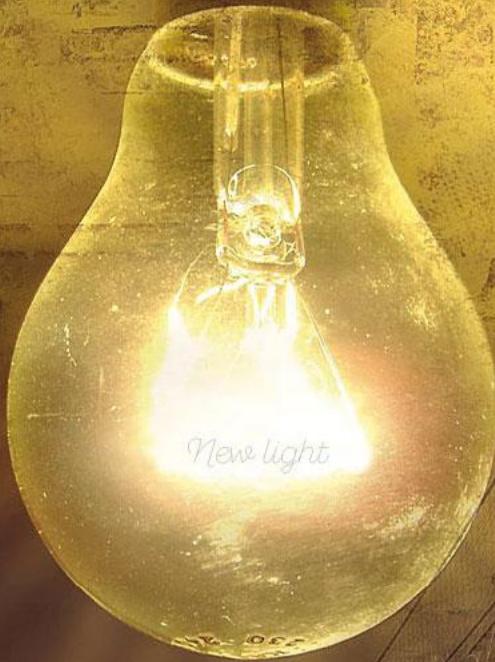


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EVER-CHANGING TEACHINGS OF JEHOVAH'S WITNESSES

The most important changes in the doctrine of the Watchtower Society in the years 1879-2015

**Włodzimierz Bednarski
Szymon Matusiak**

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in the years 1879-2015**

Gdańsk 2016

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Introduction

The greatest enemy of the Watch Tower organization is its own literature – Leonard Chretien, Marjorie Chretien, Witnesses of Jehovah, p. 210.

The present publication in English language is an abridged version of the Polish book printed under the title *Zmienne nauki Świadców Jehowy. Najważniejsze zmiany w doktrynie Towarzystwa Strażnica w latach 1879-2011* (2012) and its expanded electronic version of the year 2015.

Because the English-speaking people have better knowledge concerning the discussed matter, we do not include in our paper a long introduction and commentaries, which appear in the Polish version. We hope that the titles of sections, chapters and subsections will lead readers in correct understanding of cited texts and of the authors' intention. Polish edition of the book is easy accessible in the Internet and every person who speaks Polish can freely use it:

<http://www.piotrandryszczak.pl/zmienne-nauki-swiadkow-jehowy.html>

We sign that all the changed names of the major magazine of Jehovah's Witnesses are expressed here just in one shortened name, *The Watchtower*.

We want to inform the readers that it is practically impossible to mention all the doctrinal changes from the earliest years, when *the Watchtower* magazine was issued in 1879 or from the time, when C.T. Russell (ob. 1916) started his publishing activity (since 1876). For example in 1917 the Watchtower Society published its own commentary to the Revelation of St. John and the book of Ezekiel under the title *The Finished Mystery*, which was used till 1929. However, in 1930 the organization published its new commentary to the Revelation, *Light*, which contained the completely changed interpretation when compared with the former one, so that each Bible verse was differently interpreted than before! The same applies to the book of Ezekiel, because the new commentary, *Vindication* (three volumes), published in the years 1931-1932, was a complete rejection of the interpretation presented in the book *The Finished Mystery*. The same phenomenon refers to the other books written by C.T. Russell and J.F. Rutherford (ob. 1942), presidents of the Watchtower Society, which were rejected by their successor, N. Knorr (ob. 1977).

Since the year 1950 situation in the area of doctrinal changes was partly 'stabilized', because the Watchtower Society started to print its own Bible

and modified its interpretation in agreement with the new Bible. Formerly, when the organization used several different Bible versions, the Watchtower Society selected such translations which better suited its doctrinal solutions, accepted by Jehovah's Witnesses.

Nevertheless, in the years 1950-2015 the Watchtower Society introduced many new teachings, presented here (the record-breaking introduction of new teachings took place in the year 2013).

We would like to point the readers attention to the fact that it is not always easy to discern in exact manner in which year the Watchtower Society changed a teaching. For example, many teachings were changed in the years 1917-1929, but at the same time the old *Studies in the Scriptures* were printed, advertized and distributed, even till the year 1929 (See *The Watchtower* November 1, 1929 p. 322). The same principle applies to a book *The Harp of God* (1921), printed until the year 1940, and studied even in the year 1943, although many of its teachings were changed in the years 1921-1943 (e.g. the cross, the date of Christ return in 1874):

In 1943, I symbolized my dedication to God by water baptism. By then I was conducting Bible studies in three of the neighboring villages—Dhravískos, Palaeokomi, and Mavrolofos. I used the book The Harp of God as our Bible study aid. (The Watchtower October 1, 1999 p. 23).

We have to admit that our paper is partly based on the book by David A. Reed, *Index of Watchtower Errors 1879 to 1989*. However, we expanded the contents of our publication, adding new doctrines of the years 1990-2015.

We hope that our paper will be helpful both for people searching for the truth, and for many Jehovah's Witnesses who would like to know their religion's history and development of the Watchtower Society's teachings.

Chapter 1. Bible

The Bible and the spiritualist J. Greber

Although the Watchtower Society has been publishing its own English Bible since 1950, it also confirmed that translation by spiritualistic version of the New Testament published by J. Greber (1937). Later the organization abandoned that doubtful practice, claiming that it did not know that the author was a spiritualist!

The knowledge about Greber's work and quoting him since the mid-50s of the 20th century

Says Johannes Greber in the introduction of his translation of The New Testament, copyrighted in 1937: "I myself was a Catholic priest, and until I was forty-eight years old had never as much as believed in the possibility of communicating with the world of God's spirits. The day came, however, when I involuntarily took my first step toward such communication, and experienced things that shook me to the depths of my soul. . . . My experiences are related in a book that has appeared in both German and English and bears the title, Communication with the Spirit-World: Its Laws and Its Purpose." (Page 15, ¶ 2, 3) In keeping with his Roman Catholic extraction Greber's translation is bound with a gold-leaf cross on its stiff front cover. In the Foreword of his aforementioned book ex-priest Greber says: "The most significant spiritualistic book is the Bible." Under this impression Greber endeavors to make his New Testament translation read very spiritualistic (...) Very plainly the spirits in which ex-priest Greber believes helped him in his translation (The Watchtower February 15, 1956 pp. 110-111).

A translation by a former Roman Catholic priest, Johannes Greber (1937 ed.) renders the second appearance of the word "god"

in the sentence as “a god.” (*Aid to Bible Understanding* 1971 p. 1669).

The translation by Johannes Greber (1937) of these verses reads as follows: “Tombs were laid open, and many bodies of those buried were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on their way back to the city.” (*Aid to Bible Understanding* 1971 p. 1134).

The abandonment of using citations from Greber’s translation in 1983

This translation was used occasionally in support of renderings of Matthew 27:52, 53 and John 1:1, as given in the New World Translation and other authoritative Bible versions. But as indicated in a foreword to the 1980 edition of The New Testament by Johannes Greber, this translator relied on “God’s Spirit World” to clarify for him how he should translate difficult passages. It is stated: “His wife, a medium of God’s Spiritworld was often instrumental in conveying the correct answers from God’s Messengers to Pastor Greber.” The Watchtower has deemed it improper to make use of a translation that has such a close rapport with spiritism. (Deuteronomy 18:10-12) The scholarship that forms the basis for the rendering of the above-cited texts in the New World Translation is sound and for this reason does not depend at all on Greber’s translation for authority. Nothing is lost, therefore, by ceasing to use his New Testament. (The Watchtower April 1, 1983 p. 31).

Studying books equals the Bible study?

Studying *the Scripture Studies* equals the Bible study

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. (...) 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 Watchtower September 15, 1910 p. 4685, reprints).

God shall add unto him the plagues that are written in this book. [Rev. 22:18] — His penalty will be, when he comes forth from the tomb in the Times of Restitution, that he will have to read the Seven Volumes of SCRIPTURE STUDIES, and get the matter straightened out in his own mind. (The Finished Mystery 1917, 1926 p. 338).

Congregational study is a book study

The congregation book study conductor has a marvelous privilege in connection with teaching in the congregation (The Watchtower August 1, 1972 p. 461).

It was noted at our recent conventions that in the some 20 years that “Let God Be True” was our primary study book (from 1946 to the mid-1960’s) over 1,000,000 new Kingdom proclaimers were added to our ranks. Then another 1,000,000 publishers were added when The Truth That Leads to Eternal Life became our primary study book following its release in 1968. With the use of our new study book, You Can Live Forever in Paradise on Earth, will we see

a similar expansion in the ranks of the Kingdom publishers? Surely, if this be Jehovah's will! (Our Kingdom Ministry No. 10, 1982 p. 1).

Is the congregational book study a Bible study?

“Commencing January 1, 2009, the Congregation Book Study will be held at the same time as the Theocratic Ministry School and the Service Meeting. The name of the Congregation Book Study will be changed to Congregation Bible Study.” (Our Kingdom Ministry No. 10, 2008 p. 1).

Congregation Bible Study: This meeting will be patterned after the Watchtower Study. (Our Kingdom Ministry No. 10, 2008 p. 1).

The Governing Body publishes spiritually encouraging literature in many languages. This spiritual food is based on God's Word. Thus, what is taught is not from men but from Jehovah.—Isa. 54:13. (The Watchtower September 15, 2010 p. 13).

An independent group study of the Bible is prohibited

Does “the faithful and discreet slave” endorse independent groups of Witnesses who meet together to engage in Scriptural research or debate?—Matt. 24:45, 47. No, it does not. And yet, in various parts of the world, a few associates of our organization have formed groups to do independent research on Bible-related subjects. Some have pursued an independent group study of Biblical Hebrew and Greek so as to analyze the accuracy of the New World Translation. Others explore scientific subjects related to the Bible. They have created Web sites and chat rooms for the purpose of exchanging and debating their views. They have also held conferences and produced publications to present their findings and to supplement what is provided at our Christian meetings and through our literature. Throughout the earth, Jehovah's people are receiving ample spiritual instruction and encouragement at congregation meetings, assemblies, and conventions, as well as through the publications of Jehovah's organization. Under the

guidance of his holy spirit and on the basis of his Word of truth (...) Surely we are grateful for Jehovah's spiritual provisions in these last days. Thus, "the faithful and discreet slave" does not endorse any literature, meetings, or Web sites that are not produced or organized under its oversight.—Matt. 24:45-47. It is commendable for individuals to want to use their thinking ability in support of the good news. However, no personal pursuit should detract from what Jesus Christ is accomplishing through his congregation on earth today. (Our Kingdom Ministry No. 9, 2007 p. 3).

The question of the Great Pyramid called "The Bible in stone" is discussed in the chapter *The Great Pyramid*.

Chapter 2. Teaching about God and the Holy Spirit

Who and what is God and does He stay on the Pleiades?

Titles and designations of God

Electric power plant

We might illustrate these facts by likening God to an electric power plant. It has a certain location on a certain street in a city. But its electricity is distributed over all the city, providing light and power. And so with Jehovah God. He has a location in the highest heavens, but his active force, his holy spirit, furnishes enlightenment, and its force can be felt everywhere, over all the universe. (The Watchtower February 15, 1981 p. 6).

Theocrat

As servants of the Great Theocrat, Jehovah, we do well to bear in mind the differences between democratic and theocratic procedures. (The Watchtower January 15, 2001 p. 13).

Timekeeper

Jehovah is an accurate Timekeeper. (Awake! 08.05 1998 p. 20).

Grandfather

Therefore, they properly address God as “Father” because he will, in effect, be their Grandfather through the “Eternal Father,” Jesus Christ. (The Watchtower August 1, 1995 p. 13).

Senior

God is the senior. Jesus is the junior—in time, position, power, and knowledge. (Should You Believe in the Trinity? 1989 p. 16).

Prophet

The accomplishment of all things foretold in the exact time-order served to affix a seal of confirmation to this vision and prophecy given to Daniel and it vindicated Jehovah God as a Prophet and Timekeeper (“This Means Everlasting Life” 1950 p. 91).

Some other designations and titles given to God

“Great Organizer” (The Watchtower March 15, 1985 p. 15);

“Evangelizer” (The Watchtower February 1, 1983 p. 16);

“Grammarians” (The Watchtower November 15, 1969 p. 683, 685);

“Dictator”: Jehovah is supreme, the Most High, and absolute Dictator over his organization (The Watchtower August 15, 1932 p. 243).

“President”: We cannot pay the tuition in this school, so we give our notes in good faith; the notes receive the personal endorsement of the Vice-president of Jehovah’s bank; then our notes pass as legal tender, because of Jesus’ assets (The Watchtower July 15, 1920 p. 220).

Is God omniscient?

Omniscience of God

He is also the Omniscient One (The Watchtower March 15, 1988 p. 11).

God does not know certain matters

Clearly, Jehovah did not know beforehand that the first couple would sin (The Watchtower January 1, 2011 p. 15).

Is God omnipresent?

God is omnipresent

The declaration of the Bible respecting the Father's Power is that "the eyes of the Lord [the intelligence of Jehovah] are in every place, beholding the evil and the good." (Proverbs 15:3) This statement implies that there are things evil as well as good; things which God approves and things which he disapproves. This citation comes the nearest to a suggestion of God's omnipresence contained in the Scriptures. (The Watchtower April 1, 1913 p. 5209, reprints).

God is not omnipresent

God is not omnipresent, everywhere at once, an all-pervading spirit (The Watchtower April 1, 1974 p. 220).

God and the Pleiades

Pleiades are the habitation of God

The face of the deep, of course, would be toward the Pleiades, which are understood to be the habitation of Jehovah. (Creation 1927 p. 100).

God does not live on the Pleiades

Some attribute striking qualities to these constellations or star groups and on the basis of such they then offer private interpretations of Job 38:31, 32 that amaze their hearers. Their views are not always sound from the standpoint of astronomy, and when viewed Scripturally they are completely without foundation. (...) Incidentally, Pleiades can no longer be considered the center of the universe and it would be unwise for us to try to fix God's throne as being at a particular spot in the universe. Were we to think of the Pleiades as his throne we might improperly view with special veneration that cluster of stars (The Watchtower November 15, 1953 p. 703).

The Trinity

Trinity for dollars - taunting

But I will say that I have never found any text of Scripture from Genesis to Revelation that mentions the Trinity, and if anybody has found one, it would be worth something to me to know where it is. I would give ten dollars for it right away. I cannot find any reference to the Trinity in the Bible. You will find it in the hymn books, and in all kinds of theological books, but you will never find it in the Bible. There is just one text of Scripture which implies it—it does not say it—in 1 John 5:7 (...) I fully believe in the Bible kind of a trinity. The Bible tells about the Father, and I believe that; the Bible tells about the Son, and I believe that; and the Bible tells about the Holy Spirit, and I believe that, too. I believe whatever the Bible says. And if anyone finds any text that tells about the Trinity, I will believe that too. (What Pastor Russell Said. His answer to hundreds of questions 1917 p. 716).

The teasing stopped when World War I broke out. Arthur regularly witnessed to customers in a store that he owned, where he displayed Bible literature prominently in the window. The window also displayed a sign that offered 100 pounds to anyone who could prove the Trinity—an unscriptural doctrine that Arthur firmly rejected. No one ever collected the money. (The Watchtower June 1, 2015 p. 12).

The Trinity as a three-headed God - taunting

The leaders of Babylon the Great have represented God as a three-headed trinitarian monstrosity, an eternal-torment fiend, and have led the peoples of the earth to worship other false gods (The Watchtower July 1, 1965 p. 405).

When was the doctrine of the Trinity formed?

The second century

The vast majority of the churches of Christendom still teach such doctrines as immortal soul, Trinity and others, which filtered into apostate Christianity from the second century C.E. from Greek philosophy. (The Watchtower May 15, 1978 p. 27).

The third century

But by the third century, certain influential clerics, enamored of the trinitarian teaching of pagan Greek philosopher Plato, began recasting God to fit the Trinitarian formula (The Watchtower June 1, 2000 p. 5).

The fourth century

A “Holy Trinity” of three Gods in one God is also worshiped by most Catholic and Protestant sects, this having first been adopted as

Catholic doctrine at the Nicene Council of A.D. 325. (The Watchtower February 15, 1961 p. 104).

The fifth century and later centuries

Thus the Trinity was unknown to early churchmen. Actually it was some 400 years or more after the death of Christ that the concept of ‘three persons in one God’ was finally formulated by men and introduced into the church (The Watchtower July 15, 1969 p. 421).

It was only in later centuries that the Trinity was formulated into set creeds (Should You Believe in the Trinity? 1989 p. 8).

Manipulation of other authors’ texts

Example

Omission of the following words about the term Trinity: “*The term may, of course, have been in use before his time*”.

The Catholic Encyclopedia also comments: “In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word τριάς [tri’as] (of which the Latin trinitas is a translation) is first found in Theophilus of Antioch about A. D. 180. . . . Shortly afterwards it appears in its Latin form of trinitas in Tertullian.” (Should You Believe in the Trinity? 1989 p. 5).

The same quotation in an earlier publication, including the later omitted sentence:

This provoked religious controversy that finally resulted in interference by the Roman Empire itself. Since it is considered so important a doctrine in Christendom, we quote The Catholic Encyclopedia, Volume 15: (...) In scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word τριάς (of which the Latin trinitas is a translation) is first found

in Theophilus of Antioch about A.D. 180. He speaks of “the Trinity of God [the Father], His Word and His Wisdom” (“Ad Autolyicum”, II, 15, P.G., VI, 1078). The term may, of course, have been in use before his time. Shortly afterwards it appears in its Latin form of trinitas in Tertullian (“De pudicitia”, c. xxi, P. G., II, 1026). In the next century the word is in general use.—Page 47. (The Watchtower May 1, 1966 p. 278).

The Holy Spirit

The personality of the Holy Spirit

The Holy Spirit a person

I am beginning to think Age-to-come people, and many others among pre-millennialists, do not believe in anything of a spiritual nature, or have the most remote comprehension of things of that order; either that the saint is raised "a spiritual body," or in the existence of spiritual beings, or even of the Holy Spirit itself. I know one class of age-to-come believers, the Christadelphians, do not. The Holy Spirit, say they, is but a principle, or element of power, and not an intelligence. It is nothing more nor less than electricity;" is taught in one of their books, now before me. (The Three Worlds, and the Harvest of This World 1877 pp. 57-58).

The Holy Spirit is not a person, but can be likened to electricity

THE Bible's use of "holy spirit" indicates that it is a controlled force that Jehovah God uses to accomplish a variety of his purposes. To a certain extent, it can be likened to electricity, a force that can be adapted to perform a great variety of operations. (Should You Believe in the Trinity? 1989 p. 20).

Changing the Holy Spirit from the “power” to “active force”

The Holy Spirit – *power*

The holy spirit, which is the invisible power of Almighty God... (Children 1941 p. 37).

The Holy Spirit – *active force*

Holy Spirit (...) not power (Watch Tower Publications Index 1986-1990, 1992 p. 229).

Under the direction of God’s spirit, or active force, “Jesus’ followers would ultimately serve as witnesses in all the earth (“Bearing Thorough Witness” About God’s Kingdom 2009 p. 219).

Is the Holy Spirit the “personality”?

Formerly

We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God. (John 1:12; 1 Pet 1:3.) (The Finished Mystery 1917, 1926 p. 57).

The current view

Check the Bible carefully, and you will find further evidence that the holy spirit is not a personality but an active force that can fill people, impel them, cause them to be aglow, and be poured out upon them. (The Watchtower October 15, 1993 p. 30).

Did the Watchtower Society glorify the Holy Spirit?

God permits these reproaches for the purpose of testing and preparing his children and also as a proof to encourage them that they are his: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." — 1 Pet. 4:12-14. (Government 1928 p. 155).

See:

The Watchtower November 15, 1924 p. 342;

The Watchtower April 15, 1928 p. 120;

The Watchtower May 1, 1930 p. 138;

The Watchtower November 1, 1934 p. 333;

The Watchtower March 1, 1938 p. 74;

The Watchtower May 15, 1943 p. 151.

Manipulation of other authors' texts

Example

A text quoted by the Jehovah's Witnesses organization:

The New Catholic Encyclopedia admits: "The majority of N[ew] T[estament] texts reveal God's spirit as something, not someone; this is especially seen in the parallelism between the spirit and the power of God." (1967, Vol. XIII, p. 575) (*Reasoning From the Scriptures* 1989 p. 407).

The above words from Jehovah's Witnesses publication are found in such a context which speaks about the personality of the Holy Spirit:

Although the NT concepts of the Spirit of God are largely a continuation of those of the OT, in the NT, there is a gradual revelation that the Spirit of God is a person. The majority of N[ew] T[estament] texts reveal God's spirit as something, not someone; this is especially seen in the parallelism between the spirit and the power of God. (...) The only passage in the Synoptic Gospels that clearly speaks of the person of the Holy Spirit is the Trinitarian formula in Mt 28.19. (...) Consequently, it is evident that St. John thought of the Holy Spirit as a Person, who is distinct from the Father and the Son, and who, with the glorified Son and the Father, is present and active in the faithful (14.16; 15.26; 16.7). (New Catholic Encyclopedia, 1965, Vol. 13, p. 576, Spirit of God).

Pentecost

Pouring out of God's spirit in the future

But in God's due time he will pour out his spirit upon all mankind, so that all can understand his wonderful plan.—Joel 2:28,29. (The Harp of God 1921, 1927 pp. 189-190).

Pouring out of God's spirit in 1918

This prophecy shows a gushing forth or pouring out of God's spirit upon a class for a specific purpose. It had a miniature fulfilment at Pentecost and is completely fulfilled after the Lord comes to his temple in 1918. (Prophecy 1929 p. 194).

Pouring out of God's spirit in 1922

The evidence is strong that the outpouring of the holy spirit according to the prophecy took place in 1922. (Acts 2:18; Joel 2: 28, 29) (Light 1930, Vol. 2, p. 230).

Pouring out of God's spirit in 1914

However, to make the parallel complete regarding all features, has there likewise been a pouring out of the holy spirit of anointing upon "every sort of flesh" in our "last days"? (Acts 2:16-19) We have no hesitancy in saying that there has been a marked fulfillment of Joel 2:28, 29 since the world-shaking year of 1914 (...) So, during these "last days" since the war-torn year of 1914 holy spirit has been poured out in a specially marked manner to prove that Jehovah is a faithful Time-Keeper and an infallible Prophet. (The Watchtower October 1, 1980 pp. 29-30).

Pouring out of God's spirit in 1919

Starting in 1919, Jehovah began to pour out his spirit on his people in a way that called to mind Pentecost 33 C.E. (The Watchtower May 1, 1998 p. 14).

Chapter 3. Teaching about Christ

Jesus Christ

Christ - the God

Jesus is God

This passage, proves, therefore, that it is proper to apply to Christ Jesus the name Lord and God, as the early church did, Stephen praying to him. –Acts 7:59. (The Watchtower March 1, 1922 p. 78).

Jesus is not God

As these scriptures plainly show, the churches of Christendom are lying when they say that Jesus Christ is God and that God came to the earth and died to save men (The Watchtower January 15, 1968 p. 40).

Almighty Jesus

Jesus is Almighty

Which is, and which was, and which is to come, the Almighty. — "It is since His resurrection that the message has gone forth — 'All power in Heaven and in earth is given unto Me.' (Matt. 28:18.) Consequently it is only since then that He could be called the Almighty." — Z.'93-115; Rev. 1:4; 16:5-7. (The Finished Mystery 1917, 1926 p. 15).

Jesus is not Almighty

But since the Scriptures testify to the fact that Jesus Christ is not God Almighty, but is the Son of God, the Father's first creation, the conclusion is in error. (The Watchtower February 15, 1968 p. 104).

Jesus as Alpha and Omega

Jesus is the Alpha and Omega

Addressing John on the Lord's day, the Lord said unto him: "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." — Rev. 1:1, 11. (The Watchtower January 15, 1938 p. 30).

Jesus is not the Alpha and Omega

At no time did Jesus Christ claim to be the “Alpha and the Omega,” God the Creator of the universe. (The Watchtower May 15, 1979 p. 5).

Jesus, the Creator

Jesus is the Creator

Hebrews 1:10-12 (...) However, we know that angels representing God were spoken of as though they were God, just as we know that Christ Jesus did the actual work of creation yet Jehovah is spoken of as the Creator, because Christ did it as Jehovah’s representative workman under God’s command and through God’s power (The Watchtower December 15, 1951 p. 764-765).

Jesus is not the Creator

At no time did Jesus Christ claim to be the “Alpha and the Omega,” God the Creator of the universe. (The Watchtower May 15, 1979 p. 5).

Jesus and Hebrews 1:8-9

Son is “God”

The Apostle Paul, writing concerning Jesus Christ, the beloved and glorified Son of God, placed an interpretation upon the words of the prophet, applying the same to Jesus: “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” — Heb. 1:8,9 (Government 1928 p. 124).

God is “throne” of the Son

But about the Son, he says: “God is your throne forever and ever, and the scepter of your Kingdom is the scepter of uprightness. You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with the oil of exultation more than your companions.” And: “At the beginning, O Lord, you laid the foundations of the earth, and the heavens are the works of your hands. (Heb 1:8-10) (New World Translation of the Christian Greek Scriptures 1950, 1984).

Is Jesus Michael the archangel?

Jesus is not Michael

Hence, there is not the slightest scriptural ground to oppose the fact that Christ is again present, and that Michael, his assistant, has also again returned to earth (The Three Worlds, and the Harvest of This World 1877 p. 107).

“Let all the angels of God worship him” [that must include Michael, the chief angel, hence Michael is not the Son of God] (The Watchtower November 1879 p. 48, reprints).

These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God, before and during the time he "was made flesh and dwelt among us" were not immortal all were mortal. (The At-one-ment Between God and Man 1910 p. 389).

Jesus is Michael

There is Scriptural evidence for concluding that Michael was the name of Jesus Christ before he left heaven and after his return. (The Watchtower May 15, 1969 p. 307).

So the evidence indicates that the Son of God was known as Michael before he came to earth and is known also by that name since his return to heaven where he resides as the glorified spirit Son of God. (Reasoning From the Scriptures 1989 p. 218).

While there is no statement in the Bible that categorically identifies Michael the archangel as Jesus, there is one scripture that links Jesus with the office of archangel. (Awake! February 8, 2002 p. 17).

Various titles and designations of Jesus

Lord Jesus as the great General and Director of the harvest work (The Watchtower March 1, 1918 p. 6220, reprints).

We cannot pay the tuition in this school, so we give our notes in good faith; the notes receive the personal endorsement of the Vice-president of Jehovah's bank; then our notes pass as legal tender, because of Jesus' assets (The Watchtower July 15, 1920 p. 220).

For He is Lord of lords, King of kings – Has the entire situation under perfect control – is the real pope. – 1 Tim. 6:15; Rev. 19:16 (The Finished Mystery 1917, 1926 p. 270).

This is shown also in the connections (Micah 4:8) where the Christ ("head" and "body" the New Jerusalem) is referred to as the "Tower of the flock" to whom shall come the first dominion lost by Adam in Eden, redeemed by Jesus at Calvary. (The At-one-ment Between God and Man 1910 p. 45).

God is the senior. Jesus is the junior—in time, position, power, and knowledge. (Should You Believe in the Trinity? 1989 p. 16).

God and his heavenly Field Marshal, Christ Jesus, will do this by executing judgment on the materialistic nations at the final war of Armageddon. (The Watchtower April 1, 1991 p. 7).

The Scriptures answer at Psalm 45:16, that these faithful men, brought back from death as perfect men, shall be made the governors, that is, the visible representatives of Christ on earth, and shall act under the authority of that absolute and righteous Dictator. (Escape to the Kingdom 1933 p. 49).

That howl will come when the Greater-than-Nebuchadnezzar, Christ Jesus, the Executor of Jehovah's purposes, the Mighty Warrior, goes into action at the beginning of Armageddon (The Watchtower April 1, 1937 p. 104).

The one member of the governing body that has not changed in all these nineteen centuries is the chief member, the invisible and immortal Jesus Christ. Other personalities in the membership of the governing body may change through the years as God sets the members in His organization as it pleases him; but the Theocratic requirements laid upon the governing body do not change. (The Watchtower December 1, 1947 p. 363).

(...) Jesus has been made Jehovah's Chief Servant or Prime Minister, because he is absolutely dependable out of his love for God (The Watchtower May 1, 1948 p. 137).

Like the first Christian pioneer Jesus, and like his disciples who followed the same pioneer trail, there are today thousands of faithful pioneers the world over engaged in the same full-time work. (The Watchtower October 1, 1950 p. 365).

Moreover, Jehovah laid the foundation for Christianity in his Son Jesus Christ, and made the first Christian. (Christendom or Christianity—Which One Is “the Light of the World”)? 1955 p. 29).

Worship of Jesus and prayer to Him

Worship of Jesus

Initial teaching

(...) but rather we see her in an upper room together with other faithful women and the apostles and with her other sons, there worshipping God and his Son Christ Jesus. (Acts 1:13, 14) (The Watchtower August 15, 1950 p. 267).

Christ to Be Worshiped as a Glorious Spirit, Victorious over Death on the Torture Stake. (“Make Sure of All Things” 1953, 1957 p. 85).

Present teaching

Clearly, although Jesus is mighty in power and divine in nature, the Bible does not portray him as an object of worship. (Awake! No. 2, 2006 p. 29).

Hebrew 1:6

Worship of Jesus

Hebrews 1:6 – But when he again brings his First-born into the inhabited earth, he says: “And let all God’s angels worship him” (New World Translation of the Christian Greek Scriptures 1950; New World Translation of the Holy Scriptures 1970).

Only an obeisance to Jesus

Hebrews 1:6 – *But when he again brings his Firstborn into the inhabited earth, he says: “And let all God’s angels do obeisance to him” (New World Translation of the Holy Scriptures 1971, 1984).*

Prayer to Jesus

Initial teaching

They shout loud and urge on the Leaders of righteousness by praying unceasingly to Jehovah God and Jesus Christ his King that they will soon destroy the Devil’s entire organization. (The Watchtower October 1, 1949 p. 293).

Present teaching

Should Christians pray to Jesus Christ? No. (The Watchtower June 15, 2015 p. 32).

Stephen’s prayer – Acts 7:59

Initial teaching

This passage, proves, therefore, that it is proper to apply to Christ Jesus the name Lord and God, as the early church did, Stephen praying to him. –Acts 7:59. (The Watchtower March 1, 1922 p. 78).

Does Stephen’s prayer to Jesus, as found in Acts 7:59, show that he understood Jesus to be Jehovah? (...) The prayer offered by Stephen when he was being martyred is recorded at Acts 7:59, 60, which says: “And they went on casting stones at Stephen as he made

appeal and said: »Lord Jesus, receive my spirit.«...» (The Watchtower February 1, 1959 p. 96).

Further teaching

Though some claim that prayer may properly be addressed to others, such as to God’s Son, the evidence is emphatically to the contrary. True, there are rare instances in which words are addressed to Jesus Christ in heaven. Stephen, when about to die, appealed to Jesus, saying, “Lord Jesus, receive my spirit.” (Ac 7:59) However, the context reveals a circumstance giving basis for this exceptional expression (Aid to Bible Understanding 1971 p. 1329).

Further teaching

Did not the disciple Stephen in prayer directly address Jesus, and did not the apostle John do likewise?’ True, Stephen, just before he expired, said: “Lord Jesus, receive my spirit.” (Acts 7:59) And the apostle John did pray: “Amen! Come, Lord Jesus.”—Rev. 22:20. (The Watchtower June 1, 1980 p. 18).

Further teaching

These events, however, did not involve prayers, as Stephen and John each saw Jesus in vision and spoke to him directly. (Acts 7:56, 59; Revelation 1:17-19; 22:20) (The Watchtower December 15, 1994 p. 24).

Further teaching

And they prayed for their enemies and persecutors.—Matthew 5:44; Acts 7:59, 60. (Awake! February 22, 1999 p. 4).

Nevertheless, many versions do say that Stephen “prayed” to Jesus. And the footnote in the New World Translation shows that the term “made appeal” can also mean “invocation; prayer.” (The Watchtower January 1, 2005 p. 31).

Present teaching

Was Stephen praying to Jesus? No, he was not. One's worship—and therefore one's prayers—should go only to Jehovah God... (The Watchtower May 15, 2008 p. 31).

Romans 10:13

The text referred to Jesus

Do they teach that ignorance is a ground of salvation? No; the only ground of salvation mentioned in the Scriptures is faith in Christ as our Redeemer and Lord. "By grace are ye saved, through faith." (Ephesians 2: 8) Justification by faith is the underlying principle of the whole system of Christianity. When asked, What must I do to be saved? the apostles answered, "Believe on the Lord Jesus Christ". "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12) ; and "Whosoever shall call upon the name of the Lord shall be saved". – Romans 10:13. (The Golden Age 02.03 1921 p. 332).

There are verses in the Hebrew Scriptures about Jehovah that are quoted in the "New Testament" in a context speaking about the Son. (Isa. 40:3—Matt. 3:3—John 1:23; Joel 2:32—Rom. 10:13; Ps. 45:6, 7—Heb. 1:8, 9) This is understandable, for Jesus was the Father's foremost representative. (The Watchtower May 1, 1978 p. 12).

The text referred to Jehovah

The Scriptures give the assurance that "everyone who calls on the name of Jehovah will be saved." (Rom. 10:13; Joel 2:32) Will you call on the divine name in faith as a devoted worshiper of Jehovah? (The Watchtower February 1, 1980 p. 16).

Ransom and mediation of Jesus

Jesus is not the Church's Mediator

Just now we wish to emphasize the thought that our Lord Jesus is not the Church's Mediator before the Father, but the Church's Advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostility between two principals, requiring the intervention of a third party; and this is not the case with the Church. (Pastor Russell's Sermons 1917 p. 720).

Ransom for all and the Mediator for the world of mankind

(...) and Keturah is used as a type foreshadowing the new covenant that is to be made by Jehovah with Christ as the Mediator for the world of mankind, through which all will have an opportunity to gain life everlasting. (The Harp of God 1921, 1928 p. 73).

The Jews are included in the ransom sacrifice given for all because Jesus gave his life a ransom for all (1 Tim. 2:5, 6) (Reconciliation 1928 p. 274).

Ransom for all kinds of people and Mediator only for anointed Christians

So in this strict Biblical sense Jesus is the "mediator" only for anointed Christians. (The Watchtower April 1, 1979 p. 31).

Paul proceeds to say: "There is one God, and one mediator between God and men [not, all men], a man Christ Jesus, who gave himself a corresponding ransom for all."—1 Tim. 2:5, 6. (The Watchtower November 15, 1979 p. 26).

First Timothy 4:10 calls God "a Savior of all sorts of men, especially of faithful ones." (The Watchtower July 15, 1984 p. 31).

The Resurrection of Christ - what happened with the body of Jesus?

Dissolved into gases or preserved for showing in the Kingdom

Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;-nor is such knowledge necessary. (The Time is at Hand 1902, 1927 pp. 129-130).

Hence it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. (The Time is at Hand 1902, 1927 p. 130).

Preserved to exhibit to the people in the Millennial age

The Scriptures do not reveal what became of that body, except that it did not decay or corrupt. (Acts 2: 27,31) We can only surmise that the Lord may have preserved it somewhere to exhibit to the people in the Millennial age. (The Harp of God 1921 p. 170; 1928 p. 172-173).

Dissolved into the dust

The more reasonable explanation of the above scripture is that God dissolved the body of Jesus into the dust and it was not permitted to take the course of decay common to dead bodies. (The Watchtower April 15, 1930 p. 119).

No one knows what happened with the body

Hence Jehovah God disposed of that body in his own way, just as he disposed of the body of Moses, who was a type of Christ Jesus;

but no one knows how. —Deuteronomy 34: 5, 6. (“The Truth Shall Make You Free” 1943 p. 264).

Dissolved into atoms

What happened to the perfect fleshly body of Jesus after his death? Was it preserved so that in time men will look upon it in worship? or does Jesus still have this fleshly body in the heavens, “spiritualized” so that it can be seen and worshiped? Neither. The Scriptures answer: It was disposed of by Jehovah God, dissolved into its constituent elements or atoms. (The Watchtower September 1, 1953 p. 518).

Not corrupted

Similarly, God disposed of Jesus’ body, not allowing it to see corruption and thus preventing its becoming a stumbling block to faith... (The Watchtower November 15, 1991 p. 31).

Materialized and dematerialized “fleshly body”

However, for 40 days after his resurrection Jesus appeared to his disciples on different occasions in various fleshly bodies, just as angels had appeared to men of ancient times. Like those angels, he had the power to construct and to disintegrate those fleshly bodies at will, for the purpose of proving visibly that he had been resurrected... (Insight on the Scriptures 1988, Vol. 2, p. 786).

Disposed

So it logically follows that Jehovah God disposed of the sacrificed body of his Son. (The Watchtower August 1, 1975 p. 479).

Disappeared

But now the body is gone! (My Book of Bible Stories 2004, Story 102).

Chapter 4. Teaching about angels and satan

Archangels and fallen angels

Archangels

Many archangels

These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God, before and during the time he "was made flesh and dwelt among us" were not immortal all were mortal. (The At-one-ment Between God and Man 1910 p. 389).

One archangel

To speak of Archangels (plural) would be contrary to the Scriptures. (The Watchtower June 15, 1912 p. 5050, reprints).

Many archangels

Some were given positions and service as seraphim, others as cherubim, and others as archangels, and others as angels, which last name means "messengers". (The New World 1942 p. 18).

One archangel

God's Word mentions only one archangel, and it speaks of that angel in reference to the resurrected Lord Jesus... (The Watchtower April 15, 1991 p. 28).

Interesting excerpt:

For many years Jehovah's Witnesses have taught that Michael is a heavenly name for the only-begotten Son of God, who was named Jesus while on earth. However, most other religions view Michael as one of several archangels, as if there were more than one archangel. In view of this, Is the teaching of Jehovah's Witnesses correct? (The Watchtower December 15, 1984 p. 26).

Fallen angels

Will be tried

The liberties of the fallen angels – demons – were restrained. They are unable to use deceptions in the light – unable to materialize as formerly. Note, however, that the limitation “unto” implies that when the “great Day of Wrath” shall come, these fallen angels will be permitted to materialize and become potent factors in the strife. Other Scriptures indicate that these fallen angels will have much to do with the great "time of trouble" with which this Age will close, and in which Messiah's Kingdom will be inaugurated. (Scenario of the Photo-Drama of Creation 1914 p. 17).

Will be destroyed

God imprisoned many of such angels. (Jude 6; 2 Pet. 2:4) God declared that in his own due time "all the wicked will he destroy". (Ps. 145:20) The chief amongst these wicked ones is the Devil, that angel of great light and power. The fact that these wicked angels will be destroyed is conclusive proof that they are not immortal. (Reconciliation 1928 p. 77).

Will be tried

“The sons of God” who became disobedient and left God's organization in the days of Noah have been imprisoned for a long

time. (1 Peter 3:19,20) They are yet alive, and it seems that their punishment may end approximately at Armageddon. Such of that company as turn to righteousness may be saved and recovered. (Riches 1936 p. 104).

Will be destroyed

When the Deluge compelled those angels to return to the spirit realm, they were thrown into Tartarus, a condition of utter debasement. (2 Peter 2:4) The resurrected Jesus preached to them. But was that a message of salvation? Definitely not! Rather, Jesus condemned their wickedness as being the very antithesis of godly devotion. Any of God's people who toy with sexual immorality today should take warning from the judgment pronounced upon those angels! (The Watchtower January 15, 1990 p. 13).

Satan

The binding of satan

Satan is “tied” or “bound”

We have seen that though the result of this change will be a great blessing; yet the time of the transfer, while the present prince, the ‘strong man,’ is being bound and his household driven out of power (Matt 12:29), will be a time of intense trouble (The Finished Mystery 1917, 1926 pp. 300-301).

Prior to 1924 many of the Lord's anointed understood that Satan was bound, and not until the autumn of that year was the proof clearly brought forth showing that Satan is not bound. (See The Watchtower, 1924, page 307.) (The Watchtower April 1, 1933 p. 103).

Satan is not bound

Not until 1924 was it made clear from the Scriptural evidence that Satan is not bound, and it was after that date that Satan's mighty organization was first recognized by God's faithful people. (Light 1930, Vol. 2, p. 308).

Satan will be killed at Armageddon

(...) Christ Jesus, the great executive officer, will crush and kill Satan, and that in this manner Satan will be bound. (Light 1930, Vol. 2, p. 189).

Satan will be bound in Armageddon

Christ's reign of a thousand years begins with the binding of Satan and his abyssing. (The Watchtower May 1, 2005 p. 19).

Lucifer

The name Lucifer not used

In books published in times of C. T. Russell the name Lucifer is used only then when he quotes someone who used that term or when he cites Isaiah 14:12, see the volume *New Creation* (1910 pp. 610, 618).

Lucifer's name used

Covetousness and lawlessness entered the heart of the "anointed cherub", and since then he has been known by such names as the Devil, Satan, Dragon, Serpent and Lucifer. (The Watchtower June 1, 1950 p. 173).

Next, Isaiah's prophecy tells us the form this expression of iniquity took in Satan's (Lucifer's) mind and heart thousands of

years later when Babylon became the third world power: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like [match, Ro] the Most High.” (Isa. 14:13, 14) (The Watchtower March 15, 1954 p. 186).

Lucifer’s name rejected

Jehovah’s people, too, need to be cautious in the applying of scriptures so that they correctly present God’s Word in their preaching and teaching activity. As an example, take the statement that is sometimes made that one of the names given to Satan the Devil is Lucifer. Reference may be made by some to Isaiah 14:12-16. According to the Authorized Version (King James), verse twelve says: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” The word “Lucifer” is a translation of the Hebrew word heh-lel’, “shining one.” Heh-lel’, as here used, is not a personal name or a title, but, rather, a term describing the brilliant position taken by Babylon’s dynasty of kings in the line of Nebuchadnezzar. It would not be correct to say that Satan the Devil is the one here called Lucifer as though it were one of his names. (The Watchtower April 1, 1973 p. 209).

Serpent with legs

Serpent without legs

The Watchtower Society in its publication of 1914, *Scenario of the Photo-Drama of Creation*, on pages 10 and 11 showed a serpent without legs.

Serpent with legs

Did the serpent lose legs or feet as means of movement as a result of the divine curse recorded at Genesis 3:14? (...) It, therefore, is reasonable to conclude that before God cursed it the serpent

possessed legs that elevated it above the ground. (The Watchtower June 1, 1964 p. 352).

E.g. see a picture from *Vindication* 1932 Vol. 2, p. 97.

Serpent without legs

Did the serpent that spoke to Eve have legs? (...) The Bible does not specifically state that the animal used in tempting Eve had previously had legs but lost them. (The Watchtower June 15, 2007 p. 31).

The expulsion of satan

The expulsion of satan after the creation of man

Thus we see that Satan had an ambitious desire to be like the Most High. God manifested his justice toward Lucifer by expelling him from his presence and has decreed that he shall be ultimately destroyed.(Ezekiel 28:14-18; Hebrews 2:14) When Lucifer was expelled from the presence of Jehovah because of his wickedness, he thereafter was and is known by the names of dragon, that old serpent, the devil, and Satan. (Revelation 12:9) (The Harp of God 1921 p. 37).

According to the interpretation set out in The Finished Mystery, the woman of Revelation chapter 12 was “the early Church,” the dragon was “the Pagan Roman Empire,” and the man child was “the papacy.” (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 79).

Moment of announcement that satan had been cast out of heaven

It was about 1925 that the faithful discerned the fact that the kingdom had begun and that Satan had been cast out of heaven and

must now confine his operations to the earth. (Light 1930, Vol. 2, p. 309).

The expulsion in 1914

The time must come when Satan's world must end, and when he is ousted from heaven; and the Scriptural proof is that the beginning of such ousting took place in 1914. (Creation 1927 p. 310).

The expulsion in 1914-1918

The exact time of Satan's falling from heaven is not stated, but manifestly it was between 1914 and 1918, and was afterwards revealed to God's people. (Light 1930, Vol. 1, p. 127).

The expulsion in 1914

(...) that the time has come, ' as God declares, when Satan's rule shall for ever end; that in 1914 Satan was cast out of heaven down to the earth; (The Kingdom, the Hope of the World 1931 p. 23).

The expulsion in 1918

This resulted in Satan's complete defeat by 1918, when he and his wicked forces were ejected from the heavenly realm to be cast downward into the vicinity of the earth. (The Watchtower September 15, 1966 p. 553).

The expulsion in 1914

So Satan the Devil is the guilty troublemaker, and his ouster from heaven in 1914 has meant "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." (The Watchtower February 1, 2004 p. 20).

After 1914

So, then, the Bible does not reveal the exact time when Satan and his demons were expelled from heaven. Nevertheless, it is evident that this event closely followed the enthronement of Jesus Christ in heaven in 1914. (The Watchtower May 15, 2009 p. 18).

Where satan was thrown down?

Thrown down to the vicinity of the earth

After the establishment of God's Kingdom in 1914, Satan was ousted from heaven and confined to the vicinity of the earth, having "great anger, knowing he has a short period of time." (Rev. 12:7-9, 12) (The Watchtower August 15, 2013 p. 18).

Thrown down to earth

Jesus became King in 1914. Shortly afterward, he threw Satan and his demons down to the earth. (The Watchtower July 1, 2011 p. 17).

The end of satan's rule

The end of rule from 1914

All three show that "the times of the Gentiles", or period of the Gentiles, ended with 1914 A. D. That date therefore fixes the time of the end of Satan's rule, and from that time forward interference with his rule is to be expected. (Government 1928 p. 164).

The end of rule in the future

(...) God at Armageddon. Satan's rulership of the world is one that is merely tolerated by God until His appointed time arrives for

settling the issue of universal sovereignty (Reasoning From the Scriptures 1989 p. 437).

When satan was released?

At the close of that thousand-year rule

The Bible states that at the close of that thousand-year rule Satan and his demons will be released from their restraint for a brief time. (True Peace and Security—How Can You Find It? 1986 p. 53).

After the thousand years

But those perfected humans who do not faithfully pass the test of godly loyalty during the “little while” that Satan is released after the thousand years are ended will be everlastingly destroyed... (The Watchtower January 1, 1974 p. 7).

Former, exact date of release of satan

A little season: Perhaps a period of nine years from 2874 to 2883 A. D. (Z. '05-186). (The Revelation of Jesus Christ – According to the Sinaitic Text 1918 p. 171).

Fate of satan during Armageddon and the end of the Millennium

Satan will be incarcerated in prison during Armageddon

During the entire time of the progress of the human race upon the great highway, Satan the enemy will be incarcerated in prison so that he cannot deceive any one. (Revelation 20:1-3) (Deliverance 1926 p. 339).

Satan will be revived and resuscitated during Armageddon

Apparently Satan will be temporarily revived or resuscitated after the thousand years, for the Bible says that he will “be let loose for a little while.” He will not be resurrected as if he had a potential to act righteously and live forever. To the contrary, the Scriptures indicate that after he is allowed to test mankind briefly he will be eternally destroyed by being cast into the lake of fire, which “means the second death.”—Rev. 20:10, 14. (The Watchtower February 15, 1969 p. 128).

Satan will be imprisoned during Armageddon

At the battle of Armageddon, God’s angels will destroy all who oppose God. Satan will be imprisoned for 1,000 years... (The Watchtower April 1, 2011 p. 16).

Who is the dragon in Revelation 12:7?

The dragon of Revelation 12:7 is the Pagan Roman Empire

According to the interpretation set out in The Finished Mystery, the woman of Revelation chapter 12 was “the early Church,” the dragon was “the Pagan Roman Empire,” and the man child was “the papacy.” (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 79).

The dragon of Revelation 12:7 is satan the devil

The Bible tells us: “War broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled.” (Revelation 12:7) “Michael the archangel” is Jesus Christ in his heavenly position. (Jude 9; 1 Thessalonians 4:16) The dragon is Satan the Devil. (The Watchtower September 15, 2006 p. 3).

Who is the angel of the abyss?

The angel of the abyss is satan

[Which is] the angel of the [bottomless pit] ABYSS. — “The prince of the power of the air.” — Eph. 2:2.

Whose name in the Hebrew tongue is Abaddon. — And he is “a bad one,” sure enough. — 2 Cor. 4:4.

But in the Greek tongue hath his name Apollyon. — That is, Destroyer. But in plain English his name is Satan, the Devil. (The Finished Mystery 1917, 1926 p. 159).

Angel of the abyss is Jesus

Revelation 9:1-12 also speaks of a plague of locusts, sent forth by Jehovah under “a king, the angel of the abyss,” who is none other than Christ Jesus. His names Abaddon (Hebrew) and Apollyon (Greek) mean “Destruction” and “Destroyer.” (The Watchtower May 1, 1992 p. 11).

Who is the avenger of blood?

The justice of God is the avenger

We are all under sentence of death: justice is the avenger; and only those in Christ are shielded. (The Watchtower October 15, 1907 p. 4079, reprints).

Satan is the avenger of blood

Satan, now having the power of death and being the avenger of blood, attempts to kill the new creature. (The Watchtower June 15, 1925 p. 183).

Jesus is the avenger of blood

JEHOVAH'S Avenger of blood, Jesus Christ, is about to strike. (The Watchtower November 15, 1995 p. 15).

Who is the sower of the mustard?

Sower of the mustard from Matthew 13:31 is satan

In the parable, the “man” that sowed the mustard grain pictures the “wicked one,” Satan the Devil. Outstandingly in the fourth century C.E. Satan the Devil planted or specially cultivated this symbolic “mustard grain” of contaminated, adulterated, imitation Christianity. (Man’s Salvation out of World Distress at Hand! 1975 p. 208).

Sower of the mustard from Matthew 13:31 is Jesus

How could Jesus as the Sower of the parable plant the symbolic mustard grain and yet have it become a tree of a foreign kind, the corrupt counterfeit called Christendom? (...) Jesus Christ, with his prophetic foresight, could foreknow the outcome for the symbolic mustard grain that he planted in the first century. (The Watchtower October 1, 1975 p. 600).

Who is the rider on the white horse?

The rider on the horse is the representative of satan

And he that sat on him. [Rev. 6:2] — The Bishop of Rome, the embryo Pope, the personal representative of Satan. (The Finished Mystery 1917, 1926 p. 106).

The rider on the horse is Jesus

Who is the Rider of this horse? He has a bow, an offensive weapon of war, but he is also given a crown. (...) Hence, this lone horseman must be Jesus Christ and no other. (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 90).

What does the tree of Daniel 4 illustrate?

This tree is the first dominion of earth given to the human race

This remarkable tree, in its glory and beauty, represented the first dominion of earth given to the human race in its representative and head, Adam... (The Time is at Hand 1902, 1927 p. 94).

The tree depicts Lucifer's heavenly office

Therefore the great tree reaching unto heaven that Nebuchadnezzar king of Babylon saw pictured Lucifer's heavenly office... ("The Truth Shall Make You Free" 1943 p. 235).

The tree is the supreme rulership of God

The tree therefore represents the supreme rulership of God, particularly in its relationship to the earth. This rulership was expressed for a time through the kingdom that Jehovah set up over the nation of Israel. (The Watchtower July 15, 2006 p. 6).

Who is Gog of Magog (Ezekiel 38-39; Revelation 20:8)?

Israel will be besieged by hordes of merciless plunderers of Gog of Magog

The New World society has long been associated with the Watch Tower Bible and Tract Society, which has been interested in the subject of Gog for years and has sought to understand it. Back in 1897 the Watch Tower Society published the fourth volume of the

Studies in the Scriptures, first entitled “*The Day of Vengeance*” and later given a change of title to “*The Battle of Armageddon*.” In chapter eleven this book set forth that the nation of Israel restored to the land of Palestine would be the object of Gog’s attack, and, on page 554, it said: “Israel will finally be besieged by hosts of merciless plunderers, designated by the prophet as the hosts of Gog and Magog (Ezek. 38), and great will be the distress of defenceless Israel.” Over thirty years later the Bible prophecies were examined further in the light... (*The Watchtower* October 1, 1953 p. 580-581).

See *The Watchtower* September 1879 p. 26, reprints.

Gog of Magog is a horde of enemies of God and the Kingdom (teaching since 1930)

The names “Gog and Magog”, before the Millennial age or reign of Christ begins, are applied to all that is anti-God and anti-kingdom. (...) These wicked ones go into death at or before Armageddon, and doubtless there will be a tremendous number of them who will die in Armageddon. (Light 1930, Vol. 2, p. 212).

These seem to be the hordes described by the prophet as "Gog, the land of Magog, the chief prince of Meshech and Tubal". (Ezek. 38:2) (Light 1930, Vol. 2, p. 178).

Gog of Magog is one of the princes of satan’s organization (teaching from 1932)

Over thirty years later [after 1897] the Bible prophecies were examined further in the light of events since A.D. 1914, to reveal that, not the Israelites according to the flesh, but the Christians who are Israelites inwardly, spiritual Israelites, are the people destined to be the target of Gog’s attack from the far north. In 1932 the Watch Tower Society published Book Two of a series entitled “Vindication.” This book took up part of Ezekiel’s prophecy and, without wanting to be dogmatic on Gog’s identity, page 311 set forth this conclusion about him: “Gog is one of the princes in Satan’s organization, invisible, of course, to human eyes, with a possibility of the power to materialize in human form. The land of Magog pictures

the spiritual or invisible realm of Satan, and includes Gog and all the wicked angels within his division of Satan's organization, and which 'bear rule over all the earth'." Since then twenty-one years have passed and much prophecy clarifying the Holy Scriptures has been fulfilled meantime; and is our conclusion today the same as the above? For a factual and Scriptural answer the following article should be read. (The Watchtower October 1, 1953 p. 581).

The prophecy of Ezekiel, chapters 38 and 39, supply a vivid account of the final, all-out warfare of Satan's organization under his chief spirit-prince Gog against Jehovah's faithful remnant of spiritual Israelites and their companions at Armageddon. ("The Truth Shall Make You Free" 1943 p. 361).

Gog of Magog is satan (teaching since 1953)

Truly, an alarm was sounded on that Thursday evening, July 23, 1953. The Society's vice-president, F. W. Franz, painted a graphic picture of the coming attack upon Jehovah's people by Gog of Magog and his hordes. Gog, the prophecy's principal character, was identified as Satan. And, Franz showed, the land of Magog is the location of the wicked spirit forces in a limited spiritual realm near earth's vicinity following their expulsion from heaven by 1918 (C.E.). (Rev. 12:7-9) The speaker showed that the present prosperity, unity and security of Jehovah's people would cause Gog and his forces to attack. (1975 Yearbook of Jehovah's Witnesses pp. 215-213).

Such hatred will reach a climax in the worldwide attack of Satan the Devil in his role as Gog of Magog. (The Watchtower March 15, 2009 p. 28).

However, havoc is also to come Satan's way. Jehovah states: "Fire and sulphur I shall rain down upon [Gog] and upon his bands and upon the many peoples that will be with him." (Ezek. 38:21, 22) (The Watchtower September 15, 2012 p. 6).

See God's Kingdom Rules! 2014 p. 227.

Gog of Magog is a “coalition of nations” (Ezekiel 38-39) and rebels (Revelation 20:8) (teaching since 2015)

For a number of years, our publications have explained that Gog of Magog is the name given to Satan the Devil after his ouster from heaven. This explanation was based on the fact that the book of Revelation identifies Satan the Devil as the leader of the worldwide attack on God’s people.(Rev. 12:1-17) So it was thought that Gog must be another prophetic name for Satan. (The Watchtower May 15, 2015 p. 29).

Gog of Ezekiel 38-39: When we compare all these Scriptural references about the final attack on God’s people, it becomes evident that the name Gog of Magog refers, not to Satan, but to a coalition of nations. (The Watchtower May 15, 2015 p. 30).

Gog of Revelation 20:8: It seems fitting, then, that all those rebels at the end of the Millennium be called “Gog and Magog.” (The Watchtower May 15, 2015 p. 30).

Chapter 5. Teaching about man

Immortal soul

When the doctrine of the immortal soul was introduced?

Fourth century

By the fourth century, the false doctrine of the Trinity had infiltrated the congregations. During this same period, the idea of an immortal soul was being adopted. (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 30).

Third century

Indeed, the evidence we have seen, of the cult of the dead and of the martyrs and of the idea of an immortal soul, is eloquent testimony, not of faith based on the teachings of Jesus, but rather of the strong pagan influence already present among apostate Roman Christians in the second to the fourth centuries of our Common Era. (Awake! August 8, 1995 p. 20).

Second century

The vast majority of the churches of Christendom still teach such doctrines as immortal soul, Trinity and others, which filtered into apostate Christianity from the second century C.E. from Greek philosophy. (The Watchtower May 15, 1978 p. 27).

First century

Why, then, were many first-century Jews, such as the Zealots at Masada, so convinced of the immortality of the soul? (The Watchtower August 1, 1996 p. 5).

Both the Essenes and the Pharisees adopted the Grecian doctrine of the immortality of the soul. Differing from them in not believing in an afterlife were the Sadducees. (The Watchtower September 15, 1983 p. 16).

Clement of Rome, of the first century C.E. (...) He wrote:

“Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme

limit of the west, and suffered martyrdom under the prefects.” (The Watchtower November 1, 1972 p. 670).

The First Letter of clement to the Corinthians, section 5, reads: “. . . Let us place before our eyes the good Apostles. Peter, by unjust envy, underwent not one or two but many labours; and thus having borne testimony unto death he went unto the place of glory which was due to him. Through envy, Paul obtained the reward of patience. Seven times was he in bonds; he was scourged; was stoned. He preached both in the east and in the west, leaving behind him the glorious report of his faith. And thus, having taught the whole world righteousness, and reached the furthest extremity of the west, he suffered martyrdom, by the command of the governors, and departed out of this world, and went to the holy place, having become a most exemplary pattern of patience.” (The Watchtower March 1, 1966 p. 154).

Who originated the teaching of the immortal soul?

Satan introduced the doctrine of the immortal soul

(...) at Genesis 3:4: “And the serpent said unto the woman, Ye shall not surely die .” Thus it is seen that the serpent (the Devil) is the one that originated the doctrine of the inherent immortality of human souls. (“Let God Be True” 1952 pp. 74-75).

Satan did not introduce the doctrine of the immortal soul

Satan, as the father of the lie (...) However, it does not seem that we can construe his remarks to Eve as teaching the immortality of a soul separate and distinct from the body, but rather that he led her to believe that even in the flesh she would not die at all. (The Watchtower September 15, 1957 p. 575).

Satan introduced the doctrine of the immortal soul

The Bible also exposes the chief instigator of the immortal soul and reincarnation doctrines; he is Satan the Devil, “the father of the lie.”—John 8:44; compare Genesis 3:4. (The Watchtower November 15, 1990 p. 28).

The Bible does not specify who introduced the doctrine of the immortal soul

Reasonably, then, who invented the idea that a spirit part of man survives the death of the body? As we have already seen, this is not what God’s Word says. (Reasoning From the Scriptures 1989 p. 101).

The evildoer in paradise and punctuation

Punctuation introduced in the fifteenth century

That makes the text appear as though Jesus positively said to the thief : ‘You shall go to paradise today.’ There were no punctuation marks in those days. Such marks were first used in the fifteenth century. (Heaven and Purgatory 1931 p. 25).

Punctuation introduced in the sixteenth century C.E.

The solution lies in correct punctuation. Jesus was on that day telling the repentant evildoer that at some future time he would be in Paradise. That is in harmony with the rest of the Scriptures. But may one change the punctuation? Most certainly. Why? Because punctuation was unknown when the Bible was written, it being systematized first in the sixteenth century of our Common Era. So it is up to the Bible translator to supply the punctuation, and reason would indicate that any text that can be punctuated in more ways than one be punctuated so as to make the text in harmony with the rest of the Bible (Awake! June 8, 1973 p. 7).

Punctuation introduced in the fourth century C.E.

(...) Origen quoted Jesus as saying: “Today you will be with me in God’s Paradise.” In the fourth century C.E., church writers argued against placing a punctuation mark after “today.” (The Watchtower October 15, 1991 p. 29).

Punctuation introduced in the ninth century C.E.

Not until the 9th century C.E. did such punctuation come into use. Should Luke 23:43 read, “Truly, I say to you, today you will be with me in Paradise” (RS), or should it be, “Truly I say to you today, You will be with me in Paradise”? (Reasoning From the Scriptures 1989 p. 288).

Lazarus and the rich man

Lazarus symbolizes “the Gentiles of earth” and rich man represents “the nation of Israel”

The rich man symbolizes or represents the nation of Israel. The beggar, Lazarus, symbolizes or represents the Gentiles of earth who for a long time were without God and without hope, and who desired to be in harmony with God. (Hell—What Is It? Who Are There? Can They Get Out? 1924 p. 31).

Lazarus symbolizes “the people of good will (...) »great multitude«,” while rich man represents „evil servant, the man of sin”

RICH MAN : The “evil servant”, “the man of sin,” “the son of perdition,” (...) BEGGAR LAZARUS: The people of good will, who are also pictured by Jonadab and Jonathan and others, and who seek the Lord, and which class ultimately form the “great multitude”. (The Watchtower December 15, 1939 p. 371).

Lazarus symbolizes the poor people “of Jews then and of Christendom now”, and the rich man represents a class of privileged Jews then and a similar class of people now

Since Jesus uttered his words directly to the Jews, the rich man pictures first a class among them with privileges and advantages like those described. In the final application of the parable in our own day, he pictures a similar class now, the counterpart of that in Jesus' day. (...) The beggar Lazarus therefore pictures the poor people, of the Jews then and of Christendom now. (The Watchtower February 15, 1951 pp. 114, 118).

Lazarus symbolizes the “faithful remnant of the »body of Christ«” since A.D. 1919 (1918), and the rich man represents “the ultraselfish class of the clergy of Christendom”

By this parable Jesus uttered a prophecy which has been undergoing its modern fulfillment since A.D. 1919. It has its application to two classes existing on earth today. 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 truth proclaimed. (...) Lazarus depicts the faithful remnant of the “body of Christ” (“Let God Be True” 1952 p. 98).

The earlier edition of the above book contains the year 1918 instead of 1919 (See „*Let God Be True*” 1946 p. 79).

Lazarus symbolizes the “the common people who accepted God’s Son,” and the rich man represents “self-important religious leaders”

The rich man in the illustration stood for the self-important religious leaders who rejected Jesus and later killed him. Lazarus pictured the common people who accepted God’s Son. (You Can Live Forever in Paradise on Earth 1989 p. 88-89).

Paradise from 2 Corinthians 12:4

Paradise from 2 Corinthians 12:4 is an earthly paradise

Which is in the [midst of the] Paradise of God. — “(...) It is this same Paradise of the future on this earth that our Lord referred to when addressing the penitent thief, and that is elsewhere referred to as 'the third heaven' — 'new heavens and a new earth.' (2 Cor. 12:2, 4; 2 Pet. 3:13.)” — Z. '01-198. (The Finished Mystery 1917, 1926 p. 27).

Paradise from 2 Corinthians 12:4 is a “spiritual paradise” (teaching since 1949)

12:1-4—Who “was caught away into paradise”? (...) What the apostle envisioned was likely the spiritual paradise enjoyed by the Christian congregation in “the time of the end.”—Dan. 12:4. (The Watchtower July 15, 2008 p. 28).

See The Watchtower June 15, 1949 pp. 187-190.

Paradise from 2 Corinthians 12:4 is “physical, spiritual and heavenly” (teaching from 2015)

We find Paul’s vision described at 2 Corinthians 12:1-4 (Read.) What Paul saw in a supernatural vision was referred to as a revelation. It involved a future event, not something that existed in his day. When Paul “was caught away to the third heaven,” what “paradise” did he see? The paradise that Paul spoke about would have a physical, a spiritual, and a heavenly fulfillment, all of which will coexist in the future. It can refer to the physical, earthly Paradise yet to come. (Luke 23:43) It can also refer to the spiritual paradise that will be experienced to the full in the new world. Additionally, it can refer to the blessed conditions in heaven in “the paradise of God.”— Rev. 2:7. (The Watchtower July 15, 2015 p. 8).

Paradise from Revelation 2:7

Paradise from Revelation 2:7 is an earthly paradise

Which is in the [midst of the] Paradise of God. — “(...) It is this same Paradise of the future on this earth that our Lord referred to when addressing the penitent thief, and that is elsewhere referred to as 'the third heaven' — 'new heavens and a new earth.' (2 Cor. 12:2, 4; 2 Pet. 3:13.)” — Z. '01-198. (The Finished Mystery 1917, 1926 p. 27).

Paradise from Revelation 2:7 is in heaven (teaching probably since 1949)

2:7—What is “the paradise of God”? Since these words are addressed to anointed Christians, the paradise here must refer to the paradisaic heavenly realm—the very presence of God himself. (The Watchtower January 15, 2009 p. 31).

See *The Watchtower*. June 15, 1949 pp. 189-190.

Heart

Heart understood literally

The Bible does not speak of a symbolic or spiritual heart in contradistinction to the fleshly or literal heart, just as it does not speak of a symbolic mind, and thus we do not want to make the mistake of viewing the literal heart as merely a fleshly pump as does orthodox physiology today. Most psychiatrists and psychologists tend to overcategorize the mind and allow for little if any influence from the fleshly heart, looking upon the word “heart” merely as a figure of speech apart from its use in identifying the organ that pumps our blood. The heart, nevertheless, is intricately connected with the brain by the nervous system and is well supplied with sensory nerve endings. The sensations of the heart are recorded on the brain. It is

here that the heart brings to bear on the mind its desires and its affections in arriving at conclusions having to do with motivations. In reverse flow, the mind feeds the heart with interpretations of the impulses from the senses and with conclusions reached that are based on the knowledge it has received, either at the moment or from the memory. There is a close interrelationship between the heart and the mind, but they are two different faculties, centering in different locations. 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. (The Watchtower March 1, 1971 p. 134).

Heart understood in symbolic way (teaching since 1984)

But let us look beyond the literal heart of living tissue. As used in the Bible, the heart stands for the seat of motivation and also of the emotions. This is the figurative heart, which actually means our innermost self. At 1 Peter 3:4 it is described as “the secret person of the heart” (NW), “the hidden person of the heart” (Revised Standard Version), “your inner self” (New International Version). So it is with ‘all the heart’ that we are under command to love Jehovah God. (The Watchtower September 1, 1984 p. 12).

Chapter 6. Teaching about salvation

Earthly class i.e. “other sheep”

Earthly class – two classes and one

*In 1917, the book *The Finished Mystery* asserted that there are “two degrees or kinds of Heavenly salvation, and two degrees or kinds of earthly salvation.” Who made up the four groups of people*

with those different hopes for salvation? First, there were the 144,000, who would rule with Christ. Second, there was the great multitude. Back then, the idea was that these were nominal Christians who were still in the churches of Christendom. They had a measure of faith but not enough to take a firm stand of integrity. Therefore, they would be given lesser positions in heaven. As to the earth, it was thought that a third group, the “ancient worthies”—such faithful ones as Abraham, Moses, and others—would have positions of authority over the fourth group, the world of mankind. (God’s Kingdom Rules! 2014 p. 52).

The people of the Kingdom will be first the resurrected Hebrews, making progress during the 1,000 years toward human perfection, but who in previous ages had not been consecrated, to God and had been far astray from Him. (Romans 1.) (The Finished Mystery 1917, 1926 p. 576).

This salvation with two destinies, heavenly and earthly, is mentioned in a vision seen by the apostle John. (The Watchtower August 15, 2006 p. 6-7).

Earthly class will appear in the Millennium and the number of its members

As for the opportunity to live in a restored earthly paradise, the Bible Students believed that this would be extended to people only after all the little flock had received their reward and the millennial age had been fully ushered in. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 162).

The cubit, in symbolism, is flexible in length, like the word “day.” If we multiply the number of square furlongs in any wall by the 144 measures of a man, i. e., 144,000,000 x 144, the result is 20,736,000,000, the estimated number of the sheep class at the end of the Millennial Age. (The Finished Mystery 1917, 1926 p. 323).

Thus, in the year 1929, more attention and interest were being paid to the natural, circumcised Jews than to the “sheep” of Jesus’ parable on the sheep and the goats. These “sheep” were made secondary to the Jews, and after Armageddon they were to line up under the Jews. (The Watchtower February 15, 1966 p. 118).

Earthly class has already appeared, but the members were not initially considered to be Christians and Jehovah’s Witnesses

In 1923, during a convention in Los Angeles, California, U.S.A., it was explained that those sheep must make their appearance, not during the Millennium, but during the concluding days of this system of things. (Isaiah’s Prophecy—Light for All Mankind II 2001 p. 254).

A CHRISTIAN is one who is anointed by Jehovah through Christ Jesus and who is therefore a follower of Christ. Jesus Christ is the Head of all true Christians, and therefore the true Christians constitute the members of his body. (Col. 1: 18) (The Watchtower August 15, 1935 p. 252).

At that time the Jonadabs were not considered to be “Jehovah’s witnesses.” (See The Watchtower, August 15, 1934, page 249.) However, a few years later, The Watchtower of July 1, 1942, stated: “These ‘other sheep’ [Jonadabs] become witnesses for Him, on the same wise that the faithful men before Christ’s death, from John the Baptist all the way back to Abel, were the never-quitting witnesses for Jehovah.” (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 83).

The new, ‘higher’ earthly class since 1992

As explained in this issue of The Watchtower, there is a group serving with spiritual Israel today that is comparable to the Nethinim and the sons of the servants of Solomon who returned from Babylonian exile with the Jewish remnant; those non-Israelites even outnumbered the returning Levites. (Ezra 2:40-58; 8:15-20) “Given ones” from among today’s great crowd are mature Christian men

who have had considerable experience as a result of caring for oversight in branches, in the traveling work, and among the 66,000 congregations now established throughout the earth. (The Watchtower April 15, 1992 p. 31).

Earthly class as managers in the Watchtower Society, subordinated to the Governing Body

AT THE conclusion of the annual meeting of the Watch Tower Bible and Tract Society of Pennsylvania on October 7, 2000, a special announcement was made by the chairman, John E. Barr of the Governing Body. (...) Nor is there any Scriptural reason to insist that all or any of the directors of the legal entities used by Jehovah's Witnesses be anointed Christians. Brother Barr told the audience that recently certain members of the Governing Body of Jehovah's Witnesses who had been serving as directors and officers voluntarily stepped aside from the boards of directors of all the corporations used by "the faithful and discreet slave" in the United States. Responsible brothers of the other sheep class were elected as replacements. (The Watchtower January 15, 2001 p. 31).

