” and “these shall go away,” tell us of the eternal separation from God, the second death, that the wicked will experience. II Thessalonians 1:9 says that they will suffer “punishment, even eternal destruction from the face of the Lord and from the glory of his might.” All of the wicked of humanity, the powerful as well as the weak, the great and the small of all ages, the dignified unbelievers and even some morally upstanding, religious people who worshipped the wrong God, along with apostates from the Faith, will be combined with the worst scum of humanity who have ever lived.

The word *gehenna* comes from the Hebrew meaning “Valley of Hinnom,” originally a pleasant place. In its literal meaning, it referred to a valley running along the south side of Jerusalem. It was also known in the Old Testament as Tophet. God prophesied what Tophet would become. Isaiah 30:33 says,

“For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.”

To this add the words of Jeremiah,

“And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away,” Jeremiah 7:31-33.

Other passages in Jeremiah say much the same. This corrupt and obnoxious end to the Valley of Hinnom was according to God’s intent, prophesied to happen. The prophesies were fulfilled.

The Canaanites sacrificed to heathen idols there and even Israel joined with them at times. Good King Josiah burned a pig on the altar of Molech, threw the bones around the valley and thus made it unfit for religious sacrifices. From that time on, it became the garbage dump for the city of Jerusalem. At times, the bodies of criminals were dumped there and perhaps others who had no place of burial. In order to keep down the huge amount of refuse as much as possible, fires were kept burning there to consume it. Animals came from all around to feed on the food wastes; worms also fed there constantly. God planned this conclusion for the Valley of Hinnom and by that produced as close to a physical image of

terror, repugnance and horror of eternal punishment as could be given. From this image of the Valley of Hinnom comes the description in the New Testament of a place where their worm dieth not, the fire is not quenched, the smoke of their torment ascends upward for ever and ever and they have rest neither day nor night. Thus, Gehenna stands for eternal condemnation and is appropriately translated and understood in our modern usage of the term as Hell.

The wicked, like the righteous, continue to consciously exist for eternity. But, again, existing for eternity is not the same as the eternal life of the righteous. With both, there must be a resurrection of the body, but only the righteous are promised a glorious and powerful change in that body. The wicked are to be raised, sentenced and sent to Hell with a body that will not die or decay, but otherwise they have no promise of any change in that body from what it is now. Jesus said,

“And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.”

The word *destroy*, from *apollumi*, does not mean annihilation but ruin or loss of well being. It is used to refer to the ruin of wine skins, Luke 5:37, or lost sheep, Luke 15:4, or the lost son, Luke 15:24. The latter two were not even dead but certainly had a loss of well being. In Hebrews 10:39, the same word is translated “perdition.” It says, “we are not of them that shrink back unto perdition; but of them have faith unto the saving of the soul.” The righteous will have a great increase of “well being,” but the wicked will be in ruin, have a loss of well being.

In the same vein, Hebrews 10:26-29 warns apostates that by sinning willfully they can expect “a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.” He further says that those who transgressed the Law of Moses were put to death, but apostates can expect a “sorer punishment” than physical death. That worse punishment than physical death is the fierceness of fire that characterizes Hell.

In the Sermon on the Mount, Jesus said that it was better for one of our bodily members to perish and “not the whole body be cast into hell,” Matthew 5:29-30. He says the same thing in Matthew 18:9, but describes the end as “the hell of fire.” When Matthew 3:12 refers to this as “unquenchable” fire, the Greek word *asbestos* is used. It has been transliterated into English to refer to something that cannot be destroyed by fire. In Greek, it means that which cannot be extinguished. That, is the hell of fire. In Matthew 26:24, Jesus reveals the final lot of Judas when He said, it would have been “good for that man if he had not been born.” There is punishment worse than death.

Revelation 14:11 says that “the smoke of their torment goeth up for ever and ever; and they have no rest day and night.” This is contrasted with the righteous who are portrayed as being at rest. The reality and promise of this rest for the righteous is seen in Hebrews 4:1-11, whereas Hebrews 3:18 says that those who are disobedient will not enter into God’s rest; they will go to Hell where there is no rest day or night for eternity.

The place of this eternal punishment, though described as having the pain of everlasting fire, is also said to be a place of utter darkness. In Matthew 25:30, Jesus says, “And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.” II Peter 2:17 and Jude 13 both describe it as the place where “the blackness of darkness hath been reserved for ever.” In that place, there will be weeping and gnashing of teeth from the pain and frustration.

Before there can be a resurrection of all mankind, there must be the event that triggers the resurrection and the Judgment of that great day, the second coming of Jesus.

II Timothy 4:1 says, “I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom.” The word charge means to bear a solemn witness, to testify thoroughly. There is a day coming for these events.

John 5:28-29 affirms from the Lord that there is an hour coming when all who have died will come forth from their graves. This coming forth from the tombs is referred to as a resurrection, some to a resurrection of life and others to a resurrection of condemnation. This implies a judgment following the resurrection and before the eternal destination of the righteous and the wicked. Concerning His second coming, Jesus said that we are always to be ready, "for in an hour that ye think not the Son of man cometh." A particular hour is ascribed to all events.

The time of His coming is referred to by both the words day and hour. This is not a lengthy period of time but an event that marches quickly through the second coming, resurrection and judgment. In Matthew 24:36, answering the question about the signs of His coming and the end of the world, Jesus said, "But of that day and hour knoweth no one." Verse 42 says, "Watch therefore: for ye know not on what day your Lord cometh." He then adds in verse 44, "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." Day and hour refer to the same time. This is the same hour in which the graves will be opened and all the dead will be resurrected. II Thessalonians 1:7-9 says,

"and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day."

