

## ARTICLE 1

The word 'Sin' , it's such a sterile word. The word 'Imperfect' is another word that corresponds to the word 'sin', meaning it's of equal value.

Adam was created perfect and free of sin but lost his perfection and so along with the curse remaining in the flesh, mentally also, his faculty to think thoughts through to perfection also became hindered and this is what 'Sin' means - to fall short.

Because Adam's perfection was removed, Imperfection was then passed down onto all Adam's descendants and so all mankind after the rebellion in Eden have been born imperfect

The definition of sin used in the first paragraph is no doubt sterile. It is also shallow and lacking of any depth. It neuters the concept of sin and removes its repugnance and shame. It minimizes its damage to the relationship between God and man. It is uniquely modern and rational, minimizing God.

Sin is described at length in several Bible dictionaries. A portion of one of the shorter articles about sin in the NT states: “The testimony of Jesus against sin is intimately associated with the prophetic preaching. Sin is resistance to the promotive leadership of God, hence with indifference to moral requirements (anomia, Matt. 7:23), contempt of grace (11:20 sqq.), and denial of recognized truth (Matt. 12:31 sqq.). It is treated as guilt deserving punishment (6:7). Its universality is assumed; all are called to repentance (4:17); and are called evil (7:11). The obligation of mercy Jesus bases on the general need of forgiveness (18:11 sqq.); his contemporaries he calls an evil and adulterous generation (12:39). The victims of particular catastrophes are not sinners beyond others, but meet a judgment that all can avoid only through penitence (Luke 13:2–5). The human world is so much under the dominion of sin that offenses are unavoidable (Matt. 18:7 sqq.). Although he mentions the righteous whom he did not come to call to repentance (Mark 2:17), yet their righteousness is questionable. The Pharisees who claim it are hypocrites (Matt. 15:7). Even others who assume it like the rich young man are not sufficiently earnest in self-denial (19:16 sqq.). He who looks upon sin in his brother instead of in himself is worse (7:3–5). Jesus carries sin from its outer appearance back to its inner origin (5:21–25, 15:19), and sees in it a persistent tendency (7:16 sqq., 12:35).” Samuel Macauley Jackson, ed., *The New Schaff-Herzog Encyclopedia of Religious Knowledge: Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day* (New York; London: Funk & Wagnalls, 1908–1914), 434.

Any Biblical dictionary will present a fuller understanding of the depravity of sin.

Law dictates that for the Law to be rebalanced another perfect life would need to offset the perfect life that became imperfect whereby all mankind inherited Adam's Imperfection and were born into Imperfection.

The explaining of the way Law operates was described when God said it is an eye for an eye, a tooth for a tooth and a life for a life.

A corresponding ransom was needed , something of equal value to atone for what a perfect soul lost - another perfect soul.

This is why God for man is an unsuitable offering. This belief that God died for man makes God a breaker of his own Law and so the very One who makes the Laws, breaks his own Laws and is therefore a lawless God and does not uphold his own Law.

So what was needed to appease Law and bring about balance was another perfect life.

An exact representation? \*\*\*\*\*

The Ransom Atonement was one of Russell’s major theological blunders. It is an error to understand that there must be an exact corresponding sacrifice. This means that since Adam was a perfect human, Jesus must have been a perfect human as well. This would rule out a divine Messiah who became a human. To make this case the NWT translates 1 Timothy 2:6 as follows:

having given himself corresponding ransom over all (ones the witness to appointed times own  
δοῦς ἑαυτὸν ἀντίλυτρον ὑπὲρ τὸ μαρτύριον καιροῖς ἰδίους

However, other English Bibles translate the verse as:

who	gave	himself	a	ransom	for	all
→	ὁ <sub>1</sub>	δοῦς <sub>2</sub>	ἑαυτὸν <sub>3</sub>	→	ἀντίλυτρον <sub>4</sub>	ὑπὲρ <sub>5</sub> πάντων <sub>6</sub>
— this	was	attested	at	the	right	time .
→	→	τὸ <sub>7</sub>	μαρτύριον <sub>8</sub>	→	► <sub>9</sub>	ἰδίους <sub>10</sub> καιροῖς <sub>9</sub>

The difference being found primarily in the definition of ἀντίλυτρον. Below are a few standard definitions:

37.130 λύτρον, ου η; ἀντίλυτρον, ου η: the means or instrument by which release or deliverance is made possible—‘means of release, ransom.’ λύτρον: δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν ‘to give his life as a ransom for many’ or ‘to die as a means of liberating many’ Mt 20:28. ‘To liberate many’ may be expressed in many languages as ‘to cause people to go free’ or, in a more idiomatic manner, ‘to untie many’ or ‘to unchain many.’ ἀντίλυτρον: ὁ δοῦς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων ‘he who gave himself as a ransom for all’ 1 Tm 2:6. (Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 487.)