Horsemen from Revelation 9:16

The horsemen are Protestants

(...) 177,300,000, were Protestants.

[Rev.] 9:16. And the number of the army of the horsemen. — In round numbers, at the time of identification.

Were two hundred thousand thousand. — Approximately two hundred millions. (The Finished Mystery 1917, 1926 p. 164).

Horsemen are angels and members of the heavenly class

These armies doubtless include the myriads of angels, as well as a little company of people on earth. (Light 1930, Vol. 1, p. 165).

The horsemen are the literature of Jehovah's Witnesses

The discourse "Final Woes to Enemies of Peace with God" was a meaty one, based on Revelation chapters 8 through 11. It discussed the significance of the blowing of each of the seven symbolic trumpets there spoken of. Among other things it showed that the 200 million symbolic horses mentioned at Revelation 9:16 refer to the printed literature used in pouring out figurative plagues upon Christendom and the world's radical elements. This serves to plague them by telling them of the fiery destruction sure to come upon them. (The Watchtower September 1, 1969 p. 521).

Horsemen are members of the heavenly class and Jehovah's Witnesses earthly class

What do these powerful horses represent? Since they number into the millions, they could not just be the anointed remnant, of whom there are now only about 8,800 on earth. These myriads of horses must include the "great crowd" of Revelation chapter 7, those who have the hope of living forever on earth. (The Watchtower April 1, 1989 p. 19).

Number of folds

Two folds: "anointed" and other sheep gathered during the Millennium

That those who are to be saved are not confined to the ones who go to heaven Jesus proved when he said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." (John 10:16) "This fold" means the church; and after this class is selected, then all must have an opportunity to come into the fold of Christ. (The Harp of God 1921 pp. 338-339; 1928 p. 345).

Two flocks: “anointed” and other sheep already gathered

There are two destinies for different ones of the followers of Jesus Christ. This is indicated by the fact that the Scriptures tell of both heavenly glory and earthly paradisaic conditions to be enjoyed by God’s people. (Rev. 20:4, 6; 21:3, 4) Jesus spoke of these two classes as two folds that eventually become one flock. (John 10:16) (The Watchtower March 1, 1977 p. 138).

Two folds: the Old Covenant fold and the New Covenant fold

One talk sent over the telephone hookup was “The Fine Shepherd and His Two Folds.” It clarified the point that John 10:1-6 refers to the Law covenant fold, whereas John 10:7-16 pertains to the new covenant fold. Particularly since 1935 have the “other sheep” been joyfully serving with those in the new covenant fold as one flock under the “fine shepherd,” Jesus Christ. (The Watchtower January 15, 1984 p. 29).

Three folds: the Jews, the anointed, the other sheep

From another ray of light, it was seen that Jesus referred not to just two but to three sheepfolds. (John, chapter 10) These were (1) the Jewish sheepfold of which John the Baptizer was the doorkeeper, (2) the fold of anointed Kingdom heirs, and (3) the fold of the “other sheep,” who have an earthly hope.—John 10:2, 3, 15, 16; The Watchtower, February 15, 1984, pages 10-20. (The Watchtower May 15, 1995 p. 24).

Heaven and heavenly classes

But the Bible says that only 144,000 will go to heaven to be with Christ. Have you ever seen that in the Bible? . . . It is here at Revelation 14:1, 3.’ (Reasoning From the Scriptures 1989 p. 361).

Other heavenly classes

For many years the Bible Students thought that this was the group described at Revelation 7:9, 14 (KJ), which refers to “a great multitude” that come out of great tribulation and stand “before the throne” of God and before the Lamb, Jesus Christ. They reasoned that although these shunned a life of self-sacrifice, they would be confronted with trials of faith ending in death during a time of tribulation after the glorification of the final ones of the bride of Christ. They believed that if these who were said to be of the great multitude were faithful at that time, they would be resurrected to heavenly life—not to rule as kings but to take a position before the throne. It was reasoned that they would be given such secondary positions because their love for the Lord had not been sufficiently fervent, because they had not shown enough zeal. It was thought that these were people who had been begotten by God’s spirit but had been negligent about obeying God, possibly continuing to cling to Christendom’s churches.

They also thought that perhaps—just perhaps—the “ancient worthies” who would serve as princes on the earth during the millennial era would, at the end of that time, somehow be granted heavenly life. (Ps. 45:16) They reasoned that a similar prospect might await any who “consecrated” themselves after the 144,000 Kingdom heirs had all been finally chosen but before the time of restitution on earth began. In a limited way, this was a carryover from Christendom’s view that all those who are good enough go to heaven. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 161).

In 1917, the book The Finished Mystery asserted that there are “two degrees or kinds of Heavenly salvation, and two degrees or kinds of earthly salvation.” Who made up the four groups of people with those different hopes for salvation? First, there were the 144,000, who would rule with Christ. Second, there was the great multitude. Back then, the idea was that these were nominal Christians who were still in the churches of Christendom. They had a

measure of faith but not enough to take a firm stand of integrity. Therefore, they would be given lesser positions in heaven. As to the earth, it was thought that a third group, the “ancient worthies”—such faithful ones as Abraham, Moses, and others—would have positions of authority over the fourth group, the world of mankind. (*God’s Kingdom Rules!* 2014 p. 52).

“A great multitude” in heaven and on earth

We will see in Chapter 5 that prior to 1935, it was thought that the “great multitude,” as described at Revelation 7:9, 10 in the King James Version, would include countless members of the churches of Christendom and that they would be made a secondary heavenly class as a reward for siding with Christ at the very end. (*God’s Kingdom Rules!* 2014 p. 17).

The number of the Great Company will apparently exceed one hundred millions. Num. 4:46-48 and Ex. 28:1 indicate but one priest to each 2,860 Levites, which would make the number of the Great Company approximate 411,840,000. (*The Finished Mystery* 1917, 1926 p. 103).

They will be a great police force, looking out for the whole people. (*The Finished Mystery* 1917, 1926 p. 141)

In 1935 the Watchtower Society stated that the “great multitude” will live on earth instead of heaven, and it is not a Spirit-begotten class:

Revelation 7:15 really is the key to the identification of the great multitude. In error we have heretofore taken a position that the great multitude is a spirit-begotten class... (*The Watchtower* August 15, 1935 p. 248).

Who make up this great crowd, or “great multitude”?—KJ. For years, even down till 1935, they were not understood to be the same as the sheep in Jesus’ parable of the sheep and the goats. As already

noted, it was thought that they were a secondary heavenly class—secondary because they had been negligent about obeying God. However, that view gave rise to persistent questions. Some of these were discussed early in 1935 at the noon meal at the Watch Tower Society’s headquarters. Some among those who expressed themselves at that time suggested that the great multitude was an earthly class. (...) Well, on Friday, May 31, 1935, at the Washington, D.C., convention, a satisfying answer was given. (...) Shortly after the convention, The Watchtower, in its issues of August 1 and 15, 1935, published what was stated in that talk. (...) Then, is the great crowd a heavenly class? The Watchtower showed that the language of the scripture did not point to such a conclusion. As to their location “before the throne,” it showed that Matthew 25:31, 32 tells of all nations being gathered before the throne of Christ, yet those nations are on earth. The great crowd, however, are “standing” before the throne because they have the approval of the One on the throne. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 166-167).

“Princes” in heaven and on earth

They also thought that perhaps—just perhaps—the “ancient worthies” who would serve as princes on the earth during the millennial era would, at the end of that time, somehow be granted heavenly life. (Ps. 45:16) (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 161).

Abraham, the father of the faithful, and his colleagues of like faithfulness, who have, under the supervision of the Christ, directed the people through their Millennial trial, have finished their earthly career and have been raised to a higher plane as spirit beings (The Harp of God 1921, 1927 p. 356).

The above passage was later changed in 1928 edition, and the relevant teaching was also changed:

Abraham, the father of the faithful, and his colleagues of like faithfulness, who have, under the supervision of the Christ, directed the people through their millennial trial, have faithfully performed their work, and will be greatly loved by the people. Having during that reign turned many to righteousness, they shine forth as the stars for ever and ever. (Daniel 12:3) (The Harp of God 1928 p. 363-364).

In the eleventh chapter of Hebrews there is a long list of good men named. (...) On the contrary the Scriptures show that none of them ever went to heaven and never will be there. (Where are the Death? 1927 p. 11).

Who is represented by the number 144,000?

Original teaching – Jews

In June 1880, Zion's Watch Tower suggested that the 144,000 would be fleshly Jews converted by 1914. However, later in 1880, an understanding was published that more closely corresponds to the one we have held consistently since then. (God's Kingdom Rules! 2014 p. 51).

The apology for presenting this subject, is, that the return of the Jews, and the time of trouble are becoming apparent facts; and it is believed that the two facts will be the means, in the next 35 years, of the conversion of the 144,000 Jews. and the great multitude of all nations, who will come up out of or after the great tribulation, with their robes washed white in the blood of the Lamb-Rev. vii. (The Watchtower June 1880 p. 108, reprints).

The further teaching – the people of different beliefs and some outside of all of the churches

These faithful members of the Body of Christ are not confined to one denomination, but constitute the saintly ones of every church and

outside of every human system. They are the "Wise Virgin" class... (Scenario of the Photo-Drama of Creation 1914 p. 88).

He also plainly taught that he was coming again at the end of the world to receive unto himself those who had been faithful, and that these should be taken to heaven. This class is made up of what are called true Christians. There have been some of these in the Catholic church, some in the Protestant church, and some outside of all of the churches. (Where are the Dead? 1927 pp. 38-39).

Present teaching – people associated with the Watchtower Society

(...) the Watch Tower Society, the legal representative of the congregation of the anointed (The Watchtower September 1, 1983 p. 22).

To keep matters in proper perspective, however, it was pointed out that when The Watchtower referred to "The Society," this meant, not a mere legal instrumentality, but the body of anointed Christians that had formed that legal entity and used it. Thus the expression stood for the faithful and discreet slave with its Governing Body. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 219).

When a calling to a body of 144,000 will cease?

Year 1881 – the end of calling

It was also reasoned that the end of God's special favor to natural Israel down to 36 C.E. might point to 1881 as the time when the special opportunity to become part of spiritual Israel would close. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 632).

Year 1918 – the end of calling

That in 1881 a sufficient number had been called and begotten of the spirit to complete the foreordained 144,000, but that forthwith

there was a great falling away, to such extent that between the years 1881 and 1918 there never was a sufficient number in the race at any one time to take up all the vacant or available crowns, until about springtime of last year, when again, for the first time since 1881, all available crowns were apportioned and no vacancies existed. (The Watchtower April 1, 1919 p. 6416, reprints).

Year 1931 – the end of calling

The 12 hours mentioned in the parable were thought to correspond to the 12 years from 1919 to 1931. For many years after that, it was believed that the call to the heavenly Kingdom had ended in 1931 and that those called to be joint heirs with Christ in 1930 and 1931 were “the last” called. (Matthew 20:6-8) However, in 1966 an adjusted understanding of that parable was presented, and it became clear that it had nothing to do with the end of the calling of the anointed. (The Watchtower May 1, 2007 p. 30).

Year 1935 – the end of calling

This seemed to be confirmed when almost all who were baptized after 1935 felt that they had the earthly hope. Thereafter, any called to the heavenly hope were believed to be replacements for anointed Christians who had proved unfaithful. (The Watchtower May 1, 2007 pp. 30-31).

Such anointed “sons” began to be invited at Pentecost 33 C.E. Jehovah’s Witnesses have long held that the evidence of God’s dealing with his people suggests that fundamentally the members of the heavenly class have been called (The Watchtower June 15, 1998 p. 30).

Since May 2007, calling to heaven is still in force

When does the calling of Christians to the heavenly hope end? The Bible does not supply a precise answer. (...) Some who were baptized after 1935 have had witness borne to them by holy spirit

that they have the heavenly hope, so we cannot set a specific date for the end of that calling. (The Watchtower August 15, 2007 p. 19).

However, see the statement made in 1990:

If it turns out that none of the anointed are left on earth, there will be no reason for dissatisfaction. (The Watchtower August 15, 1990 p. 30).

Locusts from Revelation 9:3

Locusts are Methodists

Methodism damaged the Anglican communion as much as it did the Truth.

[Rev.] 9:3. And there came out of the smoke locusts. — An immense number of followers. — Judges 7:12. (The Finished Mystery 1917, 1926 p. 156).

Locusts are Jehovah's Witnesses from a heavenly class

Jehovah's Witnesses have long understood that the locusts of Revelation chapter 9 portray the anointed servants of God on earth in this century. (The Watchtower July 15, 1996 p. 23).

The difference between the heavenly and earthly hope

Then in 1952, The Watchtower on page 63 published a clarification of the distinction between the earthly hope and the heavenly hope. We came to realize that we did not have the hope of heavenly life, but that our hope was of life on a paradise earth. (The Watchtower April 1, 1989 p. 29).

How can one determine whether he is of the anointed class, and hence should partake of the Memorial emblems? (...) If you are one

of the Jonadabs or one of the “great crowd” of good-will persons you will not be consumed by this heavenly hope. Some of the Jonadabs are very prominent in the Lord’s work and have an important part in it, but they do not have that hope when you talk to them. Their desires and hopes gravitate to the earthly things. They talk about the beautiful forests, how they would love to be a forester at the present time and have that as their continual surroundings, and they like to mingle with the animals and have dominion over them, and also the birds of the air and fish of the sea and everything that creeps over the face of the earth. That is what they love, and they are looking forward to enjoying those things. Oh, they understand their Bible. They have a very advanced comprehension of the doctrines and truths of the Bible. But when you talk to them, that is the way they express themselves. They have no desire for the heavenly things at all. They do not want to be like an angel, or even see God face to face, beholding him in his supernal glory. That would be wonderful, they admit, more so than any possible earthly blessings; but they just do not have such desires or hopes in them. (The Watchtower January 15, 1952 pp.63-64).

‘Mediation’ of deceased heavenly class members

Participation in the earthly work

Hence our dear Pastor, now in glory, is without doubt, manifesting a keen interest in the harvest work, and is permitted by the Lord to exercise some strong influence thereupon. (Revelation 14:17) It not unreasonable to conclude that he has been privileged to do, in connection with the harvest work, things which he could not do while with us. Although we recognize that the Lord is the great Master and Director of the harvest, yet we recognize that would privilege the saints beyond the veil to have a part in the work on this side; and thus all the saints, both in heaven and upon earth, are now given the honor of concluding the work on this side, preparatory to

the full establishment of the kingdom of glory. (The Watchtower November 1, 1917 p. 6161, reprints).

Lack of participation in the earthly work

No one of the temple company will be so foolish as to conclude that some brother (or brethren) at one time amongst them, and who has died and gone to heaven, is now instructing the saints on earth and directing them as to their work. (Jehovah 1934 p. 191).

Sending from heaven the teachings for earthly class

What, then, can we deduce from the fact that one of the 24 elders identifies the great crowd to John? It seems that resurrected ones of the 24-elders group may be involved in the communicating of divine truths today. (The Watchtower January 1, 2007 p. 28).

Talents and a reward for the anointed

Award since 1874

Fall 1874 A.D. Second Advent of the Lord (The Finished Mystery 1917, 1926 p. 60).

Besides the above Scriptures, time-proofs of the Lord's Return, are the fulfilments of the promised signs: (...) the Master is reckoning with His servants (Matt. 25:19; F419) (The Finished Mystery 1917, 1926 pp. 69, 71).

Award since 1919 (the teaching since 1923)

1923, parable of pounds and talents... (Watch Tower Publications Index 1930-1985 1986 p. 228).

Former explanation: In 1919, Jesus rewarded his anointed slaves on earth by entrusting them with increased responsibility. (The Watchtower March 15, 2015 p. 24).

The award in the future in heaven (teaching from 2015)

Adjusted explanation: When Christ comes in the future, he will reward his faithful anointed slaves by raising them to heaven. (The Watchtower March 15, 2015 p. 24).

The shining of the anointed ones

The shining of the anointed in Matthew 13:43 – since 1918 and on the earth

At what time do the wheatlike ones “shine as brightly as the sun”? (Matt. 13:43) Concerning the cleansing of God’s temple, Malachi prophesied: “‘Suddenly there will come to His temple the true Lord, whom you people are seeking, and the messenger of the covenant in whom you are delighting. Look! He will certainly come,’ Jehovah of armies has said. ‘But who will be putting up with the day of his coming, and who will be the one standing when he appears? For he will be like the fire of a refiner and like the lye of laundrymen. And he must sit as a refiner and cleanser of silver and must cleanse the sons of Levi; and he must clarify them like gold and like silver, and they will certainly become to Jehovah people presenting a gift offering in righteousness.’”—Mal. 3:1-3. In modern times, this prophecy evidently started to be fulfilled in 1918 when Jehovah, along with “the messenger of the covenant,” Jesus Christ, inspected the spiritual temple. (The Watchtower March 15, 2010 p. 23).

The shining of the anointed in Matthew 13:43 – in future and in “heavenly kingdom” (teaching since 2013)

Fifth, shining brightly. Jesus ends his prophecy by saying: “At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father.” (Matt. 13:43) When and where will that be? The fulfillment of these words still lies ahead. Jesus foretold, not an activity currently taking place on earth, but a future event occurring in heaven.*

**Daniel 12:3 states that “the ones having insight [anointed Christians] will shine like the brightness of the expanse.” While still on earth, they do this by sharing in the preaching work. However, Matthew 13:43 points to the time when they will shine brightly in the heavenly Kingdom. Previously, we thought that both scriptures referred to the same activity—the preaching work. (The Watchtower July 15, 2013 p. 13).*

Resurrection of man

The resurrection of the heavenly class (144 000)

Resurrection since 1875

The Resurrection. We now purpose to show that the time was due, and therefore the resurrection began, in the spring of 1875. Not the resurrection of the great mass of mankind, who are to be raised in the flesh, with the earthy, natural, or animal body; but the resurrection of those who, "sown a natural body, are raised a spiritual body;" and therefore, as invisible to us as the angels, or as Christ himself. (The Three Worlds, and the Harvest of This World 1877 p. 108).

Resurrection since 1878

Based on the premise that events of the first century might find parallels in related events later, they also concluded that if Jesus' baptism and anointing in the autumn of 29 C.E. paralleled the beginning of an invisible presence in 1874, then his riding into Jerusalem as King in the spring of 33 C.E. would point to the spring of 1878 as the time when he would assume his power as heavenly King. They also thought they would be given their heavenly reward at that time. When that did not occur, they concluded that since Jesus' anointed followers were to share with him in the Kingdom, the resurrection to spirit life of those already sleeping in death began then. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 632).

Resurrection since 1918

This was in 1927. In that year the witnesses understood that the dead spiritual Israelites had been raised in 1918 to life in heaven with Christ Jesus. (From Paradise Lost to Paradise Regained 1958 p. 192).

The apostle Paul indicated that those anointed Christians long asleep in their graves would be the first to be made alive and live with Christ Jesus in the spirit realm. Evidence has been presented over the years to show that this appears to have happened from 1918 onward. (The Watchtower May 1, 1993 p. 13).

Resurrection “probably” since 1918

Could it, then, be reasoned that since Jesus was enthroned in the fall of 1914, the resurrection of his faithful anointed followers began three and a half years later, in the spring of 1918? That is an interesting possibility. Although this cannot be directly confirmed in the Bible, it is not out of harmony with other scriptures that indicate that the first resurrection got under way soon after Christ's presence began. (The Watchtower January 1, 2007 p. 28).

1918, (...) heavenly resurrection may begin (Watchtower Library 2014, Watch Tower Publications Index 1986-2014, Dates of Prophetic Significance).

Resurrection of the earthly class (other sheep)

The change of teaching on the number of resurrected people

And in 1965 there came a clearer understanding of the earthly resurrection and who might benefit from it.—John 5:28, 29. (The Watchtower May 15, 1986 p. 14).

Similarly with our study of the resurrection. (...) Those truths have not changed. But now we see that, according to the Scriptures, more are to return than we expected. So, rather than setting aside the truth of the resurrection, it has been magnified, and our appreciation of Jehovah's love and mercy in providing for the resurrection has been enhanced. (The Watchtower October 1, 1966 p. 608).

We must be careful, though, not to speculate on whether a certain person will be resurrected or not. This judgment belongs to God. (The Watchtower March 15, 2006 p. 6).

The resurrection since 1925

(...) o about April 1, 1925, at which time we may expect the resurrection of the Ancient Worthies and the beginning of the blessing of all the families of the earth, living as well as dead. The last year of the 3,500 years will be itself a jubilee year witnessing the antitype, the great jubilee, of restitution. (Millions Now Living Will Never Die! 1920 p. 110).

At that time, there was a widely held view that pointed to 1925 as the year for the resurrection to begin and for Paradise to be restored to the earth. Thus, many were serving with a fixed date in mind.

Some proudly refused to share in the work of preaching to the public. (Pay Attention to Daniel's Prophecy! 1999 p. 303).

The resurrection within 25 years after 1925

Probably those of the righteous who will be carried through the great time of trouble will be dealt with first, before those in the graves will be brought forth. It does not seem unreasonable, therefore, to think that twenty-five years, possibly more, will pass before the awakening of the dead shall begin. (The Watchtower February 15, 1925 p. 58).

The resurrection within 50 years from the commencement of the reign in 1914

The Lord does not reveal just when the resurrection will begin; but it is reasonable to expect that the world, under the new King, will be ready to receive them within half a century after the beginning of his righteous reign. (A Desirable Government 1924 p. 37).

The resurrection before the twenty-first century

Seeing that this testimony is so clear, cogent and convincing, establishing the fact of the Lord's second presence, it can with confidence be said that the resurrection of the dead will soon begin. By the word "soon" we do not mean next year, but, we confidently believe, before another century passes away. That the restoration judgments of the living are just at hand, the evidences are convincing beyond a doubt. (Hell—What Is It? Who Are There? Can They Get Out? 1924 p. 54).

The resurrection of “princes” (the Old Testament saints)

Resurrection in 1914

By 1914, the faithful pre-Christian servants of God had not been resurrected on earth as princely representatives of the Messianic King, as had been expected, nor had the remaining ones of the “little flock” joined Christ in the heavenly Kingdom in that year. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 138).

Resurrection in 1925

*Further, the widely circulated booklet *Millions Now Living Will Never Die* presented the view that in 1925, God’s purposes regarding the restoring of the earth to Paradise and the resurrecting of the faithful ones of old would begin to be fulfilled. The endurance of the anointed seemed to be nearly completed. (The Watchtower November 1, 1993 p. 11).*

Resurrection within “few years”

Because Abraham, Isaac, Jacob, and the other faithful prophets described by the Apostle Paul in Hebrews 11 are promised a better resurrection; (...) Hence these faithful men may be expected on earth within the next few years. They will constitute the legal representatives of the Christ in the earth. (The Harp of God 1921, 1927 p. 339-340).

Resurrection “within the life of the present generation”

Those faithful men mentioned in the Bible, from Abel to John the Baptist (Heb. 11), God will raise up out of death and give them life as perfect men. (...) In a very short time from now, and within the life of the present generation, these faithful men will be brought back and given perfect human life on the earth, and will assume the affairs of

government to which they have been appointed, and therefore will be the visible governors amongst all the peoples of the earth. (The Kingdom, the Hope of the World 1931 p. 49).

Resurrection “any day now”

(...) 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 the Princes”. It is now held in trust for the occupancy of those princes on their return. (The New World 1942 p. 104).

See Consolation 27.05 1942 p. 13 (and we may expect to see Daniel and the other mentioned princes any day now!); The Watchtower September 15, 1941 p. 275; The Watchtower February 1, 1942 p. 47; Hope 1942 p. 57.

Resurrection - last expectation in the forties of the twentieth century and in 1950

For some years now both the remnant and the great crowd of strangers or “other sheep” have been looking for the promised “princes” of the new earth to appear. (The Watchtower November 1, 1950 p. 414).

*For years, Jehovah’s people thought that faithful men of old times, such as Abraham, Joseph and David, would be resurrected before the end of this wicked system of things. Those past servants of God were called “ancient worthies,” “faithful men of old” and “the princes.” (...) With that in mind, mentally join the 82,601 conventioners as they listened intently to F. W. Franz on Saturday evening, August 5, 1950. At a climactic point in his absorbing Scriptural talk he asked: “Would this international assembly be happy to know that **HERE, TONIGHT**, in our midst, there are a*

number of prospective PRINCES OF THE NEW EARTH?” What reactions there were to that query! Here are some vivid recollections: “I recall the gasp of amazement that swept the assembly, and we began looking around us expectantly . . . was David here, or Abraham, or Daniel, or Job? Many of us sisters had tears in our eyes!” (Grace A. Estep) “I was so excited I sat on the edge of my seat with my eyes glued on the dugout. I was certain that one or more of these men of old would emerge at any moment.” (Sister Dwight T. Kenyon) “People in the corridors rushed to the stadium entrances to view the speaker’s stand, perhaps expecting to see Abraham, David or maybe Moses. The audience stood up—the atmosphere was charged. I am sure that if someone with a long beard had walked to the platform there would have been no containing the crowd.”—L. E. Reusch. A profound silence next settled over the audience. Every ear seemed strained to lose none of the speaker’s words. He discussed the real meaning of the Hebrew word translated ‘prince.’ He pointed out that today’s “other sheep” have suffered just as much for their faith as did Jehovah’s witnesses of old. Hence, nothing argues against Christ’s making these “other sheep” “princes in all the earth” as required. (Ps. 45:16; John 10:16) Then, concluding his discourse, Brother Franz said: “With the transporting prospects so close before us, oh! let us keep Theocratic organization and let God continue improving it as a New World society. Never may we look back to this modern Sodom, which is reserved for destruction, but we are determined to keep faces forward in full faith. Onward, then, steadily, all of us together, as a New World society!” (1975 Yearbook of Jehovah’s Witnesses pp. 213-214).

Resurrection after Armageddon, not before it

At the time, it was believed that faithful men of old times, such as Abraham, Joseph, and David, would be resurrected before the end of this system of things and would serve as “princes in all the earth,” in fulfillment of Psalm 45:16. This view was adjusted in 1950, when further study of the Scriptures indicated that those earthly forefathers of Jesus Christ would be resurrected after Armageddon.—See “The

Watchtower,” November 1, 1950, pages 414-17 (*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* 1993 p. 76).

The resurrection of the inhabitants of Sodom and Gomorrah

They will be resurrected

Jesus said of them, in Matthew, chapter eleven: ‘It shall be more tolerable for the people of Sodom in the day of judgment than for you.’ The people of Sodom were extremely immoral; but they were totally ignorant of God, and therefore God has promised that he will bring them out of the grave and give them a knowledge of the truth that they may have a trial under righteous conditions; and it will be easier for them in that day of judgment than it will be for the hypocritical clergy who knew Jesus and yet who willfully denied and persecuted him. (Health and Life 1932 p. 43).

They will not be resurrected

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. (From Paradise Lost to Paradise Regained 1958 p. 236).

They will be resurrected

God’s dealing with Sodom and Gomorrah shows that he takes no pleasure in the death of anyone, but wants all to live, if they will just live respectfully toward their fellowman and in obedience to righteous principles. (Ezek. 33:11; Mic. 6:8) Moreover, God’s undeserved kindness and care are so great that he will bring back the people of Sodom by a resurrection, with opportunity to learn and

turn around to the way of life, even as his Son stated.—Luke 10:11, 12; Matt. 11:24. (*Awake!* October 8, 1974 p. 20).

Some will be resurrected

*Sodom, Gomorrah and surrounding cities furnished a warning example “by undergoing [Jehovah God’s] judicial punishment of everlasting fire,” eternal destruction. The charred ruins of at least Sodom, Gomorrah, Admah and Zeboiim are thought to lie under the waters of the southern portion of the Salt (Dead) Sea or in that region. So neither they nor their inhabitants are still burning. Apparently the cities themselves, rather than all their inhabitants, were everlastingly destroyed, for it seems that at least some individuals once residing there will be resurrected. (Matthew 10:15; 11:24; Revelation 20:12, 13) (*The Watchtower* August 15, 1982 p. 26).*

They will not be resurrected

*Will such terribly wicked persons be resurrected during Judgment Day? The Scriptures indicate that apparently they will not. (...) 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. Jesus too indicated that the Sodomites may not be resurrected. (*You Can Live Forever in Paradise on Earth* 1989 p. 179).*

Resurrection of Adam and Eve

Adam and Eve will be resurrected

*“Ransom” means an exact corresponding price, and the perfect man Jesus exactly corresponded to the perfect Adam and could become the ransomer. (*What Is Truth?* 1932 p. 57).*

The one who becomes the redeemer or ransom of Adam and his offspring must stand exactly in the position occupied by Adam prior to sinning and at the time he was perfect when in Eden, and before he had taken any wrongful steps whatever in the commission of sin. (Riches 1936 p. 18).

Adam and Eve will not be resurrected

There is no promise found in the Scriptures that Adam's redemption and resurrection and salvation will take place at any time. (Salvation 1939 p. 43).

Still, Jehovah can annihilate any rebel in the lake of fire, denying him any hope of a resurrection. That death would be like the death that Adam and Eve experienced, not the death that humans inherited from Adam. (The Watchtower August 15, 2006 p. 31).

Resurrection of unborn children

They will not be resurrected

Can a woman who has had a stillborn child reasonably expect the baby to be resurrected if she is faithful to God? (...) But a miscarried fetus or stillborn child, though from a Biblical standpoint considered a "soul" while it was developing, never actually lived as a separate and distinct individual. So it would appear that such situations do not fall under the resurrection provision outlined in the Bible.—Acts 24:15. We fully appreciate that this view might be most disappointing to some. But we can assure all that it is not offered out of callousness or dogmatism. Rather, we are simply replying frankly and honestly on the basis of what we find in God's Word. We emphasize that we are not in position to pass judgment on particular cases. (The Watchtower April 1, 1969 pp. 223-224).

But the Bible does not provide a basis to expect a resurrection of the embryo. (The Watchtower March 15, 1984 p. 30).

Perhaps will be resurrected

Is a resurrection possible if a developing child dies before it is born? Life begins at conception. Jehovah can resurrect individuals of whatever stage of life because “all things are possible with God.” (Mark 10:27) But the Bible does not directly say whether he will resurrect unborn children who died in the womb. (The Watchtower August 15, 2009 p. 23).

Destiny of killed mentioned in Revelation 19:21

They will come to “submission to the truth”

[Rev.] 19:21. And the remnant. — The people who are left after their systems are destroyed.

Were slain with the sword of Him that sat upon the horse. — Will, in due time, come into loving and cheerful submission to the truth. — Rev. 19:15; 2 Cor. 10:4.

Which sword proceeded out of His mouth. — All should be able to see that it is not a literal sword that is here referred to. (The Finished Mystery 1917, 1926 p. 298).

They will be killed and resurrected

“And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.” (Vs. 21) These have opposed the Lord and his work and supported Satan and are guilty of death, but not necessarily the second death. They have said, “There is no death,” but now they must taste it for themselves. The organization of Satan will never arise, but these individuals may have the privilege of hearing the truth under favorable conditions and, obeying it, may live. (Light 1930, Vol. 2, p. 182).

They will be killed and not resurrected

All others who were not directly part of government but who were nevertheless an irreformable part of this corrupt world of mankind are likewise “killed off with the long sword of the one seated on the horse.” Jesus will pronounce them deserving of death. Since in their case the lake of fire is not mentioned, are we to expect that they will have a resurrection? Nowhere are we told that those executed by Jehovah’s Judge at that time are to be resurrected. (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 286).

Chapter 7. The organization and its practices

“The faithful and discreet servant” and biblical titles of C.T. Russell and anointed ones

“The faithful and wise servant” of Matthew 24:45

C. T. Russell as “the faithful and wise servant”

Over a decade later, however, Brother Russell’s wife publicly expressed the idea that Russell himself was the faithful and wise servant. The view that she voiced concerning the identity of the ‘faithful servant’ came to be generally held by the Bible Students for some 30 years. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 143).

Therefore fulfilled prophecy, or physical facts, and the circumstantial evidence are conclusive proofs that Brother Russell filled the office of that faithful and wise servant. (The Watchtower March 1, 1922 p. 74).

Truly that was the work the Lord did by and through his faithful and wise servant, Brother Russell. (The Watchtower February 1, 1925 p. 37).

C. T. Russell is not a single “faithful and wise servant”

The February 15, 1927, issue of that publication clearly pointed out the Scriptural evidence proving that the “faithful and wise servant”, to whom the Lord commits all his goods and makes him ruler, is not any individual man on the earth, and never was, but that Christ Jesus himself, pictured by Joshua, is the head of the “faithful and wise servant” class. (Matt. 24:45-47) (The Watchtower March 1, 1939 p. 75).

The understanding expressed by Brother Russell in 1881 that the faithful and wise servant was in reality a collective servant, made up of all the members of the spirit-anointed body of Christ on earth, was reaffirmed in The Watch Tower of February 15, 1927. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 143).

The facts indicate that this faithful and discreet slave class comprises all anointed Christians as a group on earth at any given time. (The Watchtower May 15, 1995 p. 16).

We accept the teaching that all of the anointed ones living on earth at any given time constitute “the faithful and discreet slave” that Jesus said would provide timely “food” for his domestics. (Matthew 24:45) (The Watchtower November 1, 2007 p. 30).

Only the Governing Body is “the faithful and wise servant”

In the past, our publications have said the following: At Pentecost 33 C.E., Jesus appointed the faithful slave over his domestics. The slave represents all anointed Christians on earth as a group at any one time since then. (The Watchtower July 15, 2013 p. 20).

Do all anointed ones on earth make up the faithful slave? No.
(The Watchtower July 15, 2013 p. 21).

THE Governing Body of Jehovah's Witnesses is made up of brothers who are anointed servants of Jehovah God. As a group, they form "the faithful and discreet slave." (God's Kingdom Rules! 2014 p. 130).

Who was and who is "the faithful and wise servant"?

The old idea – the Watchtower Society is "the faithful and wise servant"

The agency which the Lord uses to distribute or dispense his truth is called his "faithful and wise servant". (...) This clearly shows that the Lord would use one organization... ("Let God Be True" 1946 p. 189).

The agency which the Master uses to distribute or dispense his truth is called his "faithful and discreet slave" ("Let God Be True" 1952 p. 199).

Since the Society of the anointed remnant was acting as the "faithful and discreet slave" of the King of righteousness at the temple, Christ Jesus, such restoration of the theocratic organization with properly appointed servants to carry on the work brought to a fuller realization the prophecy that "princes shall rule in justice". (The Watchtower December 1, 1951 p. 725).

Current view – the Watchtower Society is not "the faithful and wise servant"

So with the "faithful and discreet slave". It is not an individual man, but is a class entrusted with Kingdom assets and interests. It is not the Watch Tower Bible and Tract Society and all its branches, a

legal agency incorporated according to the laws of a worldly political state. (“New Heavens and a New Earth” 1953 p. 260).

*Who, then, is this “faithful and discreet slave”? The “slave” is not a man. Neither is it the Watch Tower Society. It is the united body of the regathered last ones of God’s spiritual nation. (From *Paradise Lost to Paradise Regained* 1958 p. 193).*

Changes to the name “faithful and wise servant”

Years 1879-1950: faithful and wise servant (The Watchtower April 15, 1950 p. 119).

The agency which the Lord uses to distribute or dispense his truth is called his “faithful and wise servant” (“Let God Be True” 1946 p. 189).

Years 1950-2015: faithful and discreet slave (The Watchtower October 15, 1950 p. 387).

The agency which the Master uses to distribute or dispense his truth is called his “faithful and discreet slave” (“Let God Be True” 1952 p. 199).

The faithful and discreet slave - since when is he there?

“The Slave” existed from the time of the Apostles

In the past, our publications have said the following: At Pentecost 33 C.E., Jesus appointed the faithful slave over his domestics. (The Watchtower July 15, 2013 p. 20).

Shepherds such as the apostles Peter, John, and Paul were all members of the group Jesus described as “the faithful and discreet slave.” (The Watchtower May 1, 2006 p. 25).

Judging by the results, there can be no doubt that Jehovah's holy spirit was directing the endeavors of Brother Russell and those associated with him. They gave evidence of being identified with the faithful and discreet slave. (The Watchtower May 15, 1995 p. 17).

“The Slave” has existed since 1919 (teaching from 2013)

The context of the illustration of the faithful and discreet slave shows that it began to be fulfilled, not at Pentecost 33 C.E., but in this time of the end. (The Watchtower July 15, 2013 p. 21).

In 1919, a time of spiritual revival, Jesus selected capable anointed brothers from among them to be the faithful and discreet slave and appointed them over his domestics. (The Watchtower July 15, 2013 p. 23).

What is the “property” of the slave?

The property include the assets of the Watchtower Society

‘The faithful slave’ has been ‘appointed over all his master’s belongings.’ These include facilities at headquarters in New York State, U.S.A., and the 110 branches now operating worldwide. (The Watchtower January 15, 2001 p. 30).

In the past, our publications have said the following: (...) In 1919, Jesus appointed the faithful slave “over all his belongings”—all his earthly Kingdom interests. However, further careful study and prayerful meditation indicate that our understanding of Jesus’ words about the faithful and discreet slave needs to be clarified. (Prov. 4:18) (The Watchtower July 15, 2013 p. 20).

Moreover, Jesus Christ has appointed the faithful and discreet slave “over all his belongings”—all Kingdom interests on earth. (Matt. 24:47) Included among these belongings are the facilities at the world headquarters of Jehovah’s Witnesses, at branch offices in

various lands, and at Assembly Halls and Kingdom Halls worldwide. Included too is the work of Kingdom-preaching and disciple-making. Would anyone assign someone he did not trust to keep and use his valuable things? (*The Watchtower* February 15, 2009 p. 26).

The property is the Messianic Kingdom (teaching since 2013)

His belongings now include the Messianic Kingdom, which has belonged to him since 1914 and which he will share with his anointed followers.—Rev. 11:15. (The Watchtower July 15, 2013 pp. 24-25).

Compare it with the earlier statement:

*Proving itself thus to be a “faithful and discreet slave,” the remnant was approved by the returned Lord Jesus Christ, who then did as he had foretold in Matthew 24:47: “He will appoint him over all his belongings.” These are not “his belongings” in the invisible heavens, but “his belongings” here on earth where the approved “slave” remnant finds itself. (*Life Everlasting—In Freedom of the Sons of God* 1966 pp. 185-186).*

When “the slave” received “the property”?

The property received in 1919

*In 1919, Jesus placed “the key of the house of David” upon the shoulder of “the faithful and discreet slave” by appointing that slave class “over all his belongings.”—Isa. 22:22; Matt. 24:45, 47. (*The Watchtower* January 15, 2009 p. 31).*

*Jesus said: “Truly I say to you, He will appoint him over all his belongings.” (*Matthew 24:47*) Jesus did this in 1919, after the slave had passed through a period of testing. (*The Watchtower* March 1, 2004 p. 12).*

The property will be received at Armageddon (teaching since 2013)

So it is reasonable to conclude that Jesus' arrival to appoint the faithful slave over all his belongings, mentioned at Matthew 24:46, 47, also applies to his future coming, during the great tribulation. (The Watchtower July 15, 2013 p. 8).

Finally, we examined why Jesus' arrival to appoint the faithful slave over all his belongings did not occur in 1919 but will take place during the great tribulation. (The Watchtower July 15, 2013 p. 8).

Who are “the domestics”?

The domestics refer to the same anointed ones

In the past, our publications have said the following: At Pentecost 33 C.E., Jesus appointed the faithful slave over his domestics. The slave represents all anointed Christians on earth as a group at any one time since then. The domestics refer to the same anointed ones as individuals. (The Watchtower July 15, 2013 p. 20).

Jesus has appointed the faithful and discreet slave “over his domestics,” that is, the individual members of the slave class, “to give them their food at the proper time.” He has also appointed the slave “over all his belongings.” (Matt. 24:45-47) These “belongings” include the growing “great crowd” of “other sheep.” (Rev. 7:9; John 10:16) (The Watchtower February 15, 2009 p. 24).

„The Domestics” are the anointed ones and other sheep (teaching since 2013)

“His domestics”: All who are fed, whether they are of the anointed or of the other sheep (The Watchtower July 15, 2013 p. 22).

The class of “the evil servant”

There was no evil servant class, but one bad servant as a former “faithful servant”

In 1881 a former associate, Mr. Barbour, of Rochester, N. Y., who had been a faithful fellow-watcher, developed into the “Evil servant” of Matt. 24:48-51 and Zechariah 11:17... (The Finished Mystery 1917, 1926 p. 386).

Pastor Russell took the place of Mr. Barbour who became unfaithful and upon whom was fulfilled the prophecies of Matt 24:48-51 and Zech. 11:15-17. (The Finished Mystery 1917, 1926 p. 54).

There was the class of the evil servant (slave)

The zeal of such immediately cooled off; therefore, when the Lord came to his temple for judgment, in 1918, he found this class, whom he described as the ‘unfaithful servant’, or “wicked and slothful servant”, or “evil servant”... (The Watchtower October 15, 1930 p. 309).

Some were disfellowshipped for moral wrongdoing, while others became high-minded, self-opinionated, and, joining forces with the “evil slave” class or the “man of lawlessness” class, they rebelled against the Lord and his organization and began smiting their brothers. (The Watchtower September 1, 1969 p. 534).

This should not surprise us. After speaking of “the faithful and discreet slave” that represents the body of anointed Christians, Jesus spoke of the “evil slave,” a class that complains, “my master is delaying,” and starts to beat its fellow slaves. (Matthew 24:48, 49) (The Watchtower October 15, 2000 p. 9).

The evil slave class does not exist (teaching since 2013)

Was Jesus foretelling that there would be an evil slave class in the last days? No. Granted, some individuals have manifested a spirit similar to that of the evil slave described by Jesus. We would call them apostates, whether they were of the anointed or of the “great crowd.” (Rev. 7:9) But such ones do not make up an evil slave class. Jesus did not say that he would appoint an evil slave. (The Watchtower July 15, 2013 p. 24).

“The seventh angel”, “The Laodicean messenger” of Revelation 3:14

C. T. Russell, “the Laodicean Messenger”

The Laodicean Messenger (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 64).

The angel of the seventh, or Laodicean epoch, of the Church, was Charles T. Russell. (The Watchtower May 15, 1925 p. 149).

C.T. Russell was not an individual “the Laodicean Messenger”

The “angel” or messenger of the Laodicean church could not be an individual. The Lord is not committing his kingdom interests to any one person. (...) The messenger of Laodicea, therefore, is the collective body, faithful members in Christ. (The Watchtower November 1, 1928 p. 324).

The “stars” are “the angels of the seven congregations.” (...) So the “stars” must be the human overseers, or elders, in the congregations, viewed as Jesus’ messengers. The messages are addressed to the stars, for these are responsible for the oversight of Jehovah’s flock.—Acts 20:28. (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 28).

“The man clothed in linen” from Ezekiel 9:2

C. T. Russell is “the man clothed in linen”

The angel of the seventh, or Laodicean epoch, of the Church, was Charles T. Russell. (...) Undoubtedly this same angel, or seventh messenger to the Church, filled the office foreshadowed by the prophet Ezekiel, as represented in the man clothed in linen with a writer’s inkhorn by his side. – Ezekiel 9:1-11. (The Watchtower May 15, 1925 p. 149).

C.T. Russell is not “the man clothed in linen”

Not too long ago, in the year 1931, a Biblical book was published entitled “Vindication.” This book, which had a wide distribution throughout Christendom, was published by the Watch Tower Bible & Tract Society. It was a commentary on the first twenty-four chapters of the prophecy of Ezekiel. It made clear that the prophecy of the man “clothed with linen” had not been fulfilled in any one man in contact with Christendom, say, for instance, in Charles Taze Russell, the first president of the Watch Tower Bible & Tract Society, who died October 31, 1916, thereby finishing his earthly work as a Christian, in the midst of World War I. (“The Nations Shall Know That I Am Jehovah”—How? 1971 pp. 171-172).

The September 1, 1931, issue of The Watch Tower pointed to another group. In a fine explanation of Ezekiel 9:1-11, it showed that the man with the writer’s inkhorn mentioned in those verses represents the anointed remnant. (The Watchtower January 1, 2000 p. 12).

Prophet

C. T. Russell is a prophet

In the newspapers, in the theatres, on the bill-boards, in billions of tract pages distributed gratis, in millions of home libraries, in the questions of inquiring church members, it was evident everywhere that a great preacher was faithfully sounding forth a trumpet message. With a voice of many waters, reverberating like thunder throughout the world, spoke Pastor Russell; and ere long “they shall know that there hath been a Prophet [preacher] among them.” (The Finished Mystery 1917, 1926 p. 378).

[Ezek.] 33:33. And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them. — But when the things predicted in the entire seven volumes of the Studies in the Scriptures come to pass, then shall the tares, too late, realize that a great and Divinely ordained preacher “hath been among them.” (The Finished Mystery 1917, 1926 p. 532).

Pyramid of Cheops is a prophet

THE TESTIMONY OF GOD'S STONE WITNESS AND PROPHET, THE GREAT PYRAMID IN EGYPT. (Thy Kingdom Come 1898, 1923 p. 313).

God is the Prophet

The accomplishment of all things foretold in the exact time-order served to affix a seal of confirmation to this vision and prophecy given to Daniel and it vindicated Jehovah God as a Prophet and Timekeeper (“This Means Everlasting Life” 1950 p. 91).

Jehovah's Witnesses are prophets

Christendom will go on refusing to accept the knowledge of Jehovah God at the mouths and hands of his witnesses. But the awesome hour draws near when she will be made to know that these have been God's witnesses, his "prophet among them", and that He is Jehovah... (The Watchtower September 1, 1950 p. 286).

In behalf of such individuals who at heart seek God's rule instead of man's rule, the "prophet" whom Jehovah has raised up has been, not an individual man as in the case of Jeremiah, but a class. The members of this class are, like the prophet-priest Jeremiah, wholly dedicated to Jehovah God through Christ and, by the begetting of Jehovah's holy spirit, they have been made part of "a chosen race, a royal priesthood, a holy nation, a people for special possession." (1 Peter 2:9) At this late date there is a mere remnant of this "prophet" class yet on earth. The "war of the great day of God the Almighty" at Har-Magedon could not start before this composite "prophet" ends his work. (The Watchtower October 1, 1982 p. 27).

You will be interested to learn that God has on earth a people, all of whom are prophets, or witnesses for God. In fact, they are known throughout the world as Jehovah's Witnesses. (Awake! June 8, 1986 p. 9).

Jehovah's Witnesses are not prophets

God's people today are not prophets. We are not inspired to add to Jehovah's infallible words of truth found in the Bible. Still, we have been commissioned to preach the good news of the Kingdom all the days until the end of the system of things... (God's Word for Us Through Jeremiah 2010 p. 167).

“The watchman” of Ezekiel 3:17 and 33:2

C. T. Russell is the watchman of Ezekiel 3:17 and 33: 2

[Ezek.]3:17. Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me. — The function of watchmanship was not given until 1881. (Jer. 6:17; Isa. 21:6-12.) Faithfulness in individual watching during a trial period of seven years was rewarded by the bestowal of the office of the greatest servant whom the Church of God has had since the Apostle Paul. (The Finished Mystery 1917, 1926 p. 387).

The remnant of anointed ones is the watchman of Ezekiel 3:17 and 33:2

If Ezekiel failed as a watchman, Jehovah would hold him responsible for the deaths of victims. Although those not wanting him to administer reproof would put figurative cords upon him, he would boldly declare God’s message. (Ezekiel 3:22-27) In our day, Christendom refuses to listen and tries to impose restraints upon anointed Christians. But since 1919 these anointed ones have served as Jehovah’s “watchman,” courageously declaring his message for this system’s “time of the end.” (Daniel 12:4) Associated with them in this work is an increasing “great crowd” of Jesus’ “other sheep.” (Revelation 7:9, 10; John 10:16) Since the “watchman” class keeps speaking God’s message, surely every one of the anointed and the “great crowd” would want to declare it as a regular publisher. (The Watchtower September 15, 1988 p. 12).

Is C. T. Russell the first or the second president?

He's the first president

So early in 1881 ZION'S WATCH TOWER TRACT SOCIETY was established as an unincorporated administrative agency with Russell as its manager. (The Watchtower January 15, 1955 p. 47).

One fact that stands out prominently in connection with those Jehovah used to bring this gradual increase of spiritual light is that they took no credit to themselves. The attitude of C. T. Russell, first president of the Watch Tower Society, was that the Lord was pleased to use their humble talents. (The Watchtower May 15, 1995 p. 17).

He's the second president

This work quickly took on immense proportions. In order to handle it, Zion's Watch Tower Tract Society was formed on February 16, 1881, with W. H. Conley as president and C. T. Russell as secretary and treasurer. Arrangements were made for the printing to be done by commercial firms in various cities of Pennsylvania, New York, and Ohio, as well as in Britain. In 1884, Zion's Watch Tower Tract Society was legally incorporated, with C. T. Russell as president, and its charter showed that it was more than a society that would direct publishing. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 576).

He's the first president

Charles Taze Russell, the first president of the Watch Tower Society, gave the baptism discourse. (The Watchtower January 1, 2000 p. 25).

Were C.T. Russell and the Bible Students instruments of God?

Bible students were an instrument of God

There is no question that the first president of this corporation, C. T. Russell, was used mightily by Jehovah during the period when basic Bible truths were being restored among God's true worshipers on earth. (The Watchtower January 1, 1977 p. 15).

Russell was unlike many of his reformation-minded contemporaries in that he did not preach a special approach to God, did not boast of divine visions or revelations, did not discover esoteric messages in the form of hidden books or otherwise, and never claimed to be able to heal the physically sick. Furthermore, he did not assert that he could interpret the Bible. As a willing instrument in divine hands, he resisted all temptations to allow "his own candle" to outshine divine light. (Awake! October 22, 1989 p. 20).

Bible students were not an instrument of God (teaching since 2013)

An intriguing question therefore arises: Were the Bible Students in the years that led up to 1914 the appointed channel through which Christ would feed his sheep? No. (The Watchtower July 15, 2013 pp. 18-19).

Was J. F. Rutherford "the leader" of Jehovah's Witnesses?

J. F. Rutherford was "the leader" (1927-1941)

The brethren throughout Central Europe send their love and greetings to you, Brother Rutherford, as their visible leader. (I.B.S.A. Year Book 1932 p. 109).

Generalissimo of the Bible Students' Organizations (The Messenger 19.06 1927 p. 2).

See: *The Messenger 25.07 1931 p. 1 (Generalissimo); The Messenger 26.07 1931 p. 6 (Chief).*

OUR DEAR BROTHER RUTHERFORD: We feel constrained to take the occasion of the receipt of Preservation you so kindly sent, to express to Jehovah through you as the leader of his earthly organization, how our hearts have gone out in praise and gratitude, not only for this bountiful gift, but for Light and Vindication, particularly for the latter. (The Watchtower March 1, 1933 p. 78).

DEAR BROTHER RUTHERFORD (...) I hope it will be encouraging to you to know that we appreciate not only the goodness of our God, but also the loyalty and unselfish service of the one who stands as our visible earthly leader, exemplifying the spirit of Jehovah. (The Watchtower December 1, 1932 p. 365).

See *The Watchtower March 1, 1929 p. 79 (faithful leader); The Watchtower April 1, 1931 p. 110 (our earthly leader).*

J.F. Rutherford was not “the leader” (1941-1942)

Although Brother Rutherford served for 25 years as president of the Watch Tower Society and devoted all his energy to advancing the work of the organization, he was not the leader of Jehovah's Witnesses, and he did not want to be. At a convention in St. Louis, Missouri, in 1941, shortly before his death, he spoke about the matter of leadership, saying: “I want to let any strangers here know what you think about a man being your leader, so they won't be forgetting. Every time something rises up and starts to grow, they say there is some man a leader who has a great following. If there is any person in this audience who thinks that I, this man standing here, is the leader of Jehovah's witnesses, say Yes.” The response was an impressive silence, broken only by an emphatic “No” from several in the audience. The speaker continued: “If you who are here believe that I am just one of the servants of the Lord, and we are working

shoulder to shoulder in unity, serving God and serving Christ, say Yes.” In unison the assembly roared out a decisive “Yes!” The following month an audience in England responded in exactly the same way. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 220-221).

They did not view J. F. Rutherford as their leader. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 90).

J. F. Rutherford in 1941. The Witnesses knew that he was not their leader (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 221).

Organization and salvation

The old statement of “an organization”

However, Brother Russell emphasized that they were not attempting to set up an “earthly organization.” Rather, he said, “we adhere only to that heavenly organization—‘whose names are written in heaven.’ (Heb. 12:23; Luke 10:20.)” (...) Not attempting to set up an “earthly organization” (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 205).

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, and so continue growing in grace and knowledge and love day by day. (The Watchtower September 15, 1895 p. 1866, reprints).

It has never been the purpose of these Christians to assemble themselves as Bible Students to induce anyone to join them; in fact, they have no membership roll. (Our Lord’s Return 1925 p. 32).

Salvation by the organization

This conclusion is in complete harmony with the facts as they are known The Lord's organization on the earth is called the Society, because that organization contains the people that are diligent in bringing forth the fruits of the kingdom which the Lord requires of all those whom he approves. (The Watchtower November 15, 1931 p. 344).

(...) published in 1936, The Watchtower explained: "The Scriptures strongly support the conclusion that at Armageddon Jehovah will destroy the peoples of the earth, saving only those who obey his commandments to stand by his organization..." (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 170).

Those desiring salvation must make for God's organization, and find entrance into it and remain there permanently. (The Watchtower October 1, 1952 p. 603).

Outside of God's moral organization there is no everlasting life. (The Watchtower December 1, 1960 p. 726).

Bible students need to get acquainted with the organization of the "one flock" Jesus spoke about at John 10:16. They must appreciate that identifying themselves with Jehovah's organization is essential to their salvation. (Rev. 7:9, 10, 15) (Our Kingdom Ministry No. 11, 1990 p. 1).

But if we were to draw away from Jehovah's organization, there would be no place else to go for salvation and true joy. (The Watchtower September 15, 1993 p. 22).

Just as Noah and his God-fearing family were preserved in the ark, survival of individuals today depends on their faith and their loyal association with the earthly part of Jehovah's universal organization. (The Watchtower May 15, 2006 p. 22).

Criticism of salvation by an organization?

We cannot take part in any modern version of idolatry—be it worshipful gestures toward an image or symbol or the imputing of salvation to a person or an organization. (The Watchtower November 1, 1990 p. 26).

Organization as the “ark” and “mother”

Is the organization “the ark”?

Christ is “the ark”

Noah's Ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. All who come into this relationship to God in Christ are said to have “passed from death unto life.” – John 5:24. (Pastor Russell’s Sermons 1917 p. 341).

Organization is “the ark”

They must place themselves under his leadership and protection, and must comply with the instructions which he sends through the Theocratic organization, the antitypical Ark. (The Watchtower April 15, 1943 p. 124).

Change from the ark-organization into the ark-theocratic system of things

“Let God Be True” 1946	“Let God Be True” 1952
<i>The “other sheep”, however, remember their Creator, hold fast their faith, and break clean away from the Satanic elements that now reign. Zealously they preach of Armageddon's approach, and the Kingdom blessings to follow.</i>	<i>The “other sheep”, however, remember their Creator, hold fast their faith, and break clean away from the satanic elements that now reign. Zealously they preach of Armageddon's approach and of the Kingdom blessings to follow.</i>

<i>Continuing faithful till Armageddon, the “other sheep” who seek meekness and righteousness, like the flood survivors of Noah's day, shall be hid in the antitypical ark, God's organization... (p. 260).</i>	<i>Continuing faithful till Armageddon, the other sheep who seek righteousness and meekness will, like the flood survivors of Noah's day, be hid in <u>the antitypical ark, Jehovah's theocratic system of things...</u> (p. 265).</i>
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We must enter into the Christian system of things, which was pictured by the ark. (The Watchtower May 1, 1970 p. 267).

The spiritual paradise is “the ark”

As the light shining on God’s truth became ever brighter in harmony with Proverbs 4:18, it was found necessary to change songs that had been in previous songbooks. That was true with the current Song 215. In 1974 we came to understand that Noah’s ark pictured our spiritual paradise, not the Kingdom. (See The Watchtower, 1974, page 634.) So the line in the older songbook “Flee at once to the ark of salvation, To the Kingdom of God that is here!” was changed to “Act at once! Make a full dedication; Serve the Kingdom of God that is here.” (The Watchtower October 15, 1986 pp. 23-24).

Is the organization “the ark”?

Do not conclude that there are different roads, or ways, that you can follow to gain life in God’s new system. There is only one. There was just the one ark that survived the Flood, not a number of boats. And there will be only one organization—God’s visible organization—that will survive the fast-approaching “great tribulation.” (...) You must be part of Jehovah’s organization, doing God’s will, in order to receive his blessing of everlasting life. (You Can Live Forever in Paradise on Earth 1989 p. 255).

The spiritual paradise is “the ark”

For the security and survival of true worshipers, an arklike spiritual paradise exists. (2 Corinthians 12:3, 4) To be preserved

through the great tribulation, we must remain in that paradise. (The Watchtower December 15, 2003 p. 19).

Is the organization “the ark”?

Just as Noah and his God-fearing family were preserved in the ark, survival of individuals today depends on their faith and their loyal association with the earthly part of Jehovah’s universal organization. (The Watchtower May 15, 2006 p. 22).

The organization is the “mother” and “grandmother”

“The mother” is the covenant of grace

(...) and the spiritual father and mother of the true Church are Jehovah and His Covenant of Grace (Gal. 4:22-28), so the spiritual father and mother of ecclesiasticism, priestcraft, are the Devil and his covenant with death. (Gen. 3:4; Isa. 28:18.) (The Finished Mystery 1917, 1926 p. 454).

“The mother” is the organization

The word “father” of Exodus 20:12 means Jehovah God, who gives life to all who receive life. The “mother” of the text means God’s “woman”, picturing God’s organization... (The Watchtower December 15, 1936 p. 373).

So he does not like it when any professed Christian disrespects the “mother” organization. (The Watchtower October 1, 1950 p. 346).

So with a student of the Bible who gains faith in God: he takes up the ministry as one of the New World society, teaching the things he has learned to others. He acknowledges Jehovah as his father and Jehovah’s organization as his mother. He becomes awake to the light

of God's law and finds himself on the way of life. (Prov. 6:20) (The Watchtower February 1, 1961 p. 80-81).

WHEN asked how she felt ten years ago when the Spanish edition of The Watchtower began to be published simultaneously with the English, one dear Spanish sister responded: 'We feel it is a blessing because now we were in the same, what do you say, step with English. When I say English, all the time I think of the organization. We refer to the organization as "Mama." We feel close, near. It's beautiful. It's wonderful!' (The Watchtower April 1, 1994 p. 32).

One such person was Iosif Jucan, who would often say: "We cannot hope to be saved at Armageddon unless we continue to take in regular spiritual food and keep in close contact with 'Mother.'" He was referring to remaining in touch with the earthly part of Jehovah's organization. (2006 Yearbook of Jehovah's Witnesses p. 117).

The organization is "the Grand Mother"

Jehovah as an affectionate Grand Father and his universal organization as a tenderhearted Grand Mother will forever join in expressing their loving-kindness to their grandchildren, their God-fearing offspring on earth. (The Watchtower October 1, 1956 p. 605).

Governing Body of Jehovah's Witnesses

In the first century, Jerusalem was the place from which direction was given the Christian organization. (Acts 15:1, 2) But today such direction is provided from Brooklyn, New York. (The Watchtower December 1, 1982 p. 23).

Until October 1971

The term “governing body” as such is not found in the Scriptures. (The Watchtower November 15, 1972 p. 703).

In the year 1944 the Watchtower magazine began to speak about the governing body of the Christian congregation. (The Watchtower December 15, 1971 p. 755).

Until 1971 those of the Governing Body were still identified with the seven members of the board of directors of the Watch Tower Bible and Tract Society of Pennsylvania. The Society’s president carried the main load of responsibility for making decisions affecting the operation of the Society’s branches throughout the world. But epoch-making talks were delivered at the annual meeting held on October 1, 1971. (The Watchtower March 15, 1990 p. 18).

The old teaching: Jesus is the member of the Governing Body (!):

The one member of the governing body that has not changed in all these nineteen centuries is the chief member, the invisible and immortal Jesus Christ. Other personalities in the membership of the governing body may change through the years as God sets the members in His organization as it pleases him; but the Theocratic requirements laid upon the governing body do not change. (The Watchtower December 1, 1947 p. 363).

Since October 1971

Until 1971 those of the Governing Body were still identified with the seven members of the board of directors of the Watch Tower Bible and Tract Society of Pennsylvania. The Society’s president carried the main load of responsibility for making decisions affecting the operation of the Society’s branches throughout the world. But epoch-making talks were delivered at the annual meeting held on October 1, 1971. The Society’s president spoke on the subject “Bringing the Holy Place Into Right Condition,” and the vice

president on the topic “A Governing Body As Different From a Legal Corporation.” What difference is there between the Governing Body and the legal corporation? As already mentioned, the Watch Tower Bible and Tract Society of Pennsylvania has a board of directors limited to seven members. These dedicated Christian men are elected for three-year terms by corporation members totaling no more than 500, the majority of whom are not anointed Christians. Moreover, since the corporation’s existence is purely legal, with a fixed geographic headquarters, it can be dissolved by Caesar, that is, the State. (Mark 12:17) However, the Governing Body is not a legal instrument. Its members are not elected. They are appointed through the holy spirit under the direction of Jehovah God and Jesus Christ. (Compare Acts 20:28.) Moreover, those making up the Governing Body are spirit-appointed men without any obligatory fixed geographic location or headquarters. (The Watchtower March 15, 1990 p. 18).

They do not want to cause anything like a situation where the “administrative agency” controls and directs the user of that agency, which user is the governing body as representing the “faithful and discreet slave” class. No more so than to have the tail wag a dog instead of the dog’s wagging its tail. (The Watchtower December 15, 1971 p. 760).

Since January 1976

On December 4, 1975, the Governing Body had unanimously approved one of the most significant organizational readjustments in the modern-day history of Jehovah’s Witnesses. Starting January 1, 1976, all the activities of the Watch Tower Society and of the congregations of Jehovah’s Witnesses around the earth had been brought under the supervision of six administrative committees of the Governing Body. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 109).

Since October 2000

AT THE conclusion of the annual meeting of the Watch Tower Bible and Tract Society of Pennsylvania on October 7, 2000, a special announcement was made by the chairman, John E. Barr of the Governing Body. (...) Brother Barr told the audience that recently certain members of the Governing Body of Jehovah's Witnesses who had been serving as directors and officers voluntarily stepped aside from the boards of directors of all the corporations used by "the faithful and discreet slave" in the United States. Responsible brothers of the other sheep class were elected as replacements. (The Watchtower January 15, 2001 p. 31).

Today, however, the question arises: Is there any Scriptural reason why the directors of the Watch Tower Bible and Tract Society of Pennsylvania must be members of the Governing Body? The answer is no. (The Watchtower January 15, 2001 p. 29).

Elections to the board of the Watchtower Society

Dollars determine the choice of the board

The corporation's former voting arrangement was that of one vote for every ten-dollar donation to the Society. Voting method was amended in 1944. (The Watchtower March 15, 1955 p. 175).

On January 6, 1917, approximately 150,000 votes, represented in person or by proxy at Pittsburgh, Pennsylvania, were unanimously cast for J. F. Rutherford for president... (Qualified to Be Ministers 1955 p. 313).

Dollars do not decide of the election of the board

1945 As of October 1, the Society's board of directors is no longer selected by voters who qualify because of monetary donations (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 722).

The Elijah and Elisha Classes

The first interpretation

And since Elijah represented the Body of Christ in the flesh – the overcoming Church, a company, a number – it is but reasonable that we should conclude that Elisha represented a class also (...) The meaning of the name Elisha is mighty deliverer, and the career of Elisha was one of restitution work. This doubtless foreshadows a work by a class which in the future will be the active agents among men in carrying on the restitution work in the power of the then glorified Church. (The Time is at Hand 1927 pp. 265-266).

The second interpretation

This appears to mean that Jehovah, during the Elijah period, that is, from A.D. 1878 to A.D. 1918, began to prepare a people to be witnesses to the name of Jehovah... (Riches 1936 p. 67).

(...) that there was then a short period of time of inactivity on the part of the true followers of Christ Jesus, which period of inactivity was followed by a greater work, which latter work was foreshadowed by the prophet Elisha and which activity is herein spoken of as "the Elisha work" or "work of the Elisha period". This work of the Elisha period or Elisha work began in A.D. 1919 and must continue until the witness work is done. (Riches 1936 p. 67).

The third interpretation

In 1942 the change came. In the throes of World War II, with the change in administrations of the second and third presidents of the Watch Tower Bible and Tract Society, the Elijah work passed away, having realized its purpose to Jehovah's praise. (...) The years since 1942 have told their tale regarding the exploits of the anointed

Elisha class, accompanied by an ever-increasing number of the “great crowd.”—Rev. 7:9-17. (The Watchtower October 1, 1967 p. 595).

The fourth interpretation

It pointed to Jesus as the prophesied Greater Moses at the time of his coming for judgment. (...) He would be associated then with a modern-day Elijah in order to accomplish a vital work, that of preaching this good news of the Kingdom in all the earth before the great and fear-inspiring day of Jehovah strikes. Describing the work of this “Elijah,” Malachi 4:6 states: “He must turn the heart of fathers back toward sons, and the heart of sons back toward fathers; in order that I may not come and actually strike the earth with a devoting of it to destruction.” Thus “Elijah” is identified as the faithful and discreet slave class of anointed Christians on earth, to whom the Master, Jesus, has entrusted all His belongings. (The Watchtower April 15, 1995 p. 24).

Elisha was an anointed servant of God. That is, he was specially appointed by Jehovah to do a certain work. So he can be used as a picture or prophetic type of the remaining ones of the bride of Christ yet on earth, the remnant of the 144,000 who will be united with Christ in the heavens. (The Watchtower July 1, 1974 p. 406).

Coordinator and elders in congregations and branch committees

Coordinator and elders in congregations

Until 1932

From the 1870's to 1932, elders and deacons were voted into office by members of the congregation. (The Watchtower May 15, 2006 p. 24).

*A highly significant step toward correcting this situation was taken in 1919 when the magazine *The Golden Age* began publication. (...) Each congregation that desired to share in this activity was invited to ask the Society to register it as a "service organization." Then a director, or service director as he came to be known, not subject to yearly election, was appointed by the Society. As the local representative of the Society, he was to organize the work, assign territory, and encourage participation by the congregation in the field service. Thus, alongside the democratically elected elders and deacons, another type of organizational arrangement began to function, one that recognized appointive authority outside the local congregation and that gave greater emphasis to the preaching of the good news of God's Kingdom. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 212).*

Years 1932-1938

In 1932 the elective elders were replaced with a service committee elected by the congregation to assist an appointed service director. (The Watchtower May 15, 2006 p. 24).

Years 1938-1971

During 1938, arrangements were made for the theocratic appointment of all servants in the congregation. (The Watchtower May 15, 2006 p. 24).

From 1932 to 1972, congregation oversight had been carried out mainly by one brother. Until 1936, such an appointed brother was called the service director. Thereafter, the name was changed to company servant, then to congregation servant, and finally to congregation overseer. (God's Kingdom Rules! 2014 p. 122).

Since 1972

Beginning October 1, 1972, another adjustment in congregational oversight became effective. The arrangement of oversight by a body of elders was instituted in the congregations of Jehovah's Witnesses worldwide, replacing oversight by just one congregation servant, or overseer. (The Watchtower February 15, 2006 p. 28).

The speaker also explained that beginning October 1, 1972, there would be a yearly rotating of chairmanship within each congregation's body of elders. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 106).

Since 1983

The speaker also explained that beginning October 1, 1972, there would be a yearly rotating of chairmanship within each congregation's body of elders. This arrangement was adjusted in 1983, when each body of elders was asked to recommend a presiding overseer who, after appointment by the Society, would serve for an indefinite period of time as the chairman of the body of elders. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 106).

Since 2009

Effective January 1, 2009, the term “presiding overseer” will no longer be used. This assignment will now be designated “coordinator of the body of elders.” (Our Kingdom Ministry No.11, 2008 p. 3).

Since September 2014

With this Biblical precedent in mind, the Governing Body of Jehovah’s Witnesses has adjusted how the appointments of elders and ministerial servants are made. As of September 1, 2014, appointments are being made as follows: Each circuit overseer carefully reviews the recommendations being made in his circuit. During his visits to the congregations, he will try to get to know those who are recommended, working along with them in the ministry if at all possible. After discussing the recommendations with the local body of elders, the circuit overseer has the responsibility of appointing the elders and ministerial servants in the congregations in his circuit. In this way, the arrangement is closer to the first-century pattern. (The Watchtower November 15, 2014 p. 29).

Circuit and district overseers

From 1894 to 1927, traveling speakers sent out by the Society were known first as Tower Tract Society representatives, then as pilgrims. From 1928 to 1936, with increased emphasis on field service, they were called regional service directors. Starting with July 1936, to emphasize their proper relationship to the local brothers, they became known as regional servants. From 1938 to 1941, zone servants were assigned to work with a limited number of congregations on a rotation basis, thus getting back to the same groups at regular intervals. After an interruption of about a year, this service was revived in 1942 with servants to the brethren. In 1948 the term circuit servant was adopted; now, circuit overseer. From 1938 through 1941, regional servants, in a new role, regularly

served local assemblies, where Witnesses from a limited area (a zone) met for a special program. When this work was revived in 1946, these traveling overseers were known as district servants; now, district overseers. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 223).

In the letter to all congregations of March 20th, 2014, the Governing Body of Jehovah's Witnesses announced that since September 1st, 2014 the office of a district overseer will be eliminated.

Branch Committees

In harmony with that arrangement, on February 1, 1976, changes had been put into effect in all branch offices of the Society around the earth. No longer was each branch supervised by one branch overseer, but three or more mature men served as a Branch Committee, with one member serving as the permanent coordinator. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 109).