"In that day" is the day of His second coming when judgment will be handed out to all men.

John 6:39 says, "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day." In verse 40 He speaks of the faithful, "I will raise him up at the last day." He says the same thing in verse 44 and 54. In John 11:24, Martha says that she knows that Lazarus will rise again "in the resurrection at the last day." John 12:48 says, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." In the last day and at the last day mean the same thing.

The second coming of Jesus will be "at the last day," the resurrection will be "at the last day," judgment will be "at the last day" and entrance into our eternal reward, heaven or hell, will be "at the last day." I Corinthians 15:23-26 calls this "the end." Notice,

"But each in his own order: Christ the firstfruits; then they that are Christ's at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death."

Second coming, resurrection, judgment, eternal reward in that order, at the last day, the end.

From the creation of man to the atonement of Jesus, untold numbers of humans died. Death, which means separation, is the separation of the spirit of a man from his body. Genesis 35:18 says of Rachel "as her soul was in departing, (for she died)." I Kings 17:21 says of Elijah that he stretched himself on a widow's son who was dead and prayed that his soul would come into him again, which it did. The daughter of Jairus, ruler of the synagogue, was raised by Jesus in Luke 8:53-55. It says that "her spirit returned, and she rose up immediately." Her spirit came from somewhere, entered her dead body, brought it back to life and she "rose." If her spirit was in heaven then Jesus brought her spirit back out of heaven to rejoin her body. James 2:26 says that the body without the spirit is dead. As death is a separation of the spirit from the body, a return of the spirit to the body is a resurrection. But, in the Old Testament period, where did the spirits go at death?



Wherever the spirits went at death, they still existed and were conscious. Jesus told the Sadducees in Luke 20:27-40 that God is not the God of the dead but of the living, for all live unto Him. The argument of Jesus is that God is still the God of Abraham, Isaac and Jacob, though these three had been long dead, physically. The present tense verb shows that at the time of His meeting with Moses at the burning bush, He was still the God of these three. Yet, God is not the God of the dead, but the living. These three still lived, somewhere, which proved the existence of a spirit and a resurrection from the dead.

King Saul went to the witch at Endor to see if she could put him in contact with Samuel. Contact was made, but it was not by the power of the woman. God brought Samuel before Saul to give him a message. An old man in appearance, covered with a mantle ascended out of the earth and asked Saul, "why hast thou disquieted me, to bring me up?" It was not his physical body, not a resurrection; Samuel was not buried in the house of this witch in Endor. The spirit of Samuel appeared in a form recognizable as human. He came from some place. Notice that Samuel did not come down out of heaven, but up from out of the earth.

Moses and Elijah appeared with the transfigured Jesus and talked with Him, Matthew 17:1-8. This was not a resurrection, though they did appear in some human form that the apostles understood to be Moses and Elijah. The ancients disappeared as quickly as they had appeared. The spirits were alive, conscious, could communicate and they came from some place to appear with Jesus.

Luke 16:19-31 gives us a glimpse of this place of departed spirits. Of course, there is some figurative language in this account. For instance, the fire and torment is of a different sort from what we would experience in the flesh; this is a spirit experiencing torment, but a spirit portrayed in the image of a human body. Both the poor man Lazarus and the rich man died and we see the place and condition of their spirits. Lazarus was in a place of rest and the rich man in a place of torment. The rich man wanted Lazarus first to relieve his suffering with a drop of water and when that was not possible, be resurrected so he could return to the home of the rich man and warn his five brethren. There was a gulf between the place of rest and that of torment so none could cross from one place to the other and there was no second chance. All of this took place during the Mosaic dispensation with Jews playing the parts in this scene; Abraham tells the rich man that his brothers back in earthly life have Moses and the prophets to whom they must listen. We know that Jesus would not tell a lie in teaching the truth, so the basic facts concerning such a place as portrayed here are truly given.

We must conclude that this is an intermediate place and condition between death and something that would happen in the future. A major reason that such a state had to exist during the Old Testament period is because the redemptive price for man's sins was not paid yet. Hebrews 9:15 says,

"And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."

Under the Law of Moses, a person could become unclean regarding temple ceremonies and sacrifices by several offenses, such as touching a dead body. One had to go through a process of cleansing that would result in a "forgiveness of sins," meaning restoring one to full social and ceremonial acceptance. Hebrews 9:13 says,

"For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

Blood and ashes of animals could sanctify to the cleanness of the flesh those who had been ceremonially defiled. But, the blood of Christ was for a greater cleansing. Hebrews 9:22-23 says,

“And according to the law, I may say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.”

Hebrews 9 and 10 discuss what the priests under the law did on the day of Atonement for sin: they had to repeat the same sacrifice every year. Contrasted with that yearly sacrifice was the single sacrifice that Jesus made for all time for the sins of mankind. The difference between the two time periods was that none of the sacrifices under the law could bring actual remission of sins; only Jesus could do that. Hebrews 10:4 says it clearly, “For it is impossible that the blood of bulls and goats should take away sins.”