ἀντίλυτρον, ου, τό (Polyaenus, Exc. 52, 7 Melber; Orphica: Lithica 593 Abel πάντων ἄ; schol. on Nicander, Alexiph. 560 ἀντ. ... ὑπὲρ τῶν βοῶν; Origen, Field, Hexapla II 170 Field on Ps 48:9; Hesych.; Cosmas and Damian 40, 30; a late pap PLond IV, 1343, 31 [VIII A.D.]) ransom ἄ. ὑπὲρ πάντων 1 Ti 2:6 (s. Mlt. 105; Jos., Ant. 14, 107 λύτρον ἀντὶ πάντων=ransom for the return of all).—TW. Spicq. DELG s.v. λύω. (William Arndt et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 89.)

ἀντίλυτρον (antilytron). n. neut. ransom. The price required to redeem someone.

Antilytron is used only once in the NT. In 1 Timothy 2:6, Paul refers to Christ Jesus, “who gave himself as a ransom for many” (ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, ho dous heauton antilytron huper pantōn). This statement parallels Mark 10:45, in which Jesus states that he came to give his life as a λύτρον (lytron) in the place of many. The terms lytron and antilytron are essentially synonyms; the choice of one over the other is most likely a stylistic preference. (Kenneth D. Litwak, “Redemption,” ed. Douglas Mangum et al., Lexham Theological Wordbook, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).)

Reviewing the Ransom Atonement, **Insight on the Scriptures, Volume 2** p. 736 states “In its two Scriptural occurrences it describes Christ’s giving “his soul a ransom in exchange for many.” (Mt 20:28; Mr 10:45) The related word an·ti·ly·tron appears at 1 Timothy 2:6.

Parkhurst’s Greek and English Lexicon to the New Testament says it means: “a ransom, price of redemption, or rather a correspondent ransom.” He quotes Hyperius as saying: “It properly signifies a price by which captives are redeemed from the enemy; and that kind of exchange in which the life of one is redeemed by the life of another.” He concludes by saying: “So Aristotle uses the verb [an·ti·ly·tro’o] for redeeming life by life.” (London, 1845, p. 47) Thus Christ “gave himself a corresponding ransom for all.” (1Ti 2:5, 6) Other related words are ly·tro’o·mai, “loose by ransom” (Tit 2:14; 1Pe 1:18, 19), and a·po·ly·tro·sis, “a releasing by ransom.” (Eph 1:7, 14; Col 1:14) The similarity of the usage of these words with that of the Hebrew terms considered is evident. They describe, not an ordinary purchase or releasing, but a redeeming or ransoming, a deliverance effected by payment of a corresponding price.”

When Parkhurst’s Greek and English Lexicon uses the term correspondent it is important to note that among the synonyms are commensurate, proportionate, approaching, approximating, close, coextensive, coincident, conformable, conforming, consistent, consonant, duplicate, equal, equivalent, fungible, identical, indistinguishable, interchangeable, redundant, same, selfsame, substitutable, synonymous, so the term does not demand an exact equal. Yet as the writer works his way through his definitions, by the time he reaches a conclusion he states the ransom must be a corresponding ransom with the unwarranted assumption that it must be an exact correspondence. He is writing in his desired result.

What better way to have the Law appeased than by offering up the perfect life of God's first created spirit Son to atone for the the Imperfection of his first created physical Son?

Now that Imperfection has been atoned for through the sacrifice of a perfect man for the perfect man who lost his perfection, we can now become perfect again and that's what's going to happen during the 1000 year reign by the One who offered up his perfect human life as a corresponding ransom and who has received his own kingdom made up of 144000 members.

Through this kingdom , all governments on Earth will be made subject to them and be used to remove Imperfection from mankind and the Earth and life will return back to the way Jehovah had originally intended for it.