Women as “servants of the congregation” and in other positions

Women – members of the Governing Body

For many years the Governing Body of Jehovah's Witnesses was synonymous with the board of directors of the Watch Tower Bible and Tract Society of Pennsylvania, and matters were largely in the hands of its president. (The Watchtower May 15, 1995 p. 22).

Mrs. Russell was a director of the Watch Tower Society and served as its secretary and treasurer for some years. (1975 Yearbook of Jehovah's Witnesses p. 66).

Maria Russell was not a single woman in the board of directors of the Watchtower Society, the Governing Body of the time. In 1881 the

offices of directors were performed also by Sara Conley (the wife of contemporary president W. Conley) and Margaret Russell (C. T. Russell's sister).

See https://en.wikipedia.org/wiki/William_Henry_Conley

Women “deaconess” in congregations and the rejection of this function

The same order should prevail in respect to the choice of helpers called deacons and deaconesses, whose good repute should also be noted as a qualification. (See 1 Tim. 3: 8-13.) (The New Creation 1909 p. 282).

Is it found profitable to have sisters elected to the office of deaconess in the congregation?

Answer: There seems to be no good reason why a sister should be elected to such a position. Every sister has the same privilege in the class, whether she is a deaconess or not. Her privilege is to attend Berean studies, and also the prayer meetings, participate in asking and answering questions, to play the musical instrument when called for, etc. But to say that a person must be a deaconess before she could play for a meeting would be overdoing the matter entirely. There is no Scriptural provision that a sister should be a deaconess in order to be given the privilege of serving at the musical instrument for the congregation. In fact, there seems to be no advantage whatsoever in having sisters elected to this position of deaconess. (The Watchtower September 15, 1921 p. 287).

Women as “appointed servants” in congregations

Qualified sisters may be appointed to fill servants' positions if there are not sufficient brothers to serve, but none would be thought of as overseer. The Society will send an appointment letter to the congregation and this letter is to be read to the congregation and should be held as part of the congregation's permanent file. (Preaching and Teaching in Peace and Unity 1960 p. 27).

Rejection of “appointing” women as servants in congregations

If there are still not sufficient brothers to care for the necessary work, then, on recommendation from the congregation committee, the Society may request that certain mature, humble sisters assist. They are not appointed as servants, but are simply requested to be substitutes in caring for the work until a qualified brother is available. (“Your Word Is a Lamp to My Foot” 1967 p. 120).

Changes in the names of organizations and journals

They simply call themselves Bible Students, or International Bible Students, because their ranks are made up of people from every nation and language of earth. They have no membership roll; neither do they count members or boast of numbers. (...) Bible Students have never asked anybody to join anything, and the very best evidence that they are not trying to make another division, another sect, or establish another creed... (The Watchtower April 1, 1930 p. 109).

Organizations

Zion’s Watch Tower Tract Society and renaming

Zion’s Watch Tower Tract Society. First formed in 1881 and then legally incorporated in the state of Pennsylvania on December 15, 1884. In 1896 its name was changed to Watch Tower Bible and Tract Society. Since 1955 it has been known as Watch Tower Bible and Tract Society of Pennsylvania. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 229).

Peoples Pulpit Association and renaming

Peoples Pulpit Association. Formed in 1909 in connection with the Society’s moving of its principal offices to Brooklyn, New York.

In 1939 the name was changed to Watchtower Bible and Tract Society, Inc. Since 1956 it has been known as Watchtower Bible and Tract Society of New York, Inc. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 229).

International Bible Students Association

International Bible Students Association. Incorporated in London, England, on June 30, 1914. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 229).

Christian Congregation of Jehovah's Witnesses and other new organizations

The new corporations are as follows:

Christian Congregation of Jehovah's Witnesses

Religious Order of Jehovah's Witnesses

Kingdom Support Services, Inc. (Our Kingdom Ministry No. 1, 2002 p.7).

Magazines

The Watchtower

1879, Zion's Watch Tower and Herald of Christ's Presence (...)

1909, The Watch Tower and Herald of Christ's Presence (...)

1931, The Watchtower and Herald of Christ's Presence (title and cover change, October 15) (...)

1939, The Watchtower and Herald of Christ's Kingdom (title and cover change, January 1) (...)

1939, The Watchtower Announcing Jehovah's Kingdom (title change, March 1) (Watch Tower Publications Index 2001-2010, 2011).

Awake!

1919, The Golden Age (...)

1937, Consolation (formerly The Golden Age) (...)

1946, Awake! (formerly Consolation) (Watch Tower Publications Index 2001-2010, 2011).

Our Kingdom Ministry

1919, Bulletin (...)

1935, Director for Field Publishers (...)

1936, Informant (...)

1956, Kingdom Ministry (...)

1976, Our Kingdom Service (...)

1982, Our Kingdom Ministry (Watch Tower Publications Index 2001-2010, 2011).

Images, illustrations, portraits and logo of *The Watchtower*

Years 1879-1913 - no illustrations

In the earliest years the *Watchtower* magazine (since 1879) did not contain any illustrations depicting Biblical characters.

Books included only a few pictures and graphs connected to the Great Pyramid (See *Thy Kingdom Come* 1891; *The Plan of the Age* 1886).

Years 1914-1941 - illustrations and portraits of presidents

In January 1914, with the end of the Gentile Times less than a year away, yet another intensive witness was launched. This was the

“Photo-Drama of Creation,” which emphasized in a fresh manner God’s purpose for the earth. It did this by means of beautifully hand-painted color slides and motion pictures, synchronized with sound. The public press in the United States reported that across the country audiences totaling hundreds of thousands were viewing it weekly (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 422).

“Scenario” of the “Photo-Drama,” containing the lectures and many illustrations (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 56).

I was born on June 2, 1925, in the small town of Lucka near Leipzig, Germany. Even before I was born, my parents, Alfred and Teresa, recognized the ring of Bible truth in the publications of the Bible Students, as Jehovah’s Witnesses were then known. I remember every day looking at the pictures of Bible scenes hanging on the walls of our home. One picture showed the wolf and the lamb, the kid and the leopard, the calf and the lion—all in peace, being led by a little boy. (Isaiah 11:6-9) Such pictures made a lasting impression on me. (The Watchtower August 1, 1997 p. 20).

An “evangelist” who held these views called at the home of a lady in Scranton. Entering the hall he saw an elegant picture of Pastor Russell. Instantly he lost control of what mind he had and vehemently said, “I called here as a Christian minister, but I see you have old Russell’s picture here. Are you a follower of his?” The lady replied that she was. (The Finished Mystery 1917, 1926 p. 239).

Now at the Berlin assembly [1931] he called attention to the many pictures of himself and of Brother Russell that were being sold in the form of postcards or pictures, some of which were even framed. After discovering these pictures at the numerous tables in the corridors around the hall, he mentioned them in his next talk, urging those in attendance not to buy any of them and asking the servants in charge in plain words to remove the pictures from their frames and to destroy them, which was then done. He wanted to avoid anything that could lead to creature worship. In connection with the Berlin

convention Brother Rutherford naturally visited the branch office in Magdeburg. Like earlier visits, this one proved to be like a refreshing, liberating breeze. Shortly before Brother Rutherford's visit, pictures of him and of Brother Russell had been hung up in all the rooms. Now all of these were removed, just as soon as Brother Rutherford discovered them. (1974 Yearbook of Jehovah's Witnesses pp. 106-107).

On a part of the premises of the SOCIETY has been erected a hall for the meeting of the congregation, (...). While excavating for the buiding a large sandstone was dug up; and one of the brothers, who is a sculptor, cut out from this stone a life-size representation of the Lord; and this has been erected on a pedestal in the yard. The grounds have been beautified by the planting of trees and flower. (The Watchtower July 1, 1926 p. 197).

Years 1942-1980 - illustrations in publications

During the era following World War II, the world became very picture oriented, and use of realistic color did much to make publications more visually appealing. This use of color has made the printed page more attractive and therefore encouraged reading. In many places it was found that the distribution of The Watchtower and Awake! increased considerably after their appearance was thus enhanced (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 595-596).

Years 1981-2015 - color illustrations

The branch in Finland was the first to do offset printing of each issue of its magazines in four colors, beginning in a simple way with issues in January 1981 and then progressively using improved techniques. Next, Japan used four-color printing for a bound book. Other Watch Tower printeries have followed suit as equipment has become available. Some of the presses have been purchased and

shipped by the world headquarters. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 595).

Visual illustrations often are more effective than the written word in teaching important ideas. A mother explains how she was comforted by such an illustration: "The practical illustrations in the book You Can Live Forever in Paradise on Earth have been particular favorites of mine because of their aptness in focusing clearly on the point of discussion. (...) Over 150 excellent teaching illustrations, most in beautiful color, are found in this fine publication. Fill in and mail the accompanying coupon, along with \$2.50, and receive your copy. (The Watchtower October 15, 1986 p. 32).

"Look at the Artwork!" How many times have you said that to yourself or to others when you opened a new issue of this magazine? The beautiful pictures and photographs that are painstakingly produced are there for a purpose. They are teaching aids that make us think and feel. They can be especially helpful when we prepare for and participate in the Watchtower Study. (The Watchtower July 15, 2013 p. 32).

Even the Watchtower Society's publications have been the subject of rumors—for example, that one of the artists had secretly been introducing pictures of demons into the illustrations, was subsequently found out and disfellowshipped! Did you share in spreading any such stories? If so, you were—perhaps unwittingly—spreading an untruth, since they were all false. Certainly, the rumor concerning the Society's publications was harmful, as well as slanderous to the zealous Christians who work long hours producing artwork to make the magazines, brochures and books so attractive. This was as ridiculous as it would be to say that God, in creating celestial bodies, deliberately formed the appearance of a 'man in the moon.' (The Watchtower September 1, 1984 p. 20).

Congregations or individuals should not use logos or names of the organization's legal entities, or variations thereof, on their Kingdom

Halls, signs, letterhead, personal objects, and so forth. Such use of the organization's logos may cause confusion for public officials, publishers, and others about the legal affiliation of the congregation with the organization's legal entities. Similarly, written correspondence could be misinterpreted as being approved or sent from the world headquarters or the branch office. The Watch Tower logo, or a variation of it, should not be used in future Kingdom Hall projects even if the Kingdom Hall is owned by a Watch Tower entity. Congregations with existing Kingdom Halls that bear a logo are not required to make immediate changes to signs or designs, since such changes may involve major alterations and much time, effort, and expense. However, consideration should be given to making a change if it would be minor and would not require extensive work. Otherwise it can be made when the building or sign is scheduled for renovation. (Our Kingdom Ministry No. 4, 2009 p. 4).

Some Kingdom Halls display paintings of Bible characters. However, these pictures are used for decoration and are not venerated as religious icons. Jehovah's Witnesses do not pray to these pictures, nor do they bow down to them. (The Watchtower February 1, 2009 p. 30).

The Kingdom Hall is tastefully decorated and has no candles, statues, or images. (Our Kingdom Ministry No. 4, 1993 p. 3).

Jesus with a beard or without it

Jesus with a beard

At the first Jesus showed on pictures as having a beard (See *The Harp of God* 1921 p. 114; 1928 p. 113).

Jesus without a beard

Since the forties of the twentieth century Jesus was presented in the Watchtower Society's publications as a man without a beard (See *"The Truth Shall Make You Free"* 1943 p. 301).

Jesus with a beard

Nevertheless, as already shown, it is apparent that Jesus did wear a beard, and so artistic representations of him in future Watch Tower publications will harmonize with the Scriptural evidence to that effect. (The Watchtower May 1, 1968 p. 288).

Similarly the Watchtower Society changed other aspects of Jesus' appearance:

Long and short hair;

Black and grey hair;

Without wings, and with angelic wings.

Who was and who is a Jehovah's Witness?

Changes of names

Watchtower Society distributors are "Christians"

When others asked about the name of the organization, our brothers would often answer, "We are Christians." Brother Russell replied to such a question by saying, in the Watch Tower: "We do not separate ourselves from other Christians by taking any distinctive or peculiar name. We are satisfied with the name, Christian, by which the early saints were known."—Issue of September 1888. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 149).

Watchtower Society distributors are “Bible Students”

True, our brothers often referred to themselves as Bible Students, and starting in 1910, they used the name International Bible Students’ Association with reference to their meetings. In 1914, in order to avoid confusion with their recently formed legal corporation called International Bible Students Association, they adopted the name Associated Bible Students for their local groups. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 151).

Pyramid of Cheops is “Jehovah’s Witness”

A few years after Prof. Smyth’s return, came the suggestion that the Great Pyramid is Jehovah’s “Witness,” and that it is as important a witness to divine truth as to natural science. (Thy Kingdom Come 1898, 1923 p. 320).

For some 35 years, Pastor Russell thought that the Great Pyramid of Gizeh was God’s stone witness, corroborating Biblical time periods. (Isa. 19:19) (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 201).

Then Satan put his knowledge in dead stone, which may be called Satan’s Bible, and not God’s stone witness. (The Watchtower November 15, 1928 p. 344).

Heavenly class identified as “Jehovah’s Witnesses” since 1931

But then, in 1931, we embraced the truly distinctive name Jehovah’s Witnesses. Author Chandler W. Sterling refers to this as “the greatest stroke of genius” on the part of J. F. Rutherford, then president of the Watch Tower Society. As that writer viewed the matter, this was a clever move that not only provided an official name for the group but also made it easy for them to interpret all the Biblical references to “witness” and “witnessing” as applying specifically to Jehovah’s Witnesses. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 pp. 151-152).

Patriarchs are “Jehovah’s Witnesses” since 1937

However, in the year 1937 it became more fully appreciated that the faithful prophets and men of integrity from John the Baptist back to the first martyr Abel were also witnesses of Jehovah, “so great a cloud of witnesses.” (Heb. 11:1 to 12:1, AV) (The Watchtower January 15, 1967 pp. 54-55).

The other sheep are “Jehovah’s Witnesses” since 1942

At that time the Jonadabs were not considered to be “Jehovah’s witnesses.” (See The Watchtower, August 15, 1934, page 249.) However, a few years later, The Watchtower of July 1, 1942, stated: “These ‘other sheep’ [Jonadabs] become witnesses for Him, on the same wise that the faithful men before Christ’s death, from John the Baptist all the way back to Abel, were the never-quitting witnesses for Jehovah.” (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 83).

Only anointed ones are Christians (teaching until 1937)

Strictly speaking, then, it is only those who are in Christ and anointed of the Lord and who remain steadfast to the end that can be called Christian. (The Watchtower March 1, 1930 p. 71).

A CHRISTIAN is one who is anointed by Jehovah through Christ Jesus and who is therefore a follower of Christ. Jesus Christ is the Head of all true Christians, and therefore the true Christians constitute the members of his body. (Col. 1:18) (The Watchtower August 15, 1935 p. 252).

Inactive members are not “Jehovah’s Witnesses”

All who are counted as Jehovah’s witnesses are active preachers of the good news meeting the Biblical standard of morals, since an inactive Christian or one not meeting the standard is not a Christian

at all. He is not a witness for Jehovah. (*The Watchtower* December 1, 1959 p. 722).

Inactive members are “Jehovah’s Witnesses”

*Some in that situation have allowed their spiritual strength to dwindle to such a point that they become inactive, or nonpracticing, Witnesses! (*The Watchtower* December 1, 2001 p. 10).*

Are unbaptized publishers “Jehovah’s Witnesses”?

*The elders are pleased when a new one wants to serve God. They will not expect him to have the degree of knowledge possessed by those who are baptized and further advanced in the truth, of whom more is required. (...) The two elders will inform the student that when he qualifies for and shares in the field service, he may turn in a field service report and a Congregation’s Publisher Record card will be made out in his name. This will demonstrate his affiliation with the theocratic organization of Jehovah’s Witnesses and his submission to it. (This would also be true of all others turning in field service reports.) (*The Watchtower* November 15, 1988 p. 17).*

The reasons for the name’s change

Changing the name to distinguish the organization from Christianity

*To distinguish themselves from the denominations of Christendom, in 1931 these Christians embraced the name Jehovah’s Witnesses. This name is based on Isaiah 43:10-12. (*Jehovah’s Witnesses—Who Are They? What Do They Believe?* 2000 p. 7).*

Changing the name to be distinguished from other Bible Students

WHEREAS shortly following the death of Charles T. Russell a division arose between those associated with him in such work, resulting in a number of such withdrawing from the Watch Tower Bible & Tract Society, and who have since refused to cooperate with said Society and its work and who decline to concur in the truth as published by the Watch Tower Bible & Tract Society, in The Watch Tower and the other recent publications of the above-named corporations, and have opposed and do now oppose the work of said Society in declaring the present message of God's kingdom and the day of the vengeance of our God against all parts of Satan's organization; and said opposing ones have formed themselves into divers and numerous companies and have taken and now bear such names as, to wit, "Bible Students," "Associated Bible Students," "Russellites teaching the truth as expounded by Pastor Russell," "Stand-Fasters," and like names, all of which tends to cause confusion and misunderstanding:

Now, THEREFORE, in order that our true position may be made known, and believing that this is in harmony with the will of God, as expressed in his Word, BE IT RESOLVED, as follows, to wit: (...)

therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah's witnesses. – Isa. 43:10-12; 62:2; Rev. 2:17. (The Kingdom, the Hope of the World 1931 pp. 30-31, 34).

Manipulation of the Bible verses concerning the name's change

The texts of Isaiah 62:2 and Revelation 2:17 talk about renaming

A NEW NAME (...) therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah's witnesses. –

Isa. 43:10-12; 62:2; Rev. 2:17. (*The Kingdom, the Hope of the World* 1931 pp. 29, 34).

This they did by adopting a resolution, entitled “A New Name”, and the sixth paragraph of which resolved : “(...) therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah's witnesses . – Isa. 43:10-12; 62:2; Rev. 2:17.” (“New Heavens and a New Earth” 1953 p. 234).

The texts of Isaiah 62:2 and Revelation 2:17 do not talk about renaming

“(...) therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah’s witnesses.—Isa. 43:10-12.” (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 156).

Although the evidence points persuasively to Jehovah’s direction in selection of the name Jehovah’s Witnesses, The Watchtower (February 1, 1944, pp. 42-3; October 1, 1957, p. 607) and the book “New Heavens and a New Earth” (pp. 231-7) later pointed out that this name is not the “new name” referred to at Isaiah 62:2; 65:15; and Revelation 2:17, though the name harmonizes with the new relationship referred to in the two texts in Isaiah. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 156).

People for which name (Acts 15:14)?

The people of Christ

The words of James, to wit, a people for his name, have been construed to mean that these are a people for the name of Jesus. This company will constitute the bride of Christ and as his bride bear the name of the Bridegroom. (The Watchtower January 15, 1928 p. 21).

Such, however, is not the true meaning of the words of the text. (The Watchtower January 15, 1928 p. 21).

The people of Jehovah

Thus does the prophet speak of and concerning them that are 'taken out for God's name', and who show forth his praises by declaring his name. — Acts 15:14; 1 Pet. 2:9,10; Isa. 12:4. Those who have trusted in Jehovah and his provision for salvation through the blood of his beloved Son; ... (Prophecy 1929 p. 317).

“Jehovah's Witnesses” or “Jehovah's witnesses”?

The former term (since 1931 to March 15, 1976)

This they did by adopting a resolution, entitled “A New Name”, and the sixth paragraph of which resolved : “(...) therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah's witnesses . — Isa. 43:10-12; 62:2; Rev. 2:17.” (“New Heavens and a New Earth” 1953 p. 234).

We came to realize that this was not just another religion, but that Jehovah's witnesses are being used by Jehovah God to accomplish the preaching of the “good news” of the Kingdom world wide, according to Matthew 24:14 (The Watchtower March 15, 1976 p. 171).

The current term

In a similar way today, Jehovah's Witnesses both of the Ezekiel class of anointed ones and of the “great crowd” are keeping themselves free from bloodguilt by their serving on the world stage as proclaimers of Jehovah's “day of vengeance,” because of their preaching Jehovah's warning message to earth's inhabitants.—Isa. 61:1-3; Matt. 24:14. (The Watchtower April 1, 1976 p. 223).

“Dedication to God” or “consecration”?

Consecration

What this water baptism symbolized has always been clearly understood and explained by Jehovah’s witnesses, although there has been a change in terminology. In times past what we now call “dedication” used to be called “consecration.” It was called consecration, for instance, in the book by Charles Taze Russell entitled “The New Creation,” in which book the meaning of water baptism is explained, particularly with reference to those who make up the symbolic body of Christ, those who have the hope of heavenly life. (The Watchtower February 15, 1964 p. 122).

The New World Translation of the Christian Greek Scriptures does not contain the word “consecrate” at all in its main text, and hence the word is not used to describe anything that Jesus or any of his disciples did. (The Watchtower May 15, 1952 p. 307).

Dedication to God since 1952

In due time, however, in The Watchtower of May 15, 1952, two articles appeared on this subject. The leading article was entitled “Dedication to God and Consecration,” and the subsidiary article was entitled “Dedication for Life in the New World.” These articles showed that what was once called “consecration” was more properly termed “dedication.” Since that time the term “dedication” has been used. (The Watchtower February 15, 1964 p. 122).

Baptism

Baptism of the earthly class

Baptism unnecessary for the earthly class until 1934

We began our pioneer service before we were baptized because at that time it was not clearly understood whether those with the earthly hope needed to be baptized or not. However, after I was baptized in Vandercook Lake, Michigan, July 24, 1932, it became evident that my hope had changed to that of an anointed one, which was confirmed by the 'witness of the spirit.'—Romans 8:16. (The Watchtower March 1, 1988 p. 11).

Baptism required for the earthly class since 1934

In 1934, The Watchtower made it clear that Christians with an earthly hope should make a dedication to Jehovah and be baptized. The light regarding this earthly class was indeed shining ever more brightly!—Proverbs 4:18. (The Watchtower May 15, 2001 p. 14).

Unbaptized publishers

*After a Bible student has taken in knowledge and has attended meetings for a while, he may want to become a Kingdom publisher, a preacher of the good news. (Mark 13:10) If so, the Witness conducting the Bible study with him should contact the presiding overseer, who will arrange for one of the elders on the Congregation Service Committee and another elder to meet with the Bible student and his teacher. The discussion will be based on the book *Organized to Accomplish Our Ministry*, pages 98 and 99. If these two elders see that the new one believes basic Bible teachings and has conformed to God's principles, he will be told that he is qualified to share in the public ministry. When he reports his ministry by turning in a field service report, it will be posted on a Congregation's Publisher Record card made out in his name. The new one can now report his*

witnessing activity along with the millions of others who joyfully ‘publish the word of God.’ (Acts 13:5) An announcement that he is an unbaptized publisher will be made to the congregation. (The Watchtower January 15, 1996 p. 16).

Delaying one’s baptism

The worldwide peak number of those sharing in preaching the “good news” in 1981 was 2,361,896 (of whom about 25 percent are not baptized as yet). But at the Lord’s Evening Meal in 1981, the combined worldwide attendance was 5,987,893. This means that over one half of those attending some meetings of Jehovah’s Witnesses are not as yet baptized. Is this cause for alarm? No, but it is a cause for loving concern. Some of these have been associated for more than a few months. (...) Do you reason that as long as you are not baptized you will not be bound by these restrictions and will have a certain “freedom” to do some questionable things while the old system still exists, hoping to wait until the last minute to take your stand for true worship? (The Watchtower February 15, 1982 p. 28).

Why Some Hold Back

Since being a dedicated witness of Jehovah is such a blessed privilege, why do some hold back from getting baptized? Lack of true love is one reason why some do not obey God’s Word, follow Jesus’ lead, and get baptized. (1 John 5:3) (The Watchtower January 15, 1989 p. 14).

Baptisms in other religious denominations

Baptism received in some other denomination is valid

If one has already been baptized, does he need to repeat the baptism after he gets a knowledge of the truth? (...) Whether a person is to be baptized again or not is determined by his understanding of baptism when he first underwent it. Did he understand the meaning of the symbol of water immersion? Did he

fully appreciate that it meant a complete dedication of his life to the Lord, to serve the Lord, to do His will? Had he made such a dedication in his mind and heart and before the Lord prior to the immersion in water, which is a public symbolizing of the previously made dedication? If so, and if the baptism was a complete submersion in water, then there is no necessity for the person to perform the symbol again. (The Watchtower March 1, 1952 p. 159).

Baptism received in some other denomination is invalid

Often the question is asked whether one baptized previously in a ceremony performed by some other religious group should again be baptized when coming to an accurate knowledge of the truth and making a dedication to Jehovah. Because of what has been already said, now there is compelling reason for also saying, Yes, one must be baptized again. Obviously, by any of such religious systems one was never in reality baptized “in the name of the Father and of the Son and of the holy spirit,” because had he been so baptized he would have appreciated the authority and office of such true Higher Powers. And if previously dedicated to Jehovah, the individual would have separated himself from such God-dishonoring Babylonish systems even before letting them baptize him. So the act of being baptized is not the important thing, but, rather, that which the act symbolizes is the element of importance. (The Watchtower July 1, 1956 p. 406).

Repetition of baptism received in the organization

Of course, if an individual feels that he presented himself for baptism with a ‘bad conscience’ due to such practice, he may decide to be rebaptized. That would be his personal decision. (The Watchtower June 1, 1973 p. 341).

Under what circumstances might rebaptism be considered? That would be the case if at the time of baptism, an individual had secretly been living in a situation or practicing something that could have

resulted in his being disfellowshipped if he had already been validly baptized. (*The Watchtower* April 15, 2010 p. 12).

The baptismal formula

Baptism with the formula of Matthew 28:19

It is not, therefore, a question of what the administrator may believe or disbelieve, say or omit to say, but of what is the thought and intention of the heart of the one thus symbolically baptized. Nevertheless, basing our judgment upon the words of the Lord, in Matt. 28:19, and the words of the Apostle in Rom. 6:3, we recommend as a simple form of sound words for the occasion these: "Brother John (or other Christian name), in the name of the Father, and of the Son, and of the holy Spirit, by this authority, I baptize thee into Christ." (The New Creation 1909 p. 455).

Baptism without the formula of Matthew 28:19

*Faith in the ransom is emphasized for baptismal candidates, for the first of two questions the speaker asks them is: "On the basis of the sacrifice of Jesus Christ, have you repented of your sins and dedicated yourself to Jehovah to do his will?" Only if the individual answers in the affirmative and also understands that his dedication and baptism identify him as one of Jehovah's Witnesses in association with God's spirit-directed organization can he acceptably undergo water immersion. (*The Watchtower* January 15, 1989 p. 13).*

Baptism in 'the name of the organization'

"Self-baptism" and without questions before baptism

[1934] He well remembers his baptism. The brothers led him into the sea and told him to go down under the water and hold his breath as long as he could. When he came up, they pronounced him

baptized. Of course, that is not the way we do it these days. (1995 Yearbook of Jehovah's Witnesses p. 190).

It may be that on some baptismal occasions in the past years specific questions that could be answered audibly were not asked of the baptismal candidates regarding their faith, obedience and dedication. Yet the failure of the speaker on baptism to pronounce such questions, and hence the failure of the baptismal candidates to answer audibly and affirmatively to such questions, do not undermine the validity of the baptism performed on such occasion. (The Watchtower February 15, 1964 p. 123).

Baptism without joining the Watchtower Society and Jehovah's Witnesses

It is clear, then, that, by water baptism, a creature is not joining any earthly or human organization. He is not joining the Watch Tower Bible and Tract Society (that is a legal corporation), nor joining Jehovah's witnesses (they are not incorporated and have no membership rolls). The creature is simply giving an outward sign, according to God's commandment through Jesus Christ, and before witnesses, a sign of what has taken place in the heart, namely, unconditional and unreserved consecration to God through his Son. (The Watchtower April 15, 1943 p. 124).

Baptism without mentioning the organization

If you feel the same about serving Jehovah God and taking Christ's yoke upon you, we suggest that you consider the following two questions, which are asked of candidates for baptism:

(1) Have you repented of your sins and turned around, recognizing yourself before Jehovah God as a condemned sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son Jesus Christ?

(2) *On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?* (The Watchtower May 1, 1973 p. 280).

Baptism in ‘the name of the organization’

The Two Baptismal Questions

On the basis of the sacrifice of Jesus Christ, have you repented of your sins and dedicated yourself to Jehovah to do his will?

Do you understand that your dedication and baptism identify you as one of Jehovah’s Witnesses in association with God’s spirit-directed organization? (The Watchtower April 1, 2006 p. 22).

Memorial and love feasts

Memorial

Memorial only for the heavenly class

The Apostle’s warning here seems to be against a careless celebration of this Memorial, which would make of it a feast, and against inviting persons to it in a promiscuous manner. It is not such a feast. It is a solemn Memorial, intended only for the members of the Lord’s “body”; and whoever does not discern this, whoever does not discern that the loaf represents the flesh of Jesus, and that the cup represents his blood, would, in partaking of it, properly come under condemnation – not “damnation” as in the common version, but a condemnation in the Lord’s sight, and a condemnation also in his own conscience. (The New Creation 1909 pp. 473-474).

Is it proper for those who expect to be of the “millions” to celebrate the memorial? (...) It would not be proper for anyone to celebrate the memorial who is not begotten of the holy spirit. (...)

Since the million class are not begotten of the holy spirit, it would not be proper for them to partake of the memorial. (The Watchtower May 1, 1926 p. 143).

Then on the 26th day of March, after six p.m., let each company of the anointed assemble and celebrate the Memorial. (The Watchtower February 1, 1937 p. 34).

Inviting the other sheep to the Memorial

In 1935 they were identified with the “great crowd” of Revelation chapter 7. In 1938 they were invited to attend the Memorial of the death of Jesus Christ as observers. (The Watchtower July 1, 1995 p. 15).

Inviting the ‘people of the world’ to the Memorial

In 1938 the total attendance was 73,420, while those who partook of the emblematic bread and wine numbered 39,225. In the years that followed, those present as observers also began to include large numbers of newly interested persons and others who had not yet become active Witnesses of Jehovah. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 243).

Some ceased to eat the emblems

When Brother Rutherford explained that those of the great multitude were an earthly class of faithful Armageddon survivors, many were surprised. Then he invited all those of the great multitude to stand. Well, I didn’t stand, but Ralph did. Later, things became clearer in my mind, so 1935 was the last year I partook of the emblematic bread and wine at the Memorial of Christ’s death. Mother, however, continued to partake up until her death in November 1957. (The Watchtower March 1, 2000 p. 23).

Then in 1952, The Watchtower on page 63 published a clarification of the distinction between the earthly hope and the

heavenly hope. We came to realize that we did not have the hope of heavenly life, but that our hope was of life on a paradise earth. (The Watchtower April 1, 1989 p. 29).

Some have partaken of the Memorial emblems although, later, they realized that they should not have done so. (...) So if a person, "after scrutiny," finds that he really should not have been partaking of the emblems, he should now refrain.—1 Corinthians 11:28. (The Watchtower April 1, 1996 pp. 7-8).

Changing the date of Memorial

From then till about 1919 the anointed Christians accepted the dates as established by the Jewish calendar for the determining of Nisan 14. They realized that the Jewish calendar listed "Passover" for Nisan 15, after sundown. Nevertheless, these anointed Christians arranged to celebrate the Lord's Evening Meal on the night of Nisan 14, even as did Jesus. Still, these Christians used the Jewish calendar in accepting the determination of the month of Nisan for each year. (The Watchtower February 1, 1976 pp. 72-73).

Each year, in recent times, the governing body of Jehovah's witnesses has determined the actual new moon that becomes visible in Jerusalem, which is the way the first of Nisan was determined in Biblical times. For this reason often there has been a difference of a day or two between the Memorial date of Jehovah's witnesses and the Nisan 14 date according to the modern Jewish calendar. (The Watchtower February 1, 1976 p. 73).

When the Memorial is celebrated?

At least by 1880 Jehovah's anointed worshipers had departed from Christendom's practice of celebrating the Lord's Evening Meal several times a year and they observed it only on Nisan 14 after sundown. (The Watchtower February 1, 1976 p. 72).

Beginning in about 1876, arrangements were made each year by the Bible Students for commemoration of the Lord's death. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 242).

Figurative participation of the earthly class

1986, "great crowd" figuratively partake of Jesus' flesh and blood (Joh 6:51-56) (Watch Tower Publications Index 1986-1990, 1992 p. 131).

Reasonably, then, 'eating his flesh and drinking his blood' in a figurative sense is done by exercising faith in the redeeming power of Jesus' flesh and blood laid down in sacrifice. (Reasoning From the Scriptures 1989 p. 268).

Juice and wine

Juice or wine

What emblems were used? Although noting that Jesus had used wine during the Lord's Supper, for a time the Watch Tower recommended instead the juice of fresh grapes or cooked raisins, so as not to tempt those "weak in the flesh." However, wine was provided for those who felt that "fermented wine was meant to be used." The Bible Students later understood that unadulterated red wine is the proper symbol of Jesus' blood. (The Watchtower February 15, 2015 p. 31).

Only real wine, since 1935

Then on the 17th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. (The Watchtower February 1, 1935 p. 47).

Love feasts

Introduced and abolished

At the conclusion of the early conventions, the brothers had what they called a love feast, reflecting their feeling of Christian brotherhood. What did this “love feast” include? As an example, the speakers would line up with plates of diced bread, and then the audience would file past, partaking of the bread, shaking hands, and singing “Blest Be the Tie That Binds Our Hearts in Christian Love.” Tears of joy often ran down their cheeks as they sang. Later, as their numbers grew, they dispensed with the handshaking and breaking of bread but would conclude with song and prayer and, often, prolonged applause to express their appreciation. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 257).

See *The Watchtower* November 1, 1922 pp. 323, 352.

*These “love feasts” seemingly flourished even among apostate Christians until, because of associated abuses, they were abandoned entirely. (...) The Scriptures do not make them so and hence such “love feasts” have not been revived by true Christians today. But in our own time, at conventions of Jehovah’s witnesses, opportunities exist for spiritual brothers and sisters to meet together in love, to take literal meals together in assembly cafeterias and especially to share rich spiritual fare in common. (*The Watchtower* August 15, 1964 p. 490).*

Service meetings

Meetings of prayers, praise and testimonies

Brother Russell realized that more was needed than just study of doctrinal matters. There must also be expressions of devotion so that people’s hearts would be moved by appreciation of God’s love and by a desire to honor and serve him. The classes were urged to

arrange a special meeting for this purpose once a week. These were sometimes referred to as “Cottage Meetings” because they were held in private homes. The program included prayers, hymns of praise, and testimonies related by those in attendance. These testimonies were sometimes encouraging experiences; included, too, were the trials, difficulties, and perplexities confronted during recent days. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 238).

Service meetings

At least by 1926, monthly meetings where field service was discussed were called Workers’ Meetings. Those who actually participated in such service were usually the ones that attended. At these meetings, methods being used to witness to others were discussed, and plans for future activity were made. By 1928 the Society was urging the congregations to have such meetings each week. In another four years, congregations were beginning to replace the Testimony (or, Declaration) Meeting with what had come to be called the Service Meeting, and the Society encouraged everyone to attend. For over 60 years, this weekly meeting has been held by the congregations. By means of discourses, discussions involving audience participation, demonstrations, and interviews, specific help is provided in connection with all aspects of the Christian ministry. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 247).

Kingdom Halls

Halls in homes, storehouses, or granaries etc.

As was true of the first-century Christians, many congregations of Jehovah’s Witnesses initially used private homes for most of their meetings. In Stockholm, Sweden, the few who first held regular meetings there used a carpentry shop, which they rented for use after the day’s work in the shop was done. Because of persecution, a small

group in the province of La Coruña, Spain, held their first meetings in a small storehouse, or granary. When more space was needed, in lands where there was freedom to do so, the local congregations of Jehovah's Witnesses would rent a meeting place. However, if this was a hall that was also used by other organizations, equipment had to be hauled in or set up for each meeting, and there was frequently the lingering smell of tobacco smoke. Where possible, the brothers would rent an unused store or upstairs room that would be used exclusively by the congregation. But, in time, in many places high rents and unavailability of suitable places made it necessary to work out other arrangements. In some instances buildings were purchased and renovated. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 318-319).

It was known as the "New Light" Church because those who associated there felt that as a result of reading Watch Tower publications, they had new light on the Bible. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 319).

Masonic halls and temples

The Watchtower Society in its early years had good relations with Masonic lodges, and that fact is proved by renting Masonic halls and temples for meetings of the Watchtower publishers:

Since I had nowhere to go for my first vacation, in 1929, I spent it at Bethel. So I was at hand when Brother Rutherford gave his talk at the Masonic Temple in Brooklyn on Jehovah's permission of wickedness and the vindication of His name. (The Watchtower September 1, 1983 p. 11).

In 1926 a friend and I decided to pursue a boyhood dream—to work on ships and travel the world. We enrolled in the Radio Corporation of America school for radio-telegraph operators. The radio school we attended was in New York City, so I traveled across the river to Brooklyn for meetings of the Bible Students, which were held in the rented auditorium of the old Masonic Temple. Back then,

there was only one congregation for the whole New York metropolitan area. (The Watchtower August 1, 1994 p. 22).

We had a weekly attendance of between 40 and 50. Later we did the same in Louisiana, where we rented a Masonic temple. To cover the cost of renting the halls, we put out contribution boxes, and each week all expenses were met. (The Watchtower August 1, 1996 p. 22).

In January 1950 there was great excitement as the brothers prepared for a two-day assembly in Maracaibo. Brother Knorr and Robert Morgan, from the world headquarters, were to be present. Pedro Morales was disappointed because publicity for the assembly was refused by the local press as a result of opposition from the church. However, as the time neared for the brothers to arrive by plane, he devised another method. He later said: "I arranged for all the children of the congregation to be out at the airport, each one with a spray of fresh flowers. This naturally aroused the interest of the newspaper reporters there, and they asked if they were expecting someone special. The children, who had been carefully briefed, would answer: 'Yes, Sir, and he will give a talk at the Masonic Hall, Urdaneta Street No. 6, next to the police station...'" (1996 Yearbook of Jehovah's Witnesses p. 225).

Kingdom Halls

Widespread building of Kingdom Halls, however, did not get under way until the 1950's. The name Kingdom Hall was suggested in 1935 by J. F. Rutherford, who was then president of the Watch Tower Society. In connection with the Society's branch facilities in Honolulu, Hawaii, he arranged for the brothers to construct a hall where meetings could be held. When James Harrub asked what Brother Rutherford was going to call the building, he replied: "Don't you think we should call it 'Kingdom Hall,' since that is what we are doing, preaching the good news of the Kingdom?" Thereafter, where possible, halls regularly being used by the Witnesses gradually began to be identified by signs that said "Kingdom Hall." Thus, when the London Tabernacle was renovated

in 1937-38, it was renamed Kingdom Hall. In time, the principal local meeting place of congregations worldwide came to be known as the Kingdom Hall of Jehovah's Witnesses. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 319).

Replacing the term “church”

At times the local groups were referred to as “churches,” in harmony with the language used in the King James Version. They were also called ecclesias, in accord with the term used in the Greek Bible text. The expression “classes” was likewise employed, for they were in reality bodies of students meeting regularly to study. Later, when they were called companies, this was a reflection of their awareness that they were in a spiritual warfare. (See Psalm 68:11, KJ, margin.) After publication of the New World Translation of the Christian Greek Scriptures in 1950, the modern-language Bible term “congregation” came into regular use in most lands. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 206).

Singing songs, songbooks and saying the Lord's Prayer

Singing songs

Singing in the early days

At their early Cottage Meetings, the Bible Students included songs of praise. Singing also soon became a feature of their conventions. Some sang one of the songs before breakfast, in connection with their morning worship, as was done for many years at the Bible House. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 241).

Discontinuation of singing

In 1938 singing at congregation meetings was largely dispensed with. (The Watchtower February 1, 1996 p. 26).

Return to singing

In 1938 singing at congregation meetings was largely dispensed with. However, the wisdom of following apostolic example and direction soon prevailed. At the 1944 district convention, F. W. Franz delivered the discourse “Song of Kingdom Service.” He showed that songs of praise to Jehovah were offered by God’s heavenly creatures long before the creation of man and said: “It is proper and pleasing to God for His earthly servants to lift their voices in literal song.” After developing the argument for singing in worship, he announced the release of the Kingdom Service Song Book for use at the weekly service meetings. (The Watchtower February 1, 1996 pp. 26-27).

Replacement of songbooks motivated by doctrinal reasons

Doctrinal changes in the years 1928-1984

In the songbook produced by Jehovah’s people in 1905, there were twice as many songs praising Jesus as there were songs praising Jehovah God. In their 1928 songbook, the number of songs extolling Jesus was about the same as the number extolling Jehovah. But in the latest songbook of 1984, Jehovah is honored by four times as many songs as is Jesus. (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 36).

Many collections of songs have been used by Jehovah’s Witnesses over the years. Words have been updated in harmony with progressive understanding of God’s Word. (...)

1928: “Songs of Praise to Jehovah”

(337 songs, a mixture of new ones written by the Bible Students and older hymns. In the lyrics, special effort was made to break away from sentiments of false religion and from creature worship) (...)

1966: “Singing and Accompanying Yourselves With Music in Your Hearts”

(119 songs covering every aspect of Christian living and worship. Music known to have originated with secular or false-religious sources was deleted. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 pp. 240-241).

As the light shining on God’s truth became ever brighter in harmony with Proverbs 4:18, it was found necessary to change songs that had been in previous songbooks. That was true with the current Song 215. In 1974 we came to understand that Noah’s ark pictured our spiritual paradise, not the Kingdom. (See The Watchtower, 1974, page 634.) So the line in the older songbook “Flee at once to the ark of salvation, To the Kingdom of God that is here!” was changed to “Act at once! Make a full dedication; Serve the Kingdom of God that is here.” (The Watchtower October 15, 1986 pp. 23-24).

Doctrinal changes since 2010

Increased light inevitably leads to adjustments in the way in which we ‘sing the truth.’ For the past 25 years, Jehovah’s Witnesses in many lands have enjoyed using the songbook entitled Sing Praises to Jehovah. In the years since that book was first published, the light has been getting brighter on a number of topics, and some of the expressions used in that songbook have become outdated. For example, we no longer speak of “the new order” but of “the new world.” And we now state that Jehovah’s name will be “sanctified,” not “vindicated.” Clearly, from a doctrinal standpoint, there has been a need to bring our songbook up-to-date. For that and other reasons, the Governing Body approved the publication of a new songbook entitled Sing to Jehovah. The number of songs in our new book has been reduced to 135. (The Watchtower December 15, 2010 p. 23).

Doctrinal changes in 2014

At the most recent annual meeting of the Watch Tower Bible and Tract Society of Pennsylvania, which was held on October 4, 2014, plans were announced to revise our current songbook. That truly was exciting news! All in attendance were reminded of the important place that our Kingdom songs ought to have in our worship.—Ps. 96:2. You may wonder, ‘Why is it necessary to revise the songbook?’ There are several reasons. First of all, our understanding of the Scriptures continues to be refined, and that can affect the lyrics of our songs. (Prov. 4:18) Another reason for the revision: Many expressions and phrases that are used in the current songbook were drawn from the earlier edition of the New World Translation. Those lyrics must now be adjusted to correspond with the wording of the revised edition. Since extensive work would need to be done just to bring the lyrics up-to-date, it was decided to add a few new songs to the book. (Our Kingdom Ministry No. 12, 2014 p. 7).

Saying the Lord’s Prayer

Saying the prayer

So it is not for nothing that genuine Christians are praying: “Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.”—Matt. 6:9, 10, Douay. (The Watchtower April 15, 1973 p. 246).

At the Kingdom Hall you will meet many very fine people, interesting people, who are truly dedicated to Jehovah God and sincerely seek to do his will. With genuine faith they pray: “Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth.”—Matt. 6:9, 10. (The Watchtower January 1, 1975 p. 28).

Jehovah’s Witnesses pray: “Our Father in the heavens, let your name be sanctified. Let your kingdom come.” (Matthew 6:9, 10) To

them, this is more than a meaningless recitation. These words point to the real hope for uniting mankind: God's heavenly Kingdom government. See this for yourself. We encourage you to get in touch with the local congregation of Jehovah's Witnesses and attend its meetings (Awake! May 8, 1984 pp. 10-11).

Discontinuation of saying the prayer

As a helpful guide or model, Jesus gave his disciples a prayer widely known today as the "Lord's Prayer." (Matthew 6:9-13) Though it should not be said as a ritual, it does set out the proper priorities. (The Watchtower March 15, 1988 p. 6).

In his model prayer, Jesus did not say: "You must pray, then, this prayer," which would contradict what he had just stated. (Awake! No. 11, 2008 p. 18).

Morals of Jehovah's Witnesses

Commending morals of publishers

Outside of God's moral organization there is no everlasting life. (The Watchtower December 1, 1960 p. 726).

We do not steal, succumb to immorality, or commit murder; we know what God's law is about such wrongs. (The Watchtower August 15, 1993 p. 19).

In this world that has "come to be past all moral sense," they have a reputation for leading honest, morally clean lives. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 714).

There are no bribe-takers, drunkards or drug addicts among them... (Awake! February 22, 2000 p. 31).

THROUGHOUT the earth, Jehovah's Witnesses—young and old—are known for their honesty. (The Watchtower June 1, 2005 p. 8).

Reproving publishers for low morals

This was needed because some among Jehovah's Witnesses were adopting the view that as long as they were busy witnessing, a little laxness in sexual morality was just a personal matter. It is true that The Watchtower of March 1, 1935, had clearly stated that participation in the field ministry gave no license for immoral conduct. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 173).

So also in modern times, loose conduct, fornication and adultery have caused many thousands to fall away from the faith. (The Watchtower September 1, 1969 pp. 534-535).

Sad to say, some of our former associates have failed to keep themselves clean, holy, as bearers of Jehovah's utensils. Hence, they have been expelled from the Christian congregation for various Scriptural reasons. Others have been reprovved for failing to live by Bible principles. Included among all such have been quite a few children of ordained ministers, as well as some overseers and ministerial servants. Evidently, to an extent, all of these fell into a snare of Satan. (The Watchtower May 1, 1983 pp. 25-26).

There is a need for caution. Be aware that such activity can lead to, and on occasion has led to, homosexual acts, even among Christians. Why is it that some become involved in sexual offenses—in homosexuality, bestiality, Peeping Tomism, and so forth? It has been found that the minds of the offenders were on sex to a great extent. Sometimes they were avid readers of pornographic literature. Seemingly without exception, they were habitual masturbators. (The Watchtower June 1, 1983 p. 26).

Days Like “the Days of Noah” (The Watchtower January 1, 1986 p. 10).

Shocking as it is, even some who have been prominent in Jehovah’s organization have succumbed to immoral practices, including homosexuality, wife swapping, and child molesting. It is to be noted, also, that during the past year, 36,638 individuals had to be disfellowshipped from the Christian congregation, the greater number of them for practicing immorality. Jehovah’s organization must be kept clean! (1 Corinthians 5:9-13) This is a time for congregation elders, ministerial servants, and indeed all our brothers and sisters to avoid any circumstances that could lead to immorality. (The Watchtower January 1, 1986 p. 13).

A few years ago, there was a shocking situation of wrongdoing in certain congregations in the central United States. More recently this developed in certain European congregations. Many young folks were involved in fornication, drug abuse, and the like. Not a few of these were children of elders, some of whom apparently winked at the misconduct of their offspring. When the facts came to light, a number of these elders were removed because of their misuse of their prerogatives as elders, or more specifically, because of their failure to use their power aright. (The Watchtower August 15, 1986 pp. 14-15).

This sobering truth has forcefully been brought home to us by the exclusion of over 40,000 erring individuals from fellowship with the Christian congregation during the past service year, largely because of grossly wrong conduct. To these must be added the many who were given reproof, mostly for sexual immorality but all because of failure to exercise self-control. Also sobering is the fact that some longtime elders lost all their privileges as overseers for the same reason. (The Watchtower November 15, 1991 p. 9).

All Christians are familiar with Jehovah’s standards of morality and would never agree that such unclean practices as adultery, fornication, and homosexuality are acceptable. Yet, each year about 40,000 individuals are disfellowshipped from Jehovah’s

organization. Why? In many cases because of these selfsame unclean practices. How can that happen? Because all of us are imperfect. The flesh is weak, and we constantly have to fight against wrong inclinations that surface in our heart. (The Watchtower April 1, 1994 p. 16).

This counsel is not observed by some, and problems continue to develop because of social gatherings too large to be properly supervised. In some instances, hundreds of people are invited to elaborate functions where worldly entertainment is featured. Sometimes those attending are asked to pay admission or other fees. Such gatherings closely resemble worldly affairs, the spirit of which is out of harmony with decency and Bible principles (...) It has been reported that large numbers of Witnesses have gathered at rented facilities where the entertainment is unwholesome and worldly and where proper supervision is lacking. Similar activities advertised as a “Jehovah’s Witness” weekend have been held at hotels or resorts. Because of the difficulty in properly supervising such large groups, problems have developed. Rowdiness, overindulgence in alcoholic beverages, and even immorality have sometimes resulted. (Eph. 5:3, 4) Social gatherings where such conduct occurs do not honor Jehovah. Rather, they bring reproach upon the good name of the congregation and stumble others. (Our Kingdom Ministry No. 9, 1995 p. 2).

Alcohol abuse. The March 1, 1935, issue of The Watchtower raised another moral issue: “It has likewise been noticed that some take part in the field service and perform other duties in the organization while under the influence of [alcohol]. Under what condition is the use of wine approved in the Scriptures? Would it be proper to use wine to the extent that it affects one’s service in the Lord’s organization?” (God’s Kingdom Rules! 2014 p. 111).

Polygamy, celibacy and childlessness

Polygamy

Tolerating polygamy

Yet, there were hundreds who accepted the Bible's exposure of idolatry and gladly embraced what Jehovah's Witnesses taught concerning the Kingdom of God but who got baptized without abandoning polygamy. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 176).

Prohibiting polygamy

To correct this situation, The Watchtower of January 15, 1947, emphasized that Christianity makes no allowance for polygamy, regardless of local custom. A letter sent to the congregations notified any who professed to be Jehovah's Witnesses but who were polygamists that six months was being allowed for them to bring their marital affairs into harmony with the Bible standard. This was reinforced by a discourse given by Brother Knorr during a visit to Africa that same year. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 176).

Celibacy of Bethelites

Mandatory celibacy

Since the 1920's, Bethelites who desired to marry had been required to leave Bethel and serve Kingdom interests elsewhere. (The Watchtower July 1, 2004 p. 26).

Since I first arrived at Bethel in 1939, the Bethel (...) During my early years at Bethel, the arrangements did not allow for marriage, so, like many others, I contented myself with singleness and Bethel service. However, when the policy of the Bethel family changed,

permitting marriage, I married Helen Lapshanski on April 7, 1956. (The Watchtower September 1, 1989 p. 30).

No mandatory celibacy

Since the 1920's, Bethelites who desired to marry had been required to leave Bethel and serve Kingdom interests elsewhere. But in the early 1950's, a few couples who had served at Bethel for some time were allowed to marry and stay. So when Nathan H. Knorr, who at the time was taking the lead in the worldwide Kingdom work, showed an interest in me, I thought, 'Now, here is someone who will stay!' (...) Well, we were married in winter, on January 31, 1953... (The Watchtower July 1, 2004 p. 26).

Then in 1956, I married a fellow Bethel worker, Ted Wieland. Ted was a very calm, patient man, and we were delighted when we received approval to continue to live in Bethel as husband and wife. (The Watchtower December 1, 1994 p. 23).

Lorraine and I renewed our acquaintance in 1958, and she accepted my proposal of marriage. We planned to get married the following year and hopefully enter missionary service together. When I told Brother Knorr about my intentions, he suggested we wait for three years, then get married, and serve at Brooklyn Bethel. At that time, for a couple to remain at Bethel after they got married, one of them had to have served at Bethel for ten years or more and the other for at least three years. So Lorraine agreed to serve two years in Brazil Bethel and then one year in Brooklyn Bethel before we got married. (The Watchtower April 15, 2014 pp. 15-16).

Celibacy of the earthly class and childlessness

Categorical promotion of celibacy and childlessness

Marriage was, at times, discouraged with more force than the Scriptures warrant, while relatively little was said about how to

build strong Christian marriages. (*God's Kingdom Rules!* 2014 p. 115).

*If in obedience to the divine command the Jonadabs or great multitude will marry and rear children after Armageddon, would it not be Scripturally proper for them to begin doing so immediately before Armageddon? and should the Jonadabs now be encouraged to marry and rear children? No, is the answer, supported by the Scriptures. (*The Watchtower* November 1, 1938 p. 323).*

*In May 1949, I informed headquarters in Bern that I planned to marry Marthe and that we desired to remain in full-time service. The reaction? No privileges other than regular pioneering. This we started in Biel, following our wedding in June 1949. I was not permitted to give talks, nor could we look for accommodations for delegates to a forthcoming assembly, even though we had been recommended by our circuit overseer for this privilege. Many no longer greeted us, treating us like disfellowshipped persons, even though we were pioneers. We knew, however, that getting married was not unscriptural, so we took refuge in prayer and put our trust in Jehovah. Actually, this treatment did not reflect the Society's view. It was simply a result of the misapplication of organizational guidelines. (*The Watchtower* November 1, 1991 p. 29).*

Celibacy and childlessness does not apply

*Christians today are not under command to have children, but neither are they under a command not to have them. This is a matter to be decided by marriage mates themselves. It is their own business. (*The Watchtower* October 15, 1963 p. 640).*

*Some have decided to remain single through the final troubled years of this old system until after Armageddon. Others have made the decision to remain single for a period of years so that they may enjoy the pioneer work, Bethel service or the missionary field. (*The Watchtower* March 15, 1969 pp. 177-178).*

Additionally, some married couples have refrained from having children in order to be freer to carry on their service to God. This has meant sacrifice on their part, and Jehovah will reward them accordingly. Incidentally, whereas the Bible encourages singleness for the sake of the good news, it makes no direct comment on remaining childless for the same reason. (...) Thus, married couples must make their own decision on the basis of personal circumstances and their own conscientious feelings. Whatever that decision may be, married couples are not to be criticized. (The Watchtower October 1, 1999 p. 10).

Many married couples throughout the world who have relinquished the joys of parenthood have been able to serve Jehovah in the circuit work, the district work, or at Bethel. (The Watchtower March 1, 1988 p. 25).

Character development

Promoting “character development”

For some 40 years the Bible Students stressed the importance of cultivating a fine Christian personality, which cultivation they called “character development.” It was stressed so strongly because of its being neglected in Christendom. True, Christians were also to bear witness by speaking to others about God’s purposes, but this was more or less secondary. Later, when God’s people got to appreciate the importance of Jehovah’s name and that they were to witness to his name and kingdom, this was emphasized, with the result that less attention was paid to cultivating a Christlike personality. (The Watchtower December 1, 1981 p. 29).

In those former years the subject of the development of the “fruits and graces of the spirit,” as it was generally called, was given much attention. With Galatians 5:22, 23 as a basis, it was a favorite theme chosen for many talks, often in the form of a symposium. Invariably,

however, the line taken was to show how each individual must cultivate within himself along the lines of “character development” the various qualities detailed by the apostle. In fact, some then in the truth laid so much stress on the paramount importance of developing these things, and went to such extremes about it, that it resulted in their paying far too much attention to themselves. Every little experience or circumstance was viewed as playing some part in the testing and development of character. In many instances it led to these ones’ becoming self-centered and egotistical, in a humble sort of way of course. In other words, we might say that they became overripe and fell off the tree. (The Watchtower November 1, 1954 p. 658).

Combating “character development” (since 1926)

“CHARACTER DEVELOPMENT” FALSE

This is not “character development.” In so-called “character development” one relies on self-righteousness, building up a “sweet” personality that will make him worthy of life. No, Christians look to God’s righteousness and rely on his spirit as they try to copy Christ’s pattern, maintaining integrity. (The Watchtower May 1, 1954 p. 281).

Later, when God’s people got to appreciate the importance of Jehovah’s name and that they were to witness to his name and kingdom, this was emphasized, with the result that less attention was paid to cultivating a Christlike personality. It was argued that above all else Jesus came to bear witness, and that preaching is what really counts. (The Watchtower December 1, 1981 p. 29).

The entrance to God’s rest

The entrance to God’s rest through obedience of Christ

However, Paul explains, “there remains a sabbath resting for the people of God.” (Heb 4:9) Those who are obedient and exercise faith in Christ thereby enjoy “a sabbath resting” from their “own works,” works by means of which they formerly sought to prove themselves righteous. (Insight on the Scriptures 1988, Vol. 2, p. 833).

The entrance to God’s rest through obedience to the organization

What, then, does it mean for Christians to enter into God’s rest? Jehovah set aside the seventh day—his rest day—in order to bring his purpose respecting the earth to a glorious fulfillment. We can enter into Jehovah’s rest—or join him in his rest—by obediently working in harmony with his advancing purpose as it is revealed to us through his organization. (The Watchtower July 15, 2011 p. 28).

Beard and clothes

Beard

Having a beard

Hence, photographs of C. T. Russell, the first president of the Watch Tower Society, and fellow Christian W. E. Van Amburgh show both men wearing stylish, well-trimmed beards that were dignified and appropriate for their time. In the early part of the 20th century, however, shaving enjoyed a resurgence of popularity that has endured in most countries to our day. (Awake! January 22, 2000 p. 24).

Not having a beard

The first issue printed was that of July 15, 1923.(...) But more equipment was needed. For that reason Brother Balzereit asked Brother Rutherford for permission to buy a rotary press. Brother Rutherford saw the necessity and agreed, but on one condition. He had noticed that over the years Brother Balzereit had grown a beard very similar to the one that had been worn by Brother Russell. His example soon caught on, for there were others who also wanted to look like Brother Russell. This could give rise to a tendency toward creature worship, and Brother Rutherford wanted to prevent this. So during his next visit, within hearing of all the Bible House family, he told Brother Balzereit that he could buy the rotary press but only on the condition that he shave off his beard. Brother Balzereit sadly agreed and afterward went to the barber. During the next few days there were several cases of mistaken identity and some funny situations because of the “stranger” who was sometimes not recognized by his fellow workers. (1974 Yearbook of Jehovah’s Witnesses pp. 97-98).

Extreme hair styles can easily lead one into a trap of the Devil also, and cause others to stumble. For example, a young man in the United States was making fine progress in his study of the Bible, and he was moved to share with an experienced Witness in preaching to others about the good things he was learning from the Bible. From early youth he had let his beard grow, and since some in the business community wore beards, he felt that his wearing one in preaching to others would be acceptable generally. But in speaking to a lady he was unable to do more than introduce himself, when she said: “I’m sorry, young man, I do not want to become involved in student revolt.” No amount of explanation after this sufficed to clear up the misimpression. After the conversation ended with the closing of the door, he asked the experienced Witness what had happened. He was invited to consider his appearance in relation to what he claimed to be, a servant of God. Not wanting to be responsible for even one person’s being stumbled so as to miss the way to everlasting life, this new Kingdom publisher shaved off his beard. Would you be willing

to do the same or to make similar adjustments if your appearance gave the wrong impression in a certain community? (The Watchtower August 15, 1975 pp. 500-501).

Dress

Often, it was considered unsuitable to smile during meetings, and many of the older brothers wore only black suits, black shoes, black ties. They were often content to live quiet and peaceful lives in the Lord. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 173).

For example, it was in 1927 that The Watch Tower pointed out that the sleeping faithful members of the body of Christ were not resurrected in 1878 [as once thought], that life is in the blood and that the matter of somber dress would properly be modified. (...) For that matter, the year before, during the London, England, convention of May 25-31, 1926, Brother Rutherford spoke from the platform while attired in a business suit, instead of the formal black frock coat that had long been worn by public speakers among Jehovah's Christian witnesses. (1975 Yearbook of Jehovah's Witnesses p. 148).

Brother Rutherford, who took advantage of every opportunity to get rid of worldly religious customs among the brothers, had already provoked a minor revolution at an earlier convention by his clothing. He had noticed that the brothers in Europe—and this included Germany—were especially fond of wearing black at the assemblies. The men not only wore black suits—at funerals even top hats—but also wore black ties, just as was the custom in false religious organizations. This observation led Brother Rutherford to buy an extremely light-colored suit and a dark-red tie to wear along with it. After he had come to Germany dressed this way, many began to get rid of their black clothes. (1974 Yearbook of Jehovah's Witnesses p. 106).

Disfellowshipping and prayer for the disfellowshipped

The fate of disfellowshipped

Not attending the meetings of the congregation is one of the most obvious ways of forsaking and neglecting the “house of our God.” If a member of God’s dedicated, baptized household willfully fails to attend, he is virtually disfellowshipping the congregation from himself. Disfellowshipping means the casting of a member out of God’s household; and if one should remain in this disfellowshipped condition till he died, it would mean his everlasting destruction as a person who is rejected by God. Staying away from meetings leads in that very direction. (The Watchtower December 15, 1965 p. 751).

In actuality, they must be expelled (disfellowshipped and put in a deathlike condition) from the Christian congregation. (The Watchtower July 1, 1966 p. 401).

Disfellowshipping from the organization

The earliest version of disfellowshipping – the entire congregation took part in ‘church trials’

*As early as 1904, in the book *The New Creation*, attention was given to the need to take appropriate action so as not to allow a demoralizing of the congregation. The understanding that the Bible Students then had of the procedure for dealing with wrongdoers as outlined at Matthew 18:15-17 was discussed. In harmony with this, there were, on rare occasions, ‘church trials’ in which the evidence of wrongdoing in serious cases was presented to the entire congregation. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 pp. 186-187).*

No disfellowshipping?

Years later, The Watchtower, in its issue of May 15, 1944, reviewed the matter in the light of the entire Bible and showed that such matters affecting the congregation should be handled by responsible brothers charged with congregation oversight. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 187).

But this extreme measure of excommunication or disfellowshipping was not widely practiced among the congregations and was not made a requirement on congregations until 1952. No longer could Christian conduct be viewed simply as a matter affecting only the individual or individuals involved. (The Watchtower October 1, 1967 p. 596).

The introduction of disfellowshipping in 1952

Starting in 1952, the more formal Scriptural arrangement of disfellowshipping wrongdoers was instituted. Those who committed gross sins such as adultery and fornication were expelled from the congregation, if they did not repent. (1 Cor. 5:11-13) God's organization would not tolerate persons who refused to keep unspotted, clean and pure in the sight of Jehovah. (The Watchtower February 15, 1976 p. 122).

1981 – the introduction of ‘disfellowshipping’ people who had disassociated themselves

It is another matter, though, when a person repudiates his being a Christian and disassociates himself. One who has been a true Christian might renounce the way of the truth, stating that he no longer considers himself to be one of Jehovah's Witnesses or wants to be known as one. When this rare event occurs, the person is renouncing his standing as a Christian, deliberately disassociating himself from the congregation. (...) Or, a person might renounce his place in the Christian congregation by his actions, such as by becoming part of an organization whose objective is contrary to the

Bible, and, hence, is under judgment by Jehovah God. (...) So if one who was a Christian chose to join those who are disapproved of God, it would be fitting for the congregation to acknowledge by a brief announcement that he had disassociated himself and is no longer one of Jehovah's Witnesses. Persons who make themselves "not of our sort" by deliberately rejecting the faith and beliefs of Jehovah's Witnesses should appropriately be viewed and treated as are those who have been disfellowshipped for wrongdoing. (The Watchtower September 15, 1981 p. 23).

Prayer for disfellowshipped

Prayer for disfellowshipped not allowed

Is it proper to pray for a person who has been disfellowshipped (expelled) from the Christian congregation? (...) Scripturally, it does not seem fitting and proper for a faithful Christian to pray for a disfellowshipped person. (...) It may also be that, since his disfellowshipping, he seems to be giving evidence of repentance. Would it be proper to pray for him? In loyalty to Jehovah and his arrangements the Christian would refrain from praying for him. (The Watchtower June 15, 1971 pp. 383-384).

Prayer for disfellowshipped allowed

Would it ever be in order to pray regarding someone who has been disfellowshipped from the Christian congregation? In the past it has been held that such prayers would not be proper.(...) But relevant Bible counsel recommends considering the individual situation rather than taking a categorical position. (...) Consequently, in instances where a Christian believes it is proper to pray regarding a disfellowshipped person, he should do so in private prayers only. (The Watchtower October 15, 1979 p. 31).

Limitations on prayer for disfellowshipped

Does this mean that all who are expelled from the Christian congregation for sinning unrepentantly have committed sins that “incur death” and thus should not be prayed about? This would not necessarily be the case because in some instances such transgressions are not sins that incur death. In fact, it is difficult to tell if they are. (...) For this reason, those who feel moved to pray about the sinner should do so only in private, leaving any further development in the matter in the hands of the responsible elders in the congregation. (The Watchtower December 1, 2001 pp. 30-31).

Isolation from sinful unbaptized publishers

The ban on contacts with sinful unbaptized publishers until 1988

Previously, unbaptized ones who unrepentantly sinned were completely avoided. While, as adjusted above, this is not required, the counsel at 1 Corinthians 15:33 should still be observed. [Do not be misled. Bad associations spoil useful habits.] (The Watchtower November 15, 1988 p. 19).

Allowed contact with sinful unbaptized publishers since 1988

If two elders offering help determine that an unbaptized wrongdoer is unrepentant and unqualified to be a publisher, they will inform the individual. Or if some unbaptized one tells the elders that he no longer wishes to be recognized as a publisher, they will accept his decision. In either case, it is appropriate for the Congregation Service Committee to have a simple announcement made at an appropriate time, saying “ . . . is no longer a publisher of the good news.” (...) The Bible does not require that Witnesses avoid speaking with him, for he is not disfellowshipped. Still, Christians will exercise caution with regard to such a person of the world who is not worshipping Jehovah... (The Watchtower November 15, 1988 p. 19).

Attitude to disfellowshipped ones

No hatred for a disfellowshipped one

It is right to hate the wrong committed by the disfellowshipped one, but it is not right to hate the person nor is it right to treat such ones in an inhumane way. (The Watchtower August 1, 1974 p. 467).

Hatred to disfellowshipped ones

Then there is the meaning of the word “hate” with which we are especially concerned here. It has the thought of having such an intense feeling of dislike for or strong aversion to someone or something that we avoid having anything to do with such a person or thing. (The Watchtower July 15, 1992 p. 9).

Others claim to believe the Bible, but they reject Jehovah’s organization and actively try to hinder its work. When they deliberately choose such badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of their makeup, then a Christian must hate (in the Biblical sense of the word) those who have inseparably attached themselves to the badness. True Christians share Jehovah’s feelings toward such apostates; they are not curious about apostate ideas. On the contrary, they “feel a loathing” toward those who have made themselves God’s enemies, but they leave it to Jehovah to execute vengeance. (The Watchtower October 1, 1993 p. 19).

Contact with disfellowshipped ones during meetings

The ban on contact with disfellowshipped ones during meetings

It is all right for the faithful members of the family to ride with the disfellowshipped one in a car bound for the Kingdom Hall, but upon arrival the faithful ones should not sit with or associate with the

disfellowshipped one at the hall, but rejoin him only when departing for home. (The Watchtower April 1, 1953 p. 223).

Moderated stand on contacts with disfellowshipped ones during meetings (teaching since 2013)

Whether a disfellowshipped person sits next to a relative or next to any other member of the congregation should not be a cause for concern as long as he behaves properly. Restricting where a person sits could give rise to various problems, depending on the circumstances. If all present, including faithful relatives, are endeavoring to respect Bible principles relating to disfellowshipping, and it is not becoming a cause for stumbling to the brothers, there is no need to make an issue of the seating arrangements of those attending Christian meetings.*

**This updates what was published in The Watchtower of April 1, 1953, page 223. (The Watchtower August 15, 2013 p. 8).*

Funerals of disfellowshipped ones

No ban on arranging funerals of disfellowshipped persons until 1961

Before 1961, the Watchtower publications did not contain any ban on arranging the funerals for the disfellowshipped people.

The ban on arranging funerals of disfellowshipped persons in the years 1961-1977

However, suppose the deceased is a disfellowshipped person, someone who has been expelled from the Christian congregation for one reason or another. In “Questions from Readers” (The Watchtower, 1961, p. 544) the position was taken that a funeral for a disfellowshipped person was improper. The comment was made: “We never want to give the impression to outsiders that a disfellowshipped

person was acceptable in the congregation when in truth and in fact he was not acceptable but had been disfellowshipped from it.” (The Watchtower June 1, 1977 p. 347).

Permission to arrange funerals of disfellowshipped people since 1977

It would seem that this distinction could even be observed in connection with the funeral of a disfellowshipped person. A Christian congregation would not want its good name besmirched by having it associated with any to whom 2 John 9, 10 applied, even in their death. But suppose a disfellowshipped person had been giving some evidence of genuine repentance and had been coming to the meetings and manifesting a desire to be reinstated in the congregation. Then, if the elders felt that it would not disturb the peace and harmony of the congregation nor bring reproach upon God’s people, there would be no objection to an elder’s giving a talk. (The Watchtower June 1, 1977 p. 347).

Preaching and using radio and phonographs

Colporteurs, workers and distributors

*The Watch Tower of March 1, 1917, outlined the program as follows: First, the colporteurs would call on the homes in an area, offering volumes of *Studies in the Scriptures*. Then, following up on names noted by the colporteurs or turned in at public meetings, pastoral workers would call. They endeavored to stimulate a desire to read the literature, encouraged interested ones to attend specially arranged talks, and made an effort to arrange classes for Berean Bible study. (*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* 1993 pp. 559-560).*

Special tracts were prepared in ten languages, and millions of these were circulated throughout India, China, Japan, and Korea by

native distributors. (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 p. 421).

To be counted as a class worker (congregation publisher), one had to devote at least 3 hours a week (or 12 per month) to the field service, according to the "Bulletin" of January 1, 1929. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 717).

By 1938 the number of colporteurs distributing magazines and books had grown to 110. (1998 Yearbook of Jehovah's Witnesses p. 68).

The end of preachers?

Preachers or Peddlers? As the second world war approached, the public preaching work of Jehovah's Witnesses was the focus of much opposition. Municipal ordinances requiring solicitors and peddlers to obtain permits were wrongfully applied to the Witnesses' preaching work. (Awake! October 22, 1987 p. 26).

Radio – is it from the Lord?