Romans 4:17 says that God “callethe the things that are not, as though they were.” God could pronounce forgiveness of sins for some in the Old Testament because it was certain that the price would be paid for those sins. Yet, the actual forgiveness could not take place until the price was finally paid. Even the most faithful person under the Old Testament could not go directly to heaven at death because he still had sin charged against him and had to wait for the atonement of Jesus so that his sins could actually be forgiven. Hebrews 11:13 says, “These all died in faith, not having received the promises, but having seen them and greeted them from afar.” Verse 39 says, “And these all, having had witness borne to them through their faith, received not the promise.” What they were looking for was a city whose builder and maker is God, a city God has prepared for them, but they died in faith with that in view but not receiving it when they died.

Some dissenters insist that the dead went to heaven or hell during the Old Testament period. They base that on a couple of references.

First, it is said that Enoch went to Heaven because Hebrews 11:5 says that Enoch was translated that he should not see death. However, this passage only says that Enoch did not die as other people die; we are not told how this was done. The passage says nothing in any way about where Enoch went.

Second, Elijah went directly to heaven because II Kings 3:9-13 says he ascended in a whirlwind into heaven. However, the word heaven in this instance does not refer to the heaven where God dwells but to what the Jews understood as the first heaven, the atmosphere where clouds are and birds fly. This account only refers to Elijah’s being taken upward in a whirlwind from the point of view of Elisha who was standing on the ground watching him go.

We must conclude that there was an intermediate state of the spirit following death in the Old Testament period. Not only that, there had to be such a place, if for no other reason than the fact that the price for salvation was not paid until the atonement of Jesus; that was not the only reason for such a state, however.

John 3:13 says, “And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven.” This is not figurative or symbolic language, but literal. John 3:13 was not a part of the conversation of Jesus with Nicodemus; that conversation ended at verse 12. Notice also that the narrative is shifted from first person to the third person from verse 13 through the rest of the chapter; that includes all of verse 13. The final phrase in that verse, “even the Son of man, who is in heaven,” uses the present tense that shows the inspired John as the author of the passage at least thirty-five years after the beginning of the Gospel dispensation. If Jesus were speaking this to Nicodemus, He was saying something that was untrue. He could not be standing there talking to Nicodemus and still be “the Son of man, who is in heaven” because He was not in heaven at the time and no “dual occupation” can explain that statement. Some deny that this last phrase is authentic because it does not appear in some manuscripts. However, it does appear in others and there is enough evidence to firmly conclude that it belongs in the Bible as it is above. Others

have insisted that it only refers to a sense in which Jesus was in heaven and on earth at the same time. But, the construction, tenses of the verbs and language will not allow such an imaginative and forced interpretation. So, at least thirty five years after the crucifixion, no one had ascended into heaven to that time; Jesus was the only one. Where, then, were the souls of the dead?

On the night before His crucifixion, Jesus told His apostles, “In my Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also,” John 14:2-3. Though some would like for this to refer to the church, neither the language of these verses nor the specific explanation by Jesus of what He said, will allow that application. Jesus is telling them He is going to heaven after His work on earth is finished. In verse 28, He says, “Ye heard how I said unto you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father.” This verse refers specifically to verses 2-3. Jesus thus explains what He meant about going away and exactly where He was going. The disciples had long before been told, many times, that the Father is in Heaven. Since Jesus said that He was going to be with the Father, it necessarily meant He was going to Heaven. Deuteronomy 26:15 says concerning God, “Look down from thy holy habitation, from heaven, and bless thy people Israel.”

When Jesus says, “where I am ye may be also,” He is promising the disciples that they will be with Him in Heaven. However, before His disciples can be with Him in heaven, Jesus must prepare a place for them there and then come back and get them. He promises the apostles that He will “come again.” This is a reference to His second coming. His “coming again” in these passages does not refer to His resurrection from the dead because Jesus did not go to heaven at the moment He died, as we shall see shortly. Nor did Jesus take the Apostles with Him when He ascended into heaven following His resurrection. He went to the Father in heaven to prepare a place for them, from whence He would return to receive them unto Himself that they could be in heaven with Him. However, seeing that He has not returned, this promise has not yet been fulfilled. This means that the apostles are not yet where Jesus is in heaven with the Father.

Nor does this statement mean that Jesus would return for their bodies alone, so that their bodies could be changed and go into the realm of heaven. He addresses His remarks to the disciples, “you.” That included the spirit and the body of each disciple. When in verse 28, He says, “Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father,” the “you” refers to the persons who were the disciples. Jesus was the only one who was going to the Father and He had to return to get them so they could be with Him.

II Corinthians 5:1-10 gives an order of events we have already seen in previous pages: this present body, the resurrection, a new body for the righteous, a judgment day and then our eternal abode. Verse 1 calls the present physical body “the earthly house of our tabernacle” and death was the dissolving of this earthly tabernacle. Peter also refers to this current physical body as “this tabernacle” and says that the putting off his tabernacle is “my decease,” death, II Peter 1:13-15.

In II Corinthians 5:4, Paul further refers to this present physical tabernacle as being “mortal.” In I Corinthians 15, he also says that this body of flesh and blood we now have is mortal and corruptible. This mortal must put on immortality and this corruptible must put on incorruption because this flesh and blood cannot inherit the kingdom of God. The present body will be raised and then changed into a new body, a spiritual body that cannot die nor decay. God will make that change by His power. The new body will be a tabernacle for the spirit that is especially fitted for eternal life in heaven. The new body will look like the glorified



spirit body of Jesus of Nazareth as it is right now in heaven, I John 3:2. I John 2:28 says, “abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.” Comparing the two passages in I John, the time Jesus is manifested is at His second coming. We will not know what we will look like until we see Jesus at His second coming. If the righteous go directly to heaven at the moment they die, John should have said that we don’t presently know what we shall be like, but at the moment we die we shall know because we will then be with Him and will see Him as He is. But, that isn’t what John said!