The 144,000 and the Kingdom\*\*\*\*\*

To date you have failed to prove your understanding of the 144,000 or to demonstrate the eschatology you suggest is plausible let alone Biblical.

## ARTICLE 2

The Ransom theory of JW's.

### **WT RANSOM THEORY – JOYOUS SALVATION OR FEARFUL PROBATION?**

Standard

•

Chapter 5 of the book “What Does the Bible Really Teach” is entitled “The Ransom – God’s Greatest Gift.” At first glance, one might find it comforting and familiar. It uses terminology that will resonate with anyone with even the most minimal Christian background – words such as ransom, hope, gift, forgiveness, faith, etc. However, upon delving into this chapter more deeply, it becomes apparent that it is riddled with terminology confusion. These familiar words are used, but subtly redefined. The ransom, or as it is commonly referred to by traditional Christians, the Atonement, is truncated as to its value, efficacy, and centrality in the life of the believer. This chapter also misleads by giving incomplete information. Some of the more unpalatable doctrines of the Watchtower society that would be relevant to a discussion of the ransom are disingenuously left out completely.

It is true that we need to examine the consequences of the fall of man to really understand the Atonement and its necessity. As the book states on p.48, “Only if we understand what Adam lost when he sinned can we appreciate why the ransom is such a valuable gift to us.” Unfortunately, the description that follows of the fall of Adam and all of humanity’s subsequent lost and sinful condition is sketchy and understated. This results in a superficial and limited picture which is not adequate to convey the exceeding sinfulness of sin, and our dire situation before a holy God.

On p. 49, it is said that Adam lost “his perfect human life with all its blessings . . . not only for himself, but also for his future offspring.” In reality, though, as a result of his disobedience, Adam and his descendents lost much more than perfect human life. Although it is true that they would now experience suffering and misery in this life, and then experience physical death, that was only the tip of the iceberg. Before the Fall, Adam enjoyed a positive righteousness and an open fellowship with God his Creator. At the moment that Adam transgressed, he lost his intimate relationship with God and died spiritually. This had repercussions for the whole human race beyond just physical death. (Romans 5:12, 15, I Cor. 15:22) From then on, every subsequent human would be born spiritually dead and “excluded from the life of God.” (Eph. 2:1, 4:18) This is a tragic situation, as it prevents mankind from fulfilling the very purpose for which it was created. As it says in the opening of the Westminster Confession of faith, the chief end of man is to glorify God and enjoy Him forever.

In addition to this great loss, Adam and his progeny also “gained” something they did not have before – a sinful nature. Simply put, this means a tendency, or propensity to sin. Not only do we commit visible and external sins, we also commit sin in our thoughts, words, and underlying motives. We often sin even in the midst of our supposed piety and religiosity, because our

motivations are impure and self-centered. If we examine ourselves honestly, we find that even our very best works are tainted with pride and self-interest. It is a bitter pill for us to swallow, but as it clearly states in Romans 8:8, “So then, those who are in the flesh (not regenerated, or born again) can not please God.”

In summary, an examination of the New Testament describes humans that have not been born again as under sin (Rom.3:9), unrighteous (Rom.3:10), not doing good (Rom 3:12), enemies of God (Rom 5:10), condemned (Rom.5:16), and slaves to sin (Rom. 6:20). Ephesians describes lost humanity as dead in trespasses in sins (2:1), children of wrath (2:3), without Christ, having no hope, and without God (2:12), alienated from the life of God and blinded (4:18). Those who are not in Christ are under the power of darkness (Col.1:13) alienated from God (Col 3:21) with punishment in their future (II Thess 1:9).

In keeping with their trivializing of mankind’s lost estate, the anonymous authors state of the ransom on p.47 that “it can bring you untold happiness and can fill your most important needs.” Does that sound like something someone would say of a rescue operation that delivers us from sin, death, and eternal ruin? No, rather it would be a more fitting description of finding a new relationship through e-harmony dot com!