Within two years after regular commercial radio broadcasting began, radio was being used to transmit the Kingdom message. Thus on February 26, 1922, Brother Rutherford delivered his first radio broadcast, in California. Two years later, on February 24, 1924, the Watch Tower Society's own radio station WBBR, on Staten Island, New York, began broadcasting. Eventually, the Society organized worldwide networks to broadcast Bible programs and lectures. By 1933 a peak of 408 stations were carrying the Kingdom message to six continents! (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 80).

Then, in the 1920's, another instrument became available to give wide publicity to the Kingdom message. Brother Rutherford felt strongly that the hand of the Lord was manifest in its development.

What was it? Radio. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 562).

The millennium sets in in the year 1925, human woe will then start to vanish, and disease and sickness, and death itself will be no more, was the message pronounced through a radio-transmitter by ex-Judge J F. Rutherford... (The Watchtower June 15, 1922 p. 180).

With great improved broadcasting stations we can expect Abraham from Mount Zion to direct the affairs of the whole earth. (A Desirable Government 1924 p. 30).

Abraham on television

Simultaneously we shall be able to "listen in" to the radio and "see in" on our television to the scene we are hearing of or the speaker we are listening to. Surely these wonders are being shown to man for his use in the golden age, which is now being ushered in. When that age of blessing is fully come, we can well imagine the peoples of the earth "listening in" and "seeing in" with rapt attention, while Abraham, Isaac or Jacob or other of those faithful men of old, who will then be appointed by the Messiah as princes in all the earth, expounds the law of God and instructs than in the way that leads to life and happiness in harmony with Jehovah. (The Golden Age January 23, 1929 p. 273).

Patriarchs accessible by telephone

You then call up the princes at Jerusalem, state your case, and make request that your father and your mother might be awakened. In joyful expectancy you wait. Some morning you hear talking in the room you have prepared. There was no one there last night. You know that there are no thieves or intruders; for all such experiences have been eliminated. You do not need to be fearful; so you listen at the door. You hear father's familiar voice saying, "Mother, where are we? Are we dreaming? Why, I thought I attended your funeral last summer; then I was taken sick, and they had the doctor, and that

is the last I can remember.” (*The Way to Paradise* 1924, 1925 pp. 228-229).

Radio station sold

By the mid-1950’s, the growing ranks of Kingdom publishers were reaching more people right at the doors of their homes. This proved to be far more effective than the radio in helping individuals understand Bible truth. So in 1957 it was decided to sell WBBR and direct our resources to the expanding missionary work in other lands. (The Watchtower August 1, 1994 p. 25).

Phonographs from Jehovah?

In 1933, Jehovah’s Witnesses began to employ another innovative method of preaching. A transportable transcription machine with an amplifier and loudspeaker was used to broadcast 33 1/3-rpm recordings of Brother Rutherford’s radio lectures, in halls, parks, and other public places. Sound cars and sound boats also were used to let the Kingdom message ring out. The effective use of transcription machines led to yet another innovation—preaching from house to house with a lightweight phonograph. In 1934 the Society began producing portable phonographs and a series of 78-rpm discs containing 4 1/2-minute Bible lectures. Eventually, recordings covering 92 different subjects were in use. In all, the Society produced more than 47,000 phonographs to trumpet the Kingdom message. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 87).

(...) Jehovah has provided another effective instrument for the kingdom proclamation, to wit, a portable phonograph equipped with electrically transcribed records of 4 1/2-minute speeches by Brother Rutherford on vital Bible topics. (The Watchtower November 15, 1934 p. 338).

PHONOGRAPH HAS JEHOVAH'S BLESSING (*The Watchtower* July 15, 1937 p. 223).

However, by 1944 Jehovah's Witnesses had become more qualified in personal presentations of oral sermons, so the phonograph work was phased out. Like radio, that invention had served its purpose. (Awake! December 8, 1984 p. 7).

Loudspeakers and amplifiers

By 1933 they were making use of powerful transcription machines to play recordings of straightforward Bible discourses in public places. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 566).

Sound cars and sound boats also were used to let the Kingdom message ring out. (...) With a sound car on a hilltop, the Kingdom message could be heard miles away (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 87).

Testimony cards

Late in 1933 a different method of preaching was begun. By way of introduction, the Witnesses handed people a testimony card that had a brief message for the householder to read. This was especially of great help to new publishers, who did not receive much training in those days. Generally, they made only a few brief remarks to the householder after the card had been read; some spoke at greater length, using the Bible. The use of testimony cards continued well into the 1940's. It allowed for rapid coverage of territory, and it enabled Witnesses to reach more people, get much valuable Bible literature into their hands, give a uniform witness, and even present the message to people whose language they could not speak. It also resulted in some awkward moments when householders kept the card and shut their door, making it necessary for the Witness to knock

again to retrieve it! (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 p. 564).

“I welcomed the testimony card work,” said Lilian Kammerud, who eventually served as a missionary in Puerto Rico and Argentina. Why was that? “Not all of us could give a good presentation,” she said. “So it helped me get accustomed to approaching people.” (...) “Testimony cards helped the brothers, for very few felt that they were able to say the right thing.” This tool had its limits, though. “Sometimes,” said Brother Reusch, “we met people who thought we could not speak. In a sense, many of us were not able to speak. (God’s Kingdom Rules! 2014 p. 81).

Witnessing

From 1919 on, the responsibility of each Christian to have a personal share in witnessing has been stressed. For example, an article entitled “Service Essential” in the Watch Tower of August 15, 1922, reminded anointed Christians of the importance of “actively carrying the printed message to the people and talking to them at their doors, giving the witness that the kingdom of heaven is at hand.” Detailed presentations were provided in the Bulletin (now Our Kingdom Ministry). Still, the number of those who actually preached from house to house was small at first. Some held back. They raised various objections, but the basic problem was that some felt it beneath their dignity to preach from house to house. As emphasis on field service increased, many of such ones gradually withdrew from association with Jehovah’s organization. (The Watchtower July 15, 2008 pp. 4-5).

1922: All associates of the congregations were urged to share in the house-to-house field service. Monthly Bulletin (now Our Kingdom Ministry) containing service directions became available. (The Watchtower June 15, 1987 p. 18).

Frequently some elder says: 'The president of the Society does not go from house to house selling books. Why should I?' Do I have any objection to selling books? Certainly not. I have done so when I found time and opportunity for so doing and I found much joy in it. The Lord has graciously given me about as much as one man can well do. (The Watchtower November 1, 1928 p. 334).

MY DEAR BROTHER RUTHERFORD (...) It reminds me of a good team of horses both pulling together, you preaching over the radio and our privilege of canvassing them at their homes. (The Watchtower January 15, 1930 p. 31).

Interestingly, to help pay his way through school, Rutherford sold encyclopedias from house to house. It was not an easy job—there were many rebuffs. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 67).

Mobile literature displays

Using mobile literature displays, a pioneer couple witness in a high-traffic area of the city. (The Watchtower October 15, 2012 p. 2).

Regular and special pioneers are generally used, although in some places auxiliary pioneers also have a share in the work. (Our Kingdom Ministry No. 7, 2013 p. 4).

Literature display carts, stands, tables, and kiosks have been acquired through the Hong Kong branch office and distributed worldwide (The Watchtower April 15, 2015 p. 2).

When engaging in public witnessing using a table or a cart, publishers should not display Bibles. However, they may have Bibles available to offer to individuals who request one or who demonstrate sincere interest in the truth. (Our Kingdom Ministry No. 2, 2014 p. 4).

Pioneers and preaching for hours

The faithful servant must be blind to everything except the service of the King and his kingdom interest. The faithful one will give unstinted devotion, all their strength and their money and substance, yea, their all of everything, for the advancement of the kingdom interest. (The Watchtower December 15, 1937 p. 379).

It is not easy to jump from a pace of ten hours a month as a congregation publisher to one hundred hours a month on the pioneer track. So it is good to build up your service first. (The Watchtower June 1, 1971 p. 335).

Does it mean that they are pioneering because they expect in the future some greater reward than those whose circumstances will permit them to spend but 10, 20, 30 or so hours each month in the ministry? No, sincere pioneers are exerting themselves in this way as a reflection of their whole-souled devotion to Jehovah God. As with every truly dedicated Christian, they want to do all they can in serving our loving God. Who, then, can and should pioneer? Please reflect on your own situation and outlook. (The Watchtower March 1, 1982 p. 18).

Jesus was the pioneer

Like the first Christian pioneer Jesus, and like his disciples who followed the same pioneer trail, there are today thousands of faithful pioneers the world over engaged in the same full-time work. (The Watchtower October 1, 1950 p. 365).

200 hours a month demanded from special pioneers

When the first special pioneers were sent out in 1937... (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 299).

During the convention in 1937 in Columbus, Ohio, Edwena was baptized, and Mom and Dad were offered the privilege of serving as special pioneers. At the time, that work involved spending at least 200 hours a month in the preaching work. (The Watchtower December 1, 1999 p. 22).

The number of hours demanded from average publishers:

To be counted as a class worker (congregation publisher), one had to devote at least 3 hours a week (or 12 per month) to the field service, according to the “Bulletin” of January 1, 1929. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 717).

Responding to encouragement contained in The Watchtower and the Informant in 1938 and 1939, many of Jehovah’s Witnesses at that time conscientiously endeavored to devote 60 hours each month to the field service. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 213).

175 hours a month demanded from special pioneers

I was assigned to the special pioneer service, which required spending 175 hours a month in the ministry. (The Watchtower February 1, 1998 p. 26).

(...) and for regular pioneers 150 hours and as many back-calls and studies as can be properly developed during that time. (The Watchtower July 1, 1943 p. 205).

So, beginning with January 1, 1948, the Society would institute a new policy toward general pioneers, requiring of them a reduced number of hours in the field, namely, 120 hours on an average monthly, or 1,400 yearly. (The Watchtower January 15, 1948 p. 32).

150 hours a month demanded from special pioneers

Pioneers are expected to devote at least 100 hours to the field ministry each month, on the average, or 1,200 hours a year. (...) Those who apply agree to devote at least 100 hours to the field service each full month that they are vacation pioneers, and two-week vacation pioneers agree to spend not less than 75 hours in the field ministry for the month. (...) Those who accept assignments of service as special pioneers agree to devote 150 hours to the field ministry each month, and they endeavor to place 150 magazines a month. ("Your Word Is a Lamp to My Foot" 1967 pp. 196, 199-200, 201).

140 hours a month demanded from special pioneers

Privileges in the Full-Time Ministry

Auxiliary Pioneer: A baptized minister who spends a minimum of 60 hours in preaching activity during a month.

Regular Pioneer: A baptized minister who spends an average of 90 hours per month in preaching activity.

Special Pioneer: A baptized minister who spends at least 140 hours per month in the ministry and receives a small monthly allowance for basic expenses. These pioneers are usually assigned to isolated groups and small congregations. (The Watchtower July 1, 1986 p. 26).

Therefore, in view of the above, the Society has reduced the hour requirement for both regular and auxiliary pioneers. Starting with the 1999 calendar year, the requirement for regular pioneers will be 70 hours each month, or a total of 840 hours for the year. The monthly requirement for auxiliary pioneers will be 50 hours. The hour requirement for special pioneers and missionaries remains unchanged, since provision is made by the Society to help them care for their basic material needs. (Our Kingdom Ministry No. 1, 1999 p. 7).

130 hours a month demanded from special pioneers

Whether we are special pioneers reporting 130 hours in the ministry or publishers approved to report in 15-minute increments, all of us should rejoice in our whole-souled service to Jehovah. (Our Kingdom Ministry No. 7, 2012 p. 1).

Jehovah's Witnesses and medicine

Vaccinations

The original stand

Your readers will not fail to notice that it is only since our Lord's Return in 1874 A.D., that the above wonderful discoveries in medicine were made. (The Golden Age April 27, 1921 p. 441).

The second stand

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

The life is in the blood, and as vaccination is a direct injection of animal matter in the blood stream, vaccination is a direct violation of the holy law of Jehovah God. (The Golden Age April 24, 1935 p. 471).

Back to the original stand

Is vaccination a violation of God's law forbidding the taking of blood into the system? (...) The matter of vaccination is one for the individual that has to face it to decide for himself. Each individual has to take the consequences for whatever position and action he takes toward a case of compulsory vaccination, doing so according

to his own conscience and his appreciation of what is for good health and the interests of advancing God's work. And our Society cannot afford to be drawn into the affair legally or take the responsibility for the way the case turns out. After consideration of the matter, it does not appear to us to be in violation of the everlasting covenant made with Noah, as set down in Genesis 9:4, nor contrary to God's related commandment at Leviticus 17:10-14. Most certainly it cannot reasonably or Scripturally be argued and proved that, by being vaccinated, the inoculated person is either eating or drinking blood and consuming it as food or receiving a blood transfusion. Vaccination does not bear any relationship to or any likeness to the intermarriage of angelic "sons of God" with the daughters of men, as described in Genesis 6:1-4. Neither can it be put in the same class as described at Leviticus 18:23, 24, which forbids the mingling of humans with animals. It has nothing to do with sex relations. Hence all objection to vaccination on Scriptural grounds seems to be lacking. The only proper objection that some persons could raise to it would be on the matter of the health risks involved or of keeping their blood stream clean from diseased matter coming from a foreign source, whether from an animal sore or from a human sore. Medical science, in fact, claims that vaccination actually results in building up the vitality of the blood to resist the disease against which the person is inoculated. But, of course, that is a question for each individual concerned to decide for himself and as he sees it to be Jehovah's will for him. We merely offer the above information on request, but can assume no responsibility for the decision and course the reader may take. (The Watchtower December 15, 1952 p. 764).

Transplants

The original stand

Even a grafted kidney, although its nerves are cut, starts to work at once to give man efficient and unfailing service. Such marvels inspire praise to man's Creator. (Awake! February 22, 1963 p. 18).

Is there anything in the Bible against giving one's eyes (after death) to be transplanted to some living person? (...) 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. If he is satisfied in his own mind and conscience that this is a proper thing to do, then he can make such provision, and no one else should criticize him for doing so. On the other hand, no one should be criticized for refusing to enter into any such agreement. (The Watchtower August 1, 1961 p. 480).

The second stand

Is there any Scriptural objection to donating one's body for use in medical research or to accepting organs for transplant from such a source? (...) Humans were allowed by God to eat animal flesh and to sustain their human lives by taking the lives of animals, though they were not permitted to eat blood. Did this include eating human flesh, sustaining one's life by means of the body or part of the body of another human, alive or dead? No! That would be cannibalism, a practice abhorrent to all civilized people. (...) Those who submit to such operations are thus living off the flesh of another human. That is cannibalistic. (The Watchtower November 15, 1967 p. 702).

The day before surgery was due the chairman of the kidney transplant team came in and asked if I would agree to making the kidney I was relinquishing available to a young patient whose kidneys had failed. It appears that though the artery leading to my kidney was not functioning, the kidney itself was in good shape. The doctor was keen to have my kidney, but I explained to him that as one of Jehovah's witnesses I must abide by what God's law indicates in such a matter. I told him he would get a frank and thorough answer to his inquiry after we had had a family discussion of God's Word on the issue. Later that day we informed him of our Biblical position with respect to human flesh and its use and quoted the relevant

passages of God's Word. He asked if I could retain a good conscience after denying my kidney to his young patient. In reply I pointed out that my kidney was not mine to give, and must be used in harmony with the will of the One who created it. And he was compelled to admit that even with the kidney he could not guarantee the survival of his patient. (The Watchtower November 15, 1969 p. 701).

Back to the original stand

Regarding the transplantation of human tissue or bone from one human to another, this is a matter for conscientious decision by each one of Jehovah's Witnesses. Some Christians might feel that taking into their bodies any tissue or body part from another human is cannibalistic. (...) Other sincere Christians today may feel that the Bible does not definitely rule out medical transplants of human organs. (...) While the Bible specifically forbids consuming blood, there is no Biblical command pointedly forbidding the taking in of other human tissue. For this reason, each individual faced with making a decision on this matter should carefully and prayerfully weigh matters and then decide conscientiously what he or she could or could not do before God. It is a matter for personal decision. (Gal. 6:5) The congregation judicial committee would not take disciplinary action if someone accepted an organ transplant. (...) It may be argued, too, that organ transplants are different from cannibalism since the "donor" is not killed to supply food. In some cases persons nearing death actually have willed body parts to be used for transplants. (...) While the Bible specifically forbids consuming blood, there is no Biblical command pointedly forbidding the taking in of other human tissue. For this reason, each individual faced with making a decision on this matter should carefully and prayerfully weigh matters and then decide conscientiously what he or she could or could not do before God. It is a matter for personal decision. (Gal. 6:5) The congregation judicial committee would not take disciplinary action if someone accepted an organ transplant. (The Watchtower March 15, 1980 p. 31).

Blood transfusion

Original stand

Some persons, however, object to changes in viewpoint, changes in understanding of certain scriptures or procedures. For example, since the 1940's Jehovah's witnesses have refused to give or accept blood transfusions, whereas prior to that they did not take this position. (The Watchtower August 15, 1972 p. 501).

The second stand and changeable policy concerning disfellowshipping for transfusion

So the sanctity of blood applies to all Christians, as shown in The Watchtower of July 1, 1945. That means not just refusing to eat animal blood, as in blood sausage, but also abstaining from human blood, as in the case of blood transfusions. (The Watchtower May 15, 1995 p. 23).

Are you one to whom disobeying God's law is repulsive? Then the taking of blood is just as despicable to you as cannibalism. Think of eating of the flesh of another human creature! It is shocking! Is drinking human blood any different? Does bypassing the mouth and putting it directly into the veins change it? Not at all! (The Watchtower July 1, 1966 p. 401).

However, congregations have never been instructed to disfellowship those who voluntarily take blood transfusions or approve them. We let the judgment of such violators of God's law concerning the sacredness of blood remain with Jehovah, the Supreme Judge. (...) Since an individual is not disfellowshipped because of having voluntarily taken a blood transfusion or having approved of a dear one's accepting a blood transfusion, you have no right to bar this sister from the celebration of the Lord's Evening Meal. (The Watchtower August 1, 1958 p. 478).

Consistent with that understanding of matters, beginning in 1961 any who ignored the divine requirement, accepted blood transfusions, and manifested an unrepentant attitude were disfellowshipped from the congregations of Jehovah's Witnesses. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 183-184).

The Watchtower Society in the special letter of April 26, 2000 informed travelling overseers that if a baptized person voluntarily receives blood and does not repent, then he will be treated as disassociating himself from a congregation:

If a baptized person willfully and unrepentantly takes blood, he shows that he rejects God's standard. Thus he would have chosen to disassociate himself from the congregation.

Blood fractions

The original stand

While this physician argues for the use of certain blood fractions, particularly albumin, such also come under the Scriptural ban. (Awake! September 8, 1956 p. 20).

Is God's law violated by such medical use of blood? Is it wrong to sustain life by infusions of blood or plasma or red cells or the various blood fractions? Yes! (The Watchtower September 15, 1961 p. 558).

The second stand

Is it proper for a Christian to accept medical treatment involving a serum prepared from blood? (...) We believe that here the conscience of each Christian must decide. Some may feel that accepting such a serum does not constitute an act of disrespect for the sacredness of life and of God as the life Source, that it does not

constitute a flouting of God's expressed will concerning the use of blood to feed the body. On the other hand, the conscience of others may call on them to reject all such serums. (The Watchtower June 1, 1974 pp. 351-352).

The above material shows that Jehovah's Witnesses refuse transfusions of both whole blood and its primary blood components. (...) Beyond that, when it comes to fractions of any of the primary components, each Christian, after careful and prayerful meditation, must conscientiously decide for himself. (The Watchtower June 15, 2004 p. 31).

Consuming food containing blood

Permission to eat food containing blood

Light also shone on the sanctity of blood. Some Bible Students thought that the prohibition against the eating of blood, at Acts 15:28, 29, was limited to Jewish Christians. (The Watchtower May 15, 1995 p. 23).

Prohibition of eating food with blood

So the sanctity of blood applies to all Christians, as shown in The Watchtower of July 1, 1945. That means not just refusing to eat animal blood, as in blood sausage, but also abstaining from human blood, as in the case of blood transfusions. (The Watchtower May 15, 1995 p. 23).

A cure for cancer

Once we put into THE WATCH TOWER a notice about Miracle Wheat. Many of you saw it. We believe we did right in putting that notice in. We also put in a notice about some kind of beans and one about some special cotton. Some of the friends were benefited by each of these notices. We also put in a notice recently about a cure

for cancer. We have had hundreds of letters come in from Truth friends, and hundreds from others; and a great many have reported good results. To some extent this has helped forward the Truth. People saw that we were not trying to get their money, saw that we were trying to do them good, and became interested (The Watchtower July 15, 1915 p. 5729, reprints).

A healing radio

Radio has been directly employed in the treatment of cases of rheumatism, neuritis, pneumonia, and deafness. Men that have not heard a sound in thirty years have been able to hear when the radio headpieces were attached. Leo Kuehn, of Detroit, a deaf-mute twenty-eight years of age, an intelligent, educated man, learned to speak after a few lessons by radio. His first uttered words were: Holy, holy, holy." It was a well-chosen tribute to the Author of his blessings. (The Golden Age March 12, 1924 p. 365).

Chapter 8. Christianity, its traditions and holidays

Babylon the Great

What is Babylon the Great?

Christianity is Babylon the Great

It identified Catholic and Protestant religious organizations together as modern-day Babylon, which soon must fall. In support of what was said, it reproduced from The Finished Mystery commentary on prophecies expressing divine judgment against "Mystic Babylon." On the back page was a graphic cartoon that showed a wall

crumbling. (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 p. 647).

Babylon the Great consists of all religions

The following year, 1963, an enlarged application of “Babylon the Great” was presented. (Rev. 17:5) A review of secular and religious history pointed to the conclusion that the influence of ancient Babylon had permeated not only Christendom but every part of the earth. Babylon the Great was thus seen to be the entire world empire of false religion. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 147-148).

When did Babylon the Great fall?

Year 1878

*“The expression, ‘Babylon is fallen,’ indicates that at some time a sudden and utter rejection is to come upon Babylon, when all favor will forever cease, and when judgments will follow — just such a rejection as we have shown was due in 1878.” (*The Finished Mystery* 1917, 1926 p. 273).*

Year 1881

*A.D. 1881 BABYLON FALLS (*The Time is at Hand* 1902, 1927 p. 219).*

*Well do our readers know that we believe Babylon fell in 1878, not used of the Lord in any specific sense since 1881, and forsaken entirely in 1918; so we have been waiting for the fire to consume her. The knowledge of her “fall” was a matter of faith for a time, but not so any more. (*The Watchtower* March 15, 1923 p. 87).*

Years 1914-1918

Babylon fell between 1914 and some time prior to 1918, and it was about that time that the Lord's people were released from the captivity of Babylon. (The Watchtower May 15, 1931 p. 151).

Year 1914

Babylon began her fall when her invisible part was hurled earthward by Christ after his enthronement A.D. 1914. (The Watchtower June 1, 1952 p. 333).

Year 1919

So the restoration of spiritual Israel in 1919 to a radiant spiritual prosperity, which continues and expands to this day, stands as evidence that Babylon the Great fell in that year. (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 206).

When Babylon the Great will be destroyed?

Year 1914

And, with the end of A. D. 1914, what God calls Babylon, and what men call Christendom, will have passed away... (Thy Kingdom Come 1908, 1923 p. 153).

Year 1918

When he called upon me I said, 'Since the year 73 A. D. saw the complete overthrow of nominal Natural Israel in Palestine, so in the parallel year 1918, I infer we should look for the complete overthrow of nominal Spiritual Israel; i. e., the fall of Babylon. (Rev. 18.) Brother Russell replied: 'Exactly. That is exactly the inference to draw.' (The Finished Mystery 1917, 1926 p. 129).

Well do our readers know that we believe Babylon fell in 1878, not used of the Lord in any specific sense since 1881, and forsaken entirely in 1918; so we have been waiting for the fire to consume her. The knowledge of her “fall” was a matter of faith for a time, but not so any more. (The Watchtower March 15, 1923 p. 87).

Year 1925

The actual end of the jubilees brought the destruction of literal Babylon; and the end of the seventy cycles (as indicated by seventy jubilees), in the fall of 1925, will surely bring the deathblow to symbolic Babylon. (The Watchtower May 15, 1924 p. 159).

Year 1975

*Just think where we are in the stream of time! Its importance was deeply impressed on our minds back in 1966. God’s people then received the absorbing book *Life Everlasting—in Freedom of the Sons of God*. It did not take long for most of them to note the chronological chart in it that identified 1975 as the “end of 6th 1,000-year day of man’s existence (in early autumn).” This certainly raised questions. Does this mean that Babylon the Great will go down by 1975? Will Armageddon be over, with Satan bound, by then? ‘It could’ acknowledged F. W. Franz, the Watch Tower Society’s vice-president... (1975 Yearbook of Jehovah’s Witnesses p. 256).*

Before the generation of 1914 will pass away

Modern historians have recognized that 1914 was a turning point. Since that significant year, mankind has been living in a turbulent period of stupendous changes. (...) A day of reckoning is fast approaching. It will break out upon this generation in what Jesus described as a “great tribulation” that will see the execution of God’s judgment upon Babylon the Great, the world empire of false religion of which Christendom is the principal part. (The Watchtower February 1, 1981 p. 27).

Very close

This helps us to pinpoint the timing of the day of Jehovah. It is just ahead. The Scriptures indicate that the great tribulation will destroy “Babylon the Great,” the world empire of false religion. (Live With Jehovah’s Day in Mind 2006 p. 37).

“The great whore” (Revelation 17:1)

Papacy

The judgment of the great whore. — Papacy, the “beast.” — Rev. 19:2.

That sitteth upon many waters. — The peoples of the earth. — Jer. 51:13; Rev. 17:15. (The Finished Mystery 1917, 1926 p. 259).

The whole of Christianity

“The great whore” is the Devil’s religion, mislabeled “organized Christianity” or “Christendom”, and which forms a part of Satan’s organization. (Light 1930, Vol. 2, p. 81).

All religions

According to John, upon a scarlet-colored wild beast—the image of the wild beast—rides a symbolic harlot, dominating it. She bears the name “Babylon the Great.” (Rev. 17:1-6) This harlot fittingly stands for all false religion, foremost of which are the churches of Christendom. (The Watchtower June 15, 2012 p. 17).

“The Man of Sin”

“The Man of Sin” is papacy

For it is the number of a man. — The Man of Sin, the Papacy. — Rev. 19:20; 2 Thes. 2:3. (The Finished Mystery 1917, 1926 p. 215).

“The Man of Sin” is the clergy of all Christian churches

“The man of sin” class was not discerned by God's people, however, until 1930. — The Watchtower, September 15, 1930, page 275. (Preparation 1933 p. 268).

Who is “the man of lawlessness,” and how will he be done away with? This composite “man” is the clergy class of Christendom. (The Watchtower September 15, 2008 p. 30).

Term “religion”

The use of the term “religion”

Jehovah established the true religion in the earth, which was and is to worship him and glorify his name. Satan established a false religion... (The Harp of God 1921 p. 53; 1928 p. 54).

Rejecting the term “religion”

The Bible Students do not practise a religion. The Association is not a religious institution or association. Religion means an outward form or ceremony by which men indicate their recognition of the existence of a supreme power. The Devil's organization has various religions, and the people practise such. The ecclesiastics practise a religion. “Organized Christianity” so-called is a religion. (The Watchtower November 1, 1927 p. 324).

Jehovah's witnesses are not a sect, not a religious organization (Judge Rutherford Uncovers Fifth Column 1940 p. 17).

Ursula Serenco observes: “This was the time when we did not designate ‘true religion’ and ‘false religion’; all religion in totality was bad. The true we referred to as ‘worship,’ while the false was ‘religion.’” (1975 Yearbook of Jehovah’s Witnesses p. 161).

Therefore it is certain that the Holy Bible is not a book of religion. (The Watchtower March 15, 1944 p. 83).

The term “religion” used again

In 1951, advocates of true worship learned something significant about the term “religion.” Some of them could well recall 1938 when, at times, they carried the thought-provoking sign “Religion Is a Snare and a Racket.” From their standpoint then, all “religion” was unchristian, from the Devil. But The Watchtower of March 15, 1951, approved of using the adjectives “true” and “false” respecting religion. Furthermore, the absorbing book What Has Religion Done for Mankind? (published in 1951 and released during the “Clean Worship” Assembly at Wembley Stadium, London, England) had this to say: “Taken according to the way it is used, ‘religion’ in its simplest definition means a system of worship, a form of worship, without regard to whether it is true or false worship. This agrees with the meaning of the Hebrew word for it, ‘a-boh-dáh, which literally means ‘service’, regardless of to whom it is rendered.” Thereafter, the expressions “false religion” and “true religion” became common among Jehovah’s witnesses. (1975 Yearbook of Jehovah’s Witnesses p. 225).

How old is the religion of Jehovah’s Witnesses? According to the Bible, the line of witnesses of Jehovah reaches back to faithful Abel. (Reasoning From the Scriptures 1989 p. 202).

We are no part of Christendom and do not believe in a Trinity but worship the God of Abraham. We are especially interested in the matter of religious truth. (*Reasoning From the Scriptures* 1989 p.23).

Mary and the birth pangs

The lack of stand

In the years 1879-1920 *the Watchtower* was silent about an issue if Mary born Jesus in birth pangs.

Giving birth without pain and suffering

Doubtless while others slept, Mary was pondering in her heart the great events that had taken place during the few months past; and while she thus meditated there in the silence of that night, without pain and without suffering there was born to her Jesus, the Savior of the world. (*The Harp of God* 1921, 1928 p. 90).

This could not apply to Mary the Jewish virgin, for she was not in heaven when she bore the human Jesus, and he was born a perfect child, evidently without the maternal pains and agony accompanying the birth of Eve's imperfect children. (Gen 3:16) ("New Heavens and a New Earth" 1953 p. 207).

Giving birth in birth pangs

*Here, of all places, her birth pangs had begun. Women everywhere can empathize with Mary. Some 4,000 years earlier, Jehovah had foretold that it would be the common lot of women to suffer pain during childbirth because of inherited sin. (Genesis 3:16) There is no evidence to suggest that Mary was any exception. (*The Watchtower* October 1, 2008 p. 23).*

Brothers of Jesus

The brothers of Jesus were his cousins

That these four “brothers” were in reality cousins of the Lord; that their mother was Mary, a sister of the Lord's mother, and their father Cleophas (otherwise called Alphaeus), is clearly taught in the following passages: John 19:25; Mark 15:40; Luke 6:15, 16; Acts 1:13. (The Golden Age April 6, 1927 p. 428).

Later the Watchtower Society was inclined to think that “the brothers” of Jesus were the sons of Joseph from his levirate union with Mary of Cleophas (*The Golden Age* February 28, 1934 p. 350).

Half-brothers of Jesus

Among these were Jesus' faithful apostles, his mother Mary and her other sons, his younger half brothers. — Acts 1:14, 15. (From Paradise Lost to Paradise Regained 1958 p. 147).

In time, James, Joseph, Simon, and Judas are born, and Mary and Joseph become parents to girls too. Eventually Jesus has, at the very least, six younger brothers and sisters. (The Watchtower August 1, 1985 p. 8).

The keys of Peter and his presence in Rome

The keys of Peter

Two keys of Peter

Are there more keys besides the two? (...) So only two keys were needed. Neither could Peter use the keys further, for the door was

opened to both Jews and Gentiles now. In using the second key Peter did not shut the door to the Jews but merely opened up the opportunity to the Gentiles as well as Jews. (The Watchtower February 15, 1966 p. 126).

Although the Jewish Christians were unaware of it, the seventieth week of years of exclusive favor from Jehovah God to the natural Jews was running out and due to end about the close of the summer of the year 36 C.E. It then became his own appointed time for God to unlock and open the door to Kingdom activity among those Gentiles. (Dan. 9:24-27; Matt. 16:18, 19) So in behalf of fulfilling Daniel's prophecy of the seventieth week, Jehovah God sent the apostle Peter, with the second of the "keys of the kingdom of the heavens," to preach the Kingdom message to the first uncircumcised Gentile believers. (The Watchtower December 15, 1969 p. 751).

Three keys of Peter (teaching since 1979)

There has also been increased light on the number of symbolic keys Jesus gave to Peter. The Bible Students held that Peter received two keys that opened up the way for people to become Kingdom heirs—one for the Jews, used at Pentecost 33 C.E., and the other for the Gentiles, used first in 36 C.E. when Peter preached to Cornelius. (Acts 2:14-41; 10:34-48) In time, it was seen that there was a third group involved—the Samaritans. Peter used the second key when opening up the Kingdom opportunity to them. (Acts 8:14-17) Thus, the third key was used when Peter preached to Cornelius.—The Watchtower, October 1, 1979, pages 16-22, 26. (The Watchtower May 15, 1995 p. 24).

Peter in Rome

Peter was in Rome

That St. Peter was in Rome and that St. Paul was in Rome, I think goes without saying, but they were there suffering, not as popes.

(What Pastor Russell Said. His answer to hundreds of questions 1917 p. 535).

See *The Watchtower* May 1, 1903 p. 3188, reprints (*Peter to Babylon and Rome*).

St. Peter is supposed to have been martyred in Rome in the year A. D. 68. (The Golden Age June 18, 1924 p. 604).

Peter never was in Rome

Hence there is no solid evidence, either archaeological or historical, to establish Peter's stay in Rome. Biblical evidence is to the contrary. (The Watchtower November 1, 1972 p. 671).

Though Paul, Luke, Mark, Timothy, and other first-century Christians visited Rome (Php 1:1; Col 4:10, 14), there is no conclusive evidence that Peter was ever in Rome, as some traditions would have it. The stories about Peter's martyrdom in Rome are based on tradition. (Insight on the Scriptures 1988, Vol. 2, p. 825).

Was Peter ever in Rome?

Even if Peter did preach in Rome, as some secular literature from the first and second centuries implies, there is no proof that he was head of the congregation there. (The Watchtower August 1, 2011 p. 25).

2011, (...) Peter in Rome (Watchtower Library 2014, Watch Tower Publications Index 1986-2014, Beliefs Clarified).

The saints of the Old and New Testaments

Saints of the New Testament

The Bible makes many references to saints, or holy ones. It refers to Christ's 144,000 spirit-anointed followers as being such. (Reasoning From the Scriptures 1989 p. 352).

The term “saint” used until 1927

St. John, writing concerning the Logos, who later became Jesus, says... (The Harp of God 1921, 1927 p. 98).

In due time Saul of Tarsus, who afterward was named St. Paul, was illuminated and understood. (The Harp of God 1921, 1927 p. 186).

St. Paul (The Watchtower April 1, 1927 p. 105).

St. Peter (The Watchtower April 15, 1927 p. 116).

The term “saint” rejected since 1928

Editors of the 1928 version of the book *The Harp of God* deleted the term “saint”, and Jehovah's Witnesses write in the same way until now:

John, writing concerning the Logos, who later became Jesus, says... (The Harp of God 1928 p. 99).

In due time Saul of Tarsus, who afterwards was named Paul, was illuminated and understood. (The Harp of God 1928 p. 190).

Saints of the Old Testament

The term “saints of the Old Testament” used until c. 1950

Polish version of the Watchtower publications generally used the term “saints of the Old Testament”, while in English original the term “ancient worthies” was found.

His chosen people, the Jews, will God bring by the agency of the resurrected Ancient Worthies to Palestine... (The Finished Mystery 1917, 1926 p. 536).

They also thought that perhaps—just perhaps—the “ancient worthies” who would serve as princes on the earth during the millennial era would, at the end of that time, somehow be granted heavenly life. (Ps. 45:16) (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 161).

In Polish counterpart of the book the words “ancient worthies” is followed by a passage in brackets: (*known also as the “saints of the Old Testament”*).

Rejection of the term “saints of the Old Testament” and “ancient worthies” about 1950

Because those revived individuals had to die once more, whereas faithful pre-Christian witnesses of Jehovah will be resurrected on earth in God’s promised new order and never need to die again. (The Watchtower June 1, 1970 p. 331).

Similarly, pre-Christian witnesses of Jehovah were declared righteous as to friendship with God... (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 290).

See *The Watchtower* November 1, 1950 p. 415 (*faithful pre-Christian witnesses of Jehovah God*).

The cross and the upright stake

The cross

The cross approved till the year 1936 (1937?)

That a babe was born of a virgin, Mary, at Bethlehem, grew to manhood's estate and died upon the cross at Jerusalem, both sacred and profane history abundantly testify. (Reconciliation 1928 pp. 108-109).

The ransom-price was provided at the cross. The cross of Christ is the great pivotal truth of the divine arrangement, from which radiate the hopes of men. (The Harp of God 1921, 1927 p. 141; 1928, 1937 p. 142).

When Christ Jesus died upon the cross the earth did quake... (Universal War Near 1935 p. 62).

That was the joy set before him when he was about to be crucified, and for the reason he endured the cross. (Heb. 12:2) (The Watchtower December 15, 1937 p. 376).

The cross rejected in 1936

The book Riches, published by the Society in 1936, made clear that Jesus Christ was executed, not on a cross, but on an upright pole, or stake. (The Watchtower May 15, 1995 p. 20).

Upright stake

Since 1936 the literature mentioned the tree (not the upright stake), but the word “crucifixion” still used

Why, then, was Jesus crucified? Jesus was crucified, not on a cross of wood, such as is exhibited in many images and pictures, and

which images are made and exhibited by men; Jesus was crucified by nailing his body to a tree. His being put to death in this manner symbolically said: "This man is cursed of God." Dying as a sinner was an ignominious death, and being crucified upon a tree in effect said: "The one here dying is put to death as a vile sinner." Such was a provision that God had made in his law. (Deuteronomy 21: 22,23) (...) The crucifixion of Jesus upon a tree is a testimony to all creation that he willingly suffered the most ignominious death... (Riches 1936 p. 27).

On at least one occasion, likely two, he appeared in a form like that of the body in which he was crucified... ("The Truth Shall Make You Free" 1943 p. 266).

See Polish edition of 1946, p. 248.

Tribulation, a great fight of afflictions, crucifixion, the contradiction of sinners, chastening from God, temptation from the Devil, hardships and privations, wrongful suffering for conscience sake, all these are things which the Bible mentions that love will endure. (The Watchtower December 1, 1949 p. 362).

See: *Fascism or Freedom* 1939 p. 55 (*crucified*); *Religion* 1940 pp. 42, 108 (*crucifixion*), p. 69 (*crucified*); *Fighting for Liberty on the Home Front* 1943 p. 6 (*crucified*).

Impaling

Only when in 1950 the Watchtower Society published its *New World Translation of the Christian Greek Scriptures*, it put its terminology in order and started to use the term *impaled*, instead of *crucifixion* or *crucified*. That Bible replaced the word *cross* with *stake* or with an unscriptural term *torture stake*.

When impaled, Jesus also felt this way. (The Watchtower May 15, 2006 p. 18).

By remaining faithful to death on the torture stake, he proved that his spirit of self-sacrifice had no limit. (The Watchtower March 15, 2014 p. 7).

Illustrations of the cross and upright stake

Illustrations of the cross

Scenario of the Photo-Drama of Creation 1914 pp. 12, 69 (p. 34 shows a serpent lifted up on the cross!).

The Harp of God 1921, 1928, 1937 p. 114.

Life 1929 p. 198.

The cross as a sign

Another change in viewpoint involved the “cross and crown” symbol, which appeared on the Watch Tower cover beginning with the issue of January 1891. In fact, for years many Bible Students wore a pin of this kind. By way of description, C. W. Barber writes: “It was a badge really, with a wreath of laurel leaves as the border and within the wreath was a crown with a cross running through it on an angle. It looked quite attractive and was our idea at that time of what it meant to take up our ‘cross’ and follow Christ Jesus in order to be able to wear the crown of victory in due time.” Concerning the wearing of “cross and crown pins,” Lily R. Parnell comments: “This to Brother Rutherford’s mind was Babylonish and should be discontinued. He told us that when we went to the people’s homes and began to talk, that was the witness in itself.” Accordingly, reflecting on the 1928 Bible Students convention in Detroit, Michigan, Brother Suiter writes: “At the assembly the cross and crown emblems were shown to be not only unnecessary but objectionable. So we discarded these items of jewelry.” Some three years thereafter, beginning with its issue of October 15, 1931, The Watchtower no longer bore the cross and crown symbol on its cover. (1975 Yearbook of Jehovah’s Witnesses p 148).

We were also making important spiritual adjustments. For instance, Jehovah's Witnesses used to wear a pin with a cross and crown. But then we came to understand that Jesus was executed on an upright stake, not on a cross. (Acts 5:30) So wearing these pins was discontinued. It was my privilege to remove the clasps from the pins. Later the gold was melted down and sold. (The Watchtower April 1, 1996 p. 24).

An upright stake on pictures

Enemies 1937 p. 125.

Children 1941 p. 98.

What Does the Bible Really Teach? 2005 p. 52.

Pierced hands or wrists?

Pierced hands (*My Book of Bible Stories* 1978, 2004 chap. 100);

Pierced wrists (*What Does the Bible Really Teach?* 2005 p. 52).

The cross as a phallic symbol

The first mention about the cross as a phallic sign (symbol) appeared in 1948 (*Awake!* December 8, 1948 pp. 4-6), and later in the fifties of the 20th century:

*Had God shown Constantine a sign in the heavens to represent the instrument upon which His beloved Son had been put to death, he would have shown him a simple torture stake and not a phallic cross used by the sex-worshiping heathen. In our issue of *The Watchtower*, November 1, 1950, much proof was given to show that Christ was hung on an upright stake without any crossbars, whereas the cross in its various forms was shown to be the emblem worshiped by all the ancient pagans as a filthy symbol of life. (*The Watchtower* August 1, 1951 p. 476).*

How, then, must Jehovah view the use of the cross, which, as we have seen, was anciently used as a symbol in phallic worship? (Reasoning From the Scriptures 1989 p. 93).

Is it possible that during 12 years since 1936 to 1948, the organization ‘gathered’ phallic ‘arguments’ against the cross?

Maybe at the earliest stage such phallic ‘arguments’ were hidden, because publishers could be offended by the fact that earlier, in the years 1879-1936 they believed in a “phallic cross”?

An upright stake as a phallic symbol

It has been suggested that the poles represented the female principle, whereas the pillars represented the male principle. These appendages of idolatry, likely phallic symbols, were associated with grossly immoral sex orgies, as is indicated by the reference to male prostitutes being in the land as early as Rehoboam’s reign. (IKi 14:22-24; 2Ki 17:10) (Insight on the Scriptures 1988, Vol. 2, p. 835).

Sacred poles were likely phallic symbols. They were associated with grossly immoral sex orgies.—1 Kings 14:22-24. (The Watchtower March 15, 1997 p. 29).

King Manasseh also put into Jehovah’s temple the graven image of the sacred pole that he had made. (...) Sacred poles may have represented the female principle, and sacred pillars may have been phallic symbols. Both were used by the unfaithful inhabitants of Judah.—2 Kings 18:4; 23:14. (Isaiah’s Prophecy—Light for All Mankind II, 2001 p. 266).

Sunday

Sunday as the day of Christian meetings

Approval for Sunday

THE FIRST DAY, THE LORD'S DAY (...) These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early church. (*The Watchtower* October 15, 1920 p. 319).

*Some claim that the first-day sabbath was introduced by an edict of Pope Gregory. And this is a mistake. The observance of the first day of the week had its beginning in the fact that it was on that day that our Lord arose from the dead, and that on that day and evening He met with His disciples, and expounded the Scriptures to them, until their hearts burned within them. What wonder that, without any command to do so they thereafter loved to meet together frequently on that day, to repeat the simple meal, the giving of thanks and the breaking of bread; recounting one with another the gracious promises of God through the prophets and the explanation of some of these given by the Lord Himself! For a time both days were observed by Christians; the seventh day from Jewish custom, and because it furnished the disciples their best opportunity for reaching devout Hebrews with the Gospel messages and the first day of the week in commemoration of our Lord's resurrection. (*The Golden Age* September 21, 1927 p. 818).*

*The time is at hand when all persons should have the right to worship the Lord and observe the "Lord's Day" in the way that appears most suitable to them. (*The Golden Age* May 11, 1932 p. 508).*

Rejection of Sunday

Sunday observance is not commanded anywhere in the Bible. (The Watchtower August 15, 1939 p. 252).

But Sunday is neither Christian nor Jewish. As its name shows, it is actually a pagan holiday in celebration of the sun god. (The Watchtower November 15, 1980 p. 19).

Revelation 1:10 – the text about Sunday

Statements about Sunday in Revelation 1:10

[Rev. 1:10] On the Lord's day: The day of his resurrection, our Sunday. (Z.'94-348) The first day of the week, typifying the Millennial age, the day of Christ. (Z.'05-168) We today are living in the early dawn of this day. (Z.'16-343)... (The Revelation of Jesus Christ – According to the Sinaitic Text 1918 p. 44).

Presumably John referred to the first day of the week now generally called Sunday. It is peculiarly to us the Lord's day, the day on which our Lord rose from the dead... (The Watchtower February 1, 1920 p. 43).

THE FIRST DAY, THE LORD'S DAY (...) No wonder then, it became known to them as the Lord's Day. (...) These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early church. (The Watchtower October 15, 1920 p. 319).

The time is at hand when all persons should have the right to worship the Lord and observe the "Lord's Day" in the way that appears most suitable to them. (The Golden Age May 11, 1932 p. 508).

Statements about 1914 in Revelation 1:10

It was only after the death of the apostles that Sunday came to be viewed in this way and came to be called “the Lord’s day.” This was part of the apostasy foretold by Jesus and the apostles themselves. (The Watchtower April 15, 1991 p. 27).

Since the beginning of “the Lord’s day” in 1914, many of the visions seen by John have been fulfilled. (Revelation 1:10) (The Watchtower May 15, 1997 p. 11).

Easter

Celebration of Easter

Sunday, the resurrection day, with its new hopes, then comes in most appropriately – an Easter day of new hopes and impulses. (The Watchtower April 15, 1905 p. 3548, reprints).

Any memorial of our Lord’s resurrection will always be precious with his people, but to those who rightly appreciate the matter, every Sunday is an Easter Sunday, because every Sunday is a memorial commemorative of our Lord’s resurrection from the dead. (The New Creation 1909 p. 480).

Rejection of Easter in 1928

As the 1920’s and then the 1930’s progressed, more flashes of Bible understanding followed. Worldly celebrations and holidays, such as Christmas, were put away. Other practices and beliefs were also discarded when it was seen that they had God-dishonoring roots. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 79).

Moreover, they saw that Easter is a pagan holiday. (The Watchtower May 15, 1995 p. 18).

Is it right to celebrate Easter?

Admittedly, there is no specific prohibition in the Bible regarding the celebration of Jesus' resurrection. (Awake! April 8, 1992 p. 8).

They also viewed the day of Jesus' resurrection as more important than that of his death. Hence, they settled on Sunday. (The Watchtower March 15, 1994 p. 4).

However, in time, people also began to celebrate Jesus' resurrection. (Awake! April 8, 1992 p. 7).

A custom (or design) might have had a false religious meaning millenniums ago or might have such today in a distant land. But without going into time-consuming investigation, ask yourself: 'What is the common view where I live?'—Compare 1 Corinthians 10:25-29. (Awake! February 8, 1999 p. 11).

Christmas

Celebration and rejection of Christmas

Celebration of Christmas

This holiday was celebrated yearly even by members of the Watch Tower Society's headquarters staff at the Bethel Home in Brooklyn, New York. For many years they had been aware that December 25 was not the correct date, but they reasoned that the date had long been popularly associated with the birth of the Savior and that doing good for others was proper on any day. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 199).

Then in 1927/28, God's people recognized that Christmas and birthday celebrations are unscriptural, and they discontinued observing such. (The Watchtower February 15, 2006 p. 29).

Shortly thereafter, a flash of light caused the Bible Students to stop celebrating Christmas. Before that time Christmas had always been celebrated by the Bible Students worldwide, and its celebration at Brooklyn headquarters was a very festive occasion. (The Watchtower May 15, 1995 p. 19).

Rejection of Christmas in 1928

If a conscientious mother saw her child pick up candy from a sewage-filled gutter, she would insist that he get rid of it immediately. The thought of his eating it—even touching it—repels her. Christmas, though sweet to many, has been picked up from unsavory places. (Awake! December 8, 1991 p. 13).

Clearly, Jehovah examined the hearts of those engaging in Israel's festivals and rejected their observances and offerings. Similarly today, God rejects Christendom's pagan celebrations, such as Christmas and Easter. (The Watchtower November 15, 2004 p. 22).

'Tolerance' on Christmas?

What should a Christian wife do if her unbelieving husband asks her to visit his family for a meal on a worldly holiday? (...) This puts a Christian wife in a difficult situation, because a number of factors come into play. (...) If, at her husband's request, a Christian wife did go along to visit relatives on a worldly holiday, her conduct would undoubtedly make it plain that she was not celebrating the holiday. The relatives might bid welcome with a special holiday greeting, but she would not say a holiday greeting in return. They might use the visit as an occasion to give gifts, but she would not be giving gifts. In fact, she would not even share in the festive spirit of the holiday season. Thus it would be evident that her visit to have a meal was not

something special on her part because of the holiday. (The Watchtower December 1, 1967 p. 634-635).

In my husband's family it is customary for all the children and grandchildren to gather at his parents' home for a large meal on December 25. He realizes that, as one of Jehovah's Witnesses, I do not celebrate Christmas. But what about going to the meal? You personally will have to decide whether that would be best in your case. (...) Your husband might urge you to accompany him, suggesting that you view it as a normal meal without your sharing in any of the holiday aspects. That would be a possibility, for an individual could be present where others are carrying on religious activities without personally engaging in these. (Compare 2 Kings 5:17-19.) And the Bible does show that just because someone else imagines certain food to have a special meaning, that does not rule out the Christian's eating it as normal food. (1 Cor. 8:8; 1 Tim. 4:4) (The Watchtower November 1, 1979 p. 31).

Is it right to celebrate Christmas?

So even though the Bible does not contain a specific prohibition against birthday celebrations, Jehovah's Witnesses have long noted the Scriptural indications and have not celebrated birthdays. (The Watchtower July 15, 1980 p. 31).

Yet, at the same time, we do not object to others celebrating such holidays nor try to hinder them. (School and Jehovah's Witnesses 1983 p. 21).

A custom (or design) might have had a false religious meaning millenniums ago or might have such today in a distant land. But without going into time-consuming investigation, ask yourself: 'What is the common view where I live?'—Compare 1 Corinthians 10:25-29. (Awake! February 8, 1999 p. 11).

The Birthday of Jesus Christ

Two dates of conception

Jesus was not born on December 25, as is generally supposed; but his birth occurred about the first of October. (...) all the facts show that the birth of Jesus was in October, and that December 25, nine months previous, was probably the date of the annunciation. (Luke 1:30,31) (The Harp of God 1928, 1937 pp. 91-92).

Jesus was conceived in the early part of January (hence born early October) (“Make Sure of All Things” 1953, 1957 p. 167).

The Bible does not reveal the birth date of Jesus Christ

(...) the Scriptures do not reveal the birth date of the perfect man Jesus Christ... (Knowledge That Leads to Everlasting Life 1995 p. 126).

There is no direct statement in the Bible concerning the month or day of Jesus’ birth. (The Watchtower April 1, 2010 p. 12).

The Bible indicates the birth date of Jesus

Rather, the Scriptures indicate that Jesus was born about October 1. (The Watchtower May 15, 1995 p. 19).

Christmas tree

Christmas tree acknowledged

Mabel P. M. Philbrick remarks: “A custom that certainly would not be carried on today was the celebration of Christmas with a Christmas tree in the Bethel dining room. Brother Russell’s usual

'Good morning, all' was changed to 'Merry Christmas, all.'" (1975 Yearbook of Jehovah's Witnesses p. 147).

Christmas tree rejected

What about the introduction of the heathen Christmas tree into many Protestant churches? Does this not smack of idolatry? (The Watchtower December 15, 1984 p. 7).

Christmas tree 'tolerated'?

What Scriptural principles guide in the training of children in homes where one parent is a dedicated Christian witness of Jehovah and the other is not? (...) According to the Scriptures the husband and father is the head of the home. (...) At the same time he ought to grant his wife freedom to worship God her own way, and she may at times insist on taking the children to her place of worship. Granting her freedom of worship may even mean letting her have a Christmas tree in one room of the house during that season, although the believing husband would not let other rooms of the house or its outside be decorated. By thus extending freedom of worship to his wife he shows that he loves her as he loves himself.—Eph. 5:28, 29. Likewise, the unbelieving father, since he is the head of the house, may dictate the religion of the children. (The Watchtower December 1, 1960 p. 735).

What should be the Christian's position regarding work in defense plants, serving on juries, selling Christmas cards or trees, etc? (...) The Watchtower Society is organized for the purpose of preaching the good news of the Kingdom in all the inhabited earth for a witness to all nations, and it encourages and aids all to have a part in that work, freely advising as to the most effective procedures. As to other forms of activity or work the Society has no specific recommendation to make. To draw up rules for all the possible situations relative to secular work would embark us upon the compilation of a voluminous, Talmudlike set of regulations, seeking to make all the fine distinctions as to when and when not certain work becomes

objectionable. The Lord has not laid that responsibility upon the Society; it is each individual's responsibility to decide his own case. To illustrate the problem involved, consider the matter of selling Christmas cards or trees. If that is wrong, then what about the butcher that sells a turkey for a Christmas dinner, or the saleslady that sells a sweater to be used as a Christmas present? Where is the line to be drawn? Or, when does work become defense work? You do not have to be working on a tank assembly line to be making items used in warfare. As for jury duty, would you be acceptable for this service, say, in a divorce case where one might be granted on grounds other than adultery? Your Christian conscience might eliminate you, rendering you unacceptable to one or both sides of the case. The Society's silence on these matters is not to be viewed as giving consent, nor is it to be viewed as a condemnation we do not wish to openly express. It means that we think it is the individual's responsibility to choose, not ours. It is his conscience that must be at ease for his course, not ours. He knows all of the circumstances, not we. Jehovah's witnesses have read their Bibles and studied the Watchtower publications that have endeavored to make plain the righteous principles and requirements of Jehovah for the guidance of Christians. Each one should now be able to determine for himself what he can conscientiously do in the way of secular work. We must remember that, while no part of the world or its schemes and hopes for continuance, we are in it and cannot separate completely from its activities. So let each one accept his own responsibility and answer to his own conscience, not criticizing others or being criticized by them, when individual consciences allow different decisions on the same matter. We should not be "judged by another person's conscience". "Who are you to judge the house servant of another? To his own master he stands or falls."—Rom. 14:4; 1 Cor. 10:29, NW. (The Watchtower September 15, 1951 p. 574).

Christmas gifts and wishes

Christmas gifts and wishes accepted

In Pastor Russell's day, Christmas was celebrated at the old Bible House in Allegheny, Pennsylvania. Ora Sullivan Wakefield recalls that Brother Russell gave members of the Bible House family five- or ten-dollar gold pieces at Christmas. Mabel P. M. Philbrick remarks: "A custom that certainly would not be carried on today was the celebration of Christmas with a Christmas tree in the Bethel dining room. Brother Russell's usual 'Good morning, all' was changed to 'Merry Christmas, all.'" (1975 Yearbook of Jehovah's Witnesses p 147).

The habit of giving little remembrances one to another at this time of year seems to us specially appropriate. God is the giver of every good and perfect gift. He is continually giving and we are continually receiving from Him; but amongst all His gifts the one of greatest importance to us is the gift of His Son to be our Redeemer. (Daily Heavenly Manna for the Household of Faith 1905, the text for December 25).

Christmas gifts rejected

The practice of Christmas gift giving is not based on what was done by the Magi. As shown above, they did not arrive at the time of Jesus' birth. Furthermore, they gave gifts, not to one another, but to the child Jesus, in accord with what was then customary when visiting notable persons. The Encyclopedia Americana states: "During the Saturnalia . . . feasting prevailed, and gifts were exchanged." (1977, Vol. 24, p. 299) In many instances that represents the spirit of Christmas giving—an exchanging of gifts. (Reasoning From the Scriptures 1989 pp. 177-178).

Christmas gifts and wishes ‘tolerated’?

I work for a large company that annually gives a Christmas bonus to all its employees as a gift. Should we as witnesses of Jehovah accept such gifts? (...) It would not be Scripturally wrong for a Christian to accept a present or bonus given to him by his employer during the Christmas season. Some business firms give a yearly bonus to all their employees (not to outsiders in general) and they simply choose this time of year to do it. So acceptance would not mean the recipient was celebrating Christmas, for a bonus is what is paid to an employee above his regular pay. (The Watchtower December 15, 1965 p. 768).

On my job all employees are given a Christmas bonus. Since I do not believe in Christmas, should I refuse the bonus? That depends on what the bonus actually signifies and how accepting it would be viewed. As we have often shown, Christmas and many other holidays of Christendom are not based on the facts of the Bible. Actually, they are drawn from non-Christian worship. The Bible commands Christians to keep only one religious observance, the yearly anniversary of Christ’s death.(...) Would accepting a “Christmas bonus” mean that one is sharing in that holiday? Perhaps not. It may be that the bonus is not at all understood as meaning that each recipient is celebrating Christmas. The employer may simply choose to give all his workers a share of the company’s profits at the year’s end and when many of them would especially appreciate a lump sum to use as they desire. The bonus may be an evidence of gratitude for services rendered all year long, as well as a stimulus to continued good work and smooth employer-employee relations. The employer may give it to all employees, regardless of whether some, such as Jews, Moslems or others, do not believe in Christmas. So the mere timing of the gift or the name that has come to be used for it does not necessarily rule out its acceptance by one of Jehovah’s Witnesses. Also, even if the giver of a gift has a religious belief as a reason for its timing, that does not mean that the recipient is thought to share the religious view. Often a fellow worker or relative will tell one of Jehovah’s Witnesses, ‘I know that you do not celebrate Christmas

(or, some other holiday), but I still want you to have this as a gift from me.' If the Christian's conscience would be at rest in accepting the gift, he might choose to take it and express thanks without any reference to the holiday. (...) A similar course has been followed by many a Christian when offered a gift by someone who does not know of his belief. Perhaps at another time, when there will be less likelihood of causing offense, the Christian can tactfully mention that he does not celebrate that religious holiday and can kindly, mildly explain that this is why he himself did not give any holiday gift. (...) But if a gift is given with the clear intent of showing that the Christian is not firm in his beliefs or will compromise for gain, then definitely it is best to decline. (The Watchtower November 1, 1979 pp. 31-32).

See *What Does the Bible Really Teach?* 2005 p. 160-161

Wise men from the East

Wise men – good people

(...) we consider it highly probable that these wise men from the East were part of "the twelve tribes scattered abroad," who, "instantly serving God," were hoping for and "waiting for the consolation of Israel" through the long-promised Messiah. (The Watchtower p. December 1, 1907 p. 4098, reprints).

(...) "wise men from the east"—borrowing the expression from the Scriptures, where it was applied to a very different class—to a few devout believers in the God of Israel and in the prophets of Israel who foretold the advent of Jehovah's Anointed, and who were patiently waiting and watching for his coming, and giving no heed to the seducing spirits of worldly wisdom which knew not God. To such truly wise ones, humble though they were, God revealed his blessed message of peace and hope. (The Day of Vengeance 1898 p. 185).

See *The Battle of Armageddon* 1923 p. 185.

The wise men – bad people (teaching since 1920)

The Bible proof shows, however, that these three wise men were not sent by the Lord God, but that they were directed by the great adversary, the devil, in his attempt to destroy the babe. (The Harp of God 1921 p. 91).

(...) Jehovah has had to be a swift witness in exposing wrongdoing and in purifying the repentant wrongdoers. In being a swift witness against the sorcerers he has in 1920, in 1934 and in 1955 given us three powerful booklets exposing spiritism. He has also unmasked the so-called “wise men from the east” who came to visit the babe Jesus as being mere astrologers, unwitting tools used by the ruler of the demons to incite King Herod to try to kill Jesus. He has also exposed the great Pyramid of Giza as being, not “God’s stone witness” or “the Bible in stone,” but a monument of demonism to glorify belief in immortality of the soul or “survival after death.” (The Watchtower November 15, 1955 p. 697).

Acceptance of the number three in case of the wise men

The Bible proof shows, however, that these three wise men were not sent by the Lord God, but that they were directed by the great adversary, the devil, in his attempt to destroy the babe. (The Harp of God 1921 p. 91).

In the meantime three wise men, astrologers or magi, from the east were directed to Bethlehem to bring gifts to the child Jesus while there (The Watchtower September 1, 1950 p. 301).

Rejection of the number three in case of the wise men

As to the number of visitors, were there 2? 3? 30? The Bible does not say. Perhaps the traditional number of three arose from their three types of gifts. (Matthew 2:11) (The Watchtower April 1, 2010 p. 13).

Who was born on December 25?

Jesus was conceived December 25

Jesus was not born on December 25, as is generally supposed; but his birth occurred about the first of October. (...) all the facts show that the birth of Jesus was in October, and that December 25, nine months previous, was probably the date of the annunciation. (Luke 1:30,31) (The Harp of God 1928, 1937 pp. 91-92).

Nimrod and December 25

*After telling us that December 25 was the traditional birthday of Nimrod, and not of Jesus, the new book *What Has Religion Done for Mankind?* states:... (The Watchtower October 1, 1951 p. 607).*

Saturn and December 25

And on or about December 25 another big pagan celebration took place. This was the Saturnalia, held in honor of Saturn, the god of agriculture. (The Watchtower December 15, 1956 p. 741).

Mithras and December 25

Many professed Christians believe his birthday was December 25. Is Christ honored by this date? Encyclopedias tell us that this date is not Christian but pagan, that it was the birthday of Mithras, a false messiah. (The Watchtower December 15, 1957 p. 741).

Chapter 9. The attitude towards the state, “the world” and Israel

Flag, patriotism and demonstrations

Flag

The practice of displaying the flag accepted

Thank God for the privilege of living in the United States! While we all recognize that it is not a perfect government, yet it is the best of all earthly governments. Every one who lives under the flag of the United States should be loyal to that Government as against all earthly governments. No citizen of this country could be a Christian and do violence to the Government of the United States. To be loyal to the law of God he must render unto the United States Government everything that is not in contravention of the divine law. – Romans 13:1-9.

DISPLAYING THE AMERICAN FLAG

Suppose the city or state officials should issue an order requiring, or even requesting, that all persons display the American flag. What should we do? We answer, We think it would be right to display the flag in obedience to such order or request. The American flag was adopted as an emblem of liberty. It is the national emblem. While some have insisted that it now represents war, this is hardly in keeping with the facts. It may represent war to those who desire war, but to those who love liberty and peace, the flag represents liberty and peace. However that may be, the displaying of the American flag can do injury to no one. If commanded or requested to display the flag, it should be done, out of respect to the Government under which it is the privilege of Christians to live. If an American was the guest of the British Government and was requested to display the British flag and refused to do so, it would be showing disrespect to the British Government, his host. If a Christian, who is an alien amongst

all earthly governments, should, while journeying amongst them, be requested to display a flag of the country whose benefits he is enjoying, and refuse to do so, such refusal would be failing to show the proper respect to such government. Recognizing that the Government of the United States has been the special refuge of Christian people from intolerable persecution; that it was founded as an asylum of religious liberty and freedom of speech, every one in America should take pleasure in displaying the American flag - especially when requested so to do. It does not mean that by putting a flag on your house you would want to go to war. Since the Bethel Home was established, in one end of the Drawing Room there has been kept a small bust of Abraham Lincoln with two American flags displayed about the bust. This is deemed entirely proper, having in mind what Mr. Lincoln did for the Government and for the people of the United States, and in this we see nothing inconsistent with a Christian's duty. (The Watchtower May 15, 1917 pp. 6085-6086, reprints).

The practice of displaying the flag rejected

On June 3, 1935, at a convention in Washington, D.C., when J. F. Rutherford was asked to comment on flag saluting in the schools, he emphasized the matter of faithfulness to God. A few months later, when eight-year-old Carleton B. Nichols, Jr., of Lynn, Massachusetts, declined to salute the American flag and join in singing a patriotic song, it was reported in newspapers across the country. To explain the matter, Brother Rutherford gave a radio discourse on October 6 on the subject "Saluting a Flag," in which he said: "To many persons the saluting of the flag is merely a formalism and has little or no significance. To those who sincerely consider it from the Scriptural standpoint, it means much. "The flag representatively stands for the visible ruling powers. To attempt by law to compel a citizen or child of a citizen to salute any object or thing, or to sing so-called 'patriotic songs', is entirely unfair and wrong. Laws are made and enforced to prevent the commission of overt acts that result in injury to another, and are not made for the purpose of compelling a person to violate his conscience, and

particularly when that conscience is directed in harmony with Jehovah God's Word. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 196-197).

Respect for the flag?

Similarly today, Jehovah's Witnesses respect the flag of the nation in which they live, but they will not perform an act of worship toward it. (The Watchtower May 1, 1996 p. 11).

They do not whistle or shout to disrupt patriotic ceremonies; they do not spit on the flag, trample on it, or burn it. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 672).

This was a deliberate attempt on the part of Satan the Devil, Babylon's real god, to get these three Hebrews to bow down to the State, the State's image, be it a monument, standard or flag. (The Watchtower January 1, 1965 pp. 11-12).

Before flags were rejected, singing national anthems was called 'Satanic' in 1931:

At the present time many people who claim to be devoted to God, when the band plays "God save the King", or some similar national air, unhesitatingly stand up, like others, thereby giving approval to a form of adulation of men. That is an endorsement of Satan's organization. (The Kingdom, the Hope of the World 1931 p. 43).

Patriotism

Patriotism as love of one's country

Patriotism is wrongfully invoked. Patriotism means love of country and love for the people of that country. Love means an unselfish desire to do good and an effort to put that desire into action. True patriotism therefore should lead the people to endeavor

to help each other; and if true patriotism were invoked, there would be no deadly wars between peoples. (Government 1928 p. 27).

See *The Watchtower* July 15, 1903 p. 3223, reprints; *The Watchtower* August 1, 1911 p. 4865, reprints.

Patriotism comes from the devil

The Finished Mystery 1917

and a certain delusion which is best described as hatred, but which is in really murder, the spirit of the very Devil. (p. 247).
See amendment: as race hatred (*The Watchtower* June 1, 1920 p. 170).

The Finished Mystery 1918, 1926, 1927

and a certain delusion which is best described by the word Patriotism, but which is in really murder, the spirit of the very Devil. (p. 247).

The Finished Mystery 1918 (ed. ZG)

and a certain delusion which, as exploited by German autocracy, leads straight to brutal wholesale murder. (*The Watchtower* March 1, 1918 p. 136).

Patriotism identified with sectarianism and idolatry

Nationalism! Patriotism! Religious sectarianism! Racism! Such emotion-stirring things, when whipped up to a fever heat, will overwhelm involved ones with a sense of duty and obligation. But, after all, humans remain the same persons with whom self comes first. (*The Watchtower* December 15, 1982 p. 16).

Among 50 legal victories gained by Jehovah's Witnesses in the United States Supreme Court have been those guaranteeing the right to declare the good news "publicly and from house to house" and to desist from idolatrous patriotic ceremonies. (*Revelation—Its Grand Climax At Hand!* 1988, 2006 p. 92).

Street ‘demonstrations’

Organizing ‘demonstrations’

Beginning in 1936, the convention public talk was advertised by orderly parades of Witnesses who wore placards and distributed handbills. (Those placards were initially referred to as “sandwich signs” because they were worn one in front and one in back.) At times, a thousand or more Witnesses participated in such parades at a given convention. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 266).

To advertise the public talk, sandwich-sign parades were organized. Before the first information march was due to take place, Brother Rutherford asked to see me. While we were discussing convention matters, he was doodling with his pen, which at times he did when talking with someone. He peeled from a pad what he had written and handed it to me. “What do you think of that?” he asked. “RELIGION IS A SNARE AND A RACKET,” it read. “It looks blazing hot,” I replied. “I meant it to be strong,” he said. He then instructed that placards with this wording be made in time for our first convention information march Wednesday evening. The next night Nathan Knorr and I led the march of about a thousand brothers for six miles [10 km] through the center of London. Brother Rutherford called me to his office the next morning and asked for a report. “Many called us communists and atheists and made other hostile remarks,” I said. So he thought for a few minutes and finally peeled off a sheet with the suggested slogan “SERVE GOD AND CHRIST THE KING.” He thought that interspersing signs with these words might neutralize the catcall reaction, which it did. This 1938 convention went off well. (The Watchtower March 1, 1988 pp. 13-14).

July 30, 1933, at Plainfield, New Jersey, the president of the Watch Tower Society delivered a public address on the subject “Why

Religious Intolerance in America”, and throughout that speech the speaker was surrounded by armed policemen bearing revolvers and machine guns. (*The Watchtower* April 1, 1939 p. 102).

*On the occasion of the lecture above mentioned, and without invitation from anyone who had to do with the lecture, and without any excuse or reason therefore, about sixty policemen appeared at this theater at Plainfield under the direction of a superior officer, and all of these men, policemen and private detectives, were armed with heavy pistols and other deadly weapons, which included sawed-off shotguns, riot guns and other instruments of destruction. They took their positions on the stage and throughout the building and remained in this attitude during the lecture. Before the lecture began police officers tried to provoke the speaker and others into a controversy, with the hope, no doubt, of having an excuse or opportunity to use their guns. The speaker delivered his lecture literally surrounded by many men bearing deadly weapons. There could have been no reason for this except to coerce the people and prevent them from attending, and to coerce the speaker and prevent him from saying his speech. They failed, however, in both purposes. (*The Watchtower* November 1, 1933 pp. 326-327).*

Abandonment of ‘demonstrations’

Grant Suiter reminds us that, by Watchtower announcement, information marching was discontinued after October 1939, but he adds: “This unusual and successful means of directing the attention of many persons to the ministry of Jehovah’s witnesses was unique in its time. Its termination, as well as its use, shows Jehovah’s direction in the matter. At this late date [the 1970’s], public demonstrations of all kinds are carried on, but we are not participating therein in any way, nor can anything that we are doing be confused with such demonstrations.” (1975 Yearbook of Jehovah’s Witnesses p. 161).