II Corinthians 5:1 tells us that this new body will be eternal in the heavens. The new body that God provides will be according to a pattern He has devised, just as He had a pattern for our present spirit and body. Obviously, the human spirit was not intended by God to exist eternally without a tabernacle of some sort in which to dwell. In I Corinthians 15:47-48, Paul says,

“The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.”

So, it is reasonable that Paul would say in II Corinthians 5:2 that we groan, “longing to be clothed upon with our habitation which is from heaven.” The spirit is clothed upon with a new body so that “what is mortal may be swallowed up of life.” In the phrase, “what is mortal may be swallowed up of life,” the “life” is eternal life that will characterize the immortal and incorruptible new body, the tabernacle of the spirit.

Romans 8:21-23 speaks of our “being delivered from the bondage of corruption into the liberty of the glory of the children of God.” This deliverance is then said to be “the redemption of our body.” Romans 8:23 says,

“And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.”

Whatever is involved in our adoption, it is something tied to the redemption of our body, the resurrection from the dead and that we must wait for it until the end!

It is at the end that our present bodies are raised and changed, Philippians 3:20-21. This body of our humiliation will not be fashioned anew until the resurrection. “Whence we wait for a Saviour” shows that the righteous are located somewhere, waiting for this Saviour to come from heaven to accomplish this, just as I John 3:2 speaks of the time when Jesus will be manifested and we shall then see Him as He is.

II Corinthians 5:6-8 says that being at home in the body means we are absent from the Lord and we “are willing rather to be absent from the body, and to be at home with the Lord.” Some insist that this means we are going to be with the Lord at the exact time we become absent from the body; at death our spirits will go directly to heaven to be with Him. No, I don’t believe so, for several reasons.

First, the apostles will not actually be with the Lord until He comes again to receive them unto Himself, John 14; that will happen at His second coming when all the dead will be raised.

Second, the time when we will receive the eternal blessings follows a resurrection from the dead; the clothing upon from heaven occurs then. The fashioning anew of the body of our humiliation happens then. It is the time when this mortal will be swallowed up of life, II Corinthians 5:1-4.

Third, we must stand before Jesus at judgment before receiving our reward according to what we have done in this body, II Corinthians 5:10. There must be His second coming, a resurrection, judgment and then our eternal reward.

Fourth, let’s understand how God words things in the Scriptures. There is a sense in which we will be with the Lord at death, but will not actually, literally, be with Him. We can

illustrate that with the subject of eternal life. We have already seen that there is a sense in which we have eternal life right now, I John 5:13, John 5:24. However, the meaning of eternal life as the entrance into heaven, does not take place until after judgment, Matthew 25:46. In that sense, that of Matthew 25:46, we do not have eternal life as yet. Romans 2:7-9 says,

“to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish.”

This shows both eternal life and eternal punishment. Both are yet to come. Note that the eternal life in Romans 2 occurs at the same time as glory, honor and incorruption. But, incorruption refers to the resurrection body. Romans 6:22 says that the servant of God will have in “the end eternal life.” Titus 1:2 and 3:7 refer to it as “the hope of eternal life.” But, we don’t hope for something we have already, Romans 8:24-25. So, there is a sense in which we have eternal life right now. But, we will not actually have eternal life until after judgment.

We have already noticed that there are things in scripture that are spoken of in the present tense but are not actually existent as yet. The reason this is so is given to us by inspiration. Isaiah 46:9-11 says,

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”

God can call the end from the beginning, stating it as a declared fact in present time. The most definitive statement of this is Romans 4:17, “who giveth life to the dead, and calleth the things that are not, as though they were.” A thing can be so definite and certain to happen that it can be spoken of in present time, stating the end at the beginning, calling the things that have not happened as though they had.

This is why Paul, in II Corinthians 5:6-9 could speak of being absent from the body and at home with the Lord. It was absolutely certain, based on the promises of God, that the faithful will be with the Lord in eternity, Revelation 2:10. The same can be said concerning Philippians 1:21-26 where Paul expresses his desire to depart and be with Christ. There, Paul is only expressing his desire; that is what he would like. That is not to say that at the moment of death he would be with the Lord in heaven. Yet it was so certain and sure that he would be with Him that it could be expressed in the present tense. In Philippians 3:11, after saying that he had suffered the loss of all things for Christ, he says, “if by any means I may attain unto the resurrection from the dead.” It would be at the second coming of Jesus, resurrection and judgment that Paul and all the righteous would have their hopes realized and the promises of God would be fulfilled. Paul and the Philippians would have to wait for Jesus to return for that to happen, Philippians 3:20-21, “whence also we wait for a saviour.”

In II Corinthians 5:1-10, the section opens by discussing the new tabernacle we will receive at the time of the resurrection from the dead. That is discussed in verses 1-4. The section closes with the scene of judgment in verse 10. We will receive then according to what we have done in the body, whether good or bad. That being the case, verses 6-9 must be taken in the same time frame as the beginning and end of the subject discussed and that is the second coming, resurrection, judgment and reward.

Let’s take another look at some of the passages we have already seen and add some others. These passages speak of what is reserved for both the good and the evil in eternity. I Peter 1:4-5,

“unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.”