In five murky paragraphs, the Watchtower society attempts to put forth and explain their own unique theory of the Atonement. To clarify and summarize this section, found on pages 50 and 51, I quote Derrick Holland from the website Allexperts.com. “Jesus Christ died to counteract, or cancel-out the sin of Adam. Just as Adam was a perfect man who sinned, Jesus came as a perfect man and lived a sinless life, effectively erasing Adam’s sin from our record, giving us a chance to ‘start over.’ ”

What Scriptures are used to support this view? One is I Timothy 2:6. In a common tactic used by Scripture-twisting cults, a statement is made, and then Scripture is quoted out of context and made to appear to support the aforementioned statement. Before quoting 2 words from the New World Translation of I Timothy 2:6, the question is asked, “So, what would cover the value of the perfect human soul, or life, that Adam lost?” The answer is given (presumably from the verse), “Another perfect human life was the ‘corresponding ransom’ that was required.” As always, it is illuminating to quote the verse in full, along with a few verses before and after, to give it some context. “This is good and acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time. For this I was appointed a preacher and an apostle, (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.” (NASB) It is interesting to note that the New World Translation inserts the word “corresponding” before the word ransom, unlike other commonly used versions of Scripture. It can be acknowledged that Jesus Christ’s ransom was indeed “corresponding”, when defined as “in proportion to” or “similar or equivalent in character or quantity”, but what does His sacrifice correspond to? The passage mentions nothing about Adam or the perfect human life that he lost. It is rather much more universal in scope, as can be seen by the use of the word ALL in verses 4 and 6, and the word “men” in verse 5, referring to all humans.

Other Scriptures that are misused to attempt to prove the Jehovah's Witness ransom theory relate to Adam being a type of Christ. A type in Scripture foreshadows and illumines something that is to come later in time. Just because one thing or person is said to be a type of another does not mean the two are analagous in every respect. Scripture itself explains the similarities, and it is best to leave it at that. Otherwise, all manner of fanciful and novel doctrines can be eisegeted into the type, as the Watchtower society has done in this case. In I Corinthians 15:45, Jesus is said to be the last Adam. The context of this verse is speaking in particular of bodily resurrection. The first Adam was made a living soul by God at his creation, but the last Adam is the life-giver. As we were made like Adam in our humanity, we will be made like Christ at the Resurrection. (I Cor. 15:49) Earlier in the same chapter of Scripture, Adam and Christ are again compared and contrasted. Although they both impacted many by their actions, Adam's actions resulted in death, ("In Adam all die") whereas Christ's resulted in Resurrection ("in Christ all will be made alive.") Romans 5 runs in a similar vein, and shows that through Adam came death and condemnation, but through Christ came the gift of justification and righteousness. By reading these Scriptures in their context, it is not difficult to see what they mean, but it is impossible to find in them the idea that Jesus died to "cancel-out" the sin of Adam, and give us a chance to start over again. The Bible Teach book begins with this theory, and then finds snippets of Scripture to make it sound plausible, words such as "corresponding ransom" and "last Adam". (It is disconcerting to notice that throughout the whole book, not only is the immediate context of cited verses ignored, but many times even the verse itself is not quoted in full.)

The most Biblical understanding of what Christ has done for us in His death and resurrection is called penal substitution. The book *Pierced for our Transgressions, Rediscovering the Glory of Penal Substitution* opens with this clear and concise definition: "The doctrine of penal substitution states that God gave himself in the person of His Son to suffer instead of us the death, punishment and curse due to fallen humanity as the penalty for sin." (Jeffery, Ovey, Sach 21) This understanding of the Atonement also has deep roots in church history, and can be traced from very early fathers such as Justin Martyr and Eusebius of Caesarea, through medieval scholars including Thomas Aquinas, Reformers such as John Calvin, up through modern theologians Charles Haddon Spurgeon and J. I. Packer. (Jeffery, Ovey, Sach 161-197)

One crucial passage in understanding the substitutionary atonement is Isaiah 53. This chapter speaks prophetically of Christ, the Suffering Servant. It speaks of the death of Christ, and illuminates the meaning and purpose of His sufferings. "Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being {fell} upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him." (Isaiah 53:4-6) Christ suffered at the hand of God because our sins were placed upon Him. This punishment is clearly said to be in our stead and for our benefit. This is restated in the rest of the chapter, especially in verses 8, 11, and 12.

I Peter 2:24 also teaches penal substitution. "And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."

He took upon Himself OUR sins ON THE CROSS. He did not just die to erase original sin and give us a fresh start. He truly paid the price for our personal sins, which were all future at that time. He took our place; He died our death!