They do not pressure political leaders to promote a certain point of view, and they do not resort to demonstrations and violence

against those with whom they disagree. They have found a better way. (*The Watchtower* March 1, 1997 p. 6).

Military and alternative service

Military service

Military service allowed

Because of the uncertainty that prevailed among them, not all the brothers followed a course of strict Christian neutrality toward the affairs of the nations. A considerable number of brothers performed military service and fought at the front. Others refused to perform combatant military service but were willing to serve in the army medical corps. Some, however, taking a firm stand, refused to participate in any way, and were sentenced to prison. (1974 Yearbook of Jehovah's Witnesses p. 83).

*This was understood by some to mean total submission to the powers that be, even to the point of accepting service in the armed forces during World War I. Others, however, viewed it as contrary to Jesus' statement: "All those who take the sword will perish by the sword." (Matthew 26:52) (*The Watchtower* May 1, 1996 p. 13).*

*For example, *The Watch Tower* had encouraged its readers to set aside May 30, 1918, as a day of prayer for victory for the democratic powers, as requested by the U.S. congress and by President Wilson. This amounted to a violation of Christian neutrality. (*The Watchtower* June 15, 1987 p. 15).*

In August 1914 people crowded outside the local newspaper building reading about the outbreak of World War I. Father came up and saw what was happening. "Thank God!" he exclaimed. He recognized in the outbreak of war the fulfillment of Bible prophecies about which he had been preaching. (Matthew 24:7) Many Bible

Students then believed that they would soon be taken to heaven. When this did not occur, some became disappointed. (The Watchtower October 1, 1997 p. 22).

Military service forbidden (strictly since 1952?) and correspondence of J.F. Rutherford with A. Hitler

[1933] *The copy sent to Hitler was accompanied by a letter that, in part, read: “The Brooklyn presidency of the Watch Tower Society is and always has been exceedingly friendly to Germany. In 1918 the president of the Society and seven members of the Board of Directors in America were sentenced to 80 years’ imprisonment for the reason that the president refused to let two magazines in America, which he edited, be used in war propaganda against Germany.”* (1974 Yearbook of Jehovah’s Witnesses p. 111).

But it was not until 1939 that they saw clearly the issue of Christian neutrality.—See The Watchtower, November 1, 1939. (The Watchtower May 1, 1994 p. 25).

A large number of the brothers who signed the declaration were drafted into the military and taken to the front, where most of them lost their lives. Even though there is proof enough that those brothers who signed thereby placed themselves outside of Jehovah’s protection, it did not hold true in most cases that they were “traitors.” Many had their signature annulled before their release, once understanding, mature brothers had helped them to realize what they had done. Repentantly asking Jehovah to give them another chance to prove their faithfulness, many of these, after the breakdown of Hitler’s regime, spontaneously joined the publishers’ ranks and began working as congregation publishers, in time as pioneers, overseers, even as traveling overseers, promoting in an exemplary way the interests of Jehovah’s kingdom. (1974 Yearbook of Jehovah’s Witnesses p. 178).

But some of their business operations got them involved in violations of Christian neutrality, the work being done on the pretext

of providing funds and supporting the pioneers during the ban. (...) This had led even to indirect involvement in the war effort. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 641).

Many of us, before we studied God's Word, may have shed human blood or been members of bloodguilty religious or political organizations. In this we may be compared to the unintentional manslayer in Israel. (The Watchtower September 1, 1986 pp. 21-22).

Starting in 1952, the more formal Scriptural arrangement of disfellowshipping wrongdoers was instituted. Those who committed gross sins such as adultery and fornication were expelled from the congregation, if they did not repent. (1 Cor. 5:11-13) God's organization would not tolerate persons who refused to keep unspotted, clean and pure in the sight of Jehovah. (The Watchtower February 15, 1976 p. 122).

True Christians love peace. They stay completely neutral in the world's military, political, and ethnic conflicts. But, strictly speaking, they are not pacifists. Why? Because they welcome God's war... (Awake! May 8, 1997 p. 23).

Who will ride with Jesus at Armageddon? Included among 'the armies in heaven' that join Jesus in God's war will be angels as well as the anointed conquerors who have already received their heavenly reward. (The Watchtower February 15, 2009 p. 5).

Alternative service

Alternative service forbidden

An examination of the historical facts shows that not only have Jehovah's Witnesses refused to put on military uniforms and take up arms but, during the past half century and more, they have also declined to do noncombatant service or to accept other work assignments as a substitute for military service. Why? Because they

have studied God's requirements and then made a personal, conscientious decision. No one tells them what they must do. Nor do they interfere with what others choose to do. (United in Worship of the Only True God 1983 p. 167).

Alternative service allowed since 1996

What if the Christian's honest answers to such questions lead him to conclude that the national civilian service is a "good work" that he can perform in obedience to the authorities? That is his decision before Jehovah. Appointed elders and others should fully respect the conscience of the brother and continue to regard him as a Christian in good standing. If, however, a Christian feels that he cannot perform this civilian service, his position should also be respected. He too remains in good standing and should receive loving support. (The Watchtower May 1, 1996 p. 20).

"I want to express my deepest gratitude to all you dear brothers for taking such good care of us spiritually. Having spent some nine years in prison because of my Christian faith, I truly appreciate the wonderful thoughts in the May 1, 1996, issue of The Watchtower. (Isaiah 2:4) This was a wonderful gift from Jehovah. (The Watchtower November 1, 1996 p. 27).

The Watchtower Society and texts about "beating swords"

The prophecy applied to the nations and Jerusalem

For instance, Isaiah prophesied that God would establish on earth a righteous government which shall rest upon the shoulder of the Messiah. (Isa. 9:6, 7) Also that all the nations would go up to Jerusalem and learn of Jehovah, follow his teachings through his government, and learn war no more. (Isa. 2: 2-4) (Prophecy 1929 p. 22).

When the government of Christ is over all the world, the peoples of earth will learn the truth; they will cease for ever in the preparation for war, and will reduce their war machines and instruments of destruction to instruments that may be used to beautify the earth. — Isa. 2:2-4; Mic. 4:1-4. (Prophecy 1929 p. 306).

The prophecy applied to the nations living in the time after Armageddon

Under that righteous rule there will never be another war, nor even the fear of war, because Armageddon will mark the end of all war. The kingdom of God will be over all the nations. (Isaiah 2:4) “And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Who Shall Rule the World? 1935 pp. 50-51).

The prophecy does not refer to nations, but to Jehovah’s Witnesses

To illustrate: At the Divine Will International Assembly in 1958, Jehovah’s Witnesses resolved: “THAT, figuratively speaking, we have beaten our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God’s paths in peace, unity and brotherly love.” (The Watchtower August 15, 1978 pp. 15-16).

What heartening words we find at Micah 4:1-4! Says Micah, in part: “(…)” Who are the “many peoples” and the “mighty nations” mentioned here? They are not the nations and governments of this world. Rather, the prophecy applies to individuals out of all nations who turn to united sacred service in Jehovah’s mountain of true worship. (...) Having beaten their swords into plowshares, even

today they live at peace with fellow Witnesses of Jehovah and with others. What a delight to be among them! (The Watchtower August 15, 2003 p. 17).

Superior authorities

The years 1884 to 1929. Human governmental authorities

As early as 1886, Charles Taze Russell wrote in the book The Plan of the Ages: (...) This book correctly identified “the higher powers,” or “the superior authorities,” mentioned by the apostle Paul, as human governmental authorities. (Romans 13:1, King James Version) In 1904 the book The New Creation stated that true Christians “should be found amongst the most law-abiding of the present time—not agitators, not quarrelsome, not fault-finders.” This was understood by some to mean total submission to the powers that be, even to the point of accepting service in the armed forces during World War I. (The Watchtower May 1, 1996 p. 13).

Up till 1928 they, too, had held to the ecclesiastical interpretation of Romans 13:1-7 concerning the “higher powers”. (The Watchtower November 15, 1950 p. 441).

The years 1929 to 1962. Jehovah and Jesus

In 1929 the clear light broke forth. That year The Watchtower published the Scriptural exposition of Romans chapter 13. It showed that Jehovah God and Christ Jesus, rather than worldly rulers and governors, are “The Higher Powers”... (“The Truth Shall Make You Free” 1943 p. 312).

In 1929, at a time when laws of various governments were beginning to forbid things that God commands or demand things that

God's laws forbid, it was felt that the higher powers must be Jehovah God and Jesus Christ. (The Watchtower May 1, 1996 pp. 13-14).

No longer do they look to men as the higher powers whom they must serve and obey. (Rom. 13:1) (The Watchtower July 1, 1950 pp. 200-201).

In view of not recognizing worldly political powers as the "superior authorities" ordained by God, but recognizing only God and Jesus Christ to be such now, the Christian witnesses conscientiously refrain from taking part in the politics of this world, yes, even from voting. (The Watchtower November 15, 1950 p. 445).

The years since 1962. Human governmental authorities

The Watchtower of November 15 and of December 1, 1962, shed clear light on the subject in discussing Jesus' words at Matthew 22:21: "Pay back . . . Caesar's things to Caesar, but God's things to God." Relevant were the apostles' words at Acts 5:29: "We must obey God as ruler rather than men." Christians are subject to Caesar—"the higher powers"—only so long as this does not require that the Christian go contrary to God's law. Subjection to Caesar was seen to be relative, not absolute. Christians pay back to Caesar only what does not conflict with God's requirements. How satisfying it was to have clear light on that subject! (The Watchtower May 15, 1995 p. 22).

The confusion related to changes in the interpretation of Romans 13:1

The change of interpretation of Romans 13:1 made in 1962 was introduced in several countries with delay. The new understanding reached Ukraine only in 1964 (Poland in 1963)! Some Jehovah's Witnesses just could not believe that such fundamental change of the interpretation originated with the Watchtower Society. They were rather inclined to think that their secular government invented and

send such new interpretation of Romans 13:1. It was hard to believe that one should be subjected to a government who used to put Jehovah's Witnesses to prison and to forced-labor camps (gulags).

Confusion Over Romans Chapter 13 (...) Then in The Watchtower of November 15, 1962, which appeared later in the Ukrainian edition of July 1, 1964, a new understanding of Romans chapter 13 was presented. Until that time, we had understood "the superior authorities" mentioned in verse 1 to be Jehovah God and Jesus Christ, but The Watchtower noted that "the superior authorities" actually represent the earthly governments and that these are "placed in their relative positions by God."—Romans 13:1. Some of the Witnesses found it hard to believe this adjusted view, since the heads of the earthly government in the Soviet Union had been so cruel in their attempts to wipe out the true worship of God. These Witnesses, therefore, thought that The Watchtower containing the new understanding had not originated with the official organization of Jehovah's Witnesses. Instead, they thought that the information had been fabricated by those compromising with the authorities in order to make the Witnesses more obedient to the Soviet State. So each servant of Jehovah in Ukraine was faced with the question, Which group is right, and which is wrong? I observed the Witnesses supporting each side of the argument and asked myself, 'What motives do they have?' Soon I was able to identify a clear difference between the two sides. The majority of Jehovah's Witnesses, some of whom may not have fully understood the new explanation of Romans chapter 13, wanted to stick loyally to Jehovah and his organization. Others, however, had begun to doubt that recent publications of the Watch Tower Bible and Tract Society still came from the official organization of Jehovah's Witnesses. Such ones were also inclined to have extreme views on a number of matters. For instance, they felt that it was wrong for a bride to wear a white dress at her wedding and for marriage partners to wear a wedding ring. A number of individuals left the organization. In time, however, quite a few of them recognized their error and returned to serving Jehovah. (Awake! October 22, 2000 p. 21-23).

Voting

The earliest stand

A law has been proposed that would compel all men to vote. Whenever that law shall be passed, the New Creatures, becoming subject to it, should render obedience, and that without murmur. And in exercising this requirement they should use their best judgment and vote for those whom they consider to be the best nominees. Meantime, however, while there is no such demand made upon them, our advice would be that they maintain a strict neutrality in respect to politics, and avoid voting altogether. (The New Creation 1909 p. 593).

Different stand since 1929

There are those in present truth claiming full devotion to the Lord who think it their privilege to vote in the elections held for the purpose of selecting men to public office. The question therefore arises, Is it possible for one who is God's anointed to 'make straight paths for his feet' and at the same time indulge in the election of men to public office by voting at such elections? The proper answer to that question should be seen by asking another, to wit: Whose organization is holding and conducting the election for the selection of men to public office? Certainly not God's organization. Then it must be Satan's organization, because he is the god of this world. No child of Jehovah should have the slightest difficulty in seeing what is his duty concerning such elections. If he belongs to Jehovah God and his organization, then he can not have anything to do with Satan's organization... (The Watchtower April 1, 1929 p. 101).

In view of not recognizing worldly political powers as the "superior authorities" ordained by God, but recognizing only God and Jesus Christ to be such now, the Christian witnesses

conscientiously refrain from taking part in the politics of this world, yes, even from voting. (The Watchtower November 15, 1950 p. 445).

The current stand since 1999

As to whether they will personally vote for someone running in an election, each one of Jehovah's Witnesses makes a decision based on his Bible-trained conscience and an understanding of his responsibility to God and to the State. (Matthew 22:21; 1 Peter 3:16) (...) In view of the Scriptural principles outlined above, in many lands Jehovah's Witnesses make a personal decision not to vote in political elections, and their freedom to make that decision is supported by the law of the land. What, though, if the law requires citizens to vote? In such a case, each Witness is responsible to make a conscientious, Bible-based decision about how to handle the situation. If someone decides to go to the polling booth, that is his decision. What he does in the polling booth is between him and his Creator. (...) What if a Christian woman's unbelieving husband insists that she present herself to vote? Well, she is subject to her husband, just as Christians are subject to the superior authorities. (Ephesians 5:22; 1 Peter 2:13-17) If she obeys her husband and goes to the polling booth, that is her personal decision. No one should criticize her.—Compare Romans 14:4. What of a country where voting is not mandated by law but feelings run high against those who do not go to the voting booth—perhaps they are exposed to physical danger? Or what if individuals, while not legally obliged to vote, are severely penalized in some way if they do not go to the polling booth? In these and similar situations, a Christian has to make his own decision. "Each one will carry his own load."—Galatians 6:5. There may be people who are stumbled when they observe that during an election in their country, some Witnesses of Jehovah go to the polling booth and others do not. They may say, 'Jehovah's Witnesses are not consistent.' People should recognize, though, that in matters of individual conscience such as this, each Christian has to make his own decision before Jehovah God. (The Watchtower November 1, 1999 pp. 28-29).

Carrying weapons and the use of violence

Carrying weapons

Carrying weapons forbidden

They do not arm themselves or carry carnal weapons in anticipation of or in preparation for trouble or to meet threats. (The Watchtower February 1, 1951 p. 75).

Tolerant stand on carrying weapons

Is it compatible with maintaining a Christian conscience for one to accept employment that involves being armed, carrying either a gun or a club? (...) Jehovah God himself allowed human governments to exercise authority for law enforcement, by means of arms if necessary. (...) Hence no Scriptural objection can be raised against the existence of armed law-enforcement agencies nor against a government's authorizing certain men to carry weapons when protecting property and/or people. However, whether a Christian would choose employment, such as that of policeman, guard or night watchman, if he were required to carry a gun or another weapon is something that he would have to determine for himself. (The Watchtower February 15, 1973 pp. 127-128).

Carrying weapons criticized but tolerated (since 1983)

During these "last days," many employees are expected to carry a firearm. Bank or security guards, watchmen and policemen may even be required to do so to hold employment. But what of the Christian, who is obligated to "provide for those who are his own"? (1 Timothy 5:8) His Bible-trained viewpoint would be different from that of worldly persons, who feel free to carry such weapons and to use them as they see fit in any dangerous situation that may arise. (...) A mature Christian should try to find unarmed employment. (...) As the world becomes increasingly violent we can no longer regard as

exemplary a brother who continues in armed employment. He could be allowed six months to make a change. If he does not make a change, he would not be in a position to hold special privileges of service and responsibility in the congregation. (The Watchtower July 15, 1983 p. 26).

Carrying weapons criticized

True Christians, therefore, do not arm themselves so as to harm their fellowman. (Compare Isaiah 2:4.) (Awake! September 22, 1995 p. 14).

Carrying weapons criticized but tolerated

Can a Christian maintain a good conscience if he accepts armed employment? Engaging in secular work that requires carrying a firearm or another weapon is a personal decision. But armed employment exposes one to possible bloodguilt if one uses the weapon and to the danger of injury or death from an attack or reprisal. A Christian carrying such a weapon would not qualify for special privileges in the congregation. (1 Timothy 3:3, 10) (The Watchtower December 15, 2005 p. 30).

Violence of Jehovah's Witnesses

Using violence

The worldwide Christian convention held on June 23-25, 1939, was viewed by hoodlums as an opportunity to harass God's people. Direct wire connections linked New York city, the key city, with other assembly locations in the United States, Canada, the British Isles, Australia and Hawaii. While J. F. Rutherford's discourse "Government and Peace" was being advertised, Jehovah's servants learned that Catholic Action groups planned to prevent the public meeting on June 25. So, God's people were ready for trouble. Blosco Muscariello tells us: "Like Nehemiah raising the wall of Jerusalem

and supplying his men with both instruments to build and instruments to fight (Neh. 4:15-22), we were so armed. . . . Some of us young men received special instructions as ushers. Each was supplied with a sturdy cane to be used in the event of any interference during the main talk.” But R. D. Cantwell adds: “We were instructed not to use it unless it was a matter of being cornered in final defense.” (...) C. H. Lyon tells us: “The attendants did their work well. A couple of the more obstreperous Coughlinites were rapped on the head with a cane, and all of them were unceremoniously hurled down the ramps and out of the auditorium. One of the Coughlinites rated some publicity in a daily tabloid the next morning, as they printed a picture of him with his head wrapped, as with a turban.” (1975 Yearbook of Jehovah’s Witnesses pp. 180-182).

Illustration shows the president J. F. Rutherford with two young vice presidents holding sticks. Also at least one young individual in the row of “bodyguards” holds a stick (See *God’s Kingdom Rules!* 2014 p. 55).

After 1930 Jehovah’s Witnesses used also another form of ‘violence’.

By 1933 they were making use of powerful transcription machines to play recordings of straightforward Bible discourses in public places. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 566).

Sound cars and sound boats also were used to let the Kingdom message ring out. (...) With a sound car on a hilltop, the Kingdom message could be heard miles away (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 87).

Violence rejected, but self-defense allowed to the point of killing the attacker

The Witnesses reject violence in all its forms and let themselves be motivated by Jehovah's spirit. (The Watchtower May 15, 2006 pp. 21-22).

The Bible thus indicates that a person may defend himself or his family if physically assaulted. He may ward off blows, restrain the attacker, or even strike a blow to stun or incapacitate him. The intention would be to neutralize the aggression or stop the attack. This being the case, if the aggressor was seriously harmed or killed in such a situation, his death would be accidental and not deliberate. (Awake! No. 6, 2008 p. 11).

Tobacco, drugs and gambling

Tobacco

Year 1935

The Watchtower, in its issue of March 1, 1935, made it clear that no one who was a user of tobacco could be a member of the headquarters staff of the Watch Tower Bible and Tract Society or be one of its appointed representatives. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 181).

Year 1942

The Watchtower of July 1, 1942, stated that the prohibition on tobacco use also applied to all these appointed servants. In some areas a number of years passed before this was fully implemented. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 181).

Year 1973

As a further forward step in consistent application of that Bible counsel, none who were still smoking were accepted for baptism from 1973 onward. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 181).

Those who were already baptized and who still smoked were given six months to quit the habit if they wanted to remain a part of the congregation. (1997 Yearbook of Jehovah's Witnesses p. 136).

It was therefore time for God to remove those who refused to see the need of cleansing themselves of every defilement of the flesh and spirit. As of May 1974, in the United States alone, more than 2,000 had been disfellowshipped for not quitting this unclean practice. (The Watchtower February 15, 1976 p. 123).

Tobacco allotments before and after 1973

There are brothers who are renters of land on which there is a tobacco allotment and the same principles would apply. A Christian farmer would avoid any objectionable employment by producing crops other than tobacco or similar addictive drugs. (...) But as soon as the contract is finished, if the Christian farmer enters into another contract for growing tobacco, he would be subject to expulsion from the Christian congregation. (Kingdom Ministry No. 2, 1974 p. 5).

Drugs

From time to time, this journal has identified unscriptural conduct that would disqualify a person from remaining a part of God's organization. In 1973, for example, Jehovah's people came to understand fully that drug abuse and the use of tobacco are serious sins. (The Watchtower October 15, 1998 p. 16).

A few years ago, there was a shocking situation of wrongdoing in certain congregations in the central United States. More recently this developed in certain European congregations. Many young folks were involved in fornication, drug abuse, and the like. Not a few of these were children of elders, some of whom apparently winked at the misconduct of their offspring. When the facts came to light, a number of these elders were removed because of their misuse of their prerogatives as elders, or more specifically, because of their failure to use their power aright. (The Watchtower August 15, 1986 pp. 14-15).

Gambling

Before 1976

Is gambling a violation of Bible principles? Is it wrong for a Christian to have secular employment in a gambling project, such as a legalized lottery or gambling house? (...) Each one will have to decide individually whether he can or cannot do so conscientiously. (...) It is a matter each one must decide for himself and in accord with his circumstances and conscience. The Watch Tower Society does not decide as to an individual's employment, as we previously stated in the September 15, 1951, Watchtower, page 574. (The Watchtower February 1, 1954 pp. 93, 95).

Gambling is not mentioned specifically in the Bible. (The Watchtower October 1, 1972 p. 593).

Year 1976

In 1976 it was clarified that no Witness could be employed in a gambling establishment and remain in the congregation. (The Watchtower May 15, 1995 p. 23).

Secondary and higher education

Secondary education

Criticism of secondary education in the forties and the fifties of the 20th century

I was born in 1928 (...) In 1944, while World War II was at its height, Gert Nel, a traveling overseer of Jehovah's Witnesses, asked me whether I was planning to enter the pioneer ranks. "Yes," I replied, "in two years, when I finish high school." Reflecting the outlook of many of Jehovah's Witnesses at the time, he warned: "Be careful that Armageddon does not catch you sitting on the school benches." Since I did not want that to happen, I quit school and entered the pioneer work on January 1, 1945. (The Watchtower April 1, 1993 pp. 19-20).

Should We Go to School or Quit?

THAT old question of last summer still haunts our minds. We still are wondering if we did the right thing in returning to finish high school. Or would it have been better if we had entered the full-time ministry in the service of our God Jehovah? You see, because of our dedication to do the will of God, we are not like the others here in school, whose only ambition is to get ahead, attain a high social position and make a lot of money. We know this old system of things will soon be destroyed at Armageddon, so why the reasons for attending high school when we could be out warning others? And besides, there is a great risk that one will be caught in the quicksands of immorality or lose one's faith altogether due to the godless conditions in the schools today. (...) The short remaining time before Armageddon should be spent as profitably as possible. (The Watchtower February 15, 1952 p. 117).

It is a calamitous fact that most of the boys and girls today will not have the opportunity to waste their youth and prime of life and get to the calamitous days of old age, where life has been a vain

thing for them. According to God's timing the calamity of the universal war of Armageddon will strike them down while yet in their youth and prime of life because they are not remembering their grand Creator, serving him with worthwhile works. (The Watchtower November 15, 1957 p. 701).

Secondary education accepted

The essentials of education for a useful life can be obtained by studying well at high school, and beyond that there is also the 'highest education' that Jehovah provides through his organization, preparing for a satisfying career of full-time service that goes on forever. (The Watchtower September 15, 1971 p. 563).

In many schools there are courses that teach you the fundamentals of different skills. For young men, there may be classes in carpentry, installing electrical equipment, welding, accounting and others. Young women can take courses in secretarial work, homemaking arts, such as cooking and sewing, and other valuable subjects. (Your Youth—Getting the Best out of It 1976 p. 81).

Higher education

Criticism of higher education

All worldly careers are soon to come to an end. So, why should today's youth get interested in 'higher education' for a future that will never eventuate? The colleges are falling into chaos, anyway. The essentials of education for a useful life can be obtained by studying well at high school, and beyond that there is also the 'highest education' that Jehovah provides through his organization, preparing for a satisfying career of full-time service that goes on forever. (The Watchtower September 15, 1971 p. 563).

IT HAS been said that by reading the Watchtower and Awake! magazines, along with other publications of Jehovah's Witnesses, a person will receive, over a period of years, a considerable and broad education. (...) Would you like to grow in knowledge, obtaining an education of even much greater value than can be received in any college? You can do so by reading regularly this magazine and its companion, Awake! (The Watchtower June 15, 1983 p. 31).

Moderated position on higher education

Therefore, if the job market calls for training in addition to the minimum required by law, it is up to the parents to guide their children in making a decision about supplementary education, weighing both the potential benefits and the sacrifices that such additional studies would entail. (Jehovah's Witnesses and Education 1995 p. 6).

Criticism of higher education

For others, secular education as a means to attain financial success becomes a snare. Granted, a certain level of schooling may be useful to obtain employment. However, the truth is that in the time-consuming pursuit of obtaining advanced education, some have harmed themselves spiritually. What a dangerous situation to be in as the day of Jehovah nears! (The Watchtower December 15, 2003 pp. 23-24).

(3) At that time, the life-saving direction that we receive from Jehovah's organization may not appear practical from a human standpoint. All of us must be ready to obey any instructions we may receive, whether these appear sound from a strategic or human standpoint or not. (4) Now is the time for any who may be putting their trust in secular education, material things, or human institutions to adjust their thinking. The elders must stand ready to help any who may now be wavering in their faith. (The Watchtower November 15, 2013 p. 20).

Birthdays and name days

Celebrating birthdays and name days

We do our friends and neighbors a valuable service when we call the "Manna" to their attention and assure them that it is merely Christian - not denominational. Some use them as birthday presents and holiday gifts... (Daily Heavenly Manna for the Household of Faith 1905, PROFITABLE DAILY TITHING).

Well, early in this century, Bible Students, as Jehovah's Witnesses were then known, did take note of birthdays. Many of them kept small books called Daily Heavenly Manna. These contained a Bible text for each day, and many Christians put a tiny photograph on the pages corresponding to the birthdays of fellow Bible Students. Also, The Watch Tower of February 15, 1909, related that at a convention in Jacksonville, Florida, U.S.A., Brother Russell, then president of the Society, was ushered onto the platform. Why? He was given a surprise birthday present of some boxes of grapefruit, pineapples, and oranges. That gives us a glimpse of the past. (The Watchtower October 15, 1998 p. 30).

Biblical texts about birthdays accepted and rejected

Outstanding among the Bible Students was Charles Taze Russell. (The Watchtower March 15, 2000 p. 13).

Without any Biblical basis, they were observing birthdays and Christmas. (The Watchtower May 1, 1989 p. 4).

Applying this to Esau and Jacob: Presumably the occasion was a celebration of the birthday of their grandfather Abraham, from whom proceeded the great blessing of God, which, as the elder son of the family, Esau had inherited. It was a day, therefore, in which it was incumbent to fast, but a holiday and special lentil festival to Jacob. (The Watchtower December 1, 1910 p. 4722, reprints).

Job was wealthy, honored and prosperous. Suddenly disaster came upon him. A bolt of lightning struck the house where his sons and daughters were having a birthday party. They were all killed. (Scenario of the Photo-Drama of Creation 1914 p. 26).

Did Job's children observe birthdays? No, they did not. The original-language words for "day" and "birthday" are different, each having its own meaning. (Genesis 40:20) At Job 1:4, the word "day" is used, denoting an interval of time from sunrise to sunset. The seven sons of Job apparently held a seven-day family gathering once a year. As they made the circuit, each son was the host of the banquet held at his house on "his own day." (The Watchtower March 15, 2006 p. 13).

Rejection of birthdays and approval of wedding anniversary celebration

Then in 1927/28, God's people recognized that Christmas and birthday celebrations are unscriptural, and they discontinued observing such. (The Watchtower February 15, 2006 p. 29).

Another publication states that only in 1936 birthdays were criticized:

Birthdays. "There are but two such celebrations mentioned in the Scriptures, one of the heathen king Pharaoh of Egypt, in the days of Joseph, and the other of [Herod,] whose birthday cost John the Baptist his life. In the Bible there is no instance of celebrations of birthdays by any of God's people."—The Golden Age, May 6, 1936, page 499. (God's Kingdom Rules! 2014 p. 105).

It is of interest to note that the most important day in the religion called Satanism is one's birthday. ("Keep Yourselves in God's Love" 2008 p. 150).

Birthday Celebrations Have Left a Trail of Death (The Watchtower July 15, 1994 p. 25).

Some try to remember the bereaved on important anniversaries, such as the wedding anniversary or the date of the death. (The Watchtower November 1, 2010 p. 11).

The Bible contains no such command to celebrate Jesus' birthday, nor, for that matter, any other person's birthday. (The Watchtower December 15, 2002 pp. 5-6).

(...) the Bible does not contain a specific prohibition against birthday celebrations... (The Watchtower July 15, 1980 p. 31).

Wedding anniversaries and death

The concept of an annual observance to commemorate a significant event is certainly not unusual. Consider, for example, when a couple celebrate their wedding anniversary or when a nation commemorates an important event in its history. The commemoration usually takes place once a year on the anniversary of that event. (The Watchtower April 1, 2003 p. 5).

Some try to remember the bereaved on important anniversaries, such as the wedding anniversary or the date of the death. By making yourself available at such times, you may become a valued companion during difficult moments. (The Watchtower November 1, 2010 p. 11).

Zionism

Of course, Jehovah's Witnesses were neither Communists nor Zionists but were neutral in matters of politics and race. (Awake! April 8, 1989 p. 13).

In 1978, when asked for a statement for the press as to the position of Jehovah's Witnesses regarding Zionism, the Governing Body said: "Jehovah's Witnesses continue to take the Biblical stand of being neutral as to all political movements and governments. They are convinced that no human movement will achieve what only God's heavenly kingdom can accomplish." (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 141).

Supporting Zionism

Down till 1932, they understood these to apply specifically to the natural Jews. Thus, they believed that God would show Israel favor again, gradually restoring the Jews to Palestine, opening their eyes to the truth regarding Jesus as Ransomer and Messianic King, and using them as an agency for extending blessings to all nations. With this understanding, Brother Russell spoke to large Jewish audiences in New York as well as in Europe on the subject "Zionism in Prophecy," and Brother Rutherford, in 1925, wrote the book Comfort for the Jews. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 141).

The hopes of Zionists were revived at the great Hippodrome meeting in 1910 when Pastor Russell delivered his address on Zionism in Prophecy to 5,500 Jews (...) This is a sign of the early approach of returning favor to the Jew now manifest in Zionism. (Millions Now Living Will Never Die! 1920 p. 109).

His chosen people, the Jews, will God bring by the agency of the resurrected Ancient Worthies to Palestine, where He will feed them upon the historic mountains of that hallowed land, in the then great cities of a realized Zionism. (The Finished Mystery 1917, 1926 p. 536).

As a result of Pastor Russell's teaching, Zionistic hopes have gained new vitality; and in due time the Hebrew dead will come forth

from the Adamic death in multitudes. (The Finished Mystery 1917, 1926 p. 555).

Thus, in the year 1929, more attention and interest were being paid to the natural, circumcised Jews than to the “sheep” of Jesus’ parable on the sheep and the goats. These “sheep” were made secondary to the Jews, and after Armageddon they were to line up under the Jews. No special effort was made to gather them at that time into the “one flock” of the “Fine Shepherd,” Jesus Christ. (The Watchtower February 15, 1966 p. 118).

Interestingly, for many years the Watchtower Society had the word “Zion’s” in its name and in the magazine’s title (until 1908):

Zion’s Watch Tower Tract Society. First formed in 1881 and then legally incorporated in the state of Pennsylvania on December 15, 1884. In 1896 its name was changed to Watch Tower Bible and Tract Society. Since 1955 it has been known as Watch Tower Bible and Tract Society of Pennsylvania. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 229).

To reach and feed others spiritually, C. T. Russell began publication, in July 1879, of the magazine Zion’s Watch Tower and Herald of Christ’s Presence. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 122).

The rejection of Zionism in 1932

In the second volume of Vindication, published by the Watch Tower Society in 1932, a flash of light revealed that the restoration prophecies recorded by Isaiah, Jeremiah, Ezekiel, and other prophets did not apply (as once thought) to the fleshly Jews, who were returning to Palestine in unbelief and with political motivations. Rather, these restoration prophecies, which had a minor fulfillment when the Jews returned from Babylonian captivity in 537 B.C.E., had their major fulfillment in spiritual Israel’s deliverance and

restoration beginning in 1919 and in the resultant prosperity in the spiritual paradise enjoyed by Jehovah's true servants today. (The Watchtower May 15, 1995 pp. 19-20).

Catholics and Protestants, Jews, Christian Scientists, Theosophists, and others, are all made one by their father the Devil. (The Watchtower August 1, 1932 p. 233).

Amongst her instruments that she uses are ultraselfish men called "Jews", who look only for personal gain, and who therefore readily yield to and join with the Hierarchy in any unrighteous schemes. (The Watchtower May 1, 1937 p. 135).

Zionism comes from God

Thus says the Lord God: One of the highest branches of ecclesiasticism is Judaism. I will establish Judaism. I will take, in Judaism, one of its young and tender aspirations — Zionism — and will plant it, establish it at the very pinnacle of the coming Kingdom of God — the Jews ruling, through the resurrected Ancient Worthies — Abraham, Isaac, Jacob, etc. — over the earthly phase of that Kingdom. (The Finished Mystery 1917, 1926 p. 450).

All the people (trees) of the world (field) shall know that the Lord has brought down nominal ecclesiasticism and exalted the Ancient Worthies, has dried up "Christianity" and given vitality to Zionism and Judaism. (The Finished Mystery 1917, 1926 p. 450).

During the Time of Trouble God will cause the power (...) of the Jews to bud forth in Zionism, and make known the glad tidings of the Kingdom, taught in Studies in the Scriptures. (The Finished Mystery 1917, 1926 p. 506).

Zionism comes from the devil

Restoration of genuine worship of the living God in 1919 did not mean gathering together throngs of native or natural “orthodox” Jews in a so-called “Holy Land” (Palestine) under the slogan of “Zionism.” (John 4:21-23) Indeed, such a long-expected and popularly heralded event the earnest students of the Bible came to understand by 1932 as being not Jehovah’s way but only the way of self-serving men subtly stirred into action for creatures’ purposes and benefits. By the publication of Volume 2 of the book Vindication that year, Jehovah’s witnesses came to see that such a “back to Palestine” movement was by the spirit of Jehovah’s archfoe, Satan, who has deceived the entire inhabited earth. (The Watchtower May 15, 1955 p. 296).

Christians like the Smyrna congregation do not copy those of the “synagogue of Satan” in their materialism, their sticking to traditions instead of to God’s Word, their political Zionism of modern times, and their rejection of the established kingdom of God. Men who now claim to be spiritual Jews, or Jews inwardly, but who are not the true, spiritual “Israel of God,” imitate those faithless natural Jews, and they also are the “synagogue of Satan.” (The Watchtower January 15, 1958 p. 53).

“The olive tree”

“The olive tree” is a natural Israel

Later, in Romans chapter 11, Paul likened the nation of Israel to an olive tree that is linked to “Jehovah’s friend,” the patriarch Abraham. (James 2:23) (The Watchtower September 15, 1984 p. 11).

Paul indicated that since unfaithful Jewish “branches” of the olive tree had been lopped off, the same could happen to anyone else

who through pride and disobedience did not remain in Jehovah's favor. (Romans 11:19, 20) (The Watchtower May 15, 2000 p. 29).

“The olive tree” is a spiritual Israel (teaching since 2011)

Evidently, there is no typical or antitypical olive tree. Although natural Israel did produce kings and priests, the nation did not become a kingdom of priests. (...) Therefore, natural Israel did not serve as a typical olive tree. Paul is illustrating how God's purpose to produce “a kingdom of priests” is fulfilled in connection with spiritual Israel. This updates what was published in the August 15, 1983, Watchtower, pages 14-19. (The Watchtower May 15, 2011 p. 23).

The human race and racism

The curse for the black race

(...) for the Scriptures record that present races had their start in father Noah and that only his descendants survived the flood. And in the New Testament our Lord and several of the Apostles corroborate this record – of Noah and the flood. The negro race is supposed to be descended from Ham, whose special degradation is mentioned in Gen. 9:22, 25. (The Watchtower August 1, 1898 p. 2344, reprints).

While it is true that the white race exhibits some qualities of superiority over any other... – (The Watchtower July 15, 1902 p. 3043, reprints).

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, but now in the dawn of the twentieth century, we are all coming to see this matter of service

in its true light and to find that the only real joy in life is in serving others; not bossing them. 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 – (The Golden Age July 24, 1929 p. 702).

The curse does not apply to the black race

There is no basis for the religious claim that the native inhabitants of Africa became black-skinned because of God's curse pronounced upon Canaan by Noah. (“The Truth Shall Make You Free” 1943 p. 157).

For example, consider the black race. Some so-called Christians claim that black skin color is the result of a divine curse placed upon Canaan and his descendants, consigning them to a position of servitude. In this they err. The black race descended not from Canaan but from Cush and possibly Put. And no curse was placed upon either of them.—Genesis 9:24, 25; 10:6 (The Watchtower July 1, 1986 p. 4).

Racial segregation of members

If the Watchtower Society is free from racial prejudice, why does it tolerate segregation at its assemblies in certain sections of country? Is this not a course of compromise? (...)

Why do we tolerate the segregation laws and policies of certain governments and organizations of this world? Because Jehovah has not commissioned us to convert the world, which is wicked beyond recovery and hence will be destroyed. Jehovah has commissioned us to preach the gospel. Now what should we do? Drop preaching to fight racial issues? We never have separate meetings and baptisms when we can have them together. But when impossible, shall we have separate meetings and baptisms, or none at all?

Shall we serve spiritual food to all, even if separately, or serve it to none? Shall we provide baptism for all, even if separately, or provide it for none? Should we buck Caesar's segregation laws,

when they do not force us to violate God's laws? God does not forbid separate assembly and baptism, and he commands assembly and baptism. (Matt. 28:19; Heb. 10:25) So should we disobey God to fight a racial issue? To buck the segregation laws would bring on disruption of the witness work, halting of it, mob violence, and possible loss of life. Only laws prohibiting gospel-preaching will we buck at that price.(...)

Even within the Christian congregation Paul did not protest the slavery of his time. (...) Kingdom preaching and Jehovah's vindication are the issues to keep foremost, not creature equality and racial issues. (The Watchtower February 1, 1952 pp. 94-96).

Those were years of great change. Before our moving to the South, the races had been segregated. Blacks were forbidden by law to go to the same schools, eat at the same restaurants, sleep in the same hotels, shop at the same stores, or even drink from the same drinking fountains as whites. But in 1964 the United States Congress passed the Civil Rights Act that banned discrimination in public places, including transportation. So there was no longer any legal basis for racial segregation. Therefore the question was, Would our brothers and sisters in all-black and all-white congregations integrate and show love and affection for one another or would pressure from the community and deep-seated feelings from the past cause them to resist integration? (The Watchtower September 1, 1994 p. 23).

No racial segregation of members

Jehovah's Witnesses have already been delivered from many of the plagues that afflict this world. Intolerance, aggression, and racism—to name but a few of society's ills—have all but been eliminated among them, and they look forward to the time when the whole world will be free of such problems. (The Watchtower July 1, 2007 p. 10).

The first black member of the Governing Body of Jehovah's Witnesses was appointed in 1999, namely Samuel F. Herd (*The Watchtower* January 1, 2000 p. 29).

Who is a “brother in Christ”?

Followers of Christian churches treated as brothers

Although the Bible Students saw the need to withdraw from religious organizations that were friends of the world, for years they continued to view as Christian brothers individuals who, although not Bible Students, professed belief in the ransom and claimed to be dedicated to God. (God's Kingdom Rules! 2014 p. 17).

We will see in Chapter 5 that prior to 1935, it was thought that the “great multitude,” as described at Revelation 7:9, 10 in the King James Version, would include countless members of the churches of Christendom and that they would be made a secondary heavenly class as a reward for siding with Christ at the very end. (God's Kingdom Rules! 2014 p. 17).

Great is the privilege of those who have part in this witness work. These have the consolation of informing their brethren in Christ who are held as prisoners that the time has come for them to show themselves and take their stand on the side of the Lord. (Government 1928 p. 217).

Only Jehovah's Witnesses are Christian brothers

Jehovah's witnesses refer to one another as “brother” and “sister.” This denotes the close relationship that should exist among all servants of Jehovah God. (The Watchtower September 15, 1969 p. 569).

On the other hand, interested persons who have only recently begun to attend our meetings have not yet taken the steps that would identify them as part of God's household. These individuals would not be addressed as "Brother" or "Sister," since the spiritual relationship of God's family does not exist in their case. So during the meetings, we would address them more formally, using an appropriate title such as "Mr." with their last name. (Our Kingdom Ministry No. 4. 1996 p. 7).

A change of the term "brethren" since 1950

In time, the New World Translation had profound effects upon the speech of Jehovah's people in general. For instance, instead of "brethren," it used "brothers," and so God's servants began using the modern term. (Rom. 1:13) (1975 Yearbook of Jehovah's Witnesses p. 220).

Chapter 10. Bible prophecies

Announcements of Armageddon, taking of believers to heaven and other events

Armageddon

Armageddon is a revolution

Bible students are convinced that the great war now started in Europe is the beginning of that great trouble which the Bible calls "Armageddon" and which the Bible declares will prepare mankind and usher them into the kingdom of God's dear Son, which will be "the desire of all nations" (Haggai 2:7), and through which a reign of righteousness will be established throughout the whole earth. (The Watchtower January 1, 1916 p. 5829, reprints).

In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome – Messiah’s kingdom. (The Watchtower September 1, 1916 p. 5951, reprints).

The present great war in Europe is the beginning of the Armageddon of the Scriptures. (Rev. 16:16-20.) It will eventuate in the complete overthrow of all the systems of error which have so long oppressed the people of God and deluded the world. (Pastor Russell’s Sermons 1917 p. 676).

When nothing happened in the expected years 1914, 1925, 1918 and 1925, the Watchtower Society changed its teaching on Armageddon. It became a future event and it was not connected to a revolution:

In The Watch Tower, the official magazine published and distributed by Jehovah’s witnesses, there appeared in its issue of July 15, 1925, the leading article entitled “The Remnant.” This article set forth for the first time that Armageddon is not a disorganized “time of trouble, such as never was since there was a nation,” or a violent, anarchistic battle between capital and organized labor, but is a universal fight between Jehovah God and the entire organization of Satan the Devil in heaven and on earth. (The Watchtower December 1, 1961 p. 721).

Armageddon is a war of Jehovah

In 1926 another brilliant flash of light revealed that the war of Armageddon was not to be a social revolution, as Bible Students once thought. Rather, it would be a war in which Jehovah will demonstrate his power so clearly that all people will be convinced that he is God.—Revelation 16:14-16; 19:17-21. (The Watchtower May 15, 1995 p. 18).

Thus they understood the war of Armageddon to be associated with violent social revolution. But was Armageddon going to be merely a struggle between contending factions of mankind, a social revolution used by God to overthrow existing institutions? As further attention was given to the scriptures bearing on this matter, The Watch Tower of July 15, 1925, drew attention to Zechariah 14:1-3 and said: “By this we would understand that all the nations of earth, under Satan’s direction, would be gathered to battle against the Jerusalem class, viz., those who take their stand on the Lord’s side . . . Revelation 16:14, 16.” (...) The war here being discussed was definitely not the one that was fought among the nations, beginning in 1914. It was yet to come. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 pp. 140-141).

The great time of trouble

It should have begun in 1874

(...) will be a time of intense trouble. The Scriptural time-proofs which we have considered show that this trouble was due to date from the time of Christ's second advent (October, 1874) when the judging of the nations would commence, under the enlightening influences of the Day of the Lord. (Thy Kingdom Come 1898, 1923 p. 341).

This calculation shows A. D. 1874 as marking the beginning of the period of trouble (...) 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. (Thy Kingdom Come 1898 p. 342).

It should have begun in 1910-1912

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,” October, 1914. (The New Creation 1904 p. 579).

It should have begun in 1914

Is not this a most remarkable agreement between this stone “Witness” and the Bible? The dates, October, 1874, and October, 1881, are exact, while the date 1910, though not furnished in the Scriptures, seems more than a reasonable one for some important event in the Church’s experience and final testing, while A.D. 1914 is apparently well-defined as its close, after which the world’s greatest trouble is due, in which some of the “great multitude” may have a share. (Thy Kingdom Come 1912, 1923 p. 364).

It should have begun in 1915

This calculation shows A.D. 1915 as marking the beginning of the period of trouble... (Thy Kingdom Come 1912, 1923 p. 342).

It should have begun in 1918

The data presented in comments on Rev. 2:1 prove that the conquest of Judea was not completed until the day of the Passover, A. D. 73, and in the light of the foregoing Scriptures, suggest that the Spring of 1918 will bring upon Christendom a spasm of anguish greater even than that experienced in the Fall of 1914. (The Finished Mystery 1917, 1926 p. 62).

It should have begun in 1925

What if, in expectation of the “great tribulation,” Jehovah’s Witnesses had eased up, and stopped watching and making plans for the future, in 1914, in 1925, in 1975 or at any other date—could this have resulted in the expansive spiritual paradise that we see today? (The Watchtower November 15, 1976 p. 689).

Expected in 1975

THE mid-nineteen seventies have seen the completion of six thousand years of human history. In connection with this, many sincere servants of Jehovah had great expectations as to the nearness of the “great tribulation” mentioned at Matthew 24:21, 22, and the final phase of Jehovah’s day. (The Watchtower August 1, 1976 p. 476).

True, the most accurate Bible chronology available indicates that 6,000 years of human existence will end in the mid-1970’s. So these Christians are intensely interested to see if that will coincide with the outbreak of the “great tribulation” of our day that will eliminate all wicked ones on earth. It could. But they are not even attempting to predict exactly when the destruction of Satan’s wicked system of things will occur. (The Watchtower June 15, 1974 p. 379).

It started in 1914 and was interrupted since 1918

For a number of years, we thought that the great tribulation began in 1914 with World War I and that “those days were cut short” by Jehovah in 1918 when the war ended so that the remnant would have the opportunity to preach the good news to all nations. (Matt. 24:21, 22) After the completion of that preaching work, Satan’s empire would be destroyed. Thus, the great tribulation was thought to have three phases: There would be a beginning (1914-1918), the tribulation would be interrupted (from 1918 onward), and it would conclude at Armageddon. (The Watchtower July 15, 2013 pp. 3-4).

It was not interrupted, it will start only in future

Ever since the appointed times of the nations ended in 1914, God’s people have been keenly interested in “the great tribulation.” (Revelation 7:14) For years they thought that the modern-day great tribulation had an opening part corresponding to the time of World War I, then an interrupting interval, and finally a concluding part,

“the war of the great day of God the Almighty.” (...) However, The Watchtower of January 15, 1970, reexamined Jesus’ prophecy, especially the coming great tribulation. It showed that in view of what happened in the first century, the modern tribulation could not have an opening part in 1914-18, a decades-long interval, and later a resumption. That magazine concluded: “The ‘great tribulation’ such as will not occur again is yet ahead, for it means the destruction of the world empire of false religion (including Christendom) followed by the ‘war of the great day of God the Almighty’ at Armageddon.” (The Watchtower February 15, 1994 pp. 17-18).

It should have begun before “generation 1914” passes away

And as the generation that heard Christ’s judgment message lived to experience the destruction he foretold, so the present generation since 1914 “will by no means pass away” before the foretold “great tribulation” comes.—Matthew 24:21, 22, 34. (The Watchtower October 15, 1990 p. 20).

It will start during the life of the present anointed brothers

This suggests that some who are Christ’s anointed brothers will still be alive on earth when the foretold great tribulation begins. (The Watchtower February 15, 2008 p. 24).

It will start during the life of the second group of the anointed brothers

How, then, are we to understand Jesus’ words about “this generation”? He evidently meant that the lives of the anointed who were on hand when the sign began to become evident in 1914 would overlap with the lives of other anointed ones who would see the start of the great tribulation. That generation had a beginning, and it surely will have an end. The fulfillment of the various features of the sign clearly indicate that the tribulation must be near. (The Watchtower April 15, 2010 pp. 10-11).

The day of Jehovah

It has begun already in 1874

And since, as we have just shown, the great Day of Jehovah began in A. D. 1874, will continue forty years, and will end with the expiration of Gentile Times in the complete overthrow of worldly and Satanic dominion in the earth... (The Time is at Hand 1902, 1927 p. 250).

It has begun already in 1914

Christ Jesus was enthroned in heaven as King in 1914, and he has work to do from that year until Armageddon. This period of time is known as “the day of Jehovah.” (The Watchtower April 1, 1954 p. 221).

Now in this day of Jehovah, the great God of heaven is “doing wondrous things” unsurpassed in all history! It is the day to which David looked forward with joy. It is the day in which prophecy upon prophecy is coming to grand fulfillment. In the modern year of 1914 Jehovah established the everlasting kingdom of heaven in the hands of one greater than David, his Son Jesus Christ. (The Watchtower January 15, 1960 p. 38).

It will start within “this generation”

As in the days of Noah’s building the ark, so now over forty years since A.D. 1914 Jehovah’s patience has been waiting a long time. All evidences are indicative, in the light of Bible prophecy, that the day of Jehovah for executing judgment against the ungodly is near, within this generation. (The Watchtower April 15, 1961 p. 239).

It will start only in future

Jehovah's fear-inspiring day is not to be confused with "the Lord's day" of Revelation 1:10. (...) Then, as a high point of the Lord's day, "the end" of the present system of things, Jehovah's fear-inspiring day, will break forth. (Matthew 24:3-14; Luke 21:11) (The Watchtower December 15, 1997 p. 11).

The date of Armageddon and of taking believers to the heaven

Year 1874

During this harvest of the age the Lord, through his Word, has seemed to send his people to four different points of time – 1874, 1878, 1881 and 1914. At each of these points of time the watching saints who realized that the end of the age was upon the church have thought that the "change" might come. They watched for it. When they came to each of these points, the Lord said, "Go to another place."... (The Watchtower February 1, 1916 p. 5845, reprints).

Year 1878

During this harvest of the age the Lord, through his Word, has seemed to send his people to four different points of time – 1874, 1878, 1881 and 1914. At each of these points of time the watching saints who realized that the end of the age was upon the church have thought that the "change" might come. They watched for it. When they came to each of these points, the Lord said, "Go to another place."... (The Watchtower February 1, 1916 p. 5845, reprints).

Based on the premise that events of the first century might find parallels in related events later, they also concluded that if Jesus' baptism and anointing in the autumn of 29 C.E. paralleled the beginning of an invisible presence in 1874, then his riding into Jerusalem as King in the spring of 33 C.E. would point to the spring

of 1878 as the time when he would assume his power as heavenly King. They also thought they would be given their heavenly reward at that time. (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 p. 632).

Year 1881

Brother Russell expected the church to go beyond the veil in 1878, 1881, 1910 and 1914 – just as with Elijah, who went with Elisha to four different places before he was actually taken. These seeming disappointments were divinely foreknown, “his appointments.” (*The Watchtower* April 15, 1918 p. 6237, reprints). See *The Watchtower* January 1881 p. 180, reprints.

Year 1910

Brother Russell expected the church to go beyond the veil in 1878, 1881, 1910 and 1914 – just as with Elijah, who went with Elisha to four different places before he was actually taken. These seeming disappointments were divinely foreknown, “his appointments.” (*The Watchtower* April 15, 1918 p. 6237, reprints). See *The Watchtower* September 15, 1901 p. 292.

Year 1914

(...) “battle of the great day of God Almighty” (Rev. 16:14), which will end in A. D. 1914 with the complete overthrow of earth’s present rulership, is already commenced. (*The Time Is at Hand* 1908 p. 101).

F. W. Franz, who was baptized in 1913, well expressed the feelings of Jehovah’s Witnesses. In 1991, as president of the Watch Tower Society, he stated: “(...) We of the remnant who were on hand in the year 1914, when we expected all of us to go to heaven, have not lost our sense of value of that hope. (*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* 1993 p. 716).

Year 1915

October 1914 passed, and C. T. Russell and his associates were still on earth. Then October 1915 passed. Was Russell disappointed? (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 62).

As the years 1914 and then 1915 passed, those spirit-anointed Christians waited eagerly for the fulfillment of their heavenly hope. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 211).

(...) "battle of the great day of God Almighty" (Rev. 16:14), which will end in A. D. 1915 with the complete overthrow of earth's present rulership, is already commenced. (The Time Is at Hand 1927 p. 101). See Year 1914.

Year 1916

Finally, that day arrived—October 1, 1914. The Gentile Times ended, but the anticipated heavenly glorification of the church did not come about. In fact, it had not occurred by the time Russell himself died on October 31, 1916. Rather, great trouble and persecution came upon those desirous of meeting the Bridegroom. (The Watchtower August 15, 1974 p. 507).

Year 1918

When he called upon me I said, "Since the year 73 A. D. saw the complete overthrow of nominal Natural Israel in Palestine, so in the parallel year 1918, I infer we should look for the complete overthrow of nominal Spiritual Israel; i. e., the fall of Babylon. (Rev. 18.) Brother Russell replied: 'Exactly. That is exactly the inference to draw.'" (The Finished Mystery 1917, 1926 p. 129).

As the years of World War I progressed toward 1918 Jehovah's witnesses on earth were thinking that the global war would merge right into the "battle of Armageddon" in which world anarchy would prevail with every man's hand against his neighbor. Under the title

“The Beginning of Sorrows” the wartime Watchtower of August 1, 1915, said: “We see the prelude to the great Battle of Armageddon. (...)” But Armageddon did not come in 1918. (The Watchtower June 1, 1949 p. 163).

Shortly after this, members of the Society’s administrative staff were arrested, and on June 21, 1918, they were sentenced to 20-year prison terms. The preaching of the good news came to a virtual standstill. Was this the time when they would at last be united with the Lord in heavenly glory? A few months later, the war ended. The following year the officials of the Society were released. They were still in the flesh. It was not what they had expected... (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 pp. 211-212).

The year 1918 came, and the remnant, or remaining ones of the anointed, were still on the earthly scene. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 245).

Year 1920

We anticipate that the ‘earthquake’ will occur early in 1918, and that the ‘fire’ will come in the fall of 1920. (The Finished Mystery 1917 p. 129).

Even the republics will disappear in the fall of 1920. (The Finished Mystery 1917 p. 258).

Year 1921

It may be that these worldly systems will go down in the fall of 1921. (Millions Now Living Will Never Die! 1920 p. 111).

Fall of Roman ecclesiasticism in the year....1921

Fall of Protestantism in the year1921 (The Watchtower June 1, 1920 p. 174).

Year 1925

The year 1925 also held expectations for Jehovah's servants. It was thought that a cycle of 70 typical Jubilees (70 × 50 years) from the time Israel entered the Promised Land would end in 1925 and mark the beginning of the great antitypical Jubilee, the Millennial Reign of Christ Jesus. It did not turn out that way. (The Watchtower February 15, 1984 pp. 23-24).

In 1924 the grown-ups talked a lot about 1925. We once visited a family of Bible Students, and I heard one brother ask: "If the Lord takes us away, what will become of our children?" Mother, positive as ever, replied: "The Lord will know how to take care of them." The subject fascinated me. What did it all mean? The year 1925 came and went, and nothing happened. (The Watchtower November 1, 1991 p. 26).

[Rutherford] Regarding his misguided statements as to what we could expect in 1925, he once confessed to us at Bethel, "I made an ass of myself." (The Watchtower October 1, 1984 p. 24).

Year 1926

(...) we expect the full glorification of the church in about two years (The Golden Age February 13, 1924 p. 313).

In the type the priests and Levites would have been very busy during the year, assisting their fellows and the people properly to settle their affairs and relationships in harmony with the Law and their inheritances. This would have been in preparation for the work commenced in 1926 for the Gentiles. If we have correctly interpreted the matter, 1926 is still the year for God's blessings to begin towards the Gentiles. (The Watchtower February 15, 1925 p. 56).

How much of all this will come to pass in 1926 is not stated. At present we do not find any definite date beyond 1926 indicated in the Scriptures. When the Bible Students found 1914 in the Bible they

heralded it far and wide, but the Lord left the curtain down at that date until we had reached it. God set his seal upon 1914, and the work started that year is still going on. We find the date 1925-1926 clearly indicated in the prophetic outline, and the Lord has not lifted the curtain sufficiently for us to see distinctly beyond. We feel sure that he will set his seal upon that date as clearly as he did upon 1914, and he will then let us see beyond as soon and as far as will be good for us. Let us learn from experiences of the past not to be too positive about details. We need have no worry. (The Watchtower February 15, 1925 p. 58).

Years 1931-1932

The Time of the establishment of the Kingdom in power is indicated as “in the fourteenth year after that the city (Christendom) was smitten” – or thirteen years after 1918 viz.. in 1931. – Ezek. 40:1. (The Finished Mystery 1917, 1918 [850,000 Edition] p. 569).

The Time of the establishment of the Kingdom in power is indicated as “in the fourteenth year after that the city (Christendom) was smitten” – or thirteen years after 1918 viz.. in 1932. – Ezek. 40:1. (The Finished Mystery 1918 [75,000 Edition] p. 569).

They had preached that in an early time God would overthrow “Christendom”. Many had emphasized the year 1925 as the date, 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... (The Watchtower February 15, 1938 pp. 54-55).

Year 1935

Universal war is absolutely certain to come, and that soon, and no power can stop it. (...) During the few remaining months until the breaking of that universal cataclysm... (Universal War Near 1935 p. 26-27). See The Golden Age February 13, 1935 p. 298.

We eagerly anticipated the coming of God's Kingdom. I recall that when we received the 1935 Yearbook, one of the brothers, at seeing the full schedule of text discussions for the year, asked: "Does this mean we are going to complete another entire year before Armageddon comes?" In reply the conductor asked: "Do you think, brother, that if Armageddon should come tomorrow, we will stop reading the Yearbook?" When the brother said no, the conductor said: "Then why are you worrying?" We were, and still are, eager for Jehovah's day. (The Watchtower September 1, 1995 p. 24).

Year 1939

Well do I remember the frightening announcement in September 1939, the declaration of war in Europe. We wondered, 'Will it escalate and involve the Far East?' It seemed to me to be the prelude to Armageddon—right on time I figured! I felt satisfied that I was making full and proper use of my youth. (...) We even decided to hold an assembly, quietly circulating invitations among interested ones. To our joy, about 25 came to what we then believed would be our last assembly before Armageddon. (The Watchtower May 1, 1993 p. 29).

Years 1941-1942

Receiving the gift, 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. (The Watchtower September 15, 1941 p. 288).

Then, due to the Pearl Harbor attack by Japan in 1941, the United States of America entered the war. The issue of Christian neutrality brought worldwide persecution on Jehovah's Witnesses. Many nations banned us. Here in the United States we were often attacked by emotional, "patriotic" mobs. It seemed to us then that the war would usher in the climactic battle of the great day of God the Almighty, Armageddon.—Revelation 16:14-16. I vividly recall our

urgent expectations of the long-awaited event. (The Watchtower February 15, 1984 pp. 24-25).

Early in the year 1942 certain circumstances caused some to conclude that the witness work was about finished and that Armageddon was at hand. (The Watchtower July 1, 1950 p. 198).

Year 1945

Reflecting the outlook of many of Jehovah's Witnesses at the time, he warned: "Be careful that Armageddon does not catch you sitting on the school benches." Since I did not want that to happen, I quit school and entered the pioneer work on January 1, 1945. (The Watchtower April 1, 1993 p. 20).

In March 1945 we heard that the Scripture text for that year was Matthew 28:19 (...) That filled us with joy and hope, since we had thought that World War II would climax in Armageddon. (The Watchtower September 1, 2007 p. 11).

Year 1975

Within a few years at most the final parts of Bible prophecy relative to these "last days" will undergo fulfillment, resulting in the liberation of surviving mankind into Christ's glorious 1,000-year reign. (The Watchtower May 1, 1968 p. 272).

However, Bible chronology which indicates that Adam was created in the fall of the year 4026 B.C.E. would bring us down to the year 1975 C.E. as the date marking 6,000 years of human history with yet 1,000 years to come for Christ's Kingdom rule. So whatever the date for the end of this system, it is clear that the time left is reduced, with only approximately six years left until the end of 6,000 years of human history. (The Watchtower May 1, 1970 p. 273).

More recently, many Witnesses conjectured that events associated with the beginning of Christ's Millennial Reign might start to take

place in 1975. Their anticipation was based on the understanding that the seventh millennium of human history would begin then. (*Awake!* June 22, 1995 p. 9).

Generation living in 1914

(...) Jesus said: “This generation will by no means pass away until all these things [including the end of this system] occur.” (Matthew 24:34, 14) Which generation did Jesus mean? He meant the generation of people who were living in 1914. Those persons yet remaining of that generation are now very old. However, some of them will still be alive to see the end of this wicked system. So of this we can be certain: Shortly now there will be a sudden end to all wickedness and wicked people at Armageddon. (You Can Live Forever in Paradise on Earth 1989 p. 154).

Before the last members of the generation that was alive in 1914 will have passed off the scene, all the things foretold will occur, including the “great tribulation” in which the present wicked world will end.—Matt. 24:21, 22, 34. (Reasoning From the Scriptures 1989 p. 97).

*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. (*Awake!* November 8, 1994 p. 10).*

The end of the 20th century

*But then it also speaks of a group of people preaching about the righteous kingdom of God, a war of God against all wickedness, followed by a paradise earth without death – all to be realized in the twentieth century. (*Awake!* February 22, 1961 p. 5, article *The 20th Century In Bible Prophecy*).*

That now-operating kingdom in heaven will, within the twentieth century, cleanse the entire earth of wickedness. (Awake! February 22, 1961 p. 7).

What day was Jesus speaking of? The beginning of World War III? No, Zephaniah 2:3 identifies it as "the day of Jehovah's anger." Revelation 16:16 calls it the "war of the great day of God the Almighty," Armageddon. This war will come in the twentieth century. It will come right on schedule, as have the wars, food shortages, earthquakes and other events' fore told. This generation will see its fulfillment. (Awake! February 22, 1961 p. 8).

Shortly, within our twentieth century, the "battle in the day of Jehovah" will begin against the modern antitype of Jerusalem, Christendom. (...) Jehovah's "sword" of warfare will cut off from this position that Christendom's clergy claim for her all religionists who depend upon her having an acceptable standing with God. However, Jehovah's "sword" will not be applied merely to those adhering to Christendom. It will also be brandished against "all flesh from south [Christendom] to north." Religionists belonging to all the rest of the world empire of false religion will feel the cutting edge of Jehovah's "sword." Their being non-Christians will not cause them to be spared. ("The Nations Shall Know That I Am Jehovah" – How? 1971 pp. 216-217).

Other statements and suggestions

And if not, will our planet still be able in another 20 years, in 2012, to host a possible third Earth Summit? (Awake! April 8, 1993 p. 5).

What marvelous things are in store for humankind during the coming century, if not even before! The bad effects of thousands of years of imperfect human rule, hypocritical religion, greedy commerce, and this world's science will be replaced by divine rule, which will bless humans beyond their greatest expectations. (...) So, then, as long as time allows, may you wisely take advantage of

Jehovah's provisions for survival. Then you will be privileged to enjoy life in the future, yes, during the upcoming 21st century—as well as during the 22nd, 23rd, and countless others thereafter. (Awake! June 22, 1993 p. 24).

Having a clear understanding of the parallel between that time and our day should fortify our conviction that the end of the present world is near. What, then, are the similarities? (...) Only 120 years more and Jehovah would bring “the deluge of waters upon the earth to bring to ruin all flesh in which the force of life is active from under the heavens.”—Genesis 6:17. (...) Some 90 years have passed since the last days of this system of things began in 1914. We are certainly in “the time of the end.” (Daniel 12:4) (...) We must never lose sight of the fact that these days are truly just as the days of Noah were. (The Watchtower December 15, 2003 pp. 15-16).

Fall 2875 A.D. Restitution completed.

Fall 2914 A.D. Dominion restored to mankind. (The Finished Mystery 1917, 1926 p.60).

When will this occur? No human knows. “Concerning that day or the hour nobody knows,” said Jesus, “neither the angels in heaven nor the Son, but the Father.” (Mark 13:32) Jehovah's Witnesses do not try to predict when God will destroy the wicked. (The Watchtower December 1, 2011 p. 10).

Procreation after Armageddon

There will be no procreation after Armageddon

Moreover, be it remembered that the Scriptures distinctly declare that the propagation of the species is intended merely for the present time and that those who will attain, in the New Age, to the resurrection will “neither marry nor be given in marriage.” The propagation of the human race is intended to proceed only until the earth shall be filled. (Pastor Russell's Sermons 1917 pp. 37-38).

Procreation after Armageddon

Those Jonadabs who now contemplate marriage, it would seem, would do better if they wait a few years, until the fiery storm of Armageddon is gone, and to then enter the marital relationship and enjoy the blessings of participating in filling the earth with righteous and perfect children. (Face the Facts 1938 p. 50).

Compared to the billions living on earth now, the survivors of the upcoming great tribulation will be few. But they may well have a privilege similar to that given to the Flood survivors. The survivors may for a time be able to have offspring as a part of the new earthly society.—Isaiah 65:23. (The Watchtower December 15, 2003 pp. 18-19).

Marriages after Armageddon

There will be no marriages after Armageddon

That is to say, at the close of the Millennial age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other; during that age the woman will gradually add to her womanly graces the qualities that belong to man; and man will likewise gradually take on with his manly qualities the finer sentiments and qualities of mind and body that belong to the female. Thus man will receive again that which was taken from him originally, represented by the rib. So all will then be perfect; and they will neither marry nor give in marriage; for all will in this respect be “like unto the angels.”—Luke 20:34-36. (The Watchtower November 1, 1911 p. 4914, reprints).

See Scenario of the Photo-Drama of Creation 1914 p. 9.

A second reason is that not enough people had been born to fill the earth. When enough shall have been born, the resurrection will begin; and then, as Jesus said, they will neither marry nor be given

in marriage in the resurrection. This means that births will cease, because the command given to Adam to multiply and fill the earth will have been fulfilled. (The Watchtower November 15, 1929 p. 349).

See *The Golden Age* April 2, 1930 p. 446.

Marriages after Armageddon (teaching since 1938)

Those Jonadabs who now contemplate marriage, it would seem, would do better if they wait a few years, until the fiery storm of Armageddon is gone, and to then enter the marital relationship and enjoy the blessings of participating in filling the earth with righteous and perfect children. (Face the Facts 1938 p. 50).

See *Children* 1941 p. 366.

Jehovah highly values the sacrifices made by single persons who have chosen to do what he delights in. (Compare Isaiah 56:4, 5.) Jehovah will not forget them. Some who survive into the new earth may enjoy the privileges of marriage, and like the children of Noah after the global flood, have opportunities to take part in the divine commission to 'fill the earth.' (Genesis 9:1) (The Watchtower June 15, 1982 p. 15).

There will be no marriages after Armageddon (teaching of circa 1987)

So if a Christian finds it hard to accept the conclusion that resurrected ones will not marry, he can be sure that God and Christ are understanding. And he can simply wait to see what occurs. There is no reason now to overemphasize this matter. (The Watchtower June 1, 1987 p. 31).

Human emotions today might make this a difficult conclusion to accept. But it is to be noted that nowhere does the Bible say that God's resurrecting the faithful means restoring their marital status. (...) And Joseph and Mary will evidently live in different realms—he on earth and she in heaven. (The Watchtower June 1, 1987 p. 31).

It is unknown if people will be able to marry after Armageddon (the teaching since 2014)

Is there sound reason for hoping that resurrected ones will be able to marry? Put simply, the answer is that we cannot say. (The Watchtower August 15, 2014 p. 29).

Third, if Jesus' words about the resurrection and getting married apply to the heavenly resurrection, does this mean that those who come back in the earthly resurrection will be able to marry? God's Word does not give a direct answer to that specific question. If Jesus was, in fact, talking about the heavenly resurrection, then his words do not shed any light on whether resurrected ones on earth will be able to marry in the new world. (...) Understandably, we may have many questions about life in the new world. Rather than needlessly speculating on the answers to those questions, we will just have to wait and see. (The Watchtower August 15, 2014 p. 30).

„They... neither marry” (Luke 20:35)

The text of Luke 20:35 applied to the heavenly class

QUESTION (1907) – Please explain Luke 20:35,36: “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more for they are equal unto the angels; and are the children of God being the children of the resurrection.” (...) But now, we will apply this first to the Church. When we have been changed and are spirit beings, we will not die any more; if we have immortality we cannot die any more. And we would be like the angels, for the angels do not marry; and so, in this respect, the Little Flock in the resurrection will not be male and female. (What Pastor Russell Said. His answer to hundreds of questions 1917 pp. 202-203).

The text of Luke 20:35 applied to the earthly class

For years, our publications have said that Jesus' words about the resurrection and getting married likely refer to the earthly resurrection and that those resurrected to life in the new world will evidently not marry. (Matt. 22:29, 30; Mark 12:24, 25; Luke 20:34-36) *See The Watchtower, June 1, 1987, pages 30-31. (The Watchtower August 15, 2014 p. 29).*

The text of Luke 20:35 applied to the heavenly class (the teaching since 2014)

Second, Jesus ended his reply by referring to Abraham, Isaac, and Jacob—faithful patriarchs who are in line to be resurrected to life on earth.—Luke 20:37, 38. However, it seems possible that Jesus had in mind the heavenly resurrection. (The Watchtower August 15, 2014 p. 29).

Third, if Jesus' words about the resurrection and getting married apply to the heavenly resurrection, does this mean that those who come back in the earthly resurrection will be able to marry? God's Word does not give a direct answer to that specific question. If Jesus was, in fact, talking about the heavenly resurrection, then his words do not shed any light on whether resurrected ones on earth will be able to marry in the new world. (The Watchtower August 15, 2014 p. 30).