The incorruptible and undefiled inheritance that never ends, the salvation that has been reserved in heaven for us, won't be revealed until the last time! We don't receive the inheritance/salvation that this passage speaks of at the moment we die.

II Peter 2:17 says, "These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved for ever." Whatever the condition of the wicked immediately after death, it is not the same blackness of darkness that has been reserved for them. Notice that it is a "for ever" condition that has been reserved for them. The time of this fulfillment is given in II Peter 3:7,

"but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men."

II Peter 3:12 adds,

"looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

This occurs at the end of the world, the time of judgment and the eternal reward. But, what goes on during the time between death and the day of judgment? Well, the wicked are not comfortable. II Peter 2:9 says,

"the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment."

The unrighteous will be under punishment until the day of judgment arrives but it won't be as severe a punishment as after judgment.

I Thessalonians 5:23 says, "and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Whatever condition the spirits of the righteous enter into at death, it's not the one spoken of here; this one will not occur until the second coming of Jesus.

Colossians 3:4 says, "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." This is clearly a "when/then" construction. Christ's being manifested refers to His second coming. It is when He comes again that then Christians will be manifested with Him in glory. We will not be manifested with Him in glory until He comes again. This same fact is stated also in Hebrews 9:28, "so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." This speaks of the second coming of Christ and a salvation that is yet future, eternal life. It is for those who "wait for him" unto salvation. All the righteous are still waiting for Him and for the salvation we will have then.

The crown of life, crown of righteousness, eternal life, salvation, new habitation, inheritance, adoption, reward, new body, city of God, immortality, incorruption, never die, eternal kingdom, redemption, liberty of the glory of the children of God along with other words and phrases, tell us of our expected future as the people of God. But, none of these things will be a reality until after the second coming, resurrection and judgment, all of which is yet future! Whatever is the nature of the rest that the righteous enjoy at death now, it is still not the same as what these words and phrases claim for the future!

This also is true for the wicked. Eternal condemnation, eternal destruction, eternal torment, eternal death, loss of well being, no rest day or night, second death, lake of fire and brimstone, smoke of their torment, blackness of darkness, weeping and wailing, gnashing of teeth and other words and phrases describe the lot of the wicked. But, none of these things will be a reality until after the second coming, resurrection and judgment, all of which is yet future! Whatever is the nature of the unrest and punishment the wicked enter at death now, it is still not the same as what is assured the wicked following judgment.

This only emphasizes again that an intermediate state of some sort exists between death and the resurrection. The question left is: Where is that intermediate state; what is it called?



The Greek word *hades* was originally a name for the God of the underworld, Pluto. Thayer, p. 11 says of it,

“the nether world, the realm of the dead ... it denotes, therefore, in bibl. Grk. Orcus, the infernal regions, a dark (Job x.21) and dismal place ... in the very depths of the earth ... the common receptacle of disembodied spirits ...”

Bauer, p. 16 says it is “the underworld as the place of the dead ... In the depths, contrasted w. heaven.” Cremer adds to this, p. 69,

“As Hades is for all a joyless place, but a place of torture especially for the godless, it is natural to perceive that the dwelling-place of the righteous departed, though they also are received into the one great abode of the dead, is separated from that of the wicked. In this place they await the end hinted at in Ps xlix. 15,16, which is brought about by the accomplishment of redemption.”

Edward Robinson, p. 12, says,

“The Hebrew Sheol signified in like manner the under world, and was held to be a vast subterranean place, full of thickest darkness, where dwelt the shades of the dead; but no distinction of place is indicated in the Sheol of the O.T. between the righteous and the wicked. For Hebrew, the LXX have almost every- where put *hades*; and in accordance with this usage, the idea of Sheol is found among the later Jews more developed and assimilated to the Greek Hades. The souls of the righteous and the wicked were held to be separated; the former inhabiting the region of the blessed, the inferior Paradise (Luke 23,43) or Eden of the Rabbins; while lower down was the abyss called Gehenna or Tartarus, in which the souls of the wicked are in torment.”

So say other authorities. Hades was the place of departed spirits of men, both the good and the evil. The bodies of men did not go there. The ancient Greeks considered Hades to be divided into two realms, Elysian Fields, a place of rest and comfort for the spirits of good people, and Tartarus, the place of torment for departed wicked people.

Even the Hebrew, Sheol, though translated by grave or pit in some places in the KJV, with a minor exception, refers to the invisible place of the dead. Sheol never means a grave or tomb in the ground. There are other Hebrew words for grave and tomb, meaning a place in the ground. The only way it can refer to a grave is to strip it to its most barren meaning as simply an unseen place, a place not seen by human eyes.

There is one place where Sheol may refer to just an unseen place but has nothing to do with a tomb or some place after death. Jonah 2:2 says, “Out of the belly of sheol cried I.” Jonah was not even dead at the time, and was not in a tomb or grave. He was in a place not seen by human eyes, in the belly of the great fish.

Sheol may refer to the region of the dead, but not a tomb in the ground. Genesis 37:35 says, “. . . For I will go down to sheol to my son mourning ...” Though Jacob spoke of going to his son to Sheol, he thought Joseph was eaten by a wild animal. Hence, Joseph was not in a tomb, yet was in Sheol. Here it means the underworld of the dead.

Sheol may refer to the place of the soul distinct from the body. Psalm 16:10 says, “For thou wilt not leave my soul to sheol; neither wilt thou suffer thy holy one to see corruption.” The soul was in sheol, the body in the tomb, or grave. Consequently, sheol could not refer to the grave because a clear distinction is drawn here.