In I John 2:2 and 4:10, Christ is said to be the propitiation for our sins. Easton's Bible Dictionary explains propitiation as follows: "Christ is 'the propitiation', because by his becoming our substitute and assuming our obligations he expiated our guilt, covered it, by the vicarious punishment which he endured." (Easton)

In the Watchtower Society's explanation of the ransom, it is taught that Christ gave up his perfect human life in order to "replace" the first Adam, to give humanity a chance for a fresh start. There is no regard for His sufferings on the Cross in the sense of their being substitutionary in nature. The book does bring up the question (p.51) "Why was it necessary for Jesus to suffer so much?" This is a logical question to ask, in light of their theology. If He were just giving up His perfect human life, Jesus could just as well have died in His sleep. The answer given has no Scriptural or logical basis. The book of Job is referred to, in which Satan challenged Job's faithfulness, claiming it would not endure under trial. It leapfrogs from that to the sufferings of Christ, claiming that Jesus was undergoing a similar test, and proving His integrity to Satan!

Another question is asked on page 50: "How could one man serve as a ransom for many, in fact, millions of humans?" This would indeed be impossible for the Jehovah's Witness Jesus, who was only Michael the Archangel incarnate, rather than God incarnate, as all orthodox, historic Christians have believed for nearly 2 millennia. As it states in the Nicene creed: "I believe in God....And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father;" (Bettenson, ed 25) Perhaps the Society's denial of the deity of Christ necessitated this novel ransom theory, as their view of Christ as simply a perfect human renders the classic view of substitutionary atonement untenable.

An excellent and relevant quote is provided in the aforementioned book *Pierced for Our Transgressions*. "Thus the problem remains: How could Christ's suffering, which lasted only a few hours, pay an infinite price? How could an infinite punishment, infinite pain, be borne in a finite time? The answer is that just as the heinousness of a sin is determined in part by the dignity of the person sinned against, so also the severity of a punishment is determined in part by the dignity of the one punished. Christ is the one in whom 'all the fullness of the Deity lives in bodily form.' (Col. 2:9) His incarnation was an act of infinite condescension, and his blood is of infinite worth. Although he was 'in very nature God,' he 'made himself nothing, taking the very nature of a servant, being made in human likeness', and 'he humbled himself and become obedient to death – even death on a Cross! (Phil. 2:6-8) As Turretin, a seventeenth century Reformer and scholar puts it, 'Christ alone ought to be estimated at a higher value than all men together. The dignity of an infinite person swallows up . . . all the infinities of punishment due to us.' Thus Christ's suffering, though it lasted only a finite time, was infinite in value because he is infinitely worthy . . . In summary, it is true that the punishment Christ suffered at Calvary was not identical to that due to us. Yet there can be no question of its being insufficient." (Jefferey, Ovey, Sach 267)



This chapter on the ransom uses the word 'gift' many times. It uses it in connection with 'ransom', e.g. 'gift of the ransom', no less than 10 times. It's so pleasant to read about a gift! It sounds like such wonderful good news. This reminds the reader of historic Christianity – there is a gift that has something to do with Christ. It is enlightening, though, to search the New Testament for the word 'gift', and find out what the gift really is. The word gift is never used of the ransom. The gift we can receive from God is not the ransom, but the ransom is a means whereby God can freely give us the gift, while still maintaining His justice. The word "gift" is used of justification<sup>[1]</sup> (Rom. 3:24), righteousness (Rom. 5:15-17), eternal life (Rom. 6:23) and salvation (Eph.2:8). The sacrifice of Christ enabled God to justify sinners that believe, because the required price has been paid to His satisfaction (Romans 3:21-26). By using the phrase "gift of the ransom" so repetitively, the Watchtower Society obscures the real gift of salvation, which is all of grace and gratuitous. The only "gift" you are guaranteed as a Jehovah's Witness is the privilege of stepping onto an endless and exhausting treadmill of works delineated by the Society. Surviving Armageddon and eternal life on paradise earth are possibilities, but only if you don't slack off or trip up! It's nothing but a "carrot and stick" system of works.