The Beast of Revelation 17:8

The beast is the papacy

On various occasions I requested Bro. Russell to give me his idea respecting the three possible fulfillments; but he remained absolutely mum respecting two of the ways, but freely expressed his opinion

respecting the third way, which he believed would be the way in which the prophecy would be fulfilled. 'The beast that thou sawest was, and is not and shall ascend out of the bottomless pit and go into perdition,' we understand to be the Holy Roman Empire — Church and State, united in power from 799 to 1799. (The Finished Mystery 1917, 1926 p. 263).

The beast is the Hague Court of Arbitration and the League of Nations

As further proof that the League of Nations really supersedes the Hague Court of Arbitration and embodies the same principles and is therefore the same 'beast [or organization] which was, is not, and is to come', the following historical proof is submitted... (Light 1930, Vol. 2, p. 102).

The World Court and the League of Nations are one and the same organization. (Light 1930, Vol. 2, pp. 94-95).

Beast is the League of Nations and the UNO

Having failed to keep peace in the world, the League of Nations virtually plunged into an abyss of inactivity. By 1942 it had become a has-been. Neither before this nor at some later date—but right at that critical time—did Jehovah interpret to his people the full depth of meaning of the vision! At the New World Theocratic Assembly, N. H. Knorr could declare, in line with the prophecy, that "the wild beast . . . is not." He then asked the question, "Will the League remain in the pit?" Quoting Revelation 17:8, he answered: "The association of worldly nations will rise again." That is just how it proved to be—in vindication of Jehovah's prophetic Word! The scarlet-colored wild beast did indeed climb out of the abyss. On June 26, 1945, with noisy fanfare in San Francisco, U.S.A., 50 nations voted to accept the Charter of the United Nations organization. (Revelation—Its Grand Climax At Hand! 1988, 2006 pp. 247-248).

Interestingly, the Watchtower Society at the earlier stage (in the year 1919) made very positive comments on the League of Nations:

We cannot but admire the high principles embodied in the proposed League of Nations, formulated undoubtedly by those who have no knowledge of the great plan of God. (...). The President's idea seems to be that the League of Nations which he proposes should stand for world service rather than mere world regulation in the military sense, and that the very smallest of nations shall be participants in its every arrangement. In other words, his idea undoubtedly is that the league shall not be established merely for the purpose of promoting peace by threat or coercion; but that its purpose, when put into operation, will be to make of all nations of earth one great family, working together for the common benefit in all the avenues of national life. Truly this is idealistic, and approximates in a small way that which God has foretold that he will bring about after this great time of trouble. (The Watchtower February 15, 1919 p. 6389, reprints).

Beth-Sarim and expectation for the faithful of the Old Testament

The arrival of princes “before” Armageddon and “after” it

At the time, it was believed that faithful men of old times, such as Abraham, Joseph, and David, would be resurrected before the end of this system of things and would serve as “princes in all the earth,” in fulfillment of Psalm 45:16. This view was adjusted in 1950, when further study of the Scriptures indicated that those earthly forefathers of Jesus Christ would be resurrected after Armageddon.—See “The Watchtower,” November 1, 1950, pages 414-17 (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 76).

The appearance of the “princes” at the convention in 1950!

For some years now both the remnant and the great crowd of strangers or “other sheep” have been looking for the promised “princes” of the new earth to appear. (The Watchtower November 1, 1950 p. 414).

For years, Jehovah’s people thought that faithful men of old times, such as Abraham, Joseph and David, would be resurrected before the end of this wicked system of things. Those past servants of God were called “ancient worthies,” “faithful men of old” and “the princes.” (...) With that in mind, mentally join the 82,601 conventioners as they listened intently to F. W. Franz on Saturday evening, August 5, 1950. At a climactic point in his absorbing Scriptural talk he asked: “Would this international assembly be happy to know that HERE, TONIGHT, in our midst, there are a number of prospective PRINCES OF THE NEW EARTH?” What reactions there were to that query! Here are some vivid recollections: “I recall the gasp of amazement that swept the assembly, and we began looking around us expectantly ... was David here, or Abraham, or Daniel, or Job? Many of us sisters had tears in our eyes!” (Grace A. Estep) “I was so excited I sat on the edge of my seat with my eyes glued on the dugout. I was certain that one or more of these men of old would emerge at any moment.” (Sister Dwight T. Kenyon) “People in the corridors rushed to the stadium entrances to view the speaker’s stand, perhaps expecting to see Abraham, David or maybe Moses. The audience stood up—the atmosphere was charged. I am sure that if someone with a long beard had walked to the platform there would have been no containing the crowd.”—L. E. Reusch. A profound silence next settled over the audience. Every ear seemed strained to lose none of the speaker’s words. He discussed the real meaning of the Hebrew word translated ‘prince.’ He pointed out that today’s “other sheep”

have suffered just as much for their faith as did Jehovah's witnesses of old. Hence, nothing argues against Christ's making these "other sheep" "princes in all the earth" as required. (Ps. 45:16; John 10:16) Then, concluding his discourse, Brother Franz said: "With the transporting prospects so close before us, oh! let us keep Theocratic organization and let God continue improving it as a New World society. Never may we look back to this modern Sodom, which is reserved for destruction, but we are determined to keep faces forward in full faith. Onward, then, steadily, all of us together, as a New World society!" (1975 Yearbook of Jehovah's Witnesses pp. 213-214).

Elders will be "princes" in the future

In the new world, Jesus will appoint "princes in all the earth" to take the lead among Jehovah's worshipers on earth. (Psalm 45:16) No doubt he will select many of these from among the faithful elders of today. Because these men are proving themselves now, he will choose to entrust many with even greater privileges in the future when he reveals the role of the chieftain class in the new world. (The Watchtower March 1, 1999 p. 17).

Elders are the "princes" now

In 1938 they were invited to attend the Memorial of the death of Jesus Christ as observers. In 1950 mature men among them were discerned to be among the "princes" who serve as "a hiding place from the wind and a place of concealment from the rainstorm." (Psalm 45:16; Isaiah 32:1, 2) (The Watchtower July 1, 1995 p. 15).

The residence of resurrected “princes”

Jerusalem is the residence of “princes” (teaching until the year 1929)

In the light of the Scriptures we may reasonably expect that Jerusalem will be the capital of the world, with perfect and faithful men, namely, Abraham, Isaac, Jacob, David, Daniel, and others in charge of earth's governmental affairs, with some of these faithful men as rulers located in the principal parts of the earth; that then the one in authority at Jerusalem will give directions as to the carrying out of governmental affairs in different parts of the earth. With great improved broadcasting stations we can expect Abraham from Mount Zion to direct the affairs of the whole earth. (A Desirable Government 1924 p. 30).

The Scriptures warrant the conclusion that Jerusalem will be the city of first importance on the earth.(...) it would be the most reasonable thing that Jerusalem would be made the earthly seat of the government. (Life 1929 p. 341).

See *The Watchtower* November 1, 1929 p. 333.

San Diego is the residence of “princes” (teaching since 1929)

DEED ROBERT J. MARTIN (...) for and in consideration of the sum of Ten Dollars (\$10.00) does hereby grant bargain and sell unto JOSEPH F. RUTHERFORD (...) for and during his life on earth and thereafter to the WATCH TOWER BIBLE AND TRACT SOCIETY (...) All that real property situated in Kensington Heights, County of San Diego, State of California (...) Both the grantor and the grantee, the said JOSEPH F. RUTHERFORD 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 course of establishment and that it will result beneficially to the peoples of earth; that the governing power and authority will be invisible to men but that kingdom of God will have visible representatives on the

earth who will have charge of the affairs of the nations under the supervision of the invisible ruler Christ; that among those who will thus be the faithful representatives and visible governors of the world will be David, who was once king over Israel; and Gideon, and Barak, and Samson, and Jephthae, and Joseph, formerly the ruler of Egypt, and Samuel the prophet and other faithful men who were named with approval in the Bible at Hebrews the eleventh chapter. (...) The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's kingdom on earth and that such men shall have possession and use of said property hereinabove described as they may deem for the best interest for the work in which they are engaged. This property has been acquired and the improvements built thereon at the instance and under the direction of the said JOSEPH F. RUTHERFORD and dedicated to Jehovah God and to His King Christ who is the rightful ruler of the earth and for the express purpose of being used by those who are servants of Jehovah God. For this reason the provision is made in this deed that the property shall be for ever used for that purpose subject to any encumbrances that may have been placed thereupon. IT IS FURTHER PROVIDED that if the said JOSEPH F. RUTHERFORD while alive on the earth shall by lease, deed or contract provide that any other person or persons connected with the said WATCH TOWER BIBLE AND TRACT SOCIETY shall have the right to reside on said premises until the appearing of David or some of the other men mentioned in the eleventh chapter of Hebrews as above set forth even such person or persons so designated by the said JOSEPH F. RUTHERFORD in such lease or other paper writing shall have the right and privilege of residing on said premises until the same be taken possession of by David or some of the other men herein named and this property and premises being dedicated to Jehovah and the use of his kingdom it shall be used as such for ever. Any persons appearing to take possession of said premises shall first prove and identify themselves to the proper officers of said Society as the person or persons described in Hebrews chapter eleven and in this deed. (...) 24th day of December A.D. 1929. (The Golden Age March 19, 1930 pp. 406-407).

Motives to build Beth-Sarim

Beth-Sarim was built “as a testimony to the name of Jehovah”

The title to Beth-Sarim is vested in the WATCH TOWER BIBLE & TRACT SOCIETY in trust, to be used by the president of the Society and his assistants for the present, and thereafter to be for ever at the disposal of the aforementioned princes on the earth. To be sure, everything then on the earth will belong to the Lord, and neither the Lord nor the princes need others to build houses for them; but it was thought well and pleasing to God that the aforementioned house be built as a testimony to the name of Jehovah and showing faith in his announced purposes. The house has served as a testimony to many persons throughout the earth, and while the unbelievers have mocked concerning it and spoken contemptuously of it, yet it stands there as a testimony to Jehovah's name; and if and when the princes do return and some of them occupy the property, such will be a confirmation of the faith and hope that induced the building of Beth-Sarim. (Salvation 1939 p. 311).

Beth-Sarim built due to illness of the President

Brother Rutherford had a severe case of pneumonia after his release from unjust imprisonment in 1919. Thereafter, he had only one good lung. In the 1920's, under a doctor's treatment, he went to San Diego, California, and the doctor urged him to spend as much time as possible there. From 1929 on, Brother Rutherford spent the winters working at a San Diego residence he had named Beth-Sarim. Beth-Sarim was built with funds that were a direct contribution for that purpose. The deed, which was published in full in “The Golden Age” of March 19, 1930, conveyed this property to J. F. Rutherford and thereafter to the Watch Tower Society. (...) A few years after Brother Rutherford's death, the board of directors of the Watch Tower Society decided to sell Beth-Sarim. Why? “The Watchtower” of December 15, 1947, 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." (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 76).

We see that although patriarchs were not resurrected, the Watchtower Society claimed that Beth-Sarim "had fully served its purpose".

In the same year when Beth-Sarim was sold, the Watchtower Society presented its new opinion on building houses for the resurrected people.

Why not build now for housing resurrected faithful ones? (...) If necessary, the Lord God could have the survivors of Armageddon and the faithful ancients whom he raises from the dead occupy such vacated houses and factories of which he dispossesses the wicked users at the battle of Armageddon. (The Watchtower February 15, 1948 p. 58).

The time of the resurrection of "princes"

Resurrection in 1914

By 1914, the faithful pre-Christian servants of God had not been resurrected on earth as princely representatives of the Messianic King, as had been expected, nor had the remaining ones of the "little flock" joined Christ in the heavenly Kingdom in that year. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 138).

Resurrection in 1925

Further, the widely circulated booklet Millions Now Living Will Never Die presented the view that in 1925, God's purposes regarding the restoring of the earth to Paradise and the resurrecting

of the faithful ones of old would begin to be fulfilled. The endurance of the anointed seemed to be nearly completed. (The Watchtower November 1, 1993 p. 11).

The twenties and thirties of the 20th century – the resurrection within the “next few years”

Because Abraham, Isaac, Jacob, and the other faithful prophets described by the Apostle Paul in Hebrews 11 are promised a better resurrection; (...) Hence these faithful men may be expected on earth within the next few years. They will constitute the legal representatives of the Christ in the earth. (The Harp of God 1921, 1927 p. 339-340).

Polish edition of the book printed in 1929 and 1930 still contained the above words (See p. 352), which were changed in the English edition of 1928.

Forties of the 20th century – the resurrection “any day now”

(...) 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 the Princes”. It is now held in trust for the occupancy of those princes on their return. (The New World 1942 p. 104).

See: *Consolation* 27.05 1942 p. 13 (and we may expect to see Daniel and the other mentioned princes any day now!); *The Watchtower* September 15, 1941 p. 275; *The Watchtower* February 1, 1942 p. 47; *Hope* 1942 p. 57.

Resurrection “within the life of the present generation”

Those faithful men mentioned in the Bible, from Abel to John the Baptist (Heb. 11), God will raise up out of death and give them life as perfect men. (...) In a very short time from now, and within the life of the present generation, these faithful men will be brought back and given perfect human life on the earth, and will assume the affairs of government to which they have been appointed, and therefore will be the visible governors amongst all the peoples of the earth. (The Kingdom, the Hope of the World 1931 p. 49).

Chronology and Adam’s creation

Year of Adam’s creation

Year 4128 or 4129 B.C.E.

So, then, whereas Usher dates A. D. 1 as the year 4005 from the creation of Adam, it really was, as we have shown, the year 4129, according to the Bible record, thus showing the year 1872 A. D. to be the year of the world 6000, and 1873 A. D. the commencement of the seventh thousand-year period, the seventh millennium, or thousand-year day of earth's history. (The Time is at Hand 1902, 1927 pp. 53-54).

According to Bible chronology thereafter adopted, it was understood that 6,000 years of man’s existence on earth ended in 1872, whereas six millenniums of human sin concluded and the seventh millennium began in 1874. (...) Man’s creation was placed in 4128 and sin’s entrance in 4126 B.C.E. (The Watchtower August 15, 1974 p. 507).

Year 4028 B.C.E.

From Adam's creation to the end of B.C.1 was 4,028 years ("The Truth Shall Make You Free" 1943 p. 152). See The Golden Age March 27, 1935 p. 413.

Year 4026 B.C.E.

Start of the week of Creation 46026 [Date B.C.] (...)

End of the sixth day (land animals; man created) 4026 [Date B.C.] ("Equipped for Every Good Work" 1946 p. 143).

See "The Kingdom Is at Hand" 1944 p. 171.

Year 4025 B.C.E.

(...) from the creation of Adam to 1 B.C., whereas the Watchtower calendar gave 4,024 (from fall of 4025 B.C. to fall of 1 B.C.) (The Watchtower May 15, 1958, p. 297).

4025, Adam created (Watch Tower Publications Index 1930-1960 1961 p. 76).

Year 4026 B.C.E.

However, Bible chronology which indicates that Adam was created in the fall of the year 4026 B.C.E. would bring us down to the year 1975 C.E. as the date marking 6,000 years of human history with yet 1,000 years to come for Christ's Kingdom rule. So whatever the date for the end of this system, it is clear that the time left is reduced, with only approximately six years left until the end of 6,000 years of human history. (The Watchtower May 1, 1970 p. 273).

Year 4026 or 4027 B.C.E.

There are no actual records of ancient man, his writing, agriculture, and other pursuits, extending into the past before 4026 (or 4027) B.C.E., the date of Adam's creation. According to Bible

chronology, 6,000 years of man's history will end about 1974 or 1975 C.E. (Aid to Bible Understanding 1971 p. 1100; see p. 23 [4027], p. 642 [4026 or 4027]).

Year 4026 B.C.E.

There are no actual records of ancient man, his writing, agriculture, and other pursuits, extending into the past before 4026 B.C.E., the date of Adam's creation. (Insight on the Scriptures 1988, Vol. 2, p. 303).

Year of Eve's creation marking the start of God's rest

When nothing happened in 1975, the Watchtower Society changed its concepts concerning the time of Eve's creation and the start of God's rest.

Time of Eve's creation and God's rest is known

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. (Awake! October 8, 1966 p. 19).

Since it was also Jehovah's purpose for man to multiply and fill the earth, it is logical that he would create Eve soon after Adam, perhaps just a few weeks or months later in the same year, 4026 B.C.E. After her creation, God's rest day, the seventh period, immediately followed. (The Watchtower May 1, 1968 p. 271).

According to reliable Bible chronology, Adam and Eve were created in 4026 B.C.E. (Awake! October 8, 1968 p. 14).

Unknown time of Eve's creation and God's rest

How much time elapsed between the creation of the man and that of the woman? The Bible does not reveal this. (The Watchtower July 15, 1976, p. 436).

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. So we do not know exactly when Jehovah's great "rest day" began, nor do we know exactly when it will end. The same applies to the beginning of Christ's millennial reign. The Bible provides us no way to fix the date, and so it does us no good to speculate when that date may be. (The Watchtower October 1, 1975 p. 579).

The length of the creative days

The creative day is exactly 7,000 years

The Bible record, together with verifiable history, indicates that the seventh day of that creative week covers a period of 7,000 years. Hence, each of the six preceding "days" would be of the same length. (Awake! November 8, 1982 p. 7).

Second, a study of the fulfillment of Bible prophecy and of our location in the stream of time strongly indicate that each of the creative days (Genesis, chapter 1) is 7,000 years long. It is understood that Christ's reign of a thousand years will bring to a close God's 7,000-year 'rest day,' the last 'day' of the creative week. (Revelation 20:6; Genesis 2:2, 3) Based on this reasoning, the entire creative week would be 49,000 years long. (The Watchtower January 1, 1987 p. 30).

The creative day is “at least thousands of years” in length (teaching since 1988)

This makes it evident that each creative day, or work period, was at least thousands of years in length. (Insight on the Scriptures 1988, Vol. 1, p. 594).

How long, then, were the creative days? The wording of Genesis chapters 1 and 2 indicates that considerable lengths of time were involved. (Awake! No. 9, 2006 p. 19).

The last days

Time of the end since 1798

The overthrow of that dominion in 1798 by the French Revolution marked the beginning of the “time of the end” (Dan. XI. 35)... (The Watchtower August 1879 p. 24, reprints).

Time of the end since 1799 (teaching since 1889)

Then in 1799 A. D. began “the time of the end”. (The Watchtower December 1, 1928 p. 363).

Time of the end since 1914 (teaching since 1929)

Jehovah’s Witnesses have consistently shown from the Scriptures 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. (The Watchtower August 15, 1993 p. 9).

“Gentile times”

They are, we believe. God’s dates, not ours. But bear in mind that the end of 1914 is not the date for the beginning, but for the end of the time of trouble. (The Watchtower July 15, 1894 p. 1677, reprints).

The beginning of “Gentile times”

Two mistakes!

At this point some will inquire why Charles T. Russell in 1877 used the date 606 B.C. for the fall of Jerusalem whereas The Watchtower of late years has been using 607 B.C. This is because, in the light of modern scholarship, two slight errors were discovered to have been made which cancel each other out and make for the same result, namely, 1914. Concerning the first error, Russell and others considered 1 B.C. to A.D. 1 as being two years whereas in fact this is only one year because, as has been said above, there is no “zero” year in the B.C.-A.D. system for counting years. “The Christian era began, not with no year, but with a 1st year.”—The Westminster Dictionary of the Bible, p. 102. The second error had to do with not beginning the count of the 2,520 years at the right point in view of historic facts and circumstances. (The Watchtower May 1, 1952 p. 271).

Providentially, those Bible Students had not realized that there is no zero year between “B.C.” and “A.D.” Later, when research made it necessary to adjust B.C. 606 to 607 B.C.E., the zero year was also eliminated, so that the prediction held good at “A.D. 1914.”—See “The Truth Shall Make You Free,” published by Jehovah’s Witnesses in 1943, page 239. (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 105).

Year 606 (teaching until 1942)

The date of the overthrow of Zedekiah is positively fixed by the Scriptures and also by profane history as 606 B. C. It was in that year that Satan became the god of the entire world, that is to say, the invisible ruler over all the nations of the earth. (Government 1928 p. 164).

That was in 606 B.C., and there the “seven times”, the “times of the Gentiles”, began. (Daniel 4:16, 23, 25, 32; Leviticus 26:18, 21, 24, 28; Luke 21:24) Reckoned according to prophetic time, those times were due to run 2,520 years (7 x 360 years) and hence ran out in A.D. 1914. (The New World 1942 pp. 77-78).

Year 607 (teaching since 1943)

Counting 2,520 years from 607 B.C.E. brings us to 1914 C.E. That is the year when “the appointed times of the nations,” or seven times, ended. This means that Jesus Christ began to rule as King of God’s Kingdom in 1914. (The Watchtower July 15, 2006 p. 7).

The year when “Gentile times” ended

Year 1914

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. (Awake! November 8, 1994 p. 10).

In 1876 the Bible student Charles Taze Russell contributed the article “Gentile Times: When Do They End?” to the Bible Examiner, published in Brooklyn, New York, which said on page 27 of its October issue, “The seven times will end in A.D. 1914.” The Gentile Times is the period referred to in another Bible translation as “the

appointed times of the nations.” (Luke 21:24) (Jehovah’s Witnesses—Who Are They? What Do They Believe? 2000 pp. 6-7).

Year 1915

The next thing in order, following the expiration of the "seven times" (2,520 years, to 1915 A. D.), will be the establishment of Messiah’s kingdom and its recognition by the children of Israel, and the blessing of all the families of the earth. (The Watchtower August 1, 1911 p. 4867, reprints).

Thus “seven times” would mean seven times three hundred and sixty, that is, 2520 years. That period is apparently due to expire in 1915. In other words, very soon the Gentile lease of Earthly Dominion expires. (Scenario of the Photo-Drama of Creation 1914 p. 50).

(...) but went on – Jordan representing the end of the Times of the Gentiles, 1915. As Jordan was the last point to which Elijah was directed, so 1915 is the last point to which the church has been directed. (The Watchtower January 1, 1916 p. 5824, reprints).

Year 1914

Did the Times of the Gentiles end by October 1st, 1914? It certainly looks very much as if they did. The great nations of the world there began to go to pieces under the terrible shaking process then begun. The shaking is still going on, day by day, week by week, and will continue until the work of destruction is complete. (The Watchtower February 1, 1916 p. 5845, reprints).

The Scriptures clearly mark 1914 as the year when “the appointed times of the nations” ended and the Kingdom was established. (Luke 21:24) (The Watchtower May 15, 2009 p. 18).

The exact date of the end of the “Gentile times”

Probably September 20, 1914

This leads us to expect that the remaining prophetic periods will have a similar fulfilment, and that September 20 of this year, 1914, probably marked the end of the Gentile times. (The Watchtower November 1, 1914 p. 5566, reprints).

See *The Watchtower* July 1, 1915 p. 5721, reprints.

October 1, 1914

Hence God permitted the various delusions to gain credence in order to hold men in check until ‘The Time of the End’ — the end of ‘The Times of the Gentiles’ (which expired October 1, 1914). (The Finished Mystery 1917, 1926 p. 262).

Finally, that day arrived—October 1, 1914. The Gentile Times ended, but the anticipated heavenly glorification of the church did not come about. In fact, it had not occurred by the time Russell himself died on October 31, 1916. Rather, great trouble and persecution came upon those desirous of meeting the Bridegroom. (The Watchtower August 15, 1974 p. 507).

August 1, 1914

The last king of Israel was overthrown in B. C. 606. There began the Gentile times. (...) This period of time necessarily would expire in 1914, August 1, to be exact. The end of the Gentile times and the end of the world would necessarily mark the time for the beginning of the new world. (A Desirable Government 1924 p. 23).

This period of 2520 years began in the year 606 B.C. with the overthrow of Zedekiah, and necessarily ended with the year 1914 A.D. Reckoning by Jewish time, and having in mind the atonement day at the end of which the jubilee trumpet was sounded, this period

of 2520 years must end about August 1, 1914. (*Life* 1929 pp. 129-130).

October 1, 1914

Whereas those days of Revelation 12:6, 14 began after Satan was cast out of heaven, the 1,260 days of Daniel 12:7 began at the end of the Gentile times, about October 1, 1914. (The Watchtower July 1, 1951 p. 409).

Adding the 1,913 years and nine months to the 606 years and three months before the Common Era gives us the 2,520-year period from October 1, 607 B.C.E., to October 1, 1914 C.E. This is the period of the “times of the nations” of which Jesus spoke. That this calculation is correct is clearly corroborated by the many visible events that Jesus foretold and that have come to pass since 1914. (The Watchtower May 1, 1968 p. 269).

October 4/5, 1914

Both the Bible’s time schedule and the physical facts of history prove that the Gentile Times, “the appointed times of the nations,” ended in 1914 C.E. about October 4/5 that year. (Luke 21:24) (The Watchtower January 15, 1970 p. 50).

The remaining 1,914 years stretch from then to 1914 C.E. Thus, the “seven times,” or 2,520 years, ended by Tishri 15, or October 4/5, 1914 C.E. (Pay Attention to Daniel’s Prophecy! 1999 p. 97).

October 1914 or year 1914

2,520 years

October 607 B.C.E. C.E. October 1914 (The Watchtower July 15, 2006 p. 6).

The Scriptures clearly mark 1914 as the year when “the appointed times of the nations” ended and the Kingdom was established. (Luke 21:24) (The Watchtower May 15, 2009 p. 18).

Expectations for the end of the “Gentile times” in 1914-1915

Not all that was expected to happen in 1914 did happen, but it did mark the end of the Gentile Times and was a year of special significance. (Jehovah’s Witnesses—Who Are They? What Do They Believe? 2000 p. 7).

October 1914 passed, and C. T. Russell and his associates were still on earth. Then October 1915 passed. Was Russell disappointed? (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 62).

As the years 1914 and then 1915 passed, those spirit-anointed Christians waited eagerly for the fulfillment of their heavenly hope. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 211).

By 1914, the faithful pre-Christian servants of God had not been resurrected on earth as princely representatives of the Messianic King, as had been expected, nor had the remaining ones of the “little flock” joined Christ in the heavenly Kingdom in that year. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 138).

This invisible presence was expected to continue until the Gentile Times ended in 1914, when the Gentile nations would be destroyed and the remnant of the “chaste virgin” class would be glorified with their Bridegroom in heaven by death and resurrection to live in the spirit. (...). Finally, that day arrived—October 1, 1914. The Gentile Times ended, but the anticipated heavenly glorification of the church did not come about. In fact, it had not occurred by the time Russell himself died on October 31, 1916. Rather, great trouble and persecution came upon those desirous of meeting the Bridegroom. (The Watchtower August 15, 1974 p. 507).

The Tree from Daniel 4 (the change of identification)

The tree is the original kingdom of the world

This remarkable tree, in its glory and beauty, represented the first dominion of earth given to the human race in its representative and head... (The Time is at Hand 1902, 1927 p. 94).

The tree is Lucifer's heavenly office

Therefore the great tree reaching unto heaven that Nebuchadnezzar king of Babylon saw pictured Lucifer's heavenly office... ("The Truth Shall Make You Free" 1943 p. 235).

The tree represents divine rulership

The tall tree in Daniel chapter 4 represents divine rulership. (You Can Live Forever in Paradise on Earth 1989 p. 139).

The tree therefore represents the supreme rulership of God, particularly in its relationship to the earth. This rulership was expressed for a time through the kingdom that Jehovah set up over the nation of Israel. (The Watchtower July 15, 2006 p. 6).

History and the year 607 B.C.E.

History does not confirm that year

After the destruction of Jerusalem in 607 B.C.E., the remnant of Judah fled to Egypt (...) The 40-year desolation of Egypt may have followed that conquest. While secular history provides no evidence of this desolation, we can be confident that it took place because Jehovah is the Fulfiller of prophecy.—Isaiah 55:11. (The Watchtower August 1, 2007 p. 8).

History confirms the year

Jerusalem was destroyed in 607 B.C.E., more than 40 years after Zephaniah had foretold it. Not only do we have secular history's word for this but the Bible itself contains internal proof that this happened exactly as Zephaniah had prophesied. (“All Scripture Is Inspired of God and Beneficial” 1990 p. 164)

Trampling of Jerusalem (Luke 21:24)

Earthly Jerusalem – the literal city and the Jewish people

Furthermore, the Jews are gathering into their homeland and rebuilding it, even as Jesus foretold they would at the end of the world. — Luke 21: 24. (Government 1928 p. 174).

“And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21:24) Jerusalem here undoubtedly refers to the Jewish people, because the text distinguishes them from the Gentiles. (Deliverance 1926 p. 241).

Heavenly Jerusalem – the Kingdom of God

In time they also came to realize that the Jerusalem that was exalted at the end of the Gentile Times was not a mere earthly city, or even a people on earth represented by that city, but, rather, “heavenly Jerusalem,” where Jehovah installed his Son, Jesus Christ, with ruling authority in 1914.—Heb. 12:22. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 142).

As Jesus showed in his prophecy pointing to the conclusion of the system of things, Jerusalem would be “trampled on by the nations, until the appointed times of the nations” were fulfilled. (Luke 21:24) “Jerusalem” represented the Kingdom of God because its kings were said to sit on “the throne of the kingship of Jehovah.” (1 Chron.

28:4, 5; Matt. 5:34, 35) So, the Gentile governments, represented by wild beasts, would 'trample' on the right of God's Kingdom to direct human affairs and would themselves hold sway under Satan's control. (*Reasoning From the Scriptures* 1989 p. 96).

2300 evenings and mornings

2300 evenings and mornings ending in 1843

As 490 years of the 2300, ended at or about the time of the crucifixion, viz: A. D. 33, the ending of the balance of the "days" can be determined, 490 from 2300, leaves 1810. Therefore, 1810 years after the ending of the seventy weeks, must mark the end of the longer period; and 1810 added to A. D. 33, reach to 1843. (The Three Worlds, and the Harvest of This World 1877 p. 160).

2300 evenings and mornings ending in 1846 (calculated from the year 454 B.C.E.)

This work of cleansing the true church, the sanctuary class, from the defilements of the dark ages culminated, we believe, in 1846, the time of the fulfilment of the 2300 days. (The Watchtower November 1, 1914 p. 5565, reprints).

2300 evenings and mornings ending in 1932 (teaching since 1933)

"TWO THOUSAND AND THREE HUNDRED EVENINGS AND MORNINGS" (Daniel 8:14, RS):

Began in the month of May, 1926, at the London (England) International Convention (May 25-31)

Ended on October 15, 1932, with the official publication of notice in The Watchtower (The Watchtower June 15, 1960 p. 380).

See Preparation 1933 p. 357.

2300 evenings and mornings ending in 1944 (teaching since 1971)

So 2,300 days would amount to six lunar years, four lunar months and twenty days. That amount of time counted from Sivan 2 (June 1), 1938, would end on Tishri 21 (October 8), 1944, or, counted from Sivan 16 (June 15), 1938, it would end on Heshvan 5 (October 22), 1944. (The Watchtower December 1, 1971 p. 725).

See Pay Attention to Daniel's Prophecy! 1999 p. 301.

Inspection on the earth and coming to the temple

Year 1878

*It was at the second convention of the International Bible Students at Cedar Point, Ohio, September 5-13, 1922, that these anointed "children" of the Greater Isaiah really got their eyes opened by means of God's holy Word and spirit and his temple organization, and they appreciated that Jehovah had been present at his spiritual temple, not since 1878, but since a more recent time. (...) Jehovah God as being at his spiritual temple since 1918 (...) See the Watch Tower publication *The Time Is at Hand* (edition of 1889), pages 218-247, as to what the year 1878 was thought to mark. Later *The Watch Tower* under date of February 1 and 15, 1928, calculated the date 1918 as the time for the coming to the temple. (The Watchtower December 15, 1966 p. 759).*

The year 1917 or about 1918 (teaching since 1922)

We believe, therefore, that the day of preparation ended in 1914; and that in 1918, or thereabouts, the Lord came to his temple. This coming to the temple was for judgment, because judgment must first begin at the house of God. (The Watchtower November 1, 1922 p. 334).

When the Lord came to his temple in 1918 (the autumn of 1917, modern time) that was the time for the beginning of judgment. Whether the saints then realized it or not, those who really loved the Lord went forth declaring... (The Watchtower August 15, 1926 p. 244).

At the beginning of that judgment, in 1918 or thereabouts, there stood before Christ the great Judge a company of persons who had entered into a covenant to do the will of God... (The Watchtower December 15, 1937 p. 373).

On the above-mentioned page 334, par. 8, the printed speech said: “We believe, therefore, that the day of preparation ended in 1914, and that in 1918, or thereabouts, the Lord came to his temple. This coming to the temple was for judgment, because judgment must first begin at the house of God. (1 Peter 4:17)” (The Watchtower December 15, 1966 p. 757).

See Jehovah’s Witnesses in the Divine Purpose 1959 p. 101.

Year 1918

Since the close of World War I in 1918 a thorough inspection of Christendom has been made by Jehovah, and shortly, at his appointed time, he must give her due attention, just as he did to ancient Jerusalem. Then her self-confident religionists will stumble to their fall into destruction. (The Watchtower August 1, 1979 p. 20).

In modern times, this prophecy evidently started to be fulfilled in 1918 when Jehovah, along with “the messenger of the covenant,” Jesus Christ, inspected the spiritual temple. (The Watchtower March 15, 2010 p. 23).

Year 1914 (teaching since 2013)

To settle that question, Jesus began to inspect the spiritual temple in 1914. That inspection and cleansing work involved a period of

time—from 1914 to the early part of 1919*. (...) *This is an adjustment in understanding. Previously, we thought that Jesus' inspection took place in 1918. (*The Watchtower* July 15, 2013 pp. 11, 14).

Jubilee of the earth

Year 1874

*Christ's presence was thought to have begun in October 1874, at the start of the great antitypical Jubilee.—Lev. chap. 25; Rev. 20:4. (*The Watchtower* August 15, 1974 p. 507).*

See *Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 pp. 631-632.

Year 1925

*The year 1925 also held expectations for Jehovah's servants. It was thought that a cycle of 70 typical Jubilees (70 × 50 years) from the time Israel entered the Promised Land would end in 1925 and mark the beginning of the great antitypical Jubilee, the Millennial Reign of Christ Jesus. It did not turn out that way. (*The Watchtower* February 15, 1984 pp. 23-24).*

The generation of 1914

*(...) NOW has come the time to sound out the good news of the great Jubilee of the new world as by a blast on a trumpet. (...) ALL these experiences of this generation were foretold by Jesus Christ as stamping our time the "time of the end" of Satan's world and the time for God's kingdom to rule in the midst of all its enemies seen and unseen. Jesus said: "When you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur."—Luke 21:31, 32, NW. (*The Watchtower* August 1, 1951 p. 462-463).*

Year 1975?

According to this trustworthy Bible chronology six thousand years from man's creation will end in 1975, and the seventh period of a thousand years of human history will begin in the fall of 1975 C. E. (...) HOW appropriate it would be for Jehovah God to make of this coming seventh period of a thousand years a sabbath period of rest and release, a great Jubilee sabbath for the proclaiming of liberty throughout the earth to all its inhabitants! (Life Everlasting—In Freedom of the Sons of God 1966 pp. 29-30).

The generation of 1914

Evidences indicate that this glorious “Jubilee” rest is very near. (...) Happily, this relief is in sight! Jesus went on to say that people now hearing this good news would see the “Jubilee.” He told those listening to him: “When you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur.”—Luke 21:31, 32. (The Watchtower August 1, 1976 p. 455).

Year 33 C.E.

The meaning of the Christian Jubilee was thoroughly explained in 1987. (The Watchtower February 15, 2006 p. 30).

The understanding of the antitypical Jubilee also received some clarification. (...) It was long understood that this foreshadowed the Thousand Year Reign of Christ. In more recent times, however, it was seen that the antitypical Jubilee actually began at Pentecost 33 C.E. (...).—The Watchtower, January 1, 1987, pages 18-28. (The Watchtower May 15, 1995 p. 24).

“Few years”

At least from 1916 until 1972 the Watchtower Society often used such expressions as “few years” or “few short years”. It was used for the time of coming Armageddon, taking believers to heaven, etc. Today, not only a “few years”, but 100 years passed from the year 1916.

Year 1916

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's kingdom in the hands of Messiah. But by that time, the Elijah class will have passed beyond the Veil; for “when he [Jesus] shall appear in his glory, we [the church] also will appear with him.” (The Watchtower September 1, 1916 p. 5950, reprints).

Year 1921

Because Abraham, Isaac, Jacob, and the other faithful prophets described by the Apostle Paul in Hebrews 11 are promised a better resurrection; (...) Hence these faithful men may be expected on earth within the next few years. They will constitute the legal representatives of the Christ in the earth. (The Harp of God 1921 p. 339-340).

The proof cited herein shows that the old world (the Devil's organization) ended and began to pass away in 1914, and that this will be completed in a few years and righteousness fully established. (The Harp of God 1921 p. 333).

Year 1922

Now the decisive battle is on, and the victory is certain; for it is only a matter of a few short years until Satan will be bound. (The Watchtower November 1, 1922 p. 347).

Year 1923

More and more love is called for, now that it is but a few short years until the glorious Sun of Light will shine in full brightness for the ingathering and reconciliation of the willing and obedient of the whole world. (The Watchtower May 1, 1923 p. 132).

Year 1924

(...) we expect the full glorification of the church in about two years. (The Golden Age February 13, 1924 p. 313).

Year 1925

Because Abraham, Isaac, Jacob, and the other faithful prophets described by the Apostle Paul in Hebrews 11 are promised a better resurrection; (...) Hence these faithful men may be expected on earth within the next few years. They will constitute the legal representatives of the Christ in the earth. (The Harp of God 1925, 1927 p. 339-340).

The proof cited herein shows that the old world (the Devil's organization) ended and began to pass away in 1914, and that this will be completed in a few years and righteousness fully established. (The Harp of God 1925, 1927 p. 333).

Year 1928

The proof cited herein shows that the old world (the Devil's organization) ended and began to pass away in 1914, and that this

will be completed in a few years and righteousness fully established. (The Harp of God 1928 p. 339).

Year 1929

It is a special pleasure to announce that the next few years will witness the full establishment of that kingdom which is to be the desire of all nations. (The Watchtower October 1, 1929 p. 302).

Year 1933

The time for Jehovah, God to force the war is nigh. It may not come this year, but it will not be much longer delayed; and no efforts of any creatures can stop it, because God does not change His purpose. (Escape to the Kingdom 1933 pp. 35-36).

Year 1935

Universal war is absolutely certain to come, and that soon, and no power can stop it. (...) During the few remaining months until the breaking of that universal cataclysm... (Universal War Near 1935 p. 26-27).

See *The Golden Age* February 13, 1935 p. 298.

Year 1937

The proof cited herein shows that the old world (the Devil's organization) ended and began to pass away in 1914, and that this will be completed in a few years and righteousness fully established. (The Harp of God 1937 p. 339).

Year 1938

Those Jonadabs who now contemplate marriage, it would seem, would do better if they wait a few years, until the fiery storm of Armageddon is gone, and to then enter the marital relationship and

enjoy the blessings of participating in filling the earth with righteous and perfect children. (Face the Facts 1938 p. 50).

Year 1941

Receiving the gift [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. (The Watchtower September 15, 1941 p. 288).

Year 1942

THE THEOCRACY being now established and the King being on his throne, those long-dead men of old may appear among men any day now and shall be seen and recognized by men of faith and goodwill, who shall receive instruction through those "princes" among them. (Luke 13: 28, 29) There are a number of scriptures which strongly indicate that the "princes" shall be restored to life immediately before Armageddon and shall witness the destruction of Satan's invisible and visible organization about which they prophesied (Hope 1942 pp. 56-57).

See The New World 1942 p. 104.

The forties of the 20th century

For some years now both the remnant and the great crowd of strangers or "other sheep" have been looking for the promised "princes" of the new earth to appear. Their expectation has been based upon the statement of Psalm 45:16, which is addressed to the new world's King: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." In the past we have understood this to apply exclusively to the witnesses of Jehovah of ancient times before Christ, men who were either the natural forefathers of Jesus Christ, such as Abraham, Isaac, Jacob, and David, or who were faithful prophets and fellow witnesses of these. Their line runs from Abel to John the Baptist, and the names and exploits of a number of them are reported in Hebrews, chapter 11.

Basing it upon Hebrews 11:2, 38, the WATCH TOWER publications used to refer to them as the “ancient worthies”. (The Watchtower November 1, 1950 p. 414).

Year 1950

It expressed in a forceful way their resolve to show faithfulness during the few remaining years until the new world is established, even in the face of Satan’s certain attempts to divert them from this course. (The Watchtower April 15, 1950 p. 128).

Year 1954

This time can be called “Jehovah’s day” because it is the day when he fights for his name. Already forty years of this generation that is doomed to feel the wrath of Jehovah’s day have passed. Only a few years remain. In the most urgent sense, then, “the day of Jehovah is near upon all the nations.” (The Watchtower October 15, 1954 p. 615).

Year 1957

Do you not think it better to spend the few years you have for God’s new world of righteousness and let this world go by? (The Watchtower June 15, 1957 p. 362).

Year 1959

With the gift of eternal life he could enjoy for eternity the arts he loves. Is that not better than wrapping up his life in the arts for the few years he may live now? (The Watchtower March 1, 1959 p. 131).

Year 1965

Babylon the Great’s fall presages her destruction, even as ancient Babylon was destroyed after she had fallen; only in our day the destruction of Babylon the Great will not be delayed for centuries but

only for a few short years, as Jesus intimated when he said regarding our day: “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 21:28, 32. (*The Watchtower* October 1, 1965 p. 603).

Year 1966

Just as right association helped to keep the Jewish nation and early Christians close to Jehovah, so it will serve the same purpose for God’s people today in these few and all-important years before Armageddon. (*The Watchtower* January 15, 1966 p. 42).

Year 1967

It is to come within the generation that has already seen two world wars and it is only a few short years ahead of us. (*The Watchtower* April 15, 1967 p. 244).

Year 1968

Within a few years at most the final parts of Bible prophecy relative to these “last days” will undergo fulfillment, resulting in the liberation of surviving mankind into Christ’s glorious 1,000-year reign. (*The Watchtower* May 1, 1968 p. 272).

Year 1969

Yet the time that he has set for the accomplishment of his righteous purpose toward the earth is scheduled to run out within the coming few years of this generation. (*The Watchtower* January 15, 1969 p. 45).

Year 1970

They also spend evenings and weekends in engaging in the Christian ministry. What a fine way for young people to serve their Creator in the few remaining years of this present violent system of things! (The Watchtower March 1, 1970 p. 146).

Year 1971

This started the long chain of events that has brought us to the few remaining years of this system of things and an environmental defilement that now threatens all life on this planet. (Awake! January 8, 1971 p. 5).

Year 1972

We are encouraged, then, to follow this good example of love for Jehovah and true worship rather than be too tied down to homes and jobs and material possessions, enjoying too much what this old system offers for a few more years. This matter is really urgent! Time is running out for those who allow themselves to be trapped by pursuit of material pleasures. (The Watchtower May 15, 1972 p. 307).

King of the north and king of the south

King of the north – Great Britain, king of the south – Egypt

The “king of the south” mentioned in the prophecy refers to Egypt; the “king of the north” means Great Britain, which was then an integral part of the Roman empire. (Creation 1927 p. 314).

King of the north – German Empire, king of the south – the Anglo-American Empire

Daniel's prophecy, chapter eleven, to which Jesus' own prophecy refers, declared that the "time of the end" would be featured by warlike aggressions of the Nazi-Fascist "king of the north" against the democratic "king of the south"... ("The Kingdom of God Is Nigh" 1944 p. 16).

See Comfort All That Mourn 1941 pp. 12-14.

King of the north - Fascist Germany and the communist bloc, king of the south - the United States and democratic states

For almost two years Communist Russia continued as an ally of the Nazi king of the north. It was dictatorial; it was aiming at world domination, like its ally. Only Hitler's crafty action in attacking Russia on June 22, 1941, forced Russia onto the side of the democratic king of the south. But Russia's fighting on the side of the western democracies would help it to defeat Nazi Germany and take over the position of the totalitarian, dictatorial king of the north. (The Watchtower January 15, 1960 p. 59).

King of the north – the socialistic bloc, king of the south – the capitalist states

(...) two superpowers, one represented as the king of the north, dominating a mostly socialistic bloc of nations, and the other represented as the king of the south, dominating a largely capitalistic bloc. (The Watchtower July 1, 1987 p. 13).

King of the north – unknown, the king of the south – the Anglo-American world power

So who is the king of the north now? Is he to be identified with one of the countries that were part of the old Soviet Union? Or is he changing identity completely, as he has a number of times before? We cannot say. (The Watchtower November 1, 1993 p. 21).

The king of the south became the Anglo-American World Power, the most powerful empire in history. (The Watchtower November 1, 1993 p. 14).

“Millions Now Living Will Never Die!”

From 1918 until 1925, the talk “Millions Now Living Will Never Die,” which explained the hope of everlasting life on earth, was presented by Jehovah’s servants in over 30 languages worldwide. (The Watchtower August 15, 2009 p. 16).

The campaign with the new book Millions Now Living Will Never Die! was vigorously carried on at this time, necessitating the printing and distribution of large quantities of copies of it. On this same subject public lectures, together with much newspaper advertising, were conducted the world over. In fact the campaign was so impressive that the title itself is still a byword among many in America and Europe to this day. (The Watchtower May 15, 1955 p. 297).

At the first “millions will never die” was a promise to all people

THE emphatic announcement that millions now living on earth will never die must seem presumptuous to many people; but when the evidence is carefully considered I believe that almost every fair mind will concede that the conclusion is a reasonable one. (Millions Now Living Will Never Die! 1920 p. 5).

POSITIVE PROMISE

(...) 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 pp. 96-97).

“Many will never die” – the promise for Jehovah's Witnesses

But note this too: before the service year of Jehovah's witnesses ended there were 871,737 persons who associated themselves with Jehovah's witnesses and did ministerial work. (The Watchtower January 1, 1960 p. 19).

Will Many Now Living Never Die? (The Watchtower April 1, 1959 p. 217).

Associate with the multitudes who are living for Jehovah's new world and who now form a New World society. Serve Jehovah, his King and the Kingdom alongside these dedicated witnesses of the Most High. Embrace their Scriptural hope and be among the many persons now living who will never die. (The Watchtower April 1, 1959 p. 219).

Many Now Living Will Never Die (The Watchtower August 1, 1974 p. 480).

See The Watchtower April 1, 1980 p. 31; Awake! November 22, 1984 p. 32.

Again, “millions will never die” – the promise to Jehovah's Witnesses

All the 2,501,722 loyal publishers of the Kingdom... (The Watchtower January 1, 1984 p. 30).

Why Say “Millions Now Alive”?

The eyebrow-raising declaration “Millions now alive will never die off our earth” is not based upon a mere human mathematical calculation... (The Watchtower October 1, 1983 p. 16).

Millions Now Living Will Never Die

This is no wild assertion. There are sound reasons to believe it. The Watchtower and Awake! magazines regularly point to these Bible-based reasons. Send only \$10 and you will receive both magazines (four copies a month) for one year, postpaid. (Awake! May 22, 1989 p. 32).

Jehovah's name will be revered, sanctified, not only by millions now living who need never die but also by thousands of millions of humankind whom he will call forth from their graves during his thousand-year Kingdom rule. They will have the opportunity of living on a paradise earth forever. (The Watchtower January 1, 1990 p. 14).

Abandoning the promise that “millions now living will never die” in 1995?

Since the end of Satan's world is so close, sheeplike Christians would dearly enjoy living until Jehovah's sovereignty is vindicated during the coming tribulation on Babylon the Great and the rest of Satan's world. (...) For a great number, it has not worked out that way. Many who had hoped to be among the “millions” who would never die have indeed died. (...) Clearly, more will die before the end comes. (The Watchtower February 15, 1995 p. 9).

“Abomination of desolation”

“Abomination of desolation” as the papacy

In preceding chapters we saw the identity of the presumptuous, peculiar “little horn” of Dan. 7 :8, 11, 20-26, with the “Man of Sin” of 2 Thes. 2 :3, and with the “Abomination of Desolation” foretold by our Lord in Matt. 24: 15 ; and also that the same papal power is referred to in Dan. 8:9, 10, 23-25. (Thy Kingdom Come 1898, 1923 p. 95).

“Abomination of desolation” as the League of Nations (teaching since 1921)

In further Scriptural support of this, the magazine The Watch Tower boldly spoke out. In its issue of January 1, 1921, on page 12 and under the subheading “Spoken of by Daniel,” it gave reasons for believing that the world organization for peace and security, the League of Nations, was the “abomination of desolation” foretold by Jesus Christ in Matthew 24:15, King James Version. (The Watchtower December 1, 1971 p. 718).

Interestingly, before the year 1921 the Watchtower Society published very positive statements about the League of Nations.

We cannot but admire the high principles embodied in the proposed League of Nations, formulated undoubtedly by those who have no knowledge of the great plan of God..(...). The President’s idea seems to be that the League of Nations which he proposes should stand for world service rather than mere world regulation in the military sense, and that the very smallest of nations shall be participants in its every arrangement. In other words, his idea undoubtedly is that the league shall not be established merely for the purpose of promoting peace by threat or coercion; but that its purpose, when put into operation, will be to make of all nations of earth one great family, working together for the common benefit in all the avenues of national life. Truly this is idealistic, and approximates in a small way that which God has foretold that he will bring about after this great time of trouble. (The Watchtower February 15, 1919 p. 6389, reprints).

“Abomination of desolation” as the UN which already stands in the “holy place” (teaching since 1945)

When the combination “scarlet-colored wild beast” appeared in 1920 as the League of Nations, and when it reappeared in 1945 as

the United Nations, “Babylon the Great” maneuvered so as to get astride this international body, to gain benefit and profit. She takes no account of the fact that this “disgusting thing” of a political kind stands where it ought not to stand, trespassing in the “holy place” that is now rightly the domain of the “heavenly Jerusalem,” God’s kingdom by Messiah. (The Watchtower September 15, 1982 p. 20).

“Abomination of desolation” will stand in a holy place in the future (since since 1999)

So “the disgusting thing that causes desolation,” which has existed since 1919, apparently is yet to stand in a holy place. (The Watchtower May 1, 1999 pp. 16-17).

Railway train, airplane and other equipment

Railway train (Nahum 2:3-6; Daniel 12:4)

Nahum 2:3; Daniel 12:4 – prophecies about a railway train

Nahum was the next one of the holy Prophets; and after prophesying in the last verse of the preceding chapter about the coming of the King with His good tidings of peace to the sin-burdened earth, he next tells (Nahum 2:3-6) of an interesting thing that will be a matter of common everyday experience at the time the Kingdom is established. He describes a railway train in motion [not an automobile, as some think], and if we will be at the trouble to put ourselves in the Prophet’s place we can see just what he saw in his vision and what he has so interestingly described. First, the Prophet stands looking at the engine coming toward him, and then says, “The shield [the thing ahead of this great warrior — the headlight] is made red [shines brilliantly], the valiant men [the engineer and the fireman] are dyed scarlet [when the flames from the firebox illuminate the interior of the cab at night, as the fireman opens the firedoor to throw in the coal]. The chariots [the railway coaches]

shall be with [shall be preceded by locomotives that, at night, have the appearance of] flaming torches, in the Day of Preparation.” Next the Prophet takes his place in the train and looks out of the window, and, seemingly, “The fir trees shall be terribly shaken [the telegraph poles alongside the track seem to be fairly dancing]. The chariots shall rage in the streets [a railway is merely an elaborate, scientifically constructed street, or highway], they shall jostle one against another in the broad ways [the clanking and bumping of the cars together is one of the significant items of railway travel]. They shall seem like torches [a railway train at night, rushing through a distant field, looks like nothing so much as a vast torch, going at flying speed], they shall run like the lightnings.” Next the Prophet sees the conductor coming for his ticket and says, “He shall recount his worthies [the conductor spends his entire time, almost, counting and recounting his passengers, keeping them checked up, etc.]; they shall stumble in their walk [try walking on a rapidly moving train]; they shall make haste to the wall thereof [to the next city or town] and the coverer [the train shed, the station] shall be prepared [the baggageman, expressman, mail wagon, hotel bus, intending passengers, and friends to meet incoming passengers, will all be there waiting for the train to come]. The gates of the rivers shall be opened [the doors of the cars will be opened and the people will flow out] and the palace [car] shall be dissolved [emptied].” (The Finished Mystery 1917, 1926 p. 93).

Without doubt this prophecy refers to the rapid transportation, including the railway and other means of modern travel, such as automobiles, electric cars, etc. (Dan. 12:4) (The Harp of God 1928 pp. 16-17).

Nahum 2:3-4 announced Jehovah’s organization in its fight against the devil’s organization

The chariots mentioned in this last quoted verse are not the same chariots as those mentioned in verse three of the same chapter. The chariots first mentioned are outside of the city (the Devil’s organization) and are preparing to lay siege to the Devil’s

organization. The chariots mentioned in verse four are in the streets or roadways inside of the city, and are therefore a part of and belong to the city, which is the Devil's organization. These chariots last mentioned are therefore the military organization and machinery of Satan. (Prophecy 1929 pp. 261-262).

Prophecy of Nahum 2:1-6 fulfilled in the ancient times

Yes, God safeguards those seeking refuge in him. With his enemies exterminated, distress will not rise up a second time. There is good news of peace for Judah, for true worship will be unhindered.—1:7–2:2. Unrighteous persons will not succeed. This is evident from what happened to Nineveh. Her cruel treatment of captives made her “the city of bloodshed.” Like a lair of lions, this heavily fortified city seemed secure behind its thick walls. But by God’s decree, Nineveh would suffer the same fate she had meted out to ancient No-amon, or Thebes, on the Nile River. For her sins, Assyria’s capital would be laid waste. This prophecy was fulfilled when the combined forces of Babylonian king Nabopolassar and Cyaxares the Mede captured Nineveh in 632 B.C.E.—2:3–3:19. (The Watchtower May 15, 1989 pp. 24-25).

Airplane (Isaiah 60:8)

Isaiah 60:8 foretold airplane

Wireless telegraphy and airships are modern discoveries; yet since they have been discovered we find that God, through his holy prophets, foretold centuries ago the use of such inventions. (Job 38:35; Isaiah 60:8) (The Harp of God 1921 p. 16).

Isaiah 60:8 foretold gathering of Jehovah’s Witnesses

Jehovah now asks: “Who are these that come flying just like a cloud, and like doves to their birdhouse holes? For in me the islands

themselves will keep hoping, the ships of Tarshish also as at the first, in order to bring your sons from far away ... Foreigners will actually build your walls, and their own kings will minister to you.” (Isaiah 60:8-10) First to respond to Jehovah’s ‘shining forth’ were his “sons,” anointed Christians. Then came the “foreigners,” the great crowd, who loyally minister to their anointed brothers, following their lead in preaching the good news. (The Watchtower January 1, 2000 p. 13).

Telegraph or radio (Job 38:35)

Job 38:35 foretold telegraph

Wireless telegraphy and airships are modern discoveries; yet since they have been discovered we find that God, through his holy prophets, foretold centuries ago the use of such inventions. (Job 38:35; Isaiah 60:8) (The Harp of God 1921 p. 16).

Job 38:35 foretold radio

The truth is, God foretold through his prophet three thousand years ago the use of the wireless. It is written: “Canst thou send lightnings, that they may go, and say unto thee, Here we are?” (Job 38:35) (The Last Days 1928 p. 15).

Job 38:35 did not predict the telegraphy or the radio

(...) “Canst thou send lightnings, that they may go, and say unto thee, Behold us?” (Job 38:35, margin) Wireless telegraphy and the radio are modern inventions. This text of Job has been applied to the radio stations and their operators, but the text cannot mean that. The radio is in the nature of lightning and it belongs to Jehovah, and except by his permission man cannot use the radio. (The Watchtower June 1, 1933 pp. 171-172).

Radio, radio station (Job 38:35)

Job 38:35 foretold radio and radio station

Certain it is that God provided the radio because he foretells it in his Word written by the prophet centuries ago. (Job 38:35) The due time must come, in the unfolding of his plan, for the use of the radio. That time has come, and God will use it for the benefit of mankind. (Freedom for the Peoples 1927 p. 12).

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Job 38:35 teaches about lightning

Jehovah tells Job to consider the clouds. (Job 38:34-38) Man cannot order a single cloud to appear and release its water. (...) Rain is often accompanied by lightning, but man cannot cause it to fulfill his wishes. Lightnings are represented as reporting to God and saying, “Here we are!” (...) Full knowledge of lightning remains a mystery to man but not to God. (The Watchtower November 15, 2005 p. 16).

The prophet Daniel and discoveries confirming the “time of the end” from 1799 and the return of Jesus in 1874

When that time should arrive, what was to be expected? Jehovah answers: “Many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4) From and shortly after 1799, the date of the beginning of “the time of the end”, we should expect to find an increase of knowledge, particularly with reference to the Bible. (The Harp of God 1921 p. 232).

Inventions confirming the “time of the end” from 1799

In 1844 the telegraph was invented, and later the telephone. These instruments were first used with wires and by electricity messages were conveyed throughout the earth; but now by later invention wires are dispensed with and messages are flashed through the air by the use of instruments all over the earth: This great increase of knowledge and the tremendous running to and fro of the people in various parts of the earth without question is a fulfillment of the prophecy testifying as to “the time of the end”. These physical facts cannot be disputed and are sufficient to convince any reasonable mind that we have been in “the time of the end” since 1799. (The Harp of God 1921 p. 234; 1928 p. 239).

Inventions confirming the return of Christ in 1874

It was in the year 1874, the date of our Lord's second presence, that the first labor organization in the world was created. From that time forward there has been a marvelous increase of light, and the inventions and discoveries have been too numerous for us to mention all of them here, but mention is made of some of those that have come to light since 1874, as further evidence of the Lord's presence since that date, as follows: Adding machines, aeroplanes, aluminum, antiseptic surgery, artificial dyes, automatic couplers, automobiles, barbed wire, bicycles, carborundum, cash registers, celluloid,

correspondence schools, cream separators, Darkest Africa, disk plows, Divine Plan of the Ages, dynamite, electric railways, electric welding, escalators, fireless cookers, gas engines, harvesting machines, illuminating gas, induction motors, linotypes, match machines, monotypes, motion pictures, North Pole, Panama Canal, pasteurization, radium, railway signals, Roentgen rays, shoe-sewing machines, skyscrapers, smokeless powder, South Pole, submarines, subways, talking machines, telephones, television, typewriters, vacuum cleaners, and wireless telegraphy. (The Harp of God 1928 p. 240).

Various explanations of ‘numerical’ prophecies

1260 days – Revelation 11:2-3

From 539 B.C.E. to 1799 C.E.

1260 days are 1260 years, counted from 539 B.C.E. to 1799 C.E. (See *The Finished Mystery* 1917, 1926 p. 173).

From November 7, 1914 to May 7, 1918 (teaching since 1930)

1260 days are 1260 days, counted from November 7, 1914 to May 7, 1918 (See *Light* 1930, Vol. 1, p. 199).

From October 1914 to April 1918 (teaching since 1951)

1260 days are 1260 days, counted from October 1914 to April 1918 (See *The Watchtower* July 1, 1951 pp. 410-411).

Since mid-November 1914 to May 7, 1918 (teaching since 1958)

1260 days are 1260 days, counted from mid-November 1914 to May 7, 1918 (See *“Your Will Be Done on Earth”* 1958 p. 181).

From December 28, 1914 to June 21, 1918 (teaching since 1977)

1260 days are 1260 days, counted from December 28, 1914 to June 21, 1918 (See *Our Incoming World Government – God’s Kingdom* 1977 p. 131).

From October 1914 to the first months of 1918

1260 days are 1260 days, counted from October 1914 to the year 1918 (See *Revelation—Its Grand Climax At Hand!* 1988 p. 162).

From December 1914 to June 1918

1260 days are 1260 days, counted from December 1914 to June 1918 (See *The Watchtower* August 1, 1994 p. 31).

Yes, The Watchtower of November 1, 1993, did offer a minor adjustment as to the dating of the modern fulfillment of Revelation 11:3. (The Watchtower August 1, 1994 p. 31).

As we shall see, the reference here is to the literal 42 months extending from December 1914 to June 1918, when all professing Christians were put to a severe test. (Revelation—Its Grand Climax At Hand! 2006 p. 162).

1260 days – Revelation 12:6, 14

From 539 B.C.E. to 1799 C.E.

1260 days are 1260 years, counted from 539 B.C.E. to 1799 C.E. (See *The Finished Mystery* 1917, 1926 p. 188).

From spring 1919 to autumn 1922 (teaching since 1925)

1260 days are 1260 days, counted from spring 1919 to autumn 1922 (See *The Watchtower* March 1, 1925 pp. 71-73; *Revelation—Its Grand Climax At Hand!* 2006 p. 184).

1260 days – Daniel 7:25, 12:7

From 539 B.C.E. to 1799 C.E.

1260 days are 1260 years, counted from 539 B.C.E. to 1799 C.E. (See *The Finished Mystery* 1917, 1926 p. 173).

From October 1914 to April 1918 (teaching since 1929)

1260 days are 1260 days, counted from October 1914 to April 1918 (*The Watchtower* December 15, 1929 p. 377; *The Watchtower* June 1, 1954 p. 338).

From mid-November 1914 to May 7, 1918 (teaching since 1958)

1260 days are 1260 days, counted from mid-November 1914 to May 7, 1918 (See “*Your Will Be Done on Earth*” 1958 p. 371).

From December 1914 to June 1918 (teaching since 1977)

1260 days are 1260 days, counted from December 1914 to June 1918 (See *Our Incoming World Government – God’s Kingdom* 1977 pp. 127-132; *The Watchtower* November 1, 1993 pp. 9-10).

1290 days – Daniel 12:11

From 539 B.C.E. to 1829 C.E.

1290 days are 1290 years, counted from 539 B.C.E. to 1829 C.E. (See *Thy Kingdom Come* 1898, 1923 p. 84).

From January 1919 to September 1922 (teaching since 1929)

1290 days are 1290 days, counted from January 1919 to September 1922 (See *The Watchtower* December 15, 1929 p. 377; *Pay Attention to Daniel’s Prophecy!* 1999 p. 301).

1335 days – Daniel 12:12

From 539 B.C.E. to 1874 C.E.

1335 days are 1335 years, counted from 539 C.E. to 1874 C.E. (See *Thy Kingdom Come* 1898, 1923 p. 84).

From September 1922 to May 1926

1335 days are 1335 days, counted from September 1922 to May 1926 (See *The Watchtower* December 15, 1929 p. 377; *Pay Attention to Daniel’s Prophecy!* 1999 p. 301).

390 and 40 days (years) – Ezekiel 4:5, 9

From 1528 to 1918 (390 years), and from 1878 to 1918 (40 years)

390 and 40 days (years) of Ezekiel 4:5-6, 9 are the same as the years counted from the year 1528 and from the year 1878 to the year 1918 (See *The Finished Mystery* 1917, 1926 pp. 393, 396).

From 1531 to 1921 (390 years), and from 1881 to 1921 (40 years) – modern fulfillment

From the year 996 B.C.E. to the year 606 B.C.E. (390 years), and from the year 646 B.C.E. to the year 606 B.C.E. (40 years) – an ancient fulfillment

The modern fulfillment: 390 and 40 days (years) are the same as the years counted from the year 1531 and from the year 1881 to the year 1921.

An ancient fulfillment: from the year 996 B.C.E. (390 years) and from the year 646 B.C.E. (40 years) to the year 606 B.C.E. (See *Vindication* 1931 Vol. 1, p. 48-49; *The Watchtower* November 15, 1937 pp. 350-352).

From the year 997 B.C.E. to 607 B.C.E. (390 years), and from the year 647 B.C.E. to 607 B.C.E. (40 years)

In 1943 Jehovah's Witnesses rejected the year 606 B.C.E. and accepted the year 607 B.C.E. Afterwards, in 1963 they presented the same prophecy again, but since that time they do not teach about its modern fulfillment (See "*All Scripture Is Inspired of God and Beneficial*" 1963 pp. 281, 284).

Today they teach that 390 and 40 days (years) of Ezekiel 4:5-6, 9 are the same number of years, counted from the year 997 B.C.E. (390 years) and from 647 B.C.E. (40 years) to the year 607 B.C.E. (See *The Watchtower* September 15, 1988 p. 12).

3.5 days – Revelation 11:9, 11

3.5 years since 1793

3.5 days are 3.5 years, counted from the year 1793 (See *The Finished Mystery* 1917, 1926 p. 176).

Symbolic period of 3.5 days in 1918-1919 (teaching since 1930)

3.5 days represent a symbolic period, namely the years 1918-1919 (*Light* 1930, Vol. 1, pp. 207-211; *The Watchtower* November 15, 2014 p. 30).

10 days – Revelation 2:10

10 years from the year 303 C.E. to 313 C.E.

10 days are 10 years, counted from the year 303 C.E. to the year 313 C.E. (See *The Finished Mystery* 1917, 1926 p. 29).

Symbolic period from 1914 to the present day (teaching since 1930)

10 days represent a symbolic period from the year 1914 up to the present time (*Light* 1930, Vol. 1, pp. 22-23; *Revelation—Its Grand Climax At Hand!* 1988, 2006 pp. 39-41).

“This generation”

Generation of 1878

Prior thereto the church had been applying the prophecy of Matthew twenty-four to the events that came to pass from 1874 to 1914. Not until after 1918 was it understood by the church that these events apply after 1914; and hence the seals were not open to or

discerned by the John class, that is to say, the remnant, until after 1918, and, in fact, very little until after 1922. (Light 1930, Vol. 1, p. 70).

Or, since the Master said, "When ye shall see all these things," and since "the sign of the Son of Man in heaven," and the budding fig tree, and the gathering of "the elect" are counted among the signs, it would not be inconsistent to reckon the "generation" from 1878 to 1914 – 36 1/2 years – about the average of human life to-day. (The Battle of Armageddon 1915, 1923 p. 605).

Generation of 1914

When the expected "end" did not come in the years 1914-1918 and in the year 1925, it was the right time to create a new concept. It appeared in the years 1926-1927. It is an issue of "the generation of 1914".

Generation of the anointed (new creation)

At the Jordan Jehovah started a new generation, a new creation, of which Christ Jesus is the Head. Jesus selected twelve disciples, who were with him for three and one-half years. Eleven of these we have every reason to believe constitute a part of that new creation. In 1 Peter 2:9 the apostle, speaking to the church of course, referred to those who are faithful. The irresistible conclusion therefore is that Jesus referred to the new creation when he said: "This generation shall not pass until all these things be fulfilled." This then would be a strong indication that some members of the new creation will be on the earth at the time of Armageddon. (The Watchtower February 15, 1927 p. 62).

See *The Golden Age* October 20, 1926 p. 51.

Generation of all people (born 15 or 10 years before 1914)

Even if we presume that youngsters 15 years of age would be perceptive enough to realize the import of what happened in 1914, it would still make the youngest of "this generation" nearly 70 years old today. So the great majority of the generation to which Jesus was referring has already passed away in death. The remaining ones are approaching old age. And remember, Jesus said that the end of this wicked world would come before that generation passed away in death. This, of itself, tells us that the years left before the foretold end comes cannot be many. (Awake! October 8, 1968 pp. 13-14).

Thus, when it comes to the application in our time, the "generation" logically would not apply to babies born during World War I. It applies to Christ's followers and others who were able to observe that war and the other things that have occurred in fulfillment of Jesus' composite "sign." Some of such persons "will by no means pass away until" all of what Christ prophesied occurs, including the end of the present wicked system. (The Watchtower October 1, 1978 p. 31).

What, then, is the "generation" that "will by no means pass away until all these things occur"? (...) As indicated by an article on page 56 of U.S. News & World Report of January 14, 1980, "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 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. (The Watchtower October 15, 1980 p. 31).

Generation of all people (living since 1914)

Jesus said: “This generation will by no means pass away until all these things [including the end of this system] occur.” (Matthew 24:34, 14) Which generation did Jesus mean? He meant the generation of people who were living in 1914. Those persons yet remaining of that generation are now very old. However, some of them will still be alive to see the end of this wicked system. So of this we can be certain: Shortly now there will be a sudden end to all wickedness and wicked people at Armageddon. (You Can Live Forever in Paradise on Earth 1989 p. 154).

Before the last members of the generation that was alive in 1914 will have passed off the scene, all the things foretold will occur, including the “great tribulation” in which the present wicked world will end – Matt. 24:21, 22, 34. (Reasoning From the Scriptures 1989 p. 97 [in Polish edition of 2001, pp. 72-73, the sentence was changed!]).

For over seven decades now, the people of this 20th-century generation living since 1914 have experienced the fulfillment of events listed in Jesus’ prophecy found in Matthew chapter 24. Therefore, this period of time is nearing its end, with the restoration of Paradise on earth close at hand.—Matthew 24:32-35; compare Psalm 90:10. (The Watchtower August 15, 1989 p. 14).

“This generation” – November 1, 1995

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 up a generation, but by thinking about how we “count our days” in bringing joyful praise to Jehovah (Psalm 90:12). (The Watchtower November 1, 1995 p. 17).

The change of teaching in the imprint

Most important, 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. (Awake! October 22, 1995 p. 4).

Most important, this magazine builds confidence in 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 p. 4).

“A godless generation”

The Bible's prophecies about the time of the end were to be fulfilled upon a godless generation.—Matthew 24:34-39; Luke 17:26, 27. (The Watchtower November 15, 1995 p. 6).

So when, on the Mount of Olives, he again spoke of “this generation,” he evidently did not mean the entire race of Jews throughout history; nor did he mean his followers, even though they were “a chosen race.” (1 Peter 2:9) Neither was Jesus saying that “this generation” is a period of time. (The Watchtower May 1, 1999 p. 11).

“This generation” – February 15, 2008

Generation of the followers of Christ and their anointed successors. The former view of a godless generation – rejected.

Thus, it was felt that in the modern-day fulfillment, Jesus was referring to the wicked “generation” of unbelievers who would see both the features that would characterize “the conclusion of the system of things” (...) and the system's end (...). (...) Since Jesus did not use negative qualifiers when speaking to them about “this

generation,” the apostles would no doubt have understood that they and their fellow disciples were to be part of the “generation” that would not pass away “until all these things [would] occur.” (...) On the other hand, Christ’s faithful anointed brothers, the modern-day John class, have recognized this sign as if it were a flash of lightning and have understood its true meaning. As a class, these anointed ones make up the modern-day “generation” of contemporaries that will not pass away “until all these things occur.” This suggests that some who are Christ’s anointed brothers will still be alive on earth when the foretold great tribulation begins. (The Watchtower February 15, 2008 pp. 23-24).