Sheol may refer to a place of conscious existence. Ezekiel 32:21 says, “The strong among the mighty shall speak to him out of the midst of sheol with them that help him ...”

Sheol may refer to some condition of punishment. Proverbs 23:13-14 says, “Withhold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from sheol.” There is no way one could keep one’s child from death and the tomb, but here one can keep him from sheol. By discipline, a child can grow to be righteous, and hence escape the punishment of sheol. The Greek counterpart to sheol is *hades*.

The Textus Receptus, the basic Greek text for the King James Translation, places hades in I Corinthians 15:55 and so the KJV translates it by the word grave, "O death, where is thy sting? O grave where is thy victory?" Later Greek texts have the word *thanatos*, death, in the place of hades. The two questions in this passage are based on Hosea 13:14 where the word sheol is used. I believe the Textus Receptus is correct in using hades in the passage, though the KJV translation of grave does not adequately express the meaning of the passage. The two questions, death where is thy sting? and hades where is thy victory? can only be answered as nowhere! Death and Hades are not the same thing. Death and Hades go together as we see in Revelation 1:18, "I have the keys of death and of hades;" Revelation 6:8, "and he that sat upon him, his name was Death; and Hades followed with him;" Revelation 20:13, "and death and Hades gave up the dead that were in them;" Revelation 20:14, "And death and Hades were cast into the lake of fire."

There is no victory in either death or Hades; they both are the enemies of victory. The only victory we have is in the resurrection from the dead, as I Corinthians 15 argues. Death and Hades will come to an end at the second coming of Jesus and cast into the lake of fire. Both death and Hades are temporary.

Except for I Corinthians 15:55, the KJV uniformly translates Hades as Hell, which was an acceptable translation three hundred years ago. The word Hell is derived from the Saxon hillan or helan, meaning to hide. The word Hell meant an unseen place in 17th century England. An archaic usage, a residue of our English past, is expressed even today when some older New England farmers speak of such things as "helling" their potatoes. They aren't talking about French Fries, but of putting their potatoes underground for the winter, putting them in an unseen place. Or, a receptacle into which a tailor throws his pieces is called a hellbox. Generally, our English word Hell has changed its meaning and now is the place of eternal torment for the wicked.

In the New Testament Hades, we are looking at a particular place, unseen by people still alive on this earth, but a place of departed spirits both good and evil. This is the meaning of hades as it appears in the New Testament.

And, Hades still exists. We have already seen that in I Corinthians 15:55. We have also seen it in such passages as Revelation 20:13-15, which says,

"And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."

These passages tell us of the general resurrection of all mankind, a rejoining of the spirits with the bodies, a judgment and a sentencing to eternal conditions. The lake of fire is gehenna, "hell." Not until the judgment will death and Hades end. Notice also that Hades and the second death (Hell) are not the same thing. The torment of Hell begins at the time death and Hades are cast into it. But, notice Revelation 1:17-18 especially,

"Fear not: I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."

This is Jesus speaking. He still had the keys of death and Hades when this was said through John. As long as death exists, Hades will likewise. I Corinthians 15:24-26 says that Jesus must reign until the last enemy is destroyed. That last enemy is death. This is referred to as the time of the end.

Hades lasts as long as death is in this world. Jesus still has the keys to both death and Hades. If having the keys of death indicates authority over death, it means the same thing regarding Hades. Hades still exists as the place of departed spirits, the underworld, and will not be emptied until the second coming of Christ when both death and Hades come to an end.

The word Paradise comes from the Persian language and means a pleasure garden, grove, park, lush and well watered where one could rest, eat of the fruit trees and be refreshed. It was used to describe the parks and gardens of the Persian rulers and nobility. The LXX uses Paradise to refer to the garden of Eden, Genesis 2:8,15. In Genesis 13:10, the Jordan valley where Sodom and Gomorrah were located became the “paradise of God” because the area was lush and well watered. It also is found in Joel 2:3, Ezekiel 31:8-9 and other passages.

Thayer, p. 480 says of Paradise, after noting the basic definitions, “that part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection.”

Revelation 2:7 says, “To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.” Revelation 22 places the tree of life where God’s throne is located. These passages turn attention back to the garden of Eden, which could also be described as a Paradise.

In II Corinthians 12, Paul describes an experience he had. He didn’t know exactly what happened. It seemed quite real but was obviously a vision. In this, he was caught up into the third heaven, into Paradise. The third heaven would identify the abode of God and is thus referred to as Paradise. It is thus in keeping with the passages in Revelation, using Paradise to refer to heaven.

In Luke 23:42, one of the men crucified with Jesus said, “Jesus, remember me when thou comest in thy kingdom.” Jesus replied to this, saying, “verily I say unto thee, Today shalt thou be with me in Paradise.” This is translated and punctuated correctly. Some, trying to escape the consequences of what Jesus says here, change the punctuation and word order. They place the comma after the word “Today.” Thus they have it read, “verily I say unto thee Today, thou shalt be with me in Paradise.” By this reasoning, they shift the time the thief would be with Jesus in Paradise to an indefinite time. However, that makes an awkward and redundant statement. Certainly it was “today,” that very moment, that Jesus said it; when else would He be saying it?