Paragraph 17 leads us into even more confusion. It is one of a number of paragraphs listing various benefits of the ransom. This one in particular expounds on "the hope of everlasting life on paradise earth." It then quotes Romans 6:23, which says nothing about "paradise earth". <sup>[2]</sup> (It is also disingenuous to reference this verse, since the Society teaches that the book of Romans, as well as the other New Testament epistles are only directly written to the Anointed class, the 144,000. They would vehemently deny that anyone else can be in union with Christ as described in the first part of chapter 6.) <sup>[3]</sup> Next you learn you really don't get anything personally from the 'gift' of the ransom, unless you start showing appreciation for the ransom by performing a slew of works specifically spelled out for you by the Society. This can set one's mind to spinning – we receive this gift of the ransom, but don't really enjoy its blessings until . . . we show appreciation for the gift! Is this like getting a toaster for your wedding, but you can't really make toast in it, until you show enough appreciation to the giver?

One of the ways of 'showing appreciation' is to 'exercise faith in Jesus' ransom sacrifice.' Instead of giving a clear Biblical definition of the word faith first, we are taken to James 2, which states that "faith without works is dead." Every traditional Christian believes that genuine faith is more than mental assent. A famous quote of Protestant reformer and theologian John Calvin states: "The faith by which alone, through the mercy of God, we obtain free justification, is not destitute of good works." (Calvin 2037) To put it more simply, we are saved by faith alone, but the faith that saves is never alone. Although one does inevitably follow the other, they are by no means one and the same. Jehovah's Witness teachings blur the distinction between faith and works, and practically equate them. Another quote of Luther's warns: "I must not adulterate my faith with belief in my own works. I must not depend upon my own merits . . . There are two doctrines that will not agree and can never hold combined, namely the belief that we, for Christ's sake and without our merits, obtain God's grace, and the belief that we obtain God's grace by our own works." (Luther 228)

Although the Watchtower publications can't seem to speak of faith without mentioning works, the New Testament emphatically contrasts the two. "Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness" (Romans 4:4,5) If works are effectual in obtaining a right standing with God, our salvation is no longer a gift, or by grace. It's merely a "wage", payment for something we have done. "But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace." (Romans 11:6) "who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity" (II Timothy 1:9) Faith is defined in Thayer's lexicon as conviction of the truth of something, trust and confidence. The New Testament enjoins us over and over again to believe in Christ for salvation. Read I Corinthians 15 and see that the Good News that Paul proclaimed was not about perfect life on a paradise earth coming soon. It tells us that Christ died for our sins, was buried, and rose again, and it is by this gospel, or good news, that we are saved. We are saved by grace alone, through faith alone, because of the work of Christ alone. As a sure and present possession, believers have the forgiveness of sins (Colossians 1:14) and the imputed righteousness of Christ, meaning His righteousness is credited to our account. (II Corinthians 5:21)

A new "study" could come away from this chapter thinking that the required ways to show appreciation for the ransom are not really too burdensome or excessive. This chapter lists only 3: Get to know more about Jehovah through the "study of the Bible with the aid of this publication"[\[4\]](#), exercise faith in the ransom, and attend the Memorial of Christ's death. It is only later, farther down the road, that one will discover it's not all that simple. The February 15, 1983 Watchtower gives a clear listing of requirements to ensure one's survival of Armageddon (or eventual resurrection), and entrance into paradise earth. (Christian Apologetics Research Ministry) In addition to learning about Jehovah, one must also obey God's laws. One can only wonder to what extent we must obey God's laws, since the New Testament teaches that no one can. If we break even one, we've broken them all (James 2:10), and even violations in thought and attitude constitute breaking God's law, according to Jesus. (Matthew 5-7) One must also be associated with the Watchtower society, God's only channel of truth on earth. Since this is a requirement to make it to paradise earth, one must also obey an extensive list of rules and prohibitions, in order to avoid being disfellowshipped. Some disfellowshipping offenses are: going to church, receiving a blood transfusion, swearing, joining the military, celebrating Christmas, expressing doubt over official doctrines, smoking, and associating with those who have been disfellowshipped! Another requirement is participating in the door-to-door preaching work.