“This generation” – April 15, 2010

The two ‘generations’ of the anointed, where periods of the lives of the former anointed people overlap with the lives of the further anointed ones.

How, then, are we to understand Jesus’ words about “this generation”? He evidently meant that the lives of the anointed who were on hand when the sign began to become evident in 1914 would overlap with the lives of other anointed ones who would see the start of the great tribulation. That generation had a beginning, and it surely will have an end. The fulfillment of the various features of the sign clearly indicate that the tribulation must be near. (The Watchtower April 15, 2010 pp. 10-11).

Brother Barr made clear that the gathering would not continue indefinitely. He referred to Matthew 24:34, which says: “This generation will by no means pass away until all these things occur.” He twice read the comment: “Jesus evidently meant that the lives of the anointed ones who were on hand when the sign began to be evident in 1914 would overlap with the lives of other anointed ones who would see the start of the great tribulation.” We do not know the exact length of “this generation,” but it includes these two groups whose lives overlap. Even though the anointed vary in age, those in

the two groups constituting the generation are contemporaries during part of the last days. How comforting it is to know that the younger anointed contemporaries of those older anointed ones who discerned the sign when it became evident beginning in 1914 will not die off before the great tribulation starts! (The Watchtower June 15, 2010 p. 5).

“This generation” – January 15, 2014

The two ‘generations’ of the anointed whose periods of “the anointing” partially overlap

In his detailed prophecy about the conclusion of this system of things, Jesus said: “This generation will by no means pass away until all these things happen.” (Read Matthew 24:33-35.) We understand that in mentioning “this generation,” Jesus was referring to two groups of anointed Christians. The first group was on hand in 1914, and they readily discerned the sign of Christ’s presence in that year. Those who made up this group were not merely alive in 1914, but they were spirit-anointed as sons of God in or before that year.—Rom. 8:14-17. The second group included in “this generation” are anointed contemporaries of the first group. They were not simply alive during the lifetime of those in the first group, but they were anointed with holy spirit during the time that those of the first group were still on earth. Thus, not every anointed person today is included in “this generation” of whom Jesus spoke. Today, those in this second group are themselves advancing in years. Yet, Jesus’ words at Matthew 24:34 give us confidence that at least some of “this generation will by no means pass away” before seeing the start of the great tribulation. This should add to our conviction that little time remains before the King of God’s Kingdom acts to destroy the wicked and usher in a righteous new world.—2 Pet. 3:13. (The Watchtower January 15, 2014 p. 31).

See God’s Kingdom Rules! 2014 pp. 11-12.

The Great Pyramid

Pyramid of Cheops is a “Jehovah's Witness” and a “Bible in stone”

(...) and showing, also, that the Great Pyramid of Egypt is one of God's Witnesses (Isa. 19:19, 20), whose wonderful message is a full and complete corroboration of God's plan of the ages, together with its times and seasons. (The Time is at Hand 1902, 1927 p. 366).

A few years after Prof. Smyth's return, came the suggestion that the Great Pyramid is Jehovah's “Witness,” and that it is as important a witness to divine truth as to natural science. (Thy Kingdom Come 1898, 1923 p. 320).

THE TESTIMONY OF GOD'S STONE WITNESS AND PROPHET, THE GREAT PYRAMID IN EGYPT. (Thy Kingdom Come 1898, 1923 p. 313).

We thus introduce this “Witness” because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth. (Thy Kingdom Come 1898, 1923 p. 319).

The teaching of the Great Pyramid is in full accord with the rest of the book. See Rev. 14:15. “it is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong corroborative witness to God's Plan. Isaiah testifies of an altar and pillar in the land of Egypt, which ‘shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt’ And the context shows that it shall be a witness in the

day when the great Savior and Deliverer shall come to set at liberty Sin's captives." (*The Finished Mystery* 1917, 1926 p. 241).

The great Pyramid of Egypt, standing as a silent and inanimate witness of the Lord, is a messenger; and its testimony speaks with great eloquence concerning the divine plan. (Isaiah 19:19, 20) (The Watchtower May 15, 1925 p. 148).

*For some 35 years, Pastor Russell thought that the Great Pyramid of Gizeh was God's stone witness, corroborating Biblical time periods. (Isa. 19:19) (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 p. 201).*

Pyramid is a “Satan’s Bible” and a “monument of demonism” (teaching since November 15, 1928)

Then Satan put his knowledge in dead stone, which may be called Satan's Bible, and not God's stone witness. (The Watchtower November 15, 1928 p. 344).

*He has also exposed the great Pyramid of Giza as being, not “God's stone witness” or “the Bible in stone,” but a monument of demonism to glorify belief in immortality of the soul or “survival after death.” (*The Watchtower* November 15, 1955 p. 697).*

*In 1886 when C. T. Russell published a book that came to be called *The Divine Plan of the Ages*, this volume contained a chart linking the ages of mankind with the Great Pyramid of Egypt. It was thought that this memorial of Pharaoh Khufu was the pillar referred to at Isaiah 19:19, 20: “In that day there will prove to be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah beside its boundary. And it must prove to be for a sign and for a witness to Jehovah of armies in the land of Egypt.” What relationship could the pyramid have with the Bible? Well, as an example, the length of certain passages in the Great Pyramid was said to indicate the time for the beginning of the “great tribulation” of Matthew 24:21, as it was then understood. Some Bible Students*

became engrossed with measuring different features of the pyramid to determine such matters as the day they would be going to heaven! This so-called Bible in Stone was held in esteem for some decades, until the Watchtower issues of November 15 and December 1, 1928, made clear that Jehovah needed no stone monument built by pagan pharaohs and containing demonic signs of astrology to confirm the witness given in the Bible. Rather, Isaiah's prophecy was seen to have a spiritual application. (The Watchtower January 1, 2000 pp. 9-10).

The tomb of C.T. Russell and a little pyramid

Monday the thirty-first being the anniversary of Brother Russell's change to glory, the friends assembled in the afternoon at the cemetery, where memorial services were held, being made brief, however, on account of the inclemency of the weather. A little souvenir of the plot of ground and the pyramid stone marker had been provided, which was distributed amongst those in attendance. (The Watchtower December 15, 1921 p. 371).

UNITED CEMETERY. Jehovah's Witnesses do not revere burial places, but some desire to visit the Watch Tower Society's burial plot where C. T. Russell was buried. Turn right off Perrysville Avenue on to Cemetery Lane. The United Cemetery is the last cemetery on this road. A few yards beyond the replica of a pyramid is a driveway that takes one near the Society's plot. (Centennial of the Watch Tower Bible and Tract Society of Pennsylvania 1884-1984, 1984 p. 30).

“Gathering desirable things of all the nations”

“Gathering desirable things of all the nations” in the future

The world is madly rushing on now to this time of trouble. It is the time spoken of by the prophet Haggai, who says: “And I will shake all nations, and the desire of all nations shall come; and I will fill

this house with glory, saith the Lord of hosts”. (Haggai 2:7) And when this great shaking is over, then the desire of all nations and peoples will come, namely, an honest, righteous government, administered in behalf of mankind under the supervision of the great Messiah. (The Harp of God 1921 pp. 254-255; 1928 pp. 261-262).

„Gathering desirable things of all the nations” since 1935 (teaching since 1953)

In 1953, “New World Society Attacked From the Far North” was a gripping explanation of the significance of the attack by Gog of Magog as described in Ezekiel chapters 38 and 39. That same year, the discourse “Filling the House With Glory” thrilled those who heard it as they saw before their very eyes tangible evidence of the fulfillment of Jehovah’s promise, at Haggai 2:7, to bring the precious things, the desirable things, out of all nations into Jehovah’s house. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 263).

For more than 50 years, since 1935, these “desirable things of all the nations” have been gathering to Jehovah’s house of worship, ‘filling that house with glory.’ This ‘streaming’ appears to intensify as “the final part of the days” moves ever closer to its culmination. (The Watchtower July 1, 1985 p. 21).

“Gathering desirable things of all the nations” since 1919

Since 1919 in particular, Jehovah has had his servants proclaim his judgments, and Satan’s world system has been rocked and shaken by this global warning. At the same time, God-fearing humans—“the desirable things”—have been drawn by God to separate themselves from the nations and share with anointed Christians in filling Jehovah’s house of worship with glory. (Haggai 2:7) Surely, we should view such desirable ones drawn by God as beloved associates. (The Watchtower February 1, 1994 p. 18).

“Signs from heaven”

When “signs from heaven” will appear?

“Signs from heaven” since 1780

Reckoning a hundred years from 1780, the date of the first sign, the limit would reach to 1880; and, to our understanding, every item predicted had begun to be fulfilled at that date; – the “harvest” or gathering time beginning October 1874; the organization of the Kingdom and the taking by our Lord of his great power as the King in April 1878, and the time of trouble or “day of wrath” which began October 1874 and will end October 1914; and the sprouting of the fig tree. Those who choose might without inconsistency say that the century or generation might as properly reckon from the last sign, the falling of the stars, as from the first, the darkening of the sun and moon: and a century beginning 1833 would be still far from run out. Many are living who witnessed the star-falling sign. Those who are walking with us in the light of present truth are not looking for things to come which are already here, but are waiting for the consummation of matters already in progress. (The Day of Vengeance 1897 pp. 604-605).

See *The Battle of Armageddon* 1923 pp. 604-605.

“Signs from heaven” since 1874

His presence beginning in 1874, he has carried on his harvest work from 1878 forward, but has not interrupted the gentile dominion until that dominion should end. (The Harp of God 1921, 1927 p. 244).

In speaking of the proof of his presence, Jesus further stated that at that time there would be "upon the earth distress of nations, with perplexity; the sea [restless humanity] and the waves [various

organized parts of it] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see [discern] the Son of man coming in a cloud with power and great glory;" that is to say, they will discern the Lord's presence through the clouds, symbolic of great trouble, and glory, the manifestation of his justice and power. (Luke 21:25-27) (The Harp of God 1921, 1927 p. 253).

“Signs from heaven” since 1914

“There will be fearful sights and from heaven great signs. Also, there will be signs in sun and moon and stars (...)” (Luke 21:11, 25, 26) World War I introduced terrible new weapons. From the heavens, airplanes and airships rained down bombs and bullets. (...) Man has also reached into the region of “sun and moon and stars.” Ballistic missiles streak into space before hurtling down on their targets. Spacecraft have penetrated the solar system and beyond. The nations have become heavily dependent on man-made satellites orbiting the earth. (The Watchtower October 1, 1988 pp. 6-7).

Luke 21:25 mentions ‘signs in sun, moon, and stars, and roaring of the seas’ in connection with the anguish felt by the nations. The rising of the sun often causes, not happy anticipation, but fear of what the day may bring; when the moon and stars shine, fear of crime makes people stay behind locked doors. In the 20th century, but not before, planes and missiles have been used to send destruction streaking down from the heavens. Submarines carrying deadly loads of missiles prowl the seas, just one such submarine being equipped to annihilate 160 cities. No wonder the nations are in anguish! (Reasoning From the Scriptures 1989 p. 238).

“Signs from heaven” in the future (teaching since 1994)

Clearly, what Jesus said about ‘the sun being darkened, the moon not giving light, and the stars falling’ does not refer to things occurring over the many decades of the conclusion of the present system, such as space rocketry, moon landings, and the like. No, he

pointed to things tied in with “the great and fear-inspiring day of Jehovah,” the destruction yet to come. (...) Chapters 17 to 19 of Revelation fit and verify this adjusted understanding of Matthew 24:29-31, Mark 13:24-27, and Luke 21:25-28. (The Watchtower February 15, 1994 p. 19).

Statements about space flights

Space flights impossible

Man on earth can no more get rid of these demonic “heavens” than man can by airplane or rockets or other means get up above the air envelope which is about our earthly globe and in which man breathes. (“The Truth Shall Make You Free” 1943 p. 285).

Space flights confirm the proximity of the ‘end’

Ever since the appointed times of the nations ended in 1914, God’s people have been keenly interested in “the great tribulation.” (Revelation 7:14) For years they thought that the modern-day great tribulation had an opening part corresponding to the time of World War I, then an interrupting interval, and finally a concluding part, “the war of the great day of God the Almighty.” If that were so, what would occur during the intervening decades of the “conclusion of the system”?—Revelation 16:14; Matthew 13:39; 24:3; 28:20. Well, it was felt that during this interval the composite sign would be seen, including the preaching work done by God’s gathered people. It seemed also that the foretold celestial phenomena could be expected during the interval after the opening phase in 1914-18. (Matthew 24:29; Mark 13:24, 25; Luke 21:25) Attention focused on literal things in the heavens—space probes, rockets, cosmic or gamma rays, and landings or bases on the moon. (The Watchtower February 15, 1994 p. 17).

The harvest of the earth

The harvest from 1874 (to 1914 or 1915)

The harvest would extend from 1874 to 1914 and would culminate in the gathering of the anointed to heaven. Do mistaken ideas such as these cast doubt on whether Jesus was guiding those faithful ones by means of holy spirit? Not at all! (God's Kingdom Rules! 2014 p. 50).

A.D. 1874 – CHRISTIAN HARVEST – A.D. 1915 (Thy Kingdom Come 1898, 1923 p. 132).

The harvest from 1878 (to 1918)

This suggests that the Harvest proper began in 1878; and that the three and a half years prior to the spring of 1878 was devoted to preliminary work, but not to Harvest work in the full sense. (The Finished Mystery 1917, 1926 p. 226).

Unfulfilled expectations were another test. Though the Watch Tower had rightly pointed to 1914 as the year when the Gentile Times would end, the brothers did not yet understand what would take place in that year. (Luke 21:24) They thought that in 1914, Christ would take his anointed bride class to heaven to rule with him there. Those hopes were not realized. Late in 1917, The Watch Tower announced that a 40-year harvest period would end in the spring of 1918. But the preaching work did not end. It continued to prosper after that date passed. The magazine suggested that the harvest had indeed ended but that a period of gleaning remained. Still, many stopped serving Jehovah because of disappointment. (God's Kingdom Rules! 2014 p. 23).

The harvest from 1874 (to 1924)

If we assume that the harvest of the wheat class, namely, the saints, began with the beginning of the second presence of our Lord in 1874, then would it be unreasonable to conclude that the harvest must continue for fifty symbolic days, or fifty literal years ? If so, then we might expect the harvest to end fifty years after 1874, or with the year 1924. (The Watchtower January 1, 1924 p. 5).

The harvest from 1918

In 1918 earth's new King had been crowned, and now had come to God's temple and presented himself as King, and it was the time for the harvest and the harvest had come. — Rev. 14:14-16. (The Watchtower November 1, 1932 p. 325).

The harvest from 1914

By all the modern facts that correspond with prophecy, the “end of the world” and time for harvest began A.D. 1914. (The Watchtower August 15, 1946 p. 252).

The harvest from 1919

These weeds were permitted to grow along with the good seed during the intervening centuries until the time of harvest began in 1919 C.E. after Jesus' sign of the “last days” had commenced fulfillment in 1914. Since then under angelic oversight a separating work has been done. (Matt. 24:31) (The Watchtower May 1, 1970 p. 272).

In 1919 “the harvest of the earth,” including the gathering of the final ones of the anointed, began to be reaped.—Revelation 14:15, 16. (The Watchtower May 1, 2007 p. 30).

The harvest from 1914 and 1919

Now we know that the harvest season—the season for separating wheat from weeds, faithful anointed Christians from imitation Christians—began in 1914. (God’s Kingdom Rules! 2014 p. 51).

Then, in 1919, “the harvest of the earth” began. (God’s Kingdom Rules! 2014 pp. 88-89).

“The gnashing of teeth” of false Christians

“Gnashing” for many years

This is an adjustment to our understanding of Matthew 13:42. Previously, our publications stated that imitation Christians have been ‘weeping and gnashing their teeth’ for decades, bemoaning that “the sons of the kingdom” expose them for what they are—“sons of the wicked one.” (Matt. 13:38) It should be noted, however, that the idea of the gnashing of teeth is connected to destruction.—Ps. 112:10. (The Watchtower July 15, 2013 p. 13).

“Gnashing” in the future, during the great tribulation

Then, realizing that there is no escape from destruction, they will weep in desperation and ‘gnash their teeth’ in anger. As Jesus foretells in his prophecy about the great tribulation, at that dark moment, they “will beat themselves in lamentation.”—Matt. 24:30; Rev. 1:7. (The Watchtower July 15, 2013 p. 13).

Great Britain as the seventh world power (Daniel 2:31-45 and Revelation 17:10)

The Italian Government as the seventh world power

To our understanding the present Italian government is the seventh head of the “beast” (Rev. 17:9-11) which has continued “a short space,” represented in the present monarch and his father Victor Immanuel. (The Watchtower November 15, 1896 p. 2062, reprints).

The identity of the seventh world power is unknown

And the other. — The final form, of Arbitrator (whatever be the official title).

Is not yet come. — But is due to make its appearance with the close of the war, probably in autumn of 1917. (See comments on Rev. 16:17-21; Ex. 10:23.) Pastor Russell foretold the darkness would commence in 1914, and it did!! Egypt’s plague of darkness lasted three days (years). (The Finished Mystery 1917 p. 268).

And the other. — The final form, of Arbitrator (whatever be the official title).

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Great Britain as the seventh world power since 1914 (teaching since 1930)

In due time Great Britain became the seventh world power, and then the British-American arrangement together became ‘the two-horned beast’. (Light 1930, Vol. 2, p. 104).

Later 1914 was determined as the year when the „seventh world power” appeared (it is virtually the same as the present teaching of the year 2012):

When the “seven times” of the Gentiles ended, in 1914, the seventh “king” or dominating world power had come. Profane history identifies it as the Anglo-American world imperialism, the bulwark of Protestantism. (“The Truth Shall Make You Free” 1943 p. 335).

Great Britain as the seventh world power since 1600 (teaching from ca. 1951)

A.D. 1600 British Empire begins rise as 7th world power; charters East India Company Dan. 7:8, Rev. 13:11 (The Watchtower April 1, 1951 p. 222).

Great Britain as the seventh world power since 1763 (teaching from ca. 1958)

Seventh World Power emerges in Great Britain, A.D. 1763 (The Watchtower June 15, 1960 p. 379).

See “Your Will Be Done on Earth” 1958 p. 370; Pay Attention to Daniel’s Prophecy! 1999 pp. 56, 139.

Great Britain as the seventh world power since 1914 (teaching since 2012)

From the perspective of Bible prophecy, then, the seventh world power did not become established in the late 1700’s when Britain first began its rise to prominence. Rather, it attained that position at the beginning of the Lord’s day.*

**This explanation updates the information discussed on page 57, paragraph 24, of the Daniel’s Prophecy book and depicted in the charts on pages 56 and 139. (The Watchtower June 15, 2012 p. 19).*

Types and antitypes

Who is the antitype of Naboth (1 Kings 21)

In the past, our publications often mentioned types and antitypes, but in recent years they have seldom done so. Why is that? (...) Humans cannot know which Bible accounts are shadows of things to come and which are not. The clearest course is this: Where the Scriptures teach that an individual, an event, or an object is typical of something else, we accept it as such. Otherwise, we ought to be reluctant to assign an antitypical application to a certain person or account if there is no specific Scriptural basis for doing so. (...) So for these reasons our publications in recent years have emphasized the lessons we can learn from Bible accounts instead of trying to find typical and antitypical patterns and fulfillments. (The Watchtower March 15, 2015 pp. 17-18).

Naboth was the first person to whom the new teaching was applied. See the following material.

Naboth was not an atitype

Before 1932 the Watchtower Society did not associate any symbolic meaning with Naboth (See *The Watchtower* January 1, 1911 pp. 4741-4742, reprints; *The Watchtower* September 15, 1915 pp. 5770-5771, reprints; *The Watchtower* January 15, 1922 pp. 25-26; *The Watchtower* September 1, 1927 pp. 268-270).

Naboth pictured Jesus (teaching since 1932)

Back in 1932, that account was explained as a prophetic drama. Ahab and Jezebel were said to picture Satan and his organization; Naboth pictured Jesus; Naboth's death, then, was prophetic of Jesus' execution. (The Watchtower March 15, 2015 p. 9).

Naboth symbolized the anointed (teaching from 1961)

Decades later, though, in the book “Let Your Name Be Sanctified,” published in 1961, Naboth was said to picture the anointed, and Jezebel was Christendom. Hence, Naboth’s persecution at Jezebel’s hands pictured the persecution of the anointed during the last days. For many years, God’s people found this approach to Bible accounts faith strengthening. Why, then, have things changed? (The Watchtower March 15, 2015 p. 9).

Naboth neither pictures Jesus, nor anointed (teaching since 2015)

How, then, do we now understand the account about Naboth? In much clearer, simpler terms. That righteous man died, not because he was a prophetic type of Jesus or of the anointed, but because he was an integrity keeper. He held to Jehovah’s Law in the face of horrific abuse of power. (The Watchtower March 15, 2015 p. 10).

Chapter 11. The return of Christ and the Kingdom of God

Day of the Lord

Day of the Lord since 1873

And in the third issue of The Watch Tower, September, 1879, page 2, the editor pointed to the same date (1914), writing: “We believe that the Word of God furnishes us with indubitable proof that we are now living in this ‘Day of the Lord’; that it began in 1873, and is a day of forty years duration.” (“New Heavens and a New Earth” 1953 p. 207).

Day of the Lord since 1874

The Scriptural time-proofs which we have considered show that this trouble was due to date from the time of Christ's second advent (October, 1874) when the judging of the nations would commence, under the enlightening influences of the Day of the Lord. This is shown in the Great Pyramid thus... (Thy Kingdom Come 1898, 1923 p. 341).

Day of the Lord since 1914 and 1918 (teaching from ca. 1930)

His beloved Son, then, the King, bears the same title, and the title has a special application in the "day of the Lord", which day began in 1914 and continues thereafter. (Light 1930, Vol. 1, p. 146).

There is a distinction in the meaning of "Jehovah's day" and "the day of the Lord" (...) It was Jehovah who enthroned Jesus in 1914 and send him forth to rule. (Pss. 2:6; 110:1,2) That marked the beginning of "the day of Jehovah". Within that day, and three and one-half years after its beginning, "the day of the Lord Jesus Christ" began when he opens his court for judgment. (...) To be enabled always to readily have in mind the clear distinction, hereinafter in this article the period beginning in 1914 will be designated "Jehovah's day" and the period beginning in 1918 will be designated "Christ's day". (The Watchtower March 15, 1936 pp. 83-84).

Before he heard Jesus' words to the seven congregations, the apostle John was granted a vision of "the Lord's day." (Revelation 1:10) That "day" began when the Messianic Kingdom was established in 1914. (The Watchtower May 15, 2003 p. 10).

The return of Christ

The way of *parousia*

Visible return

It was not until about 1874 that these things became clearer, so that we realized that when Jesus should come, it would be as unobserved by human eyes as though an angel had come... (The Watchtower August 1883 p. 513, reprints).

*We saw that spirit beings can be present and yet invisible to men. ... It seems that not long after their 1874 disappointment, a reader of *The Herald of the Morning*, who had a copy of the *Emphatic Diaglott*, noticed something in it which he thought peculiar — that in Matthew 24:27, 37, 39, the Greek word *parousia*, which in our Common Version is rendered 'coming,' is in the *Diaglott* translated 'presence' — evidently the correct translation of the Greek. This was the clue; and following it, they had been led through prophetic time toward proper views regarding the object and manner of our Lord's Return... (The Finished Mystery 1917, 1926 p. 54).*

In French edition of the book *The Finished Mystery*, published in 1918, the above statement contains the following thoughts:

“Soon after disillusionment in 1874 experienced by Russell and his friends (concerning the return of Christ)...” (p. 65).

Invisible return and later seen presence

'The Object and Manner of Our Lord's Return.' (...) This pamphlet was published in 1877. (...) In that pamphlet, he wrote: “We believe the scriptures to teach, that, at His coming and for a time after He has come, He will remain invisible; afterward manifesting or showing Himself in judgments and various forms, so that ‘every eye shall see Him.’” (...) Within just a few years, on the

basis of further study of the Scriptures, Russell realized that Christ would not only return invisibly but also remain invisible, even when manifesting his presence by judgment upon the wicked. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 132-133).

The doctrine of two-phased return of Christ, with the first, invisible coming for the rapture of Christians to heaven, and the second, visible coming with the saints for the judgment was taken by Russell from some Protestant authors – influenced by the Plymouth Brethren movement, formed by John Nelson Darby – (he also took from them the year 1914):

In 1856, Joseph Seiss, a Lutheran minister in Philadelphia, Pennsylvania, had written about a two-stage second advent—an invisible pa-rou-si'a, or presence, followed by a visible manifestation. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 46).

Joseph Seiss, 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. (Awake! November 8, 1994 p. 10).

Invisible return (years 1874 and 1914)

It was in the mid-1870's that Brother Russell and those who were diligently examining the Scriptures along with him discerned that when the Lord returned he would be invisible to human eyes.—John 14:3, 19. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 132).

Hence, when C. T. Russell began publishing a new religious magazine in July 1879, it was called “Zion's Watch Tower and Herald of Christ's Presence.” It was heralding Christ's presence as having begun in 1874. This invisible presence was expected to

continue until the Gentile Times ended in 1914, when the Gentile nations would be destroyed and the remnant of the “chaste virgin” class would be glorified with their Bridegroom in heaven by death and resurrection to live in the spirit. (The Watchtower August 15, 1974 p. 507).

They also came to understand that it was in the year 1914 that Christ’s invisible presence had begun and that this was, not by his personally returning (even invisibly) to the vicinity of the earth, but by his directing his attention toward the earth as ruling King. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 137).

Time of the Second Coming

The year 1874 (or 1875, about 1878) – teaching until 1933

As we saw in Chapter 2 of this book, the Bible Students spent decades pointing out that the year 1914 would be significant in fulfilling Bible prophecy. However, at that time they believed that Christ’s presence had begun in 1874, that he had begun to rule in heaven in 1878, and that the Kingdom would not be fully set up until October 1914. The harvest would extend from 1874 to 1914 and would culminate in the gathering of the anointed to heaven. Do mistaken ideas such as these cast doubt on whether Jesus was guiding those faithful ones by means of holy spirit? Not at all! (God’s Kingdom Rules! 2014 p. 50).

Calculate, and you will see that these two lines of evidence, which so perfectly unite in the testimony that 1875 (beginning October, A. D. 1874) is the date of the beginning of the Times of Restitution... (The Time is at Hand 1902, 1927 p. 196).

With the beginning of the second presence of the Lord, approximately A. D. 1875, there was a change in the work. The restitution of the truth there began and progressed. (The Watchtower September 1, 1930 pp. 261-262).

The second advent of the Lord Jesus Christ dates from about A. D. 1875, when he began to 'prepare the way before the Lord'. There were those who loved God and who were looking for the coming of Christ. (The Watchtower October 15, 1930 p. 308).

The Scriptural proof is that the second presence of the Lord Jesus Christ is invisible and began approximately in the year eighteen hundred and seventy eight (A. D.). (The Watchtower September 15, 1931 p. 283).

The second and invisible presence of Christ dates from about eighteen hundred and seventy-four. From that time forward many of the truths long obscured by the enemy began to be restored to the honest Christian. (The Watchtower June 1, 1933 p. 174).

The year 1914 (teaching introduced in the years 1928-1934)

They also came to understand that it was in the year 1914 that Christ's invisible presence had begun... (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 137).

In 1943 the Watch Tower Society's book "The Truth Shall Make You Free" did away with the nonexistent extra 100 years in the period of the Judges and placed the end of 6,000 years of man's existence in the 1970's. It also fixed the beginning of Christ's presence, not in 1874, but in 1914 C.E. (The Watchtower August 15, 1974 p. 507).

Prior to 1914 and years thereafter we thought that our Lord's return dated from 1874; and we took it for granted that the parousia or presence of our Lord dated from that time. An examination of the scriptures containing the word parousia shows that the presence of the Lord could not date prior to 1914. (The Golden Age March 14, 1934 p. 380).

The following presentation shows both the new statements and the older texts about *parousia* pointing to the year 1914. It is significant that the latter appeared in the time when the doctrine of 1874 was still taught (until the year 1933):

If it is true that Jesus has been present since the year 1914, then it must be admitted that nobody has seen Him with his natural eyes. (The Golden Age April 30, 1930 p. 503).

In 1914 the Lord Jesus came the second time, and in 1918 began to gather together his faithful followers. (The Kingdom, the Hope of the World 1931 p. 57).

The year 1914, therefore, marks the second coming of Christ. (What Is Truth? 1932 p. 48).

Watchtower has consistently presented evidence to honesthearted students of Bible prophecy that Jesus' presence in heavenly Kingdom power began in 1914. (The Watchtower January 15, 1993 p. 5).

The Watchtower and related publications of Jehovah's Witnesses have often provided Scriptural evidence that Christ's presence began in the year 1914. (The Watchtower March 1, 1997 p. 10).

Christ's "presence" since 1914 has gone unnoticed by most of earth's inhabitants. (The Watchtower September 15, 2010 p. 28).

The place of Christ's return

Literal and invisible return "on the earth" (teaching since 1927)

Our Lord's parousia (presence in the world) begun in 1874, will continue till the end of the Millennial age. (What Say the Scriptures About Our Lord's Return—His Parousia, Apokalupsis and Epiphania 1914 p. 65).

For the Lord Jesus is now invisibly present on earth, establishing his kingdom. (The Watchtower November 1, 1922 p. 339).

The Truth that THE GOLDEN AGE stands for is that Christ Jesus returned to earth in 1874, and that His kingdom is in process of construction before our very eyes. (The Golden Age March 25, 1925 p. 407).

“Paying attention to the earth” and “heavenly presence” (teaching since 1927)

The presence of the Lord has been difficult to explain and to clearly understand. Many have labored under the impression that the Lord Jesus must be bodily in the very vicinity of the earth in order to be present. Such a conclusion is unreasonable. Distance is no hindrance to the Lord. He could be in the Pleiades and at the same time direct the affairs of earth as well as he could if he were on the immediate surface of the earth. We understand that the presence of the Lord began to be made manifest about 1874, that he took his great power and began his reign in 1914, and that he came to his temple in 1918. (The Watchtower June 1, 1927 p. 163).

Further proof is given, in another picture, that Christ would be active as King and would be “present,” in the sense of turning his attention and exercising kingly power toward the earth. (The Watchtower July 1, 1974 p. 398).

They also came to understand that it was in the year 1914 that Christ’s invisible presence had begun and that this was, not by his personally returning (even invisibly) to the vicinity of the earth, but by his directing his attention toward the earth as ruling King. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 137).

He does not need to move physically in order to “come.” Rather, he “comes” in the sense of turning his attention to mankind or to his

followers, often for judgment. Thus, in 1914 he “came” to begin his presence as enthroned King. (*The Watchtower* March 1, 2004 p. 16).

Second, a major application from 1914 C.E., when Jesus began his invisible heavenly presence as king of the Messianic kingdom... (*The Watchtower* August 15, 1978 p. 31).

Jesus’ heavenly presence has been marked on earth by frightful ‘wars, famines, hatreds, pestilences, and lawlessness.’ (*The Watchtower* December 15, 1997 p. 11).

The number of Christ’s returns

One return (1874)

And discriminating carefully, they discern that there are three words of distinctly different signification used in the respect to the Lord’s second advent; namely, parousia and epiphania and apokalupsis. Parousia is used in respect to the earliest stage of the second advent, while apokalupsis and epiphania relate to another or a third advent, but merely to a later feature of the second advent. (What Say the Scriptures About Our Lord’s Return—His Parousia, Apokalupsis and Epiphania 1914 p. 12).

Our Lord’s parousia (presence in the world) begun in 1874, will continue till the end of the Millennial age. The word is not applicable merely to a little period of presence at the beginning of the Millennial age Christ’s parousia and that of his Church will continue throughout the age. (What Say the Scriptures About Our Lord’s Return—His Parousia, Apokalupsis and Epiphania 1914 p. 65).

Four returns (1874, 1914, 1918, Armageddon)

For the purpose of enabling the student to more fully and easily understand the proof of the Lord’s second coming, the time of his coming is here divided into separate periods, to wit: (1) The day of

preparation, (2) the end of the world, (3) coming to his temple, and (4) Armageddon. (Creation 1927 p. 311).

The Scriptural proof is that the period of his presence and the day of God's preparation is a period from A. D. 1874 forward. The second coming of the Lord therefore began in 1874; and that date and the years 1914 to 1918 are specially marked dates with reference to his coming. (Creation 1927 p. 310).

With the coming of 1914 the outward events or physical facts made known in fulfilment of prophecy were so clear and plain that all who study the Word of God with a desire to understand could understand, whether they were consecrated to the Lord or not. (Creation 1927 pp. 310-311).

The time must arrive when Christ Jesus comes to his temple to take an account with his followers. The Scriptural proof supports the conclusion that the coming to his temple was in the year 1918. (Creation 1927 p. 310).

Armageddon

(...) After this witness is completed, Jesus testifies that then shall come the final end, and that this end shall be marked by the greatest trouble the world has ever known. (...) This is undoubtedly the same time referred to by the Lord, when he said: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." — Revelation 1: 7. (...) The Scriptures, and the circumstantial evidence in fulfilment thereof, which is called the physical facts, prove that the second coming of the Lord dates from 1874; that from that date to 1914 was God's "day of preparation"; that in 1914 the Lord Jesus Christ took unto himself his power and ousted Satan from heaven; that in 1918 the Lord came to his temple; that now the world-wide witness declaring the good news of the King and his kingdom is progressing, and that when completed there shall be such a demonstration of divine power that all the peoples of the earth may know that God is acting through his King, whom he has placed upon

his throne. And this will be in fulfilment of the prophecy of Jesus above quoted. (*Creation* 1927 pp. 338-339).

Three returns (1914, 1918, Armageddon)

After 96 C.E., Jesus did not ‘come’ in any significant way until he was enthroned as King in 1914. (...) Then, in fulfillment of Malachi 3:1, he ‘came’ again in 1918, when he came to Jehovah’s temple to judge first the household of God. (...) He will ‘come’ once more, in the near future, when he “brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus.” (The Watchtower April 1, 1989 pp. 11-12).

He does not need to move physically in order to “come.” Rather, he “comes” in the sense of turning his attention to mankind or to his followers, often for judgment. Thus, in 1914 he “came” to begin his presence as enthroned King. (...) In 1918 he “came” as messenger of the covenant and began judging those claiming to serve Jehovah. (...) At Armageddon, he will “come” to execute judgment on Jehovah’s enemies. (The Watchtower March 1, 2004 p. 16).

Two returns (1914, Armageddon)

*The Watchtower issue of the year 2013 states that the return of Jesus to the spiritual temple took place in 1914 (not in 1918), namely, in the same time as *parousia*. Thus, the Watchtower Society reduced the returns of Christ from three to two. Now it is *parousia* and coming to the temple as the united event in 1914, and the future coming of Jesus in Armageddon:*

To settle that question, Jesus began to inspect the spiritual temple in 1914. That inspection and cleansing work involved a period of time—from 1914 to the early part of 1919. (...) *This is an adjustment in understanding. Previously, we thought that Jesus’ inspection took place in 1918. (The Watchtower July 15, 2013 pp. 11, 14).*

Signs confirming the Second Coming

The signs confirming the Second Coming in 1874

It was in the year 1874, the date of our Lord's second presence, that the first labor organization in the world was created. From that time forward there has been a marvelous increase of light, and the inventions and discoveries have been too numerous for us to mention all of them here, but mention is made of some of those that have come to light since 1874, as further evidence of the Lord's presence since that date, as follows: Adding machines, aeroplanes, aluminum, antiseptic surgery, artificial dyes, automatic couplers, automobiles, barbed wire, bicycles, carborundum, cash registers, celluloid, correspondence schools, cream separators, Darkest Africa, disk plows, Divine Plan of the Ages, dynamite, electric railways, electric welding, escalators, fireless cookers, gas engines, harvesting machines, illuminating gas, induction motors, linotypes, match machines, monotypes, motion pictures, North Pole, Panama Canal, pasteurization, radium, railway signals, Roentgen rays, shoe-sewing machines, skyscrapers, smokeless powder, South Pole, submarines, subways, talking machines, telephones, television, typewriters, vacuum cleaners, and wireless telegraphy. (The Harp of God 1928 p. 240).

See *The Revelation of Jesus Christ – According to the Sinaitic Text* 1918 p. 153; *The Golden Age* January 14, 1925 p. 251; *The Golden Age* May 20, 1925 p. 543.

The signs confirming the Second Coming in 1914

By the events of the World War, famine, and pestilences, and great distress that befell the nations during and after 1914, the second coming of Christ and his kingdom are clearly proven. (The Kingdom, the Hope of the World 1931 p. 8).

Through the years and in the face of unparalleled wars, famines, earthquakes and other developments constituting the “sign” of

Christ's "presence" in Kingdom power since 1914, Jehovah's people have been undaunted in declaring the good news. (The Watchtower May 1, 1984 p. 19).

See *The Watchtower* January 1, 2008 p. 8.

Some of the Jehovah's Witnesses do not believe in the current evidences of the Second Coming

Today, some Christians are pursuing interests and careers suggesting that they have lost awareness that we are now deep in "the time of the end." (Daniel 12:4) Fellow believers can well pray that such ones rekindle or bolster their faith in the Scriptural evidence that Christ's presence began in 1914 when Jehovah installed him as heavenly King and that he is ruling in the midst of his enemies. (The Watchtower January 15, 1999 p. 11).

The text of Matthew 24:30

Applied to the return of Jesus in 1874

The revealing of the Lord's presence will gradually extend to the world and will be made manifest especially to the world in a time of trouble, just as Jesus indicated when he said: "And they shall see the Son of man coming in the clouds of heaven, with power and great glory." – Matthew 24:30. (Our Lord's Return 1925 p. 16).

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. (Our Lord's Return 1925 p. 25).

Applied to the return of Jesus in 1914

But Jesus connected this event with his SECOND coming and the consummation of this system of things, saying: "And then the sign of

the Son of man will appear in heaven, and then all the tribes of the earth will go to wailing and they will see the Son of man coming on the clouds of heaven with power and great glory.” (Matthew 24:30, NW) His coming into the Kingdom in 1914 marks the beginning of his second presence or par.ou.si'a. This Greek word means presence. (“This Means Everlasting Life” 1950 p. 221).

Referred to the return of Jesus at Armageddon

On the other hand, in Matthew 24:30, which tells of the “Son of man coming on the clouds of heaven with power and great glory” as Jehovah’s executioner at the war of Armageddon, the Greek word er·kho'me·non is used. (Reasoning From the Scriptures 1989 p. 341).

The Kingdom of God

Let the honest-hearted person compare the kind of preaching of the gospel of the Kingdom done by the religious systems of Christendom during all the centuries with that done by Jehovah’s Witnesses since the end of World War I in 1918. They are not one and the same kind. That of Jehovah’s Witnesses is really “gospel,” or “good news,” as of God’s heavenly kingdom that was established by the enthronement of his Son Jesus Christ at the end of the Gentile Times in 1914. (Luke 21:24) (The Watchtower May 1, 1981 p. 17).

The proclamation of the Gospel of the Kingdom

Teaching about the Kingdom already done

The Apostle (Acts 15:14) tells that the main object of the gospel in the present age is “to take out a people” for Christ’s name—the overcoming Church, which, at his second advent, will be united to him and receive his name. The witnessing to the world during this age is a secondary object. (The Plan of the Age 1908 p. 92).

Jesus further stated as an evidence of the end of the world: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”. – Matthew 24:14. (...) And thirdly, this has already been done and we are at the end of the old order and the new is coming in. (Millions Now Living Will Never Die! 1920 pp. 56-57).

Besides the above Scriptures, time-proofs of the Lord's Return, are the fulfilments of the promised signs: The Gospel has been preached in all the world for a witness: (Matt. 24:14; A91); (The Finished Mystery 1917, 1926 p. 69).

However, those early Bible Students did not grasp the full significance of Matthew 24:14. By the late 19th century, the Bible, which contains the good news, or gospel, had been translated and printed by Bible societies in many languages and distributed around the world. Thus, for some decades, the Bible Students reasoned that a witness to the nations had already been given. Gradually, Jehovah gave his people a clearer understanding of his will and purpose. (Proverbs 4:18) The Watch Tower of December 1, 1928, said: “Can we say that [the] circulation of the Bible accomplished the foretold preaching of the gospel of the kingdom? Decidedly no! In spite of this Bible distribution it is still necessary for God’s little band of witnesses in the earth to print literature explaining God’s [purpose] and to call upon the homes where these Bibles have been placed. Otherwise the people would be left in ignorance as to the setting up of the Messianic government in our day.” (The Watchtower February 1, 2006 pp. 24-25).

Teaching about the Kingdom only in the twentieth century

Earlier, The Watch Tower of July 1, 1920, had examined Jesus’ great prophecy about ‘the sign of his presence and the end of the world.’ (Matt. 24:3, KJ) It focused attention on the preaching work that must be done in fulfillment of Matthew 24:14 and identified the message to be proclaimed, saying: “The good news here is concerning the end of the old order of things and the establishment of

Messiah's kingdom." *The Watch Tower* explained that on the basis of where Jesus stated this in relation to other features of the sign, this work would have to be accomplished "between the time of the great world war [World War I] and the time of the 'great tribulation' mentioned by the Master in Matthew 24:21, 22." That work was urgent. Who would do it? (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 p. 292).

*This has been true particularly since the year 1914 C.E., when, just as calculated by the International Bible Students Association, the Gentile Times, "the appointed times of the nations," ran out and God's due time came for him to install his Messianic kingdom in the heavens for the deliverance of mankind. Since then, not God's coming kingdom, but God's established kingdom, could be preached as good news world wide. And it has been thus preached! By whom? By Jehovah's witnesses. (*The Watchtower* November 1, 1970 pp. 660-661).*

*That issue of *The Watch Tower* further stated: "In 1920, . . . Bible Students came to a correct understanding of our Lord's prophecy contained in Matthew 24:14. They then realized that 'this gospel' which was to be preached in all the world for a testimony to the Gentiles or all nations, was not a gospel of a kingdom yet to come but a gospel to the effect that the Messianic King has begun his reign over earth." (*The Watchtower* February 1, 2006 p. 25).*

The Kingdom and the time of its creation

The Kingdom in 1878 and 1914

Be not surprised, then, when in subsequent chapters we present proofs 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 God Almighty" (Rev. 16:14), which will end in A. D. 1914 with the

complete overthrow of earth's present rulership, is already commenced (The Time Is at Hand 1902, 1908 p. 101).

(...) the full establishment of the Kingdom of God, will be accomplished at the end of A. D. 1914 (The Time Is at Hand 1902, 1908 p. 99).

(...) the organization of the Kingdom and the taking by our Lord of his great power as the King in April 1878, and the time of trouble or »day of wrath« which began October 1874 and will end October 1914 (The Day of Vengeance 1897 p. 604).

As we saw in Chapter 2 of this book, the Bible Students spent decades pointing out that the year 1914 would be significant in fulfilling Bible prophecy. However, at that time they believed that Christ's presence had begun in 1874, that he had begun to rule in heaven in 1878, and that the Kingdom would not be fully set up until October 1914. The harvest would extend from 1874 to 1914 and would culminate in the gathering of the anointed to heaven. Do mistaken ideas such as these cast doubt on whether Jesus was guiding those faithful ones by means of holy spirit? Not at all! (God's Kingdom Rules! 2014 p. 50).

The Kingdom in 1878 and 1915

Be not surprised, then, when in subsequent chapters we present proofs 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 God Almighty" (Rev. 16:14), which will end in A. D. 1915 with the complete overthrow of earth's present rulership, is already commenced. (The Time Is at Hand 1916, 1927 p. 101).

(...) the organization of the Kingdom and the taking by our Lord of his great power as the King in April 1878, and the time of trouble or »day of wrath« which began October 1874, and will cease about 1915 (The Battle of Armageddon 1912, 1923 p. 604).

(...) the full establishment of the Kingdom of God, will be accomplished near the end of A. D. 1915 (The Time Is at Hand 1916, 1927 p. 99).

The Kingdom in 1878 and after 1915

(...) the organization of the Kingdom and the taking by our Lord of his great power as the King in April 1878, and the time of trouble or »day of wrath« which began October 1874, and will cease about 1915 (The Battle of Armageddon 1915, 1918, 1925 p. 604).

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's kingdom in the hands of Messiah. But by that time, the Elijah class will have passed beyond the Veil; for "when he [Jesus] shall appear in his glory, we [the church] also will appear with him." (The Watchtower September 1, 1916 p. 5950, reprints).

The Kingdom in 1920?

Some interesting developments in connection with the setting up of the Kingdom may begin in 1920, six years after the great Time of Trouble began. (The Finished Mystery 1917, 1926 p. 178).

The Kingdom in 1925

As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized. (Millions Now Living Will Never Die! 1920 p. 89).

Be that as it may, there is evidence that the establishment of the Kingdom in Palestine will probably be in 1925, ten years later than we once calculated. The 70 jubilees, reckoned as 50 years each, expire October, 1925. (B186.) Gen. 15:1-16:3, read connectedly, indicates that Abraham's vision as to when he would receive the

Kingdom was not granted until ten years after the Covenant was made, or 2035 B. C. (The Finished Mystery 1917, 1926 p. 128).

The year 1925 also held expectations for Jehovah's servants. It was thought that a cycle of 70 typical Jubilees (70 × 50 years) from the time Israel entered the Promised Land would end in 1925 and mark the beginning of the great antitypical Jubilee, the Millennial Reign of Christ Jesus. It did not turn out that way. (The Watchtower February 15, 1984 pp. 23-24).

Kingdom fully established in heaven after taking the anointed to heaven

However, at that time the Bible Students felt that the setting up of the Kingdom, its full establishment in heaven, would not take place until the final members of Christ's bride were glorified. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 138).

Invisible Kingdom in heaven since 1914

A real milestone was reached, therefore, in 1925, when The Watch Tower of March 1 featured the article "Birth of the Nation." It presented an eye-opening study of Revelation chapter 12. The article set forth evidence that the Messianic Kingdom had been born—established—in 1914, that Christ had then begun to rule on his heavenly throne, and that thereafter Satan had been hurled from heaven down to the vicinity of the earth. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 138-139).

Kingdom within a "few years"

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's kingdom in the hands of Messiah. But by that time, the Elijah class will have passed beyond the Veil; for "when he [Jesus] shall appear

in his glory, we [the church] also will appear with him.” (The Watchtower September 1, 1916 p. 5950, reprints).

Because Abraham, Isaac, Jacob, and the other faithful prophets described by the Apostle Paul in Hebrews 11 are promised a better resurrection; (...) Hence these faithful men may be expected on earth within the next few years. They will constitute the legal representatives of the Christ in the earth. They will be the visible representatives of the kingdom of heaven. (The Harp of God 1921, 1925, 1927 p. 339-340).

It is a special pleasure to announce that the next few years will witness the full establishment of that kingdom which is to be the desire of all nations. (The Watchtower October 1, 1929 p. 302).

The Kingdom in power in 1931

The Time of the establishment of the Kingdom in power is indicated as “in the fourteenth year after that the city (Christendom) was smitten” – or thirteen years after 1918 viz.. in 1931. – Ezek. 40:1. (The Finished Mystery 1917, 1918 [850,000 Edition] p. 569).

The Kingdom in power in 1932

The Time of the establishment of the Kingdom in power is indicated as “in the fourteenth year after that the city (Christendom) was smitten” – or thirteen years after 1918 viz.. in 1932. – Ezek. 40:1. (The Finished Mystery 1918 [75,000 Edition] p. 569).

The Kingdom in 1935?

But now you can hear every one of them say: “Millions Now Living Will Never Die”. Suppose we should be wrong in the chronology and that the kingdom will not be fully set up in 1925. Suppose that we were ten years off, and that it would be 1935 before restitution blessings began. Without a doubt there are now millions of people on the earth who will be living fifteen years from now; and

we could with equal confidence say that “Millions Now Living Will Never Die”. Whether it be 1925 or 1935, restitution blessings must soon begin, as shown from all the evidence; and when that time comes, all who respond obediently to the new arrangement shall be blessed with life, liberty, and happiness. (The Watchtower October 15, 1920 p. 310).

We eagerly anticipated the coming of God’s Kingdom. I recall that when we received the 1935 Yearbook, one of the brothers, at seeing the full schedule of text discussions for the year, asked: “Does this mean we are going to complete another entire year before Armageddon comes?” In reply the conductor asked: “Do you think, brother, that if Armageddon should come tomorrow, we will stop reading the Yearbook?” (The Watchtower September 1, 1995 p. 24).

The Kingdom in 1975

However, Bible chronology which indicates that Adam was created in the fall of the year 4026 B.C.E. would bring us down to the year 1975 C.E. as the date marking 6,000 years of human history with yet 1,000 years to come for Christ’s Kingdom rule. So whatever the date for the end of this system, it is clear that the time left is reduced, with only approximately six years left until the end of 6,000 years of human history. (1 Cor. 7:29) This corroborates the understanding of Jesus’ words that the generation alive in 1914 with the outbreak of World War I would not pass away until the end comes. (The Watchtower May 1, 1970 p. 273).

What about such ones in just a few short years from now? Will they be there? Then there will be no old system of things at all, but God’s kingdom will be in full control over the earth and its affairs. (The Watchtower August 1, 1972 p. 468).

More recently, many Witnesses conjectured that events associated with the beginning of Christ’s Millennial Reign might start to take place in 1975. Their anticipation was based on the understanding that the seventh millennium of human history would begin then.

These erroneous views did not mean that God's promises were wrong, that he had made a mistake. By no means! (Awake! June 22, 1995 p. 9).

Kingdom within “the generation of 1914”

The kingdom of the heavens is here! And soon, within this generation, it will come in all its destructive force against Satan and his wicked system of things. (The Watchtower October 15, 1961 p. 632).

But you may wonder: ‘When will this promised deliverance come?’ Respecting the generation that would start experiencing ‘great signs from heaven,’ Jesus said: “Truly I say to you, This generation will by no means pass away until all things occur.” Therefore, some of the 1914 generation who began to witness those “signs” will still be alive when God’s Kingdom takes full control of earth’s affairs.—Luke 21:32. (Awake! March 8, 1985 p. 8).

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. (Awake! November 8, 1994 p. 10).

The Kingdom in the twentieth century

What kingdom? The kingdom of God that is to crush all present kingdoms of men. (Dan. -2:44) That now-operating kingdom in heaven will, within the twentieth century, cleanse the entire earth of wickedness. (Awake! February 22, 1961 p. 7).

Kingdom “is near”, “soon”

For a detailed discussion of how we know that the coming of God’s Kingdom is near, see chapter 9, “Are We Living in ‘the Last

Days’?,” of the book *What Does the Bible Really Teach?* (The Watchtower April 1, 2010 p. 10).

Soon, when that Kingdom comes and replaces all governments of the earth, everyone who serves Jehovah God and his chosen Ruler, Jesus Christ, will enjoy peace, health, and happiness. (The Watchtower October 1, 2010 p. 25).

The birth of Antichrist or of the Kingdom of God?

The birth of Antichrist – a title appearing in the commentary on Revelation 12

THE BIRTH OF ANTICHRIST (The Finished Mystery 1917, 1926 p. 183).

God’s Kingdom is born – a title appearing in the commentary on Revelation 12

God’s Kingdom Is Born! (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 177).

The birth of the Messiah Kingdom or the time of a war between pagan Rome and papal Rome?

In 1925, a landmark article appeared in The Watch Tower, entitled “Birth of the Nation.” It laid out convincing Scriptural evidence that the Messianic Kingdom had been born in 1914, fulfilling the prophetic picture of God’s heavenly woman giving birth, as recorded in Revelation chapter 12. (...) *Before then, it was thought that the vision pointed to a war between pagan Rome and papal Rome. (God’s Kingdom Rules! 2014 p. 50).*

The Kingdom of God on earth?

Kingdom “on earth”

When thus restored, it will again be the Kingdom of God on earth, under man, God’s appointed representative. (The Plan of the Age 1908 p. 248).

The most prominent teaching of the Bible is that concerning the kingdom of God on earth through which all the families of the earth shall be blessed. (What You Need 1932 p. 3).

THE SCRIPTURES CLEARLY TEACH (...) 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. (The Watchtower October 15, 1931 p. 306).

THE SCRIPTURES CLEARLY TEACH (...) 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. (The Watchtower November 15, 1942 p. 338).

Since the heavenly Father’s kingdom is to come to this earth in answer to Jesus’ own prayer, why should this earth be destroyed at that time or at any time afterward? God’s kingdom comes to stay here for all future time. (The Watchtower December 15, 1958 p. 764).

Manifestly, God’s kingdom comes to earth and his will is then done on earth because it is his purpose for the earth to remain forever as part of the universal realm over which he is the King of eternity, the Most High Sovereign. (The Watchtower January 1, 1959 p. 25).

Kingdom only in heaven, not on earth (teaching since 1996)

We sometimes hear brothers speak of or pray for God's Kingdom to come to the earth. Is this a correct expression? Strictly speaking, it is not a Scriptural way of expressing things. God's Kingdom is heavenly. (...) The Kingdom was established in heaven in 1914, and it will never be transferred to the restored earthly Paradise or elsewhere. (...) But we should bear in mind that the Kingdom will not come to the planet Earth in a literal sense. The Kingdom government resides in heaven, not on earth. (The Watchtower June 1, 1996 p. 31).

Kingdom is in heaven, not earth. 2Ti 4:18; 1Co 15:50; Ps 11:4 (Bible Topics for Discussion 1997, 23. Kingdom).

Kingdom (...) not to come to earth (Watchtower Library 2014, Watch Tower Publications Index 1986-2014, Kingdom).

The reign of Christ

The proof appearing in the preceding chapters shows that the kingdom was born in 1914; but the fact thereof was not understood by the servant class until some years afterward. (Light 1930, Vol. 1, pp. 301-302).

The reign since 1878

As we saw in Chapter 2 of this book, the Bible Students spent decades pointing out that the year 1914 would be significant in fulfilling Bible prophecy. However, at that time they believed that Christ's presence had begun in 1874, that he had begun to rule in heaven in 1878, and that the Kingdom would not be fully set up until October 1914. The harvest would extend from 1874 to 1914 and would culminate in the gathering of the anointed to heaven. Do mistaken ideas such as these cast doubt on whether Jesus was

guiding those faithful ones by means of holy spirit? Not at all! (God's Kingdom Rules! 2014 p. 50).

(...) they also concluded that if Jesus' baptism and anointing in the autumn of 29 C.E. paralleled the beginning of an invisible presence in 1874, then his riding into Jerusalem as King in the spring of 33 C.E. would point to the spring of 1878 as the time when he would assume his power as heavenly King. They also thought they would be given their heavenly reward at that time. When that did not occur, they concluded that since Jesus' anointed followers were to share with him in the Kingdom, the resurrection to spirit life of those already sleeping in death began then. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 632).

That time came 1845 years after our Lord had ridden into Jerusalem and offered himself to the Jews as their king, in the spring of A. D. 33. And it was in 1878, then, that the process of setting up the kingdom began. There our Lord raised the sleeping saints from the tomb and joined them to himself, while his members upon the earth continued the work of making ready the remaining members of the body and of giving a world-wide witness of the coming change of dispensation. (The Watchtower June 1, 1922 p. 174).

(...) the time of the presence of the Lord – viz, since 1878, when he took his great power as king (...) by the resurrection of the dead in Christ and the change of the living in a moment, in the twinkling of an eye; for “blessed are the dead who die in the Lord from henceforth [from 1878]; ... they rest from their labors [from the toil and weariness of labor], but their works follow with them.” They shall not sleep, but they shall be changed instantaneously from the human to a glorious spiritual body. (The Watchtower July 1, 1922 p. 207).

The reign since 1914 (teaching since 1922)

With the close of the (Jewish) year 1914, he whose right it is took unto himself his great power and began his reign; (The Watchtower May 1, 1922 p. 138).

The gentile times under the supervision of the god of this world ended August 1, 1914. Before that date it would not have been consistent for the Lord, the King of glory, to take unto himself his great power and reign. (The Watchtower November 1, 1922 p. 333).

In 1914, Jehovah established his Kingdom in the heavens under his appointed King, Jesus Christ. (The Watchtower January 15, 2010 p. 31).

Interestingly, although from 1922 the official doctrine claimed that the reign of Jesus started in 1914, the books teaching on the reign from 1878 were still printed in the years 1923-1927:

The Return of the Lord is here pictured as accomplished, the sleeping saints raised, and the full number called. This was all fulfilled in 1878. (Rev. 11:17.) At that time our Lord took unto Himself His great power and began His Reign. (The Finished Mystery 1917, 1926, 1927 p. 217).

Clarification since 1925

It was about 1925 that the faithful discerned the fact that the kingdom had begun and that Satan had been cast out of heaven and must now confine his operations to the earth. (Light 1930, Vol. 2, p. 309).

A real milestone was reached, therefore, in 1925, when The Watch Tower of March 1 featured the article "Birth of the Nation." It presented an eye-opening study of Revelation chapter 12. The article set forth evidence that the Messianic Kingdom had been born—

established—in 1914, that Christ had then begun to rule on his heavenly throne, and that thereafter Satan had been hurled from heaven down to the vicinity of the earth. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 pp. 138-139).

The period between *parousia* and the reign of Jesus

Period of 3.5 years (1874-1878)

As we saw in Chapter 2 of this book, the Bible Students spent decades pointing out that the year 1914 would be significant in fulfilling Bible prophecy. However, at that time they believed that Christ’s presence had begun in 1874, that he had begun to rule in heaven in 1878, and that the Kingdom would not be fully set up until October 1914. (God’s Kingdom Rules! 2014 p. 50).

Period of 40 years (1874-1914)

Jesus said that he would come again and receive his bride unto himself. (John 14:3) In 1874 he returned. In 1914 he took unto himself his great power and began to reign. (Revelation 11:18) (The Watchtower February 1, 1923 p. 36).

The same time (1914)

That 1914 marked the end of the Gentile Times and the establishment of the Kingdom of God in the heavens, as well as the time for Christ’s foretold presence. (The Watchtower April 1, 1986 p. 31).

“The renewal of all things” (Acts 3:21),

restitution

Since 1875

A careful study of times and seasons taught in Scripture convinced us that the Lord was due to be present in 1874, and other time teachings of the Word showed that in the spring of 1875 the restitution of all things was due to commence. (The Watchtower August 1883 p. 513, reprints).

Since 1874

The date of our Lord's second advent, and the dawn of the Times of Restitution, we have already shown to be A. D. 1874. We should expect, therefore, to see some marks of God's returning favor to Fleshly Israel shortly after A. D. 1874, as one of the first features of restitution work. (The Time is at Hand 1902, 1927 p. 211).

Calculations based on this cycle of years led to the conclusion that perhaps a greater Jubilee for all the earth had begun in the autumn of 1874, that evidently the Lord had returned in that year and was invisibly present, and that “the times of restitution of all things” had arrived.—Acts 3:19-21, KJ. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 pp. 631-632).

Since 1881

Does the question arise with any, what beginning of restitution work was marked by October 1881? We answer. Nothing occurred which the world could discern. We still walk by faith and not by sight. All the preparatory steps toward the great restitution work since the date 1881 are to be reckoned as droppings of the great shower of blessing which shall ere long refresh the whole earth. That which occurred in 1881, like that which occurred in 1874, can be

discerned only by the eye of faith in the light of God's Word. It was the date of the close of the high-calling, and hence the date for the beginning of restitution blessings to mankind in general. (Thy Kingdom Come 1898, 1923 p. 367).

Since 1874

Prior to 1874 the Church for a long time had been in bondage to Babylonish systems. That year marked the second presence of our Lord (...) Restitution began in 1874. (The Watchtower April 1, 1924 p. 101).

Since 1925

(...) o about April 1, 1925, at which time we may expect the resurrection of the Ancient Worthies and the beginning of the blessing of all the families of the earth, living as well as dead. The last year of the 3,500 years will be itself a jubilee year witnessing the antitype, the great jubilee, of restitution. (Millions Now Living Will Never Die! 1920 p. 110).

Since 1874

The restitution or restoring of all things, of which Jesus spoke, and also that mentioned by the Apostle Peter, must begin with the restoring to the people of God the truths that had been hidden during the dark ages. That restitution work would progress during the manifestation of the second presence of Jesus Christ. It would be expected that the days of understanding of the prophecies would begin sometime after the manifestation of the Lord's second presence, and the understanding would continue to increase thereafter. The Scriptural proof is that the second presence of the Lord Jesus Christ began in 1874 A.D. (Prophecy 1929 p. 65).

Since 1878

The restitution or restoring of all things, of which Jesus spoke, and also the restitution mentioned by the Apostle Peter, must begin with the restoring to the people of God the truths that had been hidden during the “dark ages”. That restitution work would progress during the manifestation of the second presence of Jesus Christ. It would be expected that the days of understanding of the prophecies would begin sometime after the manifestation of the Lord’s second presence, and the understanding would continue to increase thereafter. The Scriptural proof is that the second presence of the Lord Jesus Christ is invisible and began approximately in the year eighteen hundred and seventy eight (A. D.). (The Watchtower September 15, 1931 p. 283).

Since 1918

The restoration must begin with the restoring of the truth to Jehovah’s covenant people, and the one great truth that they must learn after the coming of Christ Jesus to the temple is the meaning of the name of Jehovah, the Most High, and that his paramount purpose is the vindication of his name. (...) Its application is specifically from 1918 until all the kingdom class are for ever associated with the Lord Jesus Christ. (The Watchtower May 15, 1933 pp. 149-150).

Since 1914

Consequently, since the sending forth of Christ Jesus with Kingdom power in 1914 it is a time of restoration with respect to Jehovah’s people on earth. Not just a restoration of lost truths. No; but also a restoration of the Kingdom arrangement among his people, a restoration of the theocratic organization which recognizes and submits to the universal sovereignty of Jehovah God, the King of eternity. (The Watchtower December 1, 1951 p. 722).

To accomplish this, Jehovah will use the Messianic Kingdom, ruled by his Son, Jesus Christ. The evidence shows that this Kingdom

began ruling in heaven in 1914. (Matthew 24:3-14) *“The times of restoration of all things” began when the Messianic Kingdom was established with an heir of faithful King David on the throne. (Draw Close to Jehovah 2002, 2014 pp. 77-78).*

Gathering to heaven

Gathering before Armageddon

*Those of the original remnant who survived the experiences of World War I used to quote Psalm 50:5, “Gather my saints together unto me; those that have made a covenant with me by sacrifice.” They used to think that only these saints were to be gathered or harvested before Armageddon, although it was timely for them since 1918 to herald the message, “Millions Now Living Will Never Die.” It was even suggested that this harvesting of such spiritual saints might end with the year 1924, after which the heavenly glorification of these anointed, spirit-begotten followers of Christ would take place. (See *The Watchtower*, January 1, 1924, ¶¶ 11-32.) (*The Watchtower* December 15, 1951 p. 749).*

Gathering after Armageddon (teaching since 1928 or 1929)

*Not until 1929 was it revealed to Jehovah’s witnesses that some of the remnant will go through the battle of Armageddon, and then that increased their efforts to declare the truth. (*The Watchtower* May 1, 1936 p. 136).*

*Only from the end of the year 1928 was the prospect opened up to the spiritual understanding of the anointed remnant of the “Israel of God” to survive the “war of the great day of God the Almighty” at Har-Magedon and enter here on earth into Jehovah’s righteous new order. (See *The Watch Tower* under date of December 15, 1928, page 376, paragraphs 35, 36.) (*The Watchtower* December 15, 1974 pp. 765-766).*

This does not say that “the chosen ones” will all have been taken to heaven before the great tribulation, does it? Rather, it holds out the prospect to them, along with associates in the flesh, of surviving that great tribulation on earth. (Reasoning From the Scriptures 1989 p. 315).

Gathering before Armageddon (teaching since 2013)

Hence, it appears that all anointed ones who still remain on earth after the initial part of the great tribulation has passed will at some point be raised to heaven before the outbreak of the battle of Armageddon. This adjusts what was stated on this subject in “Questions From Readers” in The Watchtower of August 15, 1990, page 30. (The Watchtower July 15, 2013 p. 5 [or p. 8]).

How does this gathering of the anointed remnant relate to the event that will occur next, Armageddon? The timing of the gathering indicates that all anointed ones will be in heaven before God’s war of Armageddon begins. (God’s Kingdom Rules! 2014 p. 228).

The division into “sheep and goats”

(Matthew 25:31-46)

The division in the Millennium (teaching until 1923)

More accurate understanding of Jesus’ parables also resulted. An outstanding example involved the parable of the sheep and the goats, as recorded at Matthew 25:31-46. It had long been thought that this parable would be fulfilled during Christ’s 1,000-year reign. But then Jehovah’s Witnesses saw that it simply could not apply at that time. (The Watchtower December 1, 1981 p. 25).

In August 1923, at an assembly in Los Angeles, California, U.S.A., it was shown that Jesus' parable of the sheep and the goats would be fulfilled before the Millennial Reign. (Matthew 25:31-40) (The Watchtower November 1, 1993 p. 12).

The division since 1918 (teaching until 1958)

The very next year, bright light shone on the parable of the sheep and the goats. (The Watchtower May 15, 1995 p. 18).

Since 1918 Christ Jesus on his throne at the temple has been judging the nations and dividing the people as "sheep" and "goats". He pronounces favorable judgment upon the "sheep" and ushers them into life everlasting under the Kingdom. ("The Truth Shall Make You Free" 1943 p. 363).

See Riches 1936 p. 295.

Then in 1918 Jehovah, with his King-Son, appeared at his temple for judgment and commenced the separation of his "sheep" from the "goats."—Rev. 12:7-9; Matt. 25:31-46. (The Watchtower March 15, 1958 p. 177).

The division since 1914 (teaching from 1958)

When does the King separate people? The King arrived in his glory A.D. 1914. Then he sat down "on his glorious throne." So it is now, during this "time of the end," that the King separates people. The King puts goats on his left. This means the goats are not in the King's favor. The King puts the sheep on his right. This means the sheep are in the King's favor. (From Paradise Lost to Paradise Regained 1958 p. 200).

After his ascension to heaven, Jesus was to wait until the time came for God to give him Kingdom power. Then he would separate "the sheep" from "the goats." (Matthew 25:31-33; Psalm 110:1, 2)

That time came when “the last days” began in 1914. (The Watchtower April 1, 1993 p. 16).

We have long felt that the parable depicted Jesus’ sitting down as King in 1914 and since then making judgments—everlasting life for people proving to be like sheep, permanent death for the goats. (The Watchtower October 15, 1995 p. 19).

See The Watchtower July 15, 2013 p. 6.

The division in the future, in the great tribulation (teaching since October 15, 1995)

In other words, the parable points to the future when the Son of man will come in his glory. He will sit down to judge people then living. His judgment will be based on what they have manifested themselves to be. (...) Understanding the parable of the sheep and the goats in this way indicates that the rendering of judgment on the sheep and the goats is future. It will take place after “the tribulation” mentioned at Matthew 24:29, 30 breaks out and the Son of man ‘arrives in his glory.’ (Compare Mark 13:24-26.) Then, with the entire wicked system at its end, Jesus will hold court and render and execute judgment. (The Watchtower October 15, 1995 pp. 22-23).

Judgment Ahead! Note that Matthew 24:29-31 foretells that (1) the Son of man comes, (2) this coming will be with great glory, (3) the angels will be with him, and (4) all the tribes of the earth will see him. Jesus repeats these elements in the parable of the sheep and the goats. (Matthew 25:31-46) Hence, we can conclude that this parable deals with the time, after the opening outbreak of tribulation, when Jesus will come with his angels and sit down on his throne to judge. (The Watchtower May 1, 1999 p. 13).

See The Watchtower September 15, 2010 p. 28-29.

The millennial reign of Christ

The Millennium already present (since 1874, 1872 or 1873)

The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the great Seventh Day, the thousand years of Christ's Reign, began in 1873. (The Time is at Hand 1927 p. II, THE AUTHOR'S FOREWORD).

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 1872 A. D., we are chronologically entered upon the seventh thousand or the Millennium – the forepart of which, the “Day of the Lord,” the “day of trouble,” is to witness the breaking into pieces of the kingdoms of this world and the establishment of the Kingdom of God under the whole heavens. (The Time is at Hand 1902, 1927 p. 33).

One who taught us through the Chronology that six thousand years from Adam's creation ended with A. D. 1872, and that the seventh thousand the Millennial age, began there; who through the Jubilee cycles taught us that the Lord would be present and the Times of Restitution begin in the fall of 1874; and who through the Times of the Gentiles showed us that we must not expect these things to be done in haste, but by seemingly natural means covering a period of forty years... (The Time is at Hand 1902, 1927 p. 242).

The Millennium (Rev. 20:3, 4, 7) began in 1874, with the Return of Christ. It was at about that time that Pastor Russell came to his fellow-Christians with the beginning of a better understanding of the Bible, “the vision of God.” (The Finished Mystery 1917, 1926 p. 386).

Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874 (The Golden Age June 23, 1920 p. 604).

See The Watchtower December 1, 1916 p. 6013, reprints; The Watchtower November 15, 1904 p. 3460, reprints.

Millennium expected in specific years

1914 and the Millennium

That period, reckoned from the time of King Zedekiah's overthrow, ends with this year [1914]; for, according to the Scriptures the crown was taken away from King Zedekiah in 606 B.C. If so, with the close of the present year, Messiah should take to Himself His great power and begin the long-promised Millennial Reign of Glory, the opening or beginning of which, according to the Bible, will be a very dark hour – “a Time of Trouble such as was not since there was a nation,” “nor ever shall be” – the like again. (Pastor Russell's Sermons 1917 pp. 416-417).

Those two generations of the Toutjian family, my parents and my grandparents, held great expectations for the year 1914. As early as 1880, The Watch Tower had publicized the date as marking the end of the “appointed times of the nations,” or Gentile Times. (Luke 21:24; compare Authorized Version.) Would 1914 bring the end of Satan's rulership and the long-awaited Millennial Reign of Christ Jesus? As the date drew closer it became apparent that human expectations do not always coincide with Jehovah's timetable. (The Watchtower February 15, 1984 pp. 22-23).

1914 A.D. End of the “seven times more,” or 2,520 years more.

1914 A.D. Beginning of the 1000-year day of the Second Adam.

2914 A.D. End of the 1000-year day of the Second Adam. (The Watchtower November 15, 1922 p. 356).

Fall 1914 A.D. End of Times of the Gentiles. (...)

Fall 2914 A.D. Dominion restored to mankind (The Finished Mystery 1917, 1926 p. 60).

The 1,000-year reign of Jesus Christ with his 144,000 joint heirs did not begin in 1914 at the inauguration of the “kingdom of the world ... the kingdom of our Lord and of his Christ.” What did begin there for Jesus Christ was his official, royal “presence,” or parousia, about which his apostles had asked, according to Matthew 24:3. (The Watchtower March 1, 1978 p. 28).

1925 and the Millennium

The millennium sets in in the year 1925, human woe will then start to vanish, and disease and sickness, and death itself will be no more, was the message pronounced through a radio-transmitter by ex-Judge J.F. Rutherford... (The Watchtower June 15, 1922 p. 180).

The year 1925 also held expectations for Jehovah’s servants. It was thought that a cycle of 70 typical Jubilees (70 × 50 years) from the time Israel entered the Promised Land would end in 1925 and mark the beginning of the great antitypical Jubilee, the Millennial Reign of Christ Jesus. It did not turn out that way. (The Watchtower February 15, 1984 pp. 23-24).

1975 and the Millennium

The Witnesses had long shared the belief that the Thousand Year Reign of Christ would follow after 6,000 years of human history. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 104).

However, Bible chronology which indicates that Adam was created in the fall of the year 4026 B.C.E. would bring us down to the year 1975 C.E. as the date marking 6,000 years of human history with yet 1,000 years to come for Christ’s Kingdom rule. So whatever the date for the end of this system, it is clear that the time left is reduced, with only approximately six years left until the end of 6,000 years of human history. (The Watchtower May 1, 1970 p. 273).

More recently, many Witnesses conjectured that events associated with the beginning of Christ's Millennial Reign might start to take place in 1975. Their anticipation was based on the understanding that the seventh millennium of human history would begin then. (Awake! June 22, 1995 p. 9).

The generation of 1914 and the Millennium

Truly, the "pangs of distress" have brought much sorrow to mankind since 'nation began to rise against nation' in world war. (Mark 13:8) Yet Jesus assures us that, just as the approach of summer is to be recognized by the young leaves that the fig tree puts forth, so "these things happening" must soon reach their culmination with Christ's coming to execute judgment. He says: "Truly I say to you that this generation will by no means pass away until all these things happen. Heaven and earth will pass away, but my words will not pass away." (Mark 13:21-27, 30, 31) Moreover, the Revelation that Jesus gave, later, to the apostle John, assures us that 1,000 years of God's kingdom by Christ will follow the passing away of the Devil and all his works. (The Watchtower October 15, 1979 p. 17).

(...) and Christ would rule in the midst of his enemies for a period not exceeding one generation. The complete end of wickedness would come by means of a "great tribulation," culminating in the war at Har-Magedon and followed by Christ's Thousand Year Reign of peace. (Jehovah's Witnesses in the Twentieth Century 1989 p. 15).

The Millennium expected "soon"

The "slave" now represented the enthroned Messianic king, whose complete rule over the earth for a thousand years would soon begin! (The Watchtower February 1, 1975 p. 79).

I left a folder entitled ‘The New Millennium—What Does the Future Hold for You?’ Wasn’t it encouraging to read that soon the Millennial Reign of Christ Jesus will begin, bringing Paradise conditions to the earth? [Show illustrations of Paradise in Kingdom News No. 36.] (Our Kingdom Ministry No. 11, 2000 p. 4).

For 135 years, from its very first issue, The Watchtower has called on its readers to be awake to the fact that Satan’s wicked rulership will soon end and be replaced by the Thousand Year Reign of Jesus Christ.—Rev. 20:1-3, 6. (The Watchtower July 15, 2014 pp. 25-26).

The betrothal and marriage of the Lamb

The marriage since 1878

To our understanding the wise virgins have been entering into the marriage since the autumn of 1878, A. D., and are still entering in—passing beyond the veil, changed in a moment, “in the twinkling of an eye.” (1 Cor. 15:52.) Soon the entire first resurrection will be complete, the last member being changed. Then and there the door will be shut and no more will be permitted to enter. (The Watchtower October 1, 1906 pp. 3868-3869, reprints).

The door of opportunity still stands open to all the consecrated, robed by faith in the wedding garment of Christ’s righteousness; the message, “Behold, the Bridegroom!” is still going forth; the wise virgins are still going out to meet him, and entering in with him to the marriage; and the foolish have not yet returned with oil in their vessels. But, since “the King came in” (since 1878, the parallel in time to our Lord’s typical assumption of the office of King of the Jews—Matt. 21:1-13), the inspection of the guests and the testing of their appreciation of the wedding robe have been in progress. (Thy Kingdom Come 1898, 1923 p. 204).

The marriage in the future (teaching from ca. 1927)

When the members of the new creation are complete, this marriage of the Bridegroom and bride will be consummated. — Revelation 19:7; 21:2. (Creation 1927 p. 231).

Many centuries ago God made known the fact that he would prepare a bride for his beloved Son and that in his due time there should be a marriage in heaven. (Light 1930, Vol. 2, pp. 151-152).

The marriage since 1918 (teaching from ca. 1948)

The marriage of the Lamb began to be consummated in 1918 C.E. (The Watchtower September 15, 1966 p. 575).

See The Watchtower February 1, 1948 pp. 43-44.

Bible chronology and modern correspondencies indicate that the Bridegroom King came to the spiritual temple in the spring of 1918. Then he began to resurrect from the dead the faithful members of the spiritual bride and to unite them to himself in the heavenly Kingdom. As the expression of the remnant of the bride, pictured by the discreet virgins, Revelation 19:7 states: “Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.” (The Watchtower February 1, 1985 p. 17).

The marriage in the future (teaching from ca. 1988)

Then, at God’s due time, the marriage of the Lamb can take place! The prophetic account in Psalm 45 describes the order of events. First the enthroned King rides forth to the conquest of his enemies. (Verses 1-7) Then the marriage is performed, the heavenly bride being attended on earth by her virgin companions, the great crowd. (Verses 8-15) Next the marriage becomes fruitful, with resurrected mankind being raised to perfection under oversight of “princes in all the earth.” (Verses 16, 17) What glorious blessings accompany the

marriage of the Lamb! (Revelation—Its Grand Climax At Hand! 1988, 2006 p. 277).

Knowledge of Jesus about “the day and the hour” and the knowledge of the Watchtower Society

Knowledge of Jesus about “the day and the hour” from the moment of resurrection

Still others who fear his coming and who do not desire to see him say: ‘No one can possibly know the time. Why, therefore, should one spend his time in discussing the question?’ The last-named class, in support of their contention, cite the words of Jesus when he said: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only”. (Matthew 24:36) It is assumed because he used these words that no one would ever know except Jehovah. (...) He did not say that no one would ever know of the hour or the day of his coming. (...) When Jesus arose from the dead he said: “All power is given unto me in heaven and in earth”. (Matthew 28:18) He must have, known then the time of his coming, because now as the creature divine everything was committed into his hands for the outworking of God's plan. At the time of his appearing surely the angels of heaven would know about it; and the day must come when the watchers would know. (The Harp of God 1921 pp. 224-225; 1928 pp. 229-230).

See Our Lord's Return 1925 p. 18.

Knowledge of Jesus since 1914

Jesus knows “the day and the hour”

His presence has already extended over 12,706 days, but sometime there will come a day. We do not know the day nor do we

know the hour (...) Back there not even Jesus himself knew. Evidently he knows now. – Matt. 24:35, 36; Mark 13:31, 32. (The Watchtower July 15, 1949 p. 219).

When on earth Jesus, like Noah, confessed that he did not know the day or the hour when that which corresponds with the flood would break out, but now in his heavenly contact with God he knows. (The Watchtower November 15, 1951 p. 681).

Jesus will be notified of “the date and time”

Of course, Jesus did not say that no one ever would know. To the extent that it would be necessary for Jesus, some time in the future, to know the starting time for Armageddon so as to muster his heavenly armies for that battle, he no doubt will be advised. (The Watchtower April 1, 1963 p. 223).

Jesus probably knows “the day and the hour”

Does Jesus Christ know when the “great tribulation” will begin? He may, but we cannot say definitely that he does. (The Watchtower December 15, 1975 p. 768).

Does Jesus now know the timing of Armageddon? It seems quite reasonable to believe that he does. (...) Since Jesus has now been empowered as the one to conquer in God’s name, it seems reasonable that his Father has told him when the end will come, when he will “complete his conquest.” (The Watchtower August 1, 1996 pp. 30-31).

Watchtower Society and the knowledge of “the day and the hour”

“The day and the hour” of Jesus’ return is a past event – the time is known

Suppose we admit, for the sake of the argument, that no man knows the day nor hour of the Lord's appearing. What difference does that make? The hour and the day have already passed. He is here! And let all truly consecrated Christians rejoice. “But of the times and the seasons, brethren, ye have no need, that I write unto you,” says Paul. (1 Thessalonians 5:1) The times and seasons are clearly established by the overwhelming proof that the Lord is now present. (The Harp of God 1921, 1927 p. 250; 1928 p. 257).

“The day and the hour” – unknown

We therefore cannot construe Genesis 7:4 to mean that sometime in the future, yet well before Armageddon, Jehovah God will advise his people on earth as to when Armageddon will begin. Besides, Jesus long ago said about it: “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.”—Matt. 24:36. Of course, Jesus did not say that no one ever would know. (The Watchtower April 1, 1963 p. 223).

“The day and the hour” can be known and is known

Those of the New World society are awake. They will know when Armageddon is to begin. (From Paradise Lost to Paradise Regained 1958 p. 206).

One thing is absolutely certain, Bible chronology reinforced with fulfilled Bible prophecy shows that six thousand years of man's existence will soon be up, yes, within this generation! (Matt. 24:34) This is, therefore, no time to be indifferent and complacent. This is not the time to be toying with the words of Jesus that “concerning

that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.” (Matt. 24:36) To the contrary, it is a time when one should be keenly aware that the end of this system of things is rapidly coming to its violent end. Make no mistake, it is sufficient that the Father himself knows both the “day and hour”! Even if one cannot see beyond 1975, is this any reason to be less active? The apostles could not see even this far; they knew nothing about 1975. (The Watchtower August 15, 1968 pp. 500-501).

How close we may exactly be to the end of the present divisive system of things cannot be predicted, as Jesus reported that even he did not know the day or the hour at the time of his earthly ministry. (Matt. 24:36) However, Bible chronology which indicates that Adam was created in the fall of the year 4026 B.C.E. would bring us down to the year 1975 C.E. as the date marking 6,000 years of human history with yet 1,000 years to come for Christ’s Kingdom rule. So whatever the date for the end of this system, it is clear that the time left is reduced, with only approximately six years left until the end of 6,000 years of human history. (1 Cor. 7:29) This corroborates the understanding of Jesus’ words that the generation alive in 1914 with the outbreak of World War I would not pass away until the end comes. Only a short time, then, remains for persons who love righteousness to show God that they want to be in his “ark” of protection and live to see the blessings of the new system of things. (The Watchtower May 1, 1970 p. 273).

We were expecting that 6,000 years of man’s existence would be reached in 1975. Would this date bring us to the start of Christ’s Millennial Reign? That possibility intrigued us. Now we can look back on that year and appreciate that the words of Jesus at Matthew 24:36 do not allow us to fix a date for the end. He stated: “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.” (The Watchtower February 15, 1984 p. 25).

“The day and the hour” unknown, but in the past the date was calculated by the Watchtower Society

As Jesus himself stated so plainly: “Concerning that day and hour nobody knows.” (Matt. 24:36) Always there is the need to pay strict attention to the apostle Paul’s counsel: “Do not go beyond the things that are written.”—1 Cor. 4:6. Although many of Jehovah’s Witnesses have had to adjust their views in this matter, can we deny that we are in the “time of the end”? Surely the evidence of the impending end of this system grows daily... (The Watchtower July 1, 1979 p. 29).

Of course, well-meaning, faithful Christians in the past have sincerely tried to predict when the end would come. Yet, Jesus’ caution has been proved true time and time again: “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.”—Matthew 24:36. (The Watchtower June 1, 1993 p. 15).

It must be acknowledged that we have not always taken Jesus’ words in that sense. There is a tendency for imperfect humans to want to be specific about the date when the end will come. Recall that even the apostles sought more specifics, asking: “Lord, are you restoring the kingdom to Israel at this time?”—Acts 1:6. With similar sincere intentions, God’s servants in modern times have tried to derive from what Jesus said about “generation” some clear time element calculated from 1914. For instance, one line of reasoning has been that a generation can be 70 or 80 years, made up of people old enough to grasp the significance of the first world war and other developments; thus we can calculate more or less how near the end is. However well-meaning such thinking was, did it comply with the advice Jesus went on to give? Jesus said: “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. . . . Keep on the watch, therefore, because you do not know on what day your Lord is coming.” (The Watchtower June 1, 1997 p. 28).

“The day and the time” are known – 4/5 October 1914

When did that one with the “legal right” come and receive the kingdom from Jehovah the great Theocrat? It was in 1914 C.E., at the end of the Gentile Times about October 4/5 (Tishri 15). Then Jehovah enthroned his Son Jesus Christ in the “heavenly Jerusalem.” (Paradise Restored to Mankind—By Theocracy! 1972 p. 331).

(...) parousia of Christ in Kingdom power began first about October 4/5, 1914 C.E. (Man`s Salvation out of World Distress at Hand! 1975 p. 287).

The remaining 1,914 years stretch from then to 1914 C.E. Thus, the “seven times,” or 2,520 years, ended by Tishri 15, or October 4/5, 1914 C.E. In that year “the appointed times of the nations” were fulfilled, and God gave rulership to “the lowliest one of mankind”—Jesus Christ... (Pay Attention to Daniel’s Prophecy! 1999 p. 97).

Appendix 1. Changed teachings in the new editions of publications

We give just one example of doctrinal changes in each of mentioned publications.

The Time Is at Hand

Time of coming Armageddon (1914 and 1915):

(...) “battle of the great day of God Almighty” (Rev. 16:14), which will end in A. D. 1914 with the complete overthrow of earth’s present rulership, is already commenced (The Time Is at Hand 1908 p. 101).

(...) “battle of the great day of God Almighty” (Rev. 16:14), which will end in A. D. 1915 with the complete overthrow of earth’s present rulership, is already commenced. (*The Time Is at Hand* 1927 p. 101).

Thy Kingdom Come

Measurements of the Great Pyramid and dates (different dates and measurements):

Then measuring down the “Entrance Passage” from that point, to find the distance to the entrance of the “Pit,” representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3416 inches, symbolizing 3416 years from the above date, B. c. 1542. This calculation shows A. D. 1874 as marking the beginning of the period of trouble ; for 1542 years B. c. plus 1874 years A. D. equals 3416 years. Thus the Pyramid witnesses that the close of 1874 was the chronological beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward. (Thy Kingdom Come 1898, 1903 p. 342).

Then measuring down the “Entrance Passage” from that point, to find the distance to the entrance of the “Pit,” representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, B.C. 1542. This calculation shows A.D. 1915 as marking the beginning of the period of trouble; for 1542 years B.C. plus 1915 years A.D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward. (Thy Kingdom Come 1912, 1923 p. 342).

The Day of Vengeance

The end of the „Day of Vengeance” (1914, ca. 1915):

(...) the organization of the Kingdom and the taking by our Lord of his great power as the King in April 1878, and the time of trouble or “day of wrath” which began October 1874 and will end October 1914 (The Day of Vengeance 1897 p. 604).

(...) the organization of the Kingdom and the taking by our Lord of his great power as the King in April 1878, and the time of trouble or “day of wrath” which began October 1874, and will cease about 1915 (The Battle of Armageddon 1915, 1923 p. 604).

Scenario of the Photo-Drama of Creation

The end of the “Gentile Times” (1915, 1914):

Thus “seven times” would mean seven times three hundred and sixty, that is, 2520 years. That period is apparently due to expire in 1915. In other words, very soon the Gentile lease of Earthly Dominion expires. (Scenario of the Photo-Drama of Creation 1914 p. 50).

Thus “seven times” would mean seven times three hundred and sixty, that is, 2520 years. That period is apparently due to expire in 1914. In other words, very soon the Gentile lease of Earthly Dominion expires. (Polish edition of Scenario of the Photo-Drama of Creation [the book was published in parts in Polish edition of the magazine Golden Age (Złoty Wiek) June 1, 1927 p. 399]).

Also in Ukrainian edition, published in 1927, on page 50 the year 1914 appears, not 1915.

The Finished Mystery

The “fire” will come (1920, without a date):

We anticipate that the “earthquake” will occur early in 1918, and that the “fire” will come in the fall of 1920 (The Finished Mystery 1917 p. 179).

We anticipate that the “earthquake” will occur early in 1918, and that the “fire” will follow in due course (The Finished Mystery 1926 p. 179).

Millions Now Living Will Never Die!

The year 1921 expected, but deleted from Polish edition:

It may be that these worldly systems will go down to the fall of 1921. (Millions Now Living Will Never Die! 1920 p. 111).

The above statement does not appear in Polish edition (published in Warsaw), which was printed just a bit later (See Polish edition of *Millions Now Living Will Never Die!* 1920 p. 76).

We mention that there was a different Polish edition, published in 1920 in the USA for Polish people living in America. Its contents are identical with English edition.

The Harp of God

The Pyramid of Cheops (taught and rejected):

(...) (1 Peter 2:5-7) In earthly buildings there is no chief cornerstone; but in this building of God there is a chief cornerstone which is Christ Jesus. The topstone or chief cornerstone of a pyramid is itself a perfect pyramid. The other members of the body, then, must be built up into Christ to conform to that chief cornerstone, which is, illustrated by the Great Pyramid in Egypt. –See Isaiah 19:19. (The Harp of God 1921, 1927 p. 188).

(...) (1 Peter 2:5-7) Christ Jesus, who is God’s anointed King, is the chief corner Stone mentioned in this prophecy. The anointed ones who prove faithful unto death will, as living stones, be made a part of this building. The latter are the members of the body of Christ and

must be made into his likeness and image. (The Harp of God 1928 p. 192).

Deliverance

Jesus crucified and impaled:

When Christ Jesus died upon the cross he was the great antitypical passover lamb... (Deliverance 1926 [1,250,000 Edition] p. 81).

An illustration of Jesus on the stake appears on page 169 in the book *Deliverance*, the printing of 3.023.000 copies (without the date of printing). The said edition was possibly published after the year 1936, when the Watchtower Society rejected the teaching on the cross.

“Equipped for Every Good Work”

The creation of the world and of Adam (46026 and 46025 B.C.E.; 4026 and 4025 B.C.E.):

Start of the week of Creation 46026 [Date B.C.] (...)

End of the sixth day (land animals; man created) 4026 [Date B.C.] (“Equipped for Every Good Work” 1946 p. 143).

Start of the week of Creation 46025 [Date B.C.] (...)

End of the sixth day (land animals; man created) 4025 [Date B.C.] (Polish version of “Equipped for Every Good Work” 1954 p. 143).

“Your Will Be Done on Earth”

In Polish edition (published in Poland in 1961) of the book *“Your Will Be Done on Earth”* (English edition – 1958) many statements about the Soviet Union were changed or even deleted!

Four paragraphs of the chapter 11 are deleted in Polish edition (Polish chapter contains 72 paragraphs; English has 76 paragraphs). Paragraphs 27, 51, 55, 66 were deleted from Polish edition; the paragraph 50 is very shortened, the other paragraphs contain many changed statements (paragraphs: 18, 24-26, 29, 34, 35, 38-40, 44-47, 49, 50, 52, 62-65, 73)!

We mention that Polish edition published in 1964 in the USA for Polish people living in America, has identical contents with English edition.

Watch Tower Publications Index 1930-1960

Although in the already mentioned book (*“Equipped for Every Good Work”* 1946) the year 4026 was changed to 4025, in another publication and its newest edition the change was reversed (the year 4025 changed to 4026 B.C.E.):

4025, Adam created (Watch Tower Publications Index 1930-1960 1961 p. 76).

4026, Adam’s creation (Watch Tower Publications Index 1930-1985 1986 p. 225).

“Let God Be True”

Companionship with the Old Testament “princes” replaced by the new world society:

Then, from the east and west and all directions shall come the worshipful survivors of Armageddon, to enjoy delightful companionship with Abraham, Isaac, Jacob and the other prince-children. (Matthew 8:11; Luke 13: 29) (“Let God Be True” 1946 p. 261).

Then in all quarters of the globe the worshipful survivors of Armageddon will carry forward the new world society on the cleansed earth. ("Let God Be True" 1952 p. 266).

The Truth That Leads to Eternal Life

The passage referring to 1975 and its changed version:

Also, as reported back in 1960, a former United States Secretary of State, Dean Acheson, declared that our time is "a period of unequalled instability, unequalled violence." And he warned: "I know enough of what is going on to assure you that, in fifteen years from today, this world is going to be too dangerous to live in." (The Truth That Leads to Eternal Life 1968 p. 9).

Also, as reported back in 1960, a former United States Secretary of State, Dean Acheson, declared that our time is "a period of unequalled instability, unequalled violence." Based on what he knew was then going on in the world, it was his conclusion that soon "this world is going to be too dangerous to live in." (The Truth That Leads to Eternal Life 1981 p. 9).

True Peace and Security – From What Source?

The passage referring to the year 1985, deleted in the newer book:

As one prominent biologist expressed it: "Some feel that the battle to feed the world population is now lost, and that it is a foregone conclusion that by 1985 we will have world-wide famines in which hundreds of millions of people will starve to death. I must admit that at this time I see no major crash program which would lead me to disagree with this conclusion." (True Peace and Security – From What Source? 1973, p. 14).

Interestingly, the newer version of the book, *True Peace and Security – How Can You Find It?* (1986) does not include the statement (see pp. 14-15).

God’s “Eternal Purpose” Now Triumphing for Man’s Good

The passage about the end of creative work in the year 4026 B.C.E., changed in Polish edition of 1978, when the expected 1975 passed with 6 000 years since the beginning of the “God’s rest”:

“EVENING” OF SEVENTH CREATIVE “DAY” BEGINS, 4026 B.C.E. (God’s “Eternal Purpose” Now Triumphing for Man’s Good 1974 p. 51).

“EVENING” OF SEVENTH CREATIVE “DAY” BEGINS, (about 4026 B.C.E.) [ROZPOCZYNA SIĘ „WIECZÓR” SIÓDMEGO „DNIA” STWARZANIA (około 4026 p.n.e.)] (Polish edition of God’s “Eternal Purpose” Now Triumphing for Man’s Good [„Wieczyste zamierzenie” Boże odnosi teraz triumf dla dobra człowieka] 1978 p. 48).

You Can Live Forever in Paradise on Earth

The passage referring to the resurrection of Sodom’s inhabitants or their destruction:

By saying this, Jesus showed that at least some of the unrighteous people of ancient Sodom and Gomorrah will be present on earth during Judgment Day. Although they had been very immoral, we can expect that some of them will be resurrected. (...) Jehovah in his mercy will bring them back so that they will have an opportunity to learn about his purposes. (You Can Live Forever in Paradise on Earth 1982, 1985 p. 179).

Will such terribly wicked persons be resurrected during Judgment Day? The Scriptures indicate that apparently they will not. (...) 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. Jesus too indicated that the Sodomites may not be resurrected. (You Can Live Forever in Paradise on Earth 1989 p. 179).

Jehovah’s Witnesses in the Twentieth Century

The passage referring to “this generation” and the rejected words about it in the newer brochure:

(...) and Christ would rule in the midst of his enemies for a period not exceeding one generation. The complete end of wickedness would come by means of a “great tribulation,” culminating in the war at Har–Magedon and followed by Christ’s Thousand Year Reign of peace. (Jehovah’s Witnesses in the Twentieth Century 1989 p. 15).

(...) and Christ would rule in the midst of his enemies. The complete end of wickedness would come by means of a “great tribulation,” culminating in the war at Har–Magedon and followed by Christ’s Thousand Year Reign of peace.—Matthew 24:21, 33, 34; Revelation 16:14-16. (Jehovah’s Witnesses—Who Are They? What Do They Believe? 2000 p. 15).

Reasoning From the Scriptures

The passage referring to “this generation”, rejected in Polish edition of the year 2001:

Before the last members of the generation that was alive in 1914 will have passed off the scene, all the things foretold will occur, including the “great tribulation” in which the present wicked world will end.—Matt. 24:21, 22, 34. (Reasoning From the Scriptures 1989 p. 97).

All the things foretold by Jesus will be fulfilled, including the “great tribulation” in which the present wicked world will end (Matt. 24:21, 22, 34) (Polish edition of Reasoning From the Scriptures 2001 p. 73, translation ours).

Revelation—Its Grand Climax At Hand!

The passage referring to the pope John Paul II (He did not tell anything about Jesus or God’s Kingdom or he gave only a very little attention to that):

Another papal visitor, Pope John Paul II, addressing the UN in October 1979, said: “I hope the United Nations will ever remain the supreme forum of peace and justice.” Significantly, the pope made no mention of Jesus Christ or of God’s Kingdom in his speech. (Revelation—Its Grand Climax At Hand! 1988 p. 243).

Another papal visitor, Pope John Paul II, addressing the UN in October 1979, said: “I hope the United Nations will ever remain the supreme forum of peace and justice.” Significantly, the pope gave very little attention to Jesus Christ or to God’s Kingdom in his speech. (Revelation—Its Grand Climax At Hand! 2006 p. 243).

See:

Revelation—Its Grand Climax At Hand! 1988 p. 162 (from October 1914 into 1918, when all professing Christians were put to a severe test).

Revelation—Its Grand Climax At Hand! 2006 p. 162 (from December 1914 to June 1918, when all professing Christians were put to a severe test).

The Greatest Man Who Ever Lived

The passage referring to the resurrection of Sodom’s inhabitants or no mention about their fate:

The material in the book had appeared originally in serial form in 149 consecutive issues of The Watchtower, beginning with the April 1, 1985, issue. Many readers said they were saddened when the serial came to an end with the June 1, 1991, issue. (...) The material serialized in The Watchtower was edited and incorporated into the new beautifully illustrated, 448-page book of 133 chapters. (The Watchtower February 15, 1992 p. 19).

What does Jesus mean by this? Evidently he is showing that, during Judgment Day when proud ones in Capernaum are resurrected, it will be more difficult for them to admit their mistakes and accept Christ than it will be for the resurrected ancient Sodomites to repent humbly and learn righteousness. Jesus next publicly praises his heavenly Father. (The Watchtower January 15, 1987 p. 25).

Condemning Capernaum, which apparently has been his home base during the period of his ministry, Jesus declares: “It will be more endurable for the land of Sodom on Judgment Day than for you.” Jesus next publicly praises his heavenly Father. (The Greatest Man Who Ever Lived 1991 chap. 39).

What Does the Bible Really Teach?

The passage referring to “calculation” or “discernment” concerning the beginning of God’s Kingdom rule in the year 1914:

For how long? During the 19th century, sincere Bible students calculated that the waiting period would end in 1914. (Regarding this date, see the Appendix, pages 215-18.) World events that began in 1914 confirm that the calculation of these sincere Bible students was correct. The fulfillment of Bible prophecy shows that in 1914, Christ became King and God’s heavenly Kingdom began to rule. (What Does the Bible Really Teach? 2005 pp. 84-85).

For how long? During the 19th and 20th centuries, sincere Bible students progressively discerned that the waiting period would end in 1914. (Regarding this date, see the Appendix, pages 215-18.) World events that began in 1914 confirm that the understanding of these sincere Bible students was correct. The fulfillment of Bible prophecy shows that in 1914, Christ became King and God's heavenly Kingdom began to rule. (What Does the Bible Really Teach? 2013 pp. 84-85).

See *What Does the Bible Really Teach?* 2005 or 2013 pp. 89-90.

Awake!

The passage referring to the generation of 1914, included in the imprint, but deleted in November 1995:

Most important, 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. (*Awake!* October 22, 1995 p. 4 [since 1982]).

Most important, this magazine builds confidence in 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 p. 4 [until the end of 2012]).

Also other publications contain mentions about the two different imprints:

AS 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. (*Awake!* November 8, 1994 p. 10).

See *Our Kingdom Ministry* No. 10, 1993 p. 8.

On page 4 of each magazine, the section “Why Awake! Is Published” explains: “Most important, this magazine builds confidence in the Creator’s promise of a peaceful and secure new world that is about to replace the present wicked, lawless system of things.” (Awake! August 8, 1999 p. 32).

See Our Kingdom Ministry No.10, 1996 p. 1; Awake! March 22, 2002 p. 32.

The Watchtower

The passage referring to the end of the work in the 20th Century and the change of that text:

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. (The Watchtower January 1, 1989 p. 12 [paper edition]).

The apostle Paul was spearheading the Christian missionary activity. He was also laying a foundation for a work that would be completed in our day. (The Watchtower January 1, 1989 p. 12 [electronic edition of the magazine, included on CD-ROM Watchtower Library 2014]).

Appendix 2. Warning and reservations of the Watchtower Society

Warning about changed teachings

The Watchtower Society threatens its publishers that they will have to leave the organization if they do not receive the new teachings introduced by the Society:

Wrong attitudes, beliefs, and practices have gradually been cleared out, and any who have chosen to cling to these have gone

with them. (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993 p. 641).

Interestingly, the organization in the same publication claims that it does not “introduce new doctrines”:

JEHOVAH'S WITNESSES have not set out to introduce new doctrines, a new way of worship, a new religion. Instead, their modern-day history reflects conscientious effort to teach what is found in the Bible, the inspired Word of God. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 120).

The Watchtower Society also writes that it ‘corrects’ its teachings in order to conform them to the first-century Christians’ beliefs (!):

Adjustments in viewpoint are never made with a view to becoming more acceptable to the world by adopting its declining moral values. On the contrary, the history of Jehovah's Witnesses shows that changes are made with a view to adhering even more closely to the Bible, being more like the faithful first-century Christians, and so being more acceptable to God. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 148).

Statements regarding doctrinal changes in the past

C.T. Russell, “present truth” and “new light”

Did they believe that they had all the answers, the full light of truth? To that question Brother Russell pointedly answered: “Certainly not; nor will we have until the ‘perfect day.’” (Prov. 4:18, KJ) Frequently they referred to their Scriptural beliefs as “present truth”—not with any idea that truth itself changes but rather with the thought that their understanding of it was progressive. (Jehovah's Witnesses—Proclaimers of God's Kingdom 1993 p. 121).

It was known as the “New Light” Church because those who associated there felt that as a result of reading Watch Tower publications, they had new light on the Bible. (Jehovah’s Witnesses—Proclaimers of God’s Kingdom 1993 p. 319).

Doctrinal changes in the years 1919-1931

The waters begin to flow through the channel of the “slave” class from their restoration in 1919. (...) So in these latter days of fulfillment a periodic survey of every three years shows a steady increasing in the spiritual depth and clarity of the published waters of truth by the Watch Tower Society. The trickle published in 1919 was “ankle” deep, so to speak, by 1922, then an increased depth of spirituality and vision was had by 1925, followed by the great flood of new light published by 1928, to be capped by 1931 with the overwhelming flow of Biblical enlightenment. All who have been connected with the Watch Tower Society since 1931 can abundantly testify that since then the waters of truth have been published in such quantity and so fast through the Watchtower magazine and other Watch Tower publications that one has to figuratively “swim” to try to keep abreast. (The Watchtower July 15, 1960 p. 441).

“Anxious for new light”

This organization is always probing and studying to find solid foundations in the Scriptures for its beliefs and as the light increases the foundations of our beliefs become stronger and stronger. We have ears to hear a clarified truth, not ears that refuse to hear. We have eyes to see the increased light, not eyes that refuse to see. We are anxious for new light and for new “food at the proper time.” This Jehovah supplies, not through individuals, but through his organization. (Prov. 3:5, 6) (The Watchtower October 15, 1954 p. 639).

What is the truth?

At times there are changes in viewpoint on Biblical subjects discussed in the Watch Tower Society's publications. We speak of what we believe as "the truth." But does "truth" change? (...) It is to be expected, then, that at times there may be changes in viewpoint. Our basic belief may be sound Scriptural truth, but there may be some details that we did not fully understand in the past. In time, with the aid of Jehovah's spirit, we get those matters cleared up. For example, a few years ago we had a fine series of articles in The Watchtower on the "superior authorities." (...) However, by careful scrutiny of the Scriptures we have come to appreciate that certain Bible texts ought to be applied in a different way. For example, we realized that the "superior authorities" mentioned in Romans 13:1 are, not Jehovah God and Jesus Christ, but the political rulers. That is also true of Titus 3:1 and 1 Peter 2:13, 14. Yet the basic truth is unchanged. Our viewpoint toward God and toward the State is the same as before. Similarly with our study of the resurrection. (...) We believed that many more would be resurrected as humans; that some of them would be persons who had faithfully served God in the past, and that others would be those who had lived 'unrighteously.' We also believed that a great educational work would take place when they would be raised. Those truths have not changed. But now we see that, according to the Scriptures, more are to return than we expected. So, rather than setting aside the truth of the resurrection, it has been magnified, and our appreciation of Jehovah's love and mercy in providing for the resurrection has been enhanced. (The Watchtower October 1, 1966 pp. 607-608).

How does Jehovah's spirit help the "faithful and discreet slave" arrive at the truth of a matter? The Society does not claim infallibility or inspiration. How much is dependent upon the written Word? How can we be sure that this is the organization Jehovah is using when some things are published and later changed? (...) In regard to how the truth is brought forth through Jehovah's organization, please note that if the Watch Tower Society were infallible there would be no need for future correction of viewpoints

held; but because it is not infallible and has never claimed to be, from time to time corrections are necessary. If Jehovah's spirit operated in the way it did upon Bible writers, inspiring them to write according to Jehovah's thoughts, then no future corrections in matters would ever be necessary. (...) While the light is still dim the broad outline of an object may be visible but the details of it are not always distinct, and as the light increases these details may be seen with more clarity and a corrected view is obtained. Full dependence is placed upon Jehovah's Word in the formulation of truth and it is from his Word that proof should be forthcoming. However, with greater clarity and understanding, new truths are discerned and something that previously appeared very logical may require revision. Jehovah did not say that the entire matter would be seen in crystal clarity instantaneously. With these last days in mind, Jesus spoke of the "faithful and discreet slave" that would be appointed to bring forth "food at the proper time." (Matt. 24:45, NW) This is a progressive process, food being continually provided, and as we advance in the stream of time and observe further fulfillment of prophecy new truths are discerned and brought forth and constitute fresh and nourishing food for our day. Some truths were not essential for us prior to the time of their discernment, otherwise Jehovah would have caused them to become known earlier. Even the erroneous viewpoints held by Jehovah's witnesses during the first world war served their purpose in contributing to the fulfillment of prophecy, for Jehovah had long ago foretold a condition of spiritual uncleanness upon his people at that particular time and the cleansing work that would be done. Hence such things are to be expected according to prophecy and their occurrence is a confirmation that this is Jehovah's organization, rather than a cause for raising question concerning Jehovah's use of the organization. Jehovah uses this organization because it is meek and teachable and is not set and bound in its viewpoints. It is an organization that looks to Jehovah for guidance and direction and watches his maneuvering of matters on the world scene and the outworking of events that fulfill prophecy and it lines up its views in accord with these things. It is willing to change and keep up with the developing conditions, to keep up with the light as the light is revealed brighter and brighter. That is why

Jehovah can use this organization, and certainly the facts show that he has been using it and is continuing to use it. He is bringing the increase. He is using this organization to preach the good news of the established Kingdom in all the inhabited earth. Prophecies are being fulfilled upon this group. We are counseled to remain close to the organization, for even if the organization does have views that are later changed, our safety lies in remaining within the organization and changing with it when the light increases and new truths are discerned. No other organization has shown this flexibility to alter its views, to keep up with the changing times, to be alert to the increased light that comes from Jehovah from the temple, for other groups are bound by their centuries-old creeds. Rather than a stumbling stone, the Society's readiness to alter its views when necessary should be a source of comfort and encouragement, an assurance that there will be continual advancement and increase in learning, an ever-brightening light as we approach closer to the perfect day with its noonday brightness. A false religion may have some truth in it, but it never gets rid of its many falsehoods and the truth it does have continues to be contaminated. With Jehovah's organization the beliefs can be established from the Bible, and when some erroneous view does creep in it is soon ferreted out and discarded. An analogy might be drawn between the first and the second presence of Christ Jesus. At his first advent certainly the apostles at first thought he would be an entirely earthly King and that the kingdom would be earthly. Only after Pentecost did they learn that it was to be a heavenly kingdom. Prior to that time they could not discern this truth, and they entertained a false idea, as shown by Acts 1:6-8 (NW): "(...)" Likewise it was some time until they saw clearly that they were no longer under the Mosaic law as such, as shown by Acts chapter 15. But that did not mean that they were not Jehovah's servants and his channel for bringing the truth to the people. So we should not stumble because the same is true today. In fact, this ability to discard the erroneous as the light increases marks the difference between Jehovah's true worshipers and the false religions of Christendom. When it can be clearly shown from the Bible that an idea once held does not have sufficient Scriptural support and that a different viewpoint has the weight of Bible

testimony behind it, then the new viewpoint is adopted and the former understanding is set aside. (*The Watchtower* October 15, 1954 pp. 638-639).

Authors of the Watchtower Society’s publications were “never inspired, never perfect”

*Because of this hope, the “faithful and discreet slave” has alerted all of God’s people to the sign of the times indicating the nearness of God’s Kingdom rule. In this regard, however, it must be observed that this “faithful and discreet slave” was never inspired, never perfect. Those writings by certain members of the “slave” class that came to form the Christian part of God’s Word were inspired and infallible, but that is not true of other writings since. Things published were not perfect in the days of Charles Taze Russell, first president of the Watch Tower Bible and Tract Society; nor were they perfect in the days of J. F. Rutherford, the succeeding president. The increasing light on God’s Word as well as the facts of history have repeatedly required that adjustments of one kind or another be made down to the very present time. But let us never forget that the motives of this “slave” were always pure, unselfish; at all times it has been well-meaning. (*The Watchtower* March 1, 1979 pp. 23-24).*

Constant need for further amendments

*Let it be noted, too, that when a subject is considered more than once there are often new angles, new points of view, additional insights, more and effective presentations. (*The Watchtower* November 15, 1981 p. 28).*

Such adjustments become necessary from time to time, for Proverbs 4:18 tells us that “the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established.” Oh, apostate opposers of truth “gnash their teeth” at

such progressive revelations, but this does not disturb us. (The Watchtower February 15, 1984 p. 11).

For example, occasionally there are changes in our understanding of certain Bible passages or prophecies. “The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established,” says the Bible at Proverbs 4:18. Some, however, are disturbed by these refinements. But the “righteous ones” take the time to meditate and absorb these new Biblical truths, instead of hastily concluding that the ‘faithful slave’ has erred. (The Watchtower February 1, 1984 p. 29).

Of course, such adjustments as to unclean practices have often served as a test of loyalty for God’s people. (...) Year after year Jehovah continues to refine and cleanse his people. Collectively, they have subjected themselves to the refining process as to their organization, activity, doctrine, and moral cleanness. (The Watchtower June 15, 1987 p. 20).

The modern-day organization of Jehovah’s Witnesses has remained sensitive to the leadings of God’s holy spirit for well over a century now. As Jehovah’s spirit progressively enlightens their spiritual vision, the Witnesses willingly make the needed adjustments to conform to updated understanding.—Proverbs 4:18. (The Watchtower October 1, 2000 p. 10).

At the same time, we recognize that our knowledge of God’s purpose is not perfect; our understanding has undergone adjustments over the years. Loyal Christians are content to wait on Jehovah for all such refinements. (Proverbs 4:18) Meanwhile, we will not abandon the organization that God is pleased to use, for we see the clear evidence of his blessing upon it. (The Watchtower February 15, 2004 p. 17).

When adjustments are made in explanation of Bible texts or in how things are done, we want to accept them. We are delighted to see evidence that the spiritual light is still increasing. (Prov. 4:18) If we

find it hard to understand a change, we ask Jehovah to help us to comprehend the point. Meanwhile, we endure in an obedient course, keeping our integrity. (The Watchtower December 15, 2008 p. 10).

To this day, Jehovah leads his people progressively. (Prov. 4:18) By means of his holy spirit, he is guiding “the faithful and discreet slave.” (Matt. 24:45) At times, we may receive clarifications in our understanding of God’s Word or changes in certain organizational procedures. We do well to ask ourselves: ‘How do I respond to such refinements? Do I submit to the leadings of God’s spirit in these matters?’ (“Bearing Thorough Witness” About God’s Kingdom 2009 p. 71).

David A. Reed, a former elder in a congregation of Jehovah’s Witnesses, very aptly commented the referring by the Watchtower Society to the Book of Proverbs 4:18:

Yes, the “new light” argument is a clever shield the Watchtower Society uses to plead not guilty in one situation after another. It is the equivalent of a child answering back, “What I said before doesn’t count, because I had my fingers crossed.” This religious king’s X loses its power, however, when examined more closely.

The idea is based on an interpretation of Proverbs 4:18 which reads, “But the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established.” (NWT) In context this is not a justification for doctrinal changes at all, but rather a contrast with “the path of the wicked.” (verse 14) “The way of the wicked is as darkness: they know not at what they stumble.” (verse 19) The context fails to justify the interpretation JW’s place on verse 18.

Essential to the JW theory of “light getting brighter” is the obvious requirement that any light from God must be true, regardless of whether it is old light or new light, since Jesus Christ is “the way, the truth, and the life.” (John 14:6) Watchtower founder Charles Taze Russell acknowledged this shortly after he left the Adventist group he had been associated with and started his own religious magazine. The

Adventists had always been coming up with “new light” to explain prophetic failures and other changes in beliefs. Russell’s new magazine denounced that practice. It said:

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; extinguishes older “light,” but adds to it. — Zion’s Watch Tower, February 1881, page 3¹.

We agree with the conclusion presented by David Reed that the Book of Proverbs 4:18 refers to the ethical aspect of believers’ life. It applies to the growth of sanctification of a godly person, which – as we know from the New Testament – will find its final when during the perfect day after the return of Christ, a faithful will enter the eternal glory.

Reservations and announcements regarding doctrinal changes in the future

“Tacking” and returning to the starting point

However, it may have seemed to some as though that path has not always gone straight forward. At times explanations given by Jehovah’s visible organization have shown adjustments, seemingly to previous points of view. But this has not actually been the case. This might be compared to what is known in navigational circles as “tacking.” By maneuvering the sails the sailors can cause a ship to go from right to left, back and forth, but all the time making progress toward their destination in spite of contrary winds. And that goal in view for Jehovah’s servants is the “new heavens and a new earth” of God’s promise.—2 Pet. 3:13. (The Watchtower December 1, 1981 p. 27).

¹ David A. Reed, *Answering Jehovah’s Witnesses Subject by Subject*, chapter “New Light”, Baker Books, Grand Rapids, MI, E-book edition created 2011, pp. 167-169.

Announcements of changes

As these men continue to study the Bible and observe the progressive outworking of God's purposes, the fulfillment of prophecy in world events, and the situation of God's people in the world, they may at times find it necessary to make enlightened adjustments in the understanding of some teachings. In this way, knowledge of truth becomes ever more abundant. (Jehovah's Witnesses—Unitedly Doing God's Will Worldwide 1986 pp. 26-27).

We can see, though, that the passing of time and the increase in spiritual light can broaden and alter our understanding of prophecy or of Bible dramas.—Proverbs 4:18. (The Watchtower August 15, 1990 pp. 30-31).

Why have there been changes over the years in the teachings of Jehovah's Witnesses? (...) Increased knowledge often requires adjustments in one's thinking. Jehovah's Witnesses are willing humbly to make such adjustments. (Reasoning From the Scriptures 1989 p. 205).

Increasing flow of newer truths

While they will never enter the antitypical Holy, the great crowd of foreigners learn valuable lessons from its furnishings. Just as the lampstand needed a constant supply of oil, so the foreigners need holy spirit to help them grasp progressive truths from God's Word, channeled through "the faithful and discreet slave." (The Watchtower July 1, 1996 p. 21).

So when our view of a Bible passage is clarified, let us rejoice in advancing truth! Really, our continuing to be enlightened confirms that we are on the right path. (...) True, at present we see some aspects of God's purpose "in hazy outline." But when God's due time arrives, we will see the truth in all its beauty, provided that our

feet have remained firmly planted on “the path.” In the meantime, may we exult in the truths that Jehovah has made plain, awaiting enlightenment on those that are not yet clearly understood. (The Watchtower March 15, 2000 p. 14).

We, then, must avoid the snare of jealously trying to protect our own cherished ideas or ways that are not solidly based on God’s Word. We do well to accept the fresh light shed on the Word of God through the channel that Jehovah is using today. (The Watchtower October 15, 2002 p. 30).

Increasing light from Jehovah continues to illuminate the path of his people. It refines them organizationally, doctrinally, and morally. (The Watchtower February 15, 2006 p. 26).

Some things mentioned in the Bible may not be fully understood now because it is not yet Jehovah’s due time for making them clear. (The Watchtower September 15, 2013 p. 14).

Beware of outdated publications and teachings

*Realize, too, that some points in older publications of ours may have been updated, so consider what has most recently been published on the topic. (Benefit From Theocratic Ministry School Education 2001 p. 38 [the earlier handbook gives other motives for studying the older publications: *And have you read the older publications of the Society in your language? To the extent that you can make time to read the material, there is a blessing in store for you.* – Theocratic Ministry School Guidebook 1992 p. 21]).*

Teachings from the Watchtower Society’s publications come from God, but the message does not come from America?

If one does not believe The Watchtower is used by the Lord to transmit to his people the truth, then that one should not attempt to serve in God’s organization. If he does believe that the Lord uses The Watchtower to dispense his truth to his people, then in order to be

faithful he will be diligent in carrying out the instructions of the organization and will give consideration to the subjects that are set forth in The Watchtower. (The Watchtower March 1, 1936 p. 73).

The Governing Body publishes spiritually encouraging literature in many languages. This spiritual food is based on God's Word. Thus, what is taught is not from men but from Jehovah.—Isa. 54:13. (The Watchtower September 15, 2010 p. 13).

So, today, the message of Jehovah's witnesses comes, not from America, but from the Most High God, delivered to faithful men by Jehovah God through the operation of his holy spirit. The truth is not an American message, though, as a matter of convenience and practical handling of the activities of the Society, the headquarters is in New York, one of the major shipping and trade centers of the earth today. (The Watchtower September 15, 1959 p. 558).

People cannot understand the true teachings without the assistance of organization, which is more important than the Bible

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 December 1, 1981 p. 27).

Let us face the fact that no matter how much Bible reading we have done, we would never have learned the truth on our own. We would not have discovered the truth regarding Jehovah, his purposes and attributes, the meaning and importance of his name, the Kingdom, Jesus' ransom, the difference between God's organization and Satan's, nor why God has permitted wickedness. (The Watchtower December 1, 1990 p. 19).

It is unlikely that someone who simply reads the Bible without taking advantage of divinely provided aids could discern the light. That is why Jehovah God has provided "the faithful and discreet

slave,” foretold at Matthew 24:45-47. Today that “slave” is represented by the Governing Body of Jehovah’s Witnesses. (The Watchtower May 1, 1992 p. 31).

They humbly acknowledge that were it not for the faithful and discreet slave, they would know little or nothing of precious Bible truths, such as Jehovah’s sovereignty, the sanctification of his name, the Kingdom, the new heavens and new earth, the soul, the condition of the dead, and the true identity of Jehovah, his Son, and the holy spirit. (The Watchtower April 1, 2007 p. 25).

We cannot hope to acquire a good relationship with Jehovah if we ignore those whom Jesus has appointed to care for his belongings. Without the assistance of “the faithful and discreet slave,” we would neither understand the full import of what we read in God’s Word nor know how to apply it. (Matt. 24:45-47) (The Watchtower September 15, 2010 p. 8).

Is knowledge of Jehovah’s Witnesses greater than that of the Apostles? Are JWs modern Gnostics?

When the Watchtower Society writes about the knowledge of the Gnostics, one has an impression that the organization writes about itself. Please, compare its texts:

The Gnostics (from the Greek word gno’sis, meaning “knowledge”) claimed superior knowledge through secret revelation and boasted that they were the “correctors of the apostles.” (The Watchtower July 15, 1990 p. 21).

Without a question of doubt the apostles understood the fundamental truths, mentioned above as being restored. It is also equally certain that there are many of the prophecies that they could not clearly understand, because it was not God’s due time to reveal them. One of these truths, in particular, was in reference to the

Lord's second coming, one which Jesus stated no man understood. (The Watchtower September 15, 1931 p. 284).

Instead of answering by telling them about every aspect of Kingdom rule, Jesus declared: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction." (Acts 1:7) (...) So although limited in accurate knowledge about Kingdom truths, what they did know enabled them, as they waited, to 'keep close in mind the presence of the day of Jehovah.' (2 Pet. 3:12) Today, our knowledge of God's Kingdom rule, what it is and what it will accomplish, is far more advanced, but still not entirely complete. (The Watchtower July 1, 1979 p. 27).

The similar statements were made by the organization before the expected year 1975:

One thing is absolutely certain, Bible chronology reinforced with fulfilled Bible prophecy shows that six thousand years of man's existence will soon be up, yes, within this generation! (Matt. 24:34) This is, therefore, no time to be indifferent and complacent. This is not the time to be toying with the words of Jesus that "concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36) To the contrary, it is a time when one should be keenly aware that the end of this system of things is rapidly coming to its violent end. Make no mistake, it is sufficient that the Father himself knows both the "day and hour"! Even if one cannot see beyond 1975, is this any reason to be less active? The apostles could not see even this far; they knew nothing about 1975. All they could see was a short time ahead in which to finish the work assigned to them. (1 Pet. 4:7) Hence, there was a ring of alarm and a cry of urgency in all their writings. (Acts 20:20; 2 Tim. 4:2) And rightly so. If they had delayed or dillydallied and had been complacent with the idea the end was some thousands of years off they would never have finished running the race set before them. (The Watchtower August 15, 1968 pp. 500-501).

Appendix 3. Photocopies of the Watchtower Society publications proclaiming the end of the world in the 20th century

Many Jehovah's Witnesses who recently joined the organization would be surprised that their leaders directly claimed in several publications that Armageddon will definitely come in the 20th century (!):

*But then it also speaks of a group of people preaching about the righteous kingdom of God, a war of God against all wickedness, followed by a paradise earth without death – all to be realized in the twentieth century. (Awake! February 22, 1961 p. 5, article *The 20th Century In Bible Prophecy*).*

That now-operating kingdom in heaven will, within the twentieth century, cleanse the entire earth of wickedness. (Awake! February 22, 1961 p. 7).

What day was Jesus speaking of? The beginning of World War III? No, Zephaniah 2:3 identifies it as "the day of Jehovah's anger." Revelation 16:16 calls it the "war of the great day of God the Almighty," Armageddon. This war will come in the twentieth century. It will come right on schedule, as have the wars, food shortages, earthquakes and other events' fore told. This generation will see its fulfillment. (Awake! February 22, 1961 p. 8).

Shortly, within our twentieth century, the "battle in the day of Jehovah" will begin against the modern antitype of Jerusalem, Christendom. (...) Jehovah's "sword" of warfare will cut off from this position that Christendom's clergy claim for her all religionists who depend upon her having an acceptable standing with God. However, Jehovah's "sword" will not be applied merely to those adhering to Christendom. It will also be brandished against "all

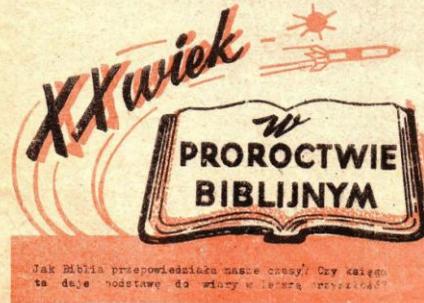
flesh from south [Christendom] to north.” Religionists belonging to all the rest of the world empire of false religion will feel the cutting edge of Jehovah’s “sword.” Their being non-Christians will not cause them to be spared. (“The Nations Shall Know That I Am Jehovah” – How? 1971 pp. 216-217).

Polish edition of the present work contains the following scans of Jehovah’s Witnesses’ publications with the passages quoted above.

księży niemieckich protestowało przeciw wymordowaniu wielu milionów Żydów i innym krwawym prześladowaniom. Racja stanu, która powstrzymywała Stolicę Świętą od zerwania tego konkordatu, chociaż naziści tak często lamali jego postanowienia, sprawiła, że Kościół katolicki nie rzucił klątwy na Hitlera, ochrzczonego katolikiem, mimo potwornych zbrodni, jakie nakaził popełnić przeciwko ludzkości, chociaż domagali się tego ugrupowania katolickie, np. te, które w roku 1939 obradowały w Chi-

cago (Illinois, USA). - "Catholic Telegraph-Register" z 1 września 1939.

Kościół katolicki, który zawarł konkordat z Hitlerem i honorował go mimo zbrodni, jakich się dopuszczano za rządów tego dyktatora, uczynił siebie przyjacielem tego świata, stając się przez to wrogiem Boga. (Jakuba 4:4) Do niego mają zastosowanie karzące słowa Psalmu 50:18: "Gdy widział złościja, brataś się z nim, a z wszelacznikami spółka twoja." - *Cylikow.*



DZISIEJSZY świat jest tak zbitny z tropu jak "dzieciół w skamieniałym lesie". Niezliczona ilość ludzi podejmuje obecnie raz to, raz owo, spotykając się jednak tylko z samymi rozczarowaniami. Dla takich ludzi przyszłość wygląda beznadziejnie. Niektórzy zadają sobie pytanie, czy nauka nie urzeczywistni nadziei ludzi na lepszą przyszłość. Nauka zapowiada, że w ciągu kilkudziesięciu lat dopomoże w prawidłowym zagospodarowaniu módrzy, że będzie trzymała w szachu głód; że zostaną usunięte wszelkie przyczyny chorób zakaźnych; że roboty będą wykonywać za ludzi takie prace, jak up. pisanie listów, gotowanie, sprzątnięcie, kierowanie pojazdami. Podróż na Marsa w statku kosmicznym, poruszającym się z szybkością 64 000 do 97 000 km na godzinę, zabierze tylko rok czasu.¹

Wiele rzeczy odkrytych przez naukę służy dla dobra człowieka, gdyż większa wiedza umożliwiła mu coraz lepsze wykorzystywanie środków postawionych do jego dyspozycji przez Stwórcę. Niestety, bardzo często wiedza jest używana do samolubnych celów i na szkodę człowieka. Trzeba powiedzieć otwarcie, że postępy, jakie możemy osiągnąć w dziedzinie zagospodarowania módr, nie rozwiążą światowego problemu wyżywienia, dopóki sprawa rozdziału środków spożywczych będzie spoczywać w rękach ludzi samolubnych. Człowiek nie jest też w stanie usunąć wszystkich chorób i zagwarantować życie wieczne, jakkolwiek wiadomo już dzisiaj, w jaki sposób można łagodzić ból i usuwać pewne schorzenia. Nowoczesne aparaty elektroniczne i statki kosmiczne mogą nas wprawić w zdumienie, ponieważ jednak zdobycze materialne nie mogą nam zapewnić miłości ani nadać treści naszemu życiu duchowemu, rzeczy te nie mogą nas uszczęśliwić. Okazuje się zatem, że sama nauka nie potrafi zaspokoić twórczego potrzeb w zakresie prawdziwego zadowolenia i bezpieczeństwa. Musisz się rozejrzeć za czymś innym. Udaj się do Słowa Boga!

Kto w Biblii szuka nadziei na przyszłość, ten nie powinien być zaskoczony, że wśród zawartych w niej proroków znajduje się i takie, które dotyczą XX wieku i zapowiadają nadejście czasów krytycznych. Wojny, braki żywności, trzęsienia ziemi, wzrost przestępczości, szpiczenie obyczajów - oto rzeczy, które Biblia przepowiedziała obecnemu po-

wołaniu. Mówi ona jednak także i o tym, że pewna grupa ludzi miała obwieścić sprawiedliwe rządy Boga, nadto mówi o wojnie, którą Bóg ma prowadzić przeciwko wszelkiemu złu, o raju, w który ma być potem przekształcona cała ziemia, oraz o tym, że w owym raju nie będzie śmierci. Wszystko to według Biblii, ma się urzeczywistnić w XX wieku.

Ludzie są dziś tak zaślepieni osiągnięciami naukowymi naszego wieku rakiem i statków kosmicznych, że większość z nich w ogóle nie daje wiary prorokom zawartym w Biblii. Nowocześni duchowni twierdzą, że Biblia jest przestarzała i trzeba ją napisać od nowa i to w stylu opowiadań o podróżyach kosmicznych, aby dzieci miały dla niej większe zainteresowanie.² Naturalnie ten stosunek przywódców religijnych do Biblii doprowadził do tego, że na ogół ludzie nie dbają o Biblię. Mimo to nadal żywi się pragnienie poznania przyszłości.

Ludzie nie są jednak w stanie przepowiedzieć przyszłości w sposób godny zaufania. Czy zaufaliby prognozie pogody, podanej przez jakiegoś meteorologa, do tego stopnia, żebyś był gotów dać za to swoje życie? Dlaczego więc wierzyć innym ludziom, którzy przepowiadają przyszłość? Następujące przykłady, zaczerpnięte z naszych czasów, dowodzą, jak niepełne są takie przepowiednie: Kilka lat po zakończeniu pierwszej wojny światowej general angielski Sir Ian Hamilton miał powiedzieć: "Następna wojna będzie trwać tylko tygodni, ile i trwała ostatnia wojna, i zniszczy cywilizację."³ Jego zdaniem druga wojna światowa musiałaby się zakończyć już po upływie miesiąca.

Przed końcem drugiej wojny światowej powatała dalsza przepowiednia. Pewnej młodej wieśniaczce we Włoszech miała się ukazać kilkakrotnie "Panna Maria". Pierwsze objawienie miało mieć miejsce 12 maja 1944 roku. W czasie jednego z objawień miała przepowiedzieć zakończenie wojny na koniec lipca 1944 roku.⁴ Tymczasem wojna zakończyła się dopiero, rok później, 14 sierpnia 1945.

Obecnie poruszają przepowiednie na temat trzeciej wojny światowej. W Stanach Zjednoczonych Jeanne Dixon, wróżka odwiedzana przez senatorów, posłów i zaufane osoby z Biłego Dому, przepowiedziała, że w roku 1958 Chiny ludowe weciągną świat do wojny z powodu wysp Quency i Matsu. "Chiny zajmą te wyspy", wróżyla. "Nie odstraszą ich nawet olbrzymie straty, jakie będą musiały ponieść w walkach."⁵ Ponadto, przepowiedziała ona, że pod koniec roku 1958 zachwiana zostanie silna pozycja Nikity Chruszczowa, premiera ZSRR. Żadne z tych proroków się nie spełniło.

Pochodzenie i charakter prawdziwego prorocтва

Człowiek stosował już różne metody, aby uchylić rąbkę przyszłości. Próbował wszystkiego, od wróżb z rzucania lyczkami aż do wróżb z fusów kawy. Znane są próby wróżenia z kryształowej kulki, próbowno ujawnić tajemnice przyszłości obserwowaniem koloru i specjalnych właściwości wina. Próbowano już nawet odgadnąć przyszłość z ruchów myszy. Nic więc dziwnego, że wszystkie te i jeszcze inne metody, mające umożliwić odsłonięcie tajemnicy przyszłości, zawiody i nie spełniły narzenia ludzkości - po-

I. Przebudźcie się! Nr 11 z lat 1960-1969, art. „XX wiek w proroctwie biblijnym” s. 12 (*Awake!* February 22, 1961 pp. 4-6).

znania tego, co ją czeka.

Czas najwyższy, by z uwagi na te niepowodzenia ludzie zasięgnęli informacji o przyszłości gdzie indziej. Powinni zająć do Słowa Bożego, to jest do księgi boskich prorocत्व.

Czym jest prorocत्व biblijne? Większość ludzi nie ma właściwego rozeznania, co trzeba przez to rozumieć. Prorocत्वem biblijnym jest sprawiona przez Boga przepowiednia przyszłych wydarzeń.

Bóg informował ludzi o przyszłych wydarzeniach w różny sposób. Niekiedy przepowiadał im coś słowo w słowo. Kiedy indziej znowu dawał im wizje, lub oznaśniał im przyszłe wydarzenia przez sny i rozmowy z aniołami. Mężowie cięszący się uznaniem Boga i natchnieni duchem świętym spisali te boskie przepowiednie przyszłych wydarzeń. - Daniela 2:19, 28; Dzieje 10:10-16; 1 Mojżeszowa 18:16-21.

Wypełnienie w XX wieku

Najlepiej będzie, jeżeli zbadamy kilka z licznych prorocत्व biblijnych, które się spełniły w XX wieku. Przyczyni się to do wykazania autentyczności Biblii a z drugiej strony wzmacni naszą wiarę w prorocत्व, które się jeszcze nie spełniły.

W Mateusza 24:7 powiedziano, że „powstanie naród przeciwko narodowi”. Czy przedziś nie nad tym prorocत्वem do porządku, wypowiadając uwagę: „Wojny były zawsze”? Czy która z wojen, jakie miały miejsce w minionych stuleciach, pochłonęła tyle ofiar co pierwsza wojna światowa? Daleko przewyższyła ona pod tym względem wszystkie dotychczasowe wojny. Porównajmy listy strat z pięciu największych wojen, prowadzonych przed pierwszą wojną światową: Wojny Napoleońskie (1796-1815), straty w ludziach: 6 000 000; wojna krymska (1854-1856): 787 000; wojna secesyjna w USA (1861-1865): 936 122; wojna niemiecko-francuska (1870/71): 710 000; wojna rosyjsko-japońska (1904/05): 550 000; pierwsza wojna światowa (1914-1918): 37 508 686; druga wojna światowa: 53 886 541.⁶ A zatem wspomniane prorocत्व, które miało się wypełnić w XX wieku, rzeczywiście spełnia się w naszym stuleciu.

W Marka 13:8 czytamy, że „będą głody”. Czy to prorocत्व się spełniło? Weźmy pod uwagę następujące fakty: Po pierwszej wojnie światowej podano do wiadomości, że w Indii 32 000 000 ludzi jest bliższych śmierci głodowej. „Nigdy jeszcze” powiedziano w pewnej korespondencji, „odkąd tylko istnieje ludzkość, nie było w tym kraju takiej sytuacji”.⁷ W owym czasie również w Rosji panował taki głód, że wygłodzeni ludzie „marli jak muchy, ponieważ jedli odpadki, trawę, kórę z drzew, lupiny z melonów, ziemię itp.”⁸ W lutym 1922 roku głodowało w Rosji 13 722 613 osób. W roku 1925 nawiedziła zachodnie wybrzeże Irlandii najgorzsza klęska głodowa, jakiej kraj ten nie przeżywał od 28 lat.⁹ W latach psucy 1937 i 1938 w Kanadzie uległo zniszczeniu 60% zasiewów pszenicy. W dodatku Kanada Zachodnia została wtedy nawiedzona najgorszą w swych dziejach plagą szarańczy. W Niemczech w ogóle nie było wówczas śnana, również Francja i Włochy ucierpiały z powodu suszy; pola uprawne w Portugalii zostały całkowicie ogołoczone przez olbrzymie roje szarańczy; Anglię dręczył wielki brak wody.

W XX wieku, jak to przepowiedziała Biblia, coraz bardziej daje się we znaki brak środków spożywczych, co odzwierciedla następujące dane o minionych wielkich klęskach głodowych: w 1016 r. po Chr. głodowało 30 000 000 ludzi; w 1344 - 90 000 000; w 1790 - 103 000 000; w 1877 - 116 000 000; w 1920 - 255 000 000; w 1946 - 500 000 000. Niedawno podano do wiadomości, że w Północnej Bengalii (India) na terenach dotkniętych klęską głodową rodzice sprzedawali swoje dzieci po 70 centów, aby je ratować przed śmiercią głodową i aby uzyskać pieniądze na zakup żywności dla siebie.¹⁰ Tak więc i to prorocत्व o klęskach głodu spełniło się w XX wieku.

W Łukasza 21:11 powiedziano: „I będą miejscami wielkie trzęsienia ziemi.” Czy może tak zaprzeczyć, że w XX wieku więcej ludzi traaci życie wskutek trzęsień ziemi niż dawniej? Posłuchajmy: „W ciągu 2000 lat, w których sporządzano zapiski, straciło życie wskutek trzęsień ziemi około 10 000 000 ludzi.”¹¹ Wynosi to przeciętnie około 5000 ofiar rocznie. Wszakże od roku 1915 do 1949 trzęsienia ziemi pociągnęły za sobą 848 450 ofiar. Oznacza to, że w tych 35 latach było co roku przeciętnie 24 241 ofiar trzęsień ziemi. Nie możemy też zapominać o tym, że już w pierwszych pięciu miesiącach roku 1960 trzęsienia ziemi pociągnęły za sobą 25 000 ofiar. Widzimy więc, że również i to prorocत्व Biblii się spełniło.

Spełnienie się prorocत्व wzmacnia wiarę

Również w XX wieku zaczęło się spełniać piękne prorocत्व biblijne: „I będzie ogłoszona ta Ewangelia królestwa po całej zamieszkałej ziemi.” (Mateusza 24:14, ND¹²) W tym dziele głoszenia bierze udział ponad milion świadków Jehowy, zamieszkujących w 194 krajach. W roku 1963 chrześcijanie ci poświęcili na tę działalność ponad 151 251 000 godzin, co oznacza, że w każdej minucie roku więcej niż 17 000 chrześcijan ogłaszali Królestwo. Jakże Królestwo? Królestwo Boże, które zniszczy wszystkie dzisiejsze królestwa ludzkie. (Daniela 2:44, Wł) Biblia przepowiada, że ten niebiański rząd, który już objął władzę, właśnie w XX wieku oczyści ziemię z wszelkiego zła.

Teraz musimy się zastanowić, czy okoliczność, że się spełniły wyżej wspomniane prorocत्व, nie daje gwarancji spełnienia się prorocत्व Biblii dotychczas jeszcze niewypełnionych? Czy nie widzisz, że 24 rozdział Mateusza, 13 rozdział Marka, 21 rozdział Łukasza i 3 rozdział 2 Tymoteusza wskazują prorocत्व na XX wiek? Jeżeli Bóg - w myśli i Korintian 14:33,40 - czyni wszystko według ustalonego porządku, to czy nie jest rzeczą szuszną oczekiwać, że również inne szczegóły, podane w wyżej przytoczonych rozdziałach Biblii, wypełnią się w XX wieku? A jeżeli tak, to:

Co nas czeka?

Jezus powiedział: „Gdy te rzeczy zaczną się sprawdzać, nabierzcie ducha i podnieście głowę wasze! Zbliża się wasze zbawienie. Zaprawdę powiadam wam, nie przeminie to pokolenie, aż to wszystko się spełni. Baczcie zatem na siebie! Niech obżarstwo i opilstwo ani troski ziemskie nie obciążają serc waszych; niech was ów dzień nie zaskoczy niespodziewanie niby potrzask; bo spadnie on na wszystkich mieszkańców całego kręgu ziemi.” - Łukasza 21:28, 31, 34, 35, Kov.

O jakim dniu mówi Jezus? Czy o wybuchu trzeciej wojny światowej? Nie. Sofoniasz, dniem „gniewu Jehowy” w 16 rozdziale Objawienia, wierszach 14 i 16 (Kov) określił go jako wielki dzień Boga Wszchemogącego, zwany „po hebrajsku Armagedon”. Wojna ta zostanie stoczona w XX wieku. Prorocत्व o niej spełni się tak dokładnie, jak się spełniły prorocत्व o wojnach światowych, głodach, trzęsieniach ziemi itd. Prorocत्व to wypełni się za życia obecnego pokolenia.

Powodem do radości jest ostatnie prorocत्व zamieszczone w Biblii, w 21 rozdziale Objawienia. Zapowiedzi w nim, że nowy, niebiański rząd doprowadzi ludzkość do doskonałości i będzie jej błogosławił. Nie tylko znikną wówczas wszelkie choroby, lecz nawet śmierci już nie będzie. Bóg obiecuje, że wszystko uczyni nowym. - Objawienie 21:4, 5.

Jeśli chcesz mieć nadzieję wzięcia udziału w spełnianiu się tego prorocत्व, to teraz musisz działać. W czasie, jaki jeszcze pozostał, musisz posiadać zrozumienie prorocत्व biblijnych. Tylko wtedy bowiem będziesz mógł tak działać, żeby to

2. *Przebudźcie się!* Nr 11 z lat 1960-1969, art. „XX wiek w prorocत्वie biblijnym” s. 13 (*Awake!* February 22, 1961 pp. 6-8).

wydobyłem miecz z pochwy; już nie powróci do niej.” - Ezechiela 21:10 (w Gd 21:5).

8 Nie tylko zresztą mieszkańcy „ziemi izraelskiej” i Jeruzalem zgrzeszyli przeciw Jehowie. „Wszelkie ciało”, wszyscy ludzie, byli wtedy grzesznikami wobec Niego, choćby nie byli bezpośrednio związani z Nim przymierzem, jak naród izraelski. Oni także zasłużyli na karę. Nie mieli znaleźć się w sytuacji, w której mogliby tryumfować nad Izraelem i ośmiścić się, że Bóg Izraela, Jehowa, podjął drastyczne kroki przeciw własnemu ludowi, natomiast oni, nie należąc do „ciała” izraelskiego, uszli Jego uwagi. Nie mieli sobie myśleć, że są sprawiedliwsi niż Izrael. A zatem wszystkie narody wrogo usposobione do wybranego ludu Jehowy również musiały iść pod ostrze miecza Jehowy, gdyż zgrzeszyły przeciw Niemu i przeciw