“Today” is the emphasis here. By crucifixion, one might linger in torture for several days. Jesus knew that He, Himself, would die that day and also knew the thief would die that day as well. “Today” was spoken to comfort the thief, who would then know that his suffering would soon be over and in addition, he would be with Jesus in Paradise. The thief asked only to be remembered when Jesus would come in His kingdom. Just what the thief thought the kingdom meant, we are not told. Apparently, the thief was thinking of something far distant. Jesus brings things back to that very day, not something far distant. It is correctly translated and punctuated, “Today shalt thou be with me in Paradise.” In John 20:17, Jesus told Mary,

“Touch me not for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.”

Mary was holding on to Him. What Jesus was saying was quit hanging on to me; go tell my brethren about me. Contrary to what commentators, such as Vine, have to say, Jesus did not go to heaven when He died on the cross. Jesus was specific: “I am not yet ascended unto the Father.” He didn’t ascend until a few days before Pentecost. Where was He for the time between death and the resurrection? Well, He told the thief that they would be together in Paradise that very day.

Webster’s English Dictionary says of Elysium that it referred to the happy place of the souls of departed good people, comparable to Paradise. The Greek idea of Hades contained the Elysian Fields as a place of rest, comfort and peace as in a pleasure garden. The word Paradise ideally describes the Elysian Fields of the Greeks. The latter Jewish belief called Paradise (Elysian Fields), the bosom of Abraham, which Jesus refers to in Luke 16 as the place the poor Lazarus went at death. When Jesus used such terms as “bosom of Abraham,”



and Hades as being a place of torment for the wicked, the Jews understood what He was saying.

Jesus promised the thief on the cross that they would be together, that day, in Paradise. This is also why the prophecy concerning Jesus was that “thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption,” Acts 2:27. Verses 31-32 give the fulfillment of the prophecy, “he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses.” When Jesus died, the spirit went into the Paradise part of the realm of departed spirits, Hades. That Divine spirit returned from Hades to rejoin the body of Jesus of Nazareth in the resurrection.

An objection is made to this, insisting that the quotation in Acts 2:27,31 is a Hebrew parallelism which means that the second line is exactly parallel to the first, saying the same thing in different words. Thus, it is said, Hades means nothing more than the grave where the body saw no corruption; there is no such place as a Hadean realm of departed spirits where the Spirit that was in Jesus went at death.

In reply, I point out that parallelism in Hebrew poetry only refers to a poetic device. Synonymous equality of meaning is not inherent in that poetic device. There are four different types of Hebrew parallelism in poetry. One of these types is called *Antithetic Parallelism* where the second line is contrasted with the first. Another type is Synthetic or Constructive Parallelism, which refers only to similarity in form and has nothing to do with word for word equivalence. If we grant Hebrew parallelism in Acts 2:27,31, just which type are we going to insist applies there?

There is no doubt that when Jesus died on the cross, the Spirit left the body. We know that. We also know that the spiritless body was placed in a tomb. Where did the Spirit go? Well, it didn't go to heaven, as we have already seen. Wherever it was, it was a Paradise and the grave can hardly be called a Paradise. Wherever it was, the thief on the cross was with Him, but the body of the thief was not buried with Jesus. Let's look again at Acts 2:31, “neither was he left unto Hades, nor did his flesh see corruption.” The “he” in the first sentence refers to the spirit. The word “his” in the second sentence also refers to the spirit, but uses the possessive pronoun only to identify whose flesh is under discussion. We may as well word it, as it is actually saying, “He was not left unto Hades, nor did His body see corruption.” Notice the “neither/nor” construction. On the one hand His Spirit was not detained in Hades and on the other His body did not corrupt during the time in the tomb. This is similarity in form and subject, but not an exact word for word parallel. It is as much a contrast as a similarity.

Ephesians 4:9-10 says, “Now this, he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.” This phrase, “lower parts of the earth,” means more than the tomb. Psalm 63:9 says, “But those that seek my soul, to destroy it, shall go into the lower parts of the earth.” We have already seen in the Lexicons that Hades is said to be in the depths of the earth; the under world. The passage says that Jesus descended into the lower parts of the earth before He ascended into heaven. He didn't descend into the tomb but rather His body was “laid in a tomb.” He did descend into Hades, the lower parts of the earth, the underworld, or however we might describe it.

Romans 10:6-7 says, “But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down): or, Who shall descend into the abyss? (that is, to bring Christ up from the dead).” Paul's argument is based on Deuteronomy 30:12-14, though he changes Deuteronomy to fit the current point. Romans 10 refers to the same events of Ephesians 4. The word “descend” is the same as in Ephesians 4:9-10. Just as Jesus descended into the lower parts of the earth, anyone else would have to

descend into the abyss in order to be in the same place Jesus went. The word “abyss” is from *abussos* and refers to something bottomless, the abode of the dead but not the grave, the underworld; Hades. See Bauer, p. 2, Vine, p. 144. In Luke 8:31, the demons argue with Jesus: “And they entreated him that he would not command them to depart into the abyss.” These were spirits, bodiless spirits, that did not want to be consigned to the abyss. Wherever it was that these demons did not want to go, it was a place for spirits, not bodies.

These demonic spirits had already been living in the tombs. Luke 8:27 says,

“And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs.”

These evil spirits controlled the man and caused him to live in the tombs. Obviously, the tombs were preferred by the demons seeing they drove the man to inhabit them. Why would they plead with Jesus not to send them back to the tombs if they had preferred being there? The word abyss could not refer to tombs or graves and so must mean some other place. That other place is Hades.