Many former Jehovahs Witnesses have expressed the sentiment that in spite of all the religious activity they were doing, they always had the disconcerting feeling that it was never enough. The intrepid German reformer Martin Luther had a similar experience. He also had the belief that the sacrifice of Christ did no more than give humans a chance at gaining eternal life. It opened the doors of heaven, so to speak, but then one had to do the rest himself to make it through those gates. Luther became a monk and performed endless religious works. He fasted, prayed, slept without blankets, and deprived himself of all comfort. He was not only a monk; he out-monked

all other monks! He was a monk “to the uttermost.” (Bainton 33) Even with all that, Luther was always very aware of the precepts of Jesus, and his failure to come anywhere near fulfilling them. He went to Confession obsessively, but never found peace or assurance. He used a German word to describe the state he was in: “Anfechtung”. It means a state of despair and turmoil – a spiritual depression of sorts. A bit later in his life he studied the Bible in depth for the first time, and in the book of Romans discovered the concept of justification by faith. Luther describes the feelings he had, as he realized that salvation was a work of God for man, and not a work of man for God: “Thereupon I felt myself to be reborn and to have gone through open doors into paradise. ... If you have a true faith that Christ is your Saviour, then at once you have a gracious God.” (Bainton 49)

If there were even the smallest chance that eternal life is actually a free gift from God, rather than a reward for obeying the dictates of the Watchtower Bible and Tract Society, wouldn't you want to learn about it, and consider it? Can you imagine the peace and joy it would bring to know your sins are forgiven, you are born again, and saved by grace forever? In closing, a word from Charles Haddon Spurgeon:

“If any of you shall be saved it must be by Christ alone. There must be no patchwork; Christ did it all, and will not be helped in the matter. Christ will not allow you, as some say, to do what you can, and leave him to make up the rest. What can you do that is not sinful? Christ has done all for us; the work of redemption is all finished .Christ planned it all, and worked out all; and we, therefore, preach a full salvation through Jesus Christ.

What could we poor mortals do towards saving ourselves? Our best works are but mean and worthless to that great end; I am sure I could not do it. My preaching – I am ashamed of that, and there are a thousand faults in my prayers. God wants nothing of us by way of ‘making up’ Christ's work; but he cancels all the sins, and blots out all the transgressions of everyone who trusts to his Son's death.

If I have found Christ, I have found all.”

### Works Cited

Bainton, Roland. Here I Stand a Life of Martin Luther. New York: Penguin Books, 1995

Bettenson, Henry, ed. Documents of the Christian Church. New York: Oxford University Press, 1977

Calvin, John. Institutes of the Christian Religion. Trans. Henry Beveridge. Christian Classics  
Etherial Library. < <http://www.ccel.org/ccel/calvin/institutes.toc.html> >

Easton, M.G. Easton's Bible Dictionary. (entry entitled  
“justification”)

Jeffery, Steve; Ovey, Michael, and Sach, Andrew. Pierced for our Transgressions Rediscovering

the Glory of Penal Substitution . Nottingham: Inter-Varsity Press, 2007

Luther, Martin. Complete Sermons of Martin Luther v. 2. Ed. John Lenker. Grand Rapids: Baker Book House, 2007

Spurgeon, Charles. "Christ is All." Metropolitan Tabernacle. Newark, Feb 18, 1915. (ccl.org)

What Does the Bible Really Teach: Watchtower Bible and Tract Society, 2006

---

1 Justification in the New Testament is "a forensic term...the judicial act of God, by which He pardons all the sins of those who believe in Christ...and treats them as righteous in the eye of the law." (Easton's Bible Dictionary online, under the entry "justification.")

[2] In point of fact, the phrase "paradise earth" is not found in the Bible. (Groller, Lance, <http://www.youtube.com/user/ExGileadMissionary#play/all/uploads-all/1/yLTiJV05MhQ>)

[3] "Special attention was being given to making up the government that would rule mankind for 1,000 years, and nearly all the inspired letters in the Christian Greek Scriptures are primarily directed to this group of kingdom heirs – 'the holy ones' 'partakers of the heavenly calling.' "(United In Worship of the Only True God; 1983; pp. 111)

[4] The words "WITH THIS PUBLICATION" should be in neon lights! "No matter where we may live on earth, God's Word continues to serve as a light to our path and a lamp to our roadway as to our conduct and beliefs. (Ps. 119:105) But Jehovah God has also provided his visible organization, his "faithful and discreet slave," made up of spirit anointed ones, to help Christians in all nations to understand and apply properly the Bible in their lives. Unless we are in touch with this channel of communication that God is using, we will not progress along the road to life, no matter how much Bible reading we do." (*The Watchtower*; 12/1/1981; pp. 27)