So, the one who ascended into heaven first descended into the lower parts of the earth, the abyss, the underworld, Hades. The spirit came out of the underworld, rejoined the body and was thus resurrected.

Matthew 16:18 says, “upon this rock I will build my church; and the gates of Hades shall not prevail against it.” Hades did not hold Jesus, He came out of Hades and was resurrected. This is explained in verse 21,

“From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.”

Wherever Jesus went when He died on the cross, He was conscious. In John 2:18-21, Jesus said that if they “destroy this temple, I will raise it up.” The temple of which He spoke was “the temple of His body.” Notice the “I” as the one who will raise up His own body. There is a clear distinction between His spirit and His body. He neither ceased to exist at death nor did He become unconscious.

Tartarus was the subterranean region that was considered by the Greeks to be the abode of wicked dead in Hades. It is found only in a verb form in the N.T., II Peter 2:4 where the word “hell” is an incorrect translation for our modern day. The passage reads,

“For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment...”

“Cast them down to hell” is an aorist active participle, meaning the act of casting and more correctly worded “having cast them down.” “Committed” is an aorist active indicative verb and refers to the act of being committed. The statement is then, “having cast them down to hell, committed them to pits of darkness.” On the other hand, “reserved” is a present passive participle which refers to action that is still going on, they remain in Tartarus until the time of judgment. This same subject is also described in Jude 6, “And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.”

There can be no doubt that a “holding place” is being described here. They are to be held there unto the judgment of the great day. The scene of that judgment includes the statement in Matthew 25:41,

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.”

This is the second death, the lake that burns with fire and brimstone, Revelation 20:10-14. I know of no reason to suppose that these beings were any other than what they are said

to be, spirit beings called “angels.” The devil, his angels, death and Hades will be cast into the eternal fire at the same time, following the judgment.

The place the angels who sinned were held was tartarus, the place of departed evil spirits, but not the place of eternal torment, the second death. Much the same language is used in II Peter 2:9 as in verse 4 and in Jude 6. Peter says, “the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment.” This is obviously a temporary place and circumstance. The unrighteous are in this particular place only until the day of judgment. Then things will change. Notice also that the unrighteous, in this temporary circumstance, are under punishment. This is beginning to sound more and more like the story of the rich man and Lazarus in Luke 16, isn’t it?

It is objected that all this would mean that the judgment would take place at death rather than after the resurrection, because some are under punishment and others are at rest when they die. The fact is, God already knows where a person is going when he dies. The day of Judgment is a time of sentencing. The Day of Judgment does not mean that God won’t know a person’s fate until that day when He will decide. Charges are brought against us at judgment and we will give an accounting for what we have done, but the end is certain.

John 3:18 says, “He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.” The word “believeth” in both places here is the same form of *pisteuo*, a present participle. It refers to durative, continued believing, faithfulness, not just a momentary acceptance of Jesus. The word “judged,” a perfect participle from *krino* in both places, refers to being condemned as a result of a judgment. This is why the King James translates it, “he that believeth not is condemned already.” God already knows at death just who is saved or lost.

It is expressed in Revelation 20:15, “And if any was not found written in the book of life, he was cast into the lake of fire.” Names are already entered in that book. Paul calls the names of some of them in Philippians 4:3 and says their “names are in the book of life.” Answering the question of the disciples concerning the time of His second coming, Matthew 24:36-44, Jesus says that at that time, two men will be in the field, one is taken and one is left, two women will be grinding at the mill, one is taken and one left. This refers to the same circumstances as I Thessalonians 4:13-18; those Christians who are still alive at the second coming will be caught up into the air to be with the Lord. The fact that the man in the field and the woman at the mill are “taken,” identifies them as Christians. The fact is that at the resurrection and before the judgment, the bodies of the righteous are changed for eternal life. God knows who the righteous are before judgment.

A sharp separation of mankind will be made immediately at the second coming. In the judgment scene in Matthew 25, Jesus knew who the sheep and goats were when He divided them. He states reasons why each is to be saved or lost, after they are divided. He then sentences them to eternal life or eternal condemnation. If God knows at the resurrection who is saved or lost, He surely must know who is saved or lost at death. Judgment day is sentencing day.

Two passages in I Thessalonians are usually pointed to as evidence that the righteous go directly to heaven at death. I Thessalonians 4:13 says that Jesus will return “with all his saints,” and 4:14 says that those who are fallen asleep will “God bring with him” when Jesus returns. So, it is said that they would have to be in heaven before the second coming for these statements to be true. I don’t believe so. Matthew 24:27 says of the visibility of His second coming, “For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.” He said that to counter the idea that His coming would be secretive. Revelation 1:7 says that He will come with the clouds and every eye shall see Him, even those who pierced Him. We don’t know how all will see Him when He



comes on the clouds, given the shape and population of the world. I figure He will work that out in His own wisdom and power. We have no idea exactly where the intermediate state is, how the spirits will be brought forth, or how the resurrection will be accomplished. Jesus can take the spirits out of their intermediate state before He appears to those who are alive on earth at His second coming or any other way He decides to do it.

We have seen enough evidence to show that there is an intermediate state and that man does not go directly to his eternal reward until after the events of the end time have occurred. Whatever torment the wicked experience between death and the resurrection cannot be compared with what they will experience in Hell, II Thessalonians 1:6-10. Whatever rest the righteous experience between death and the resurrection cannot be compared with the powerful glory of eternal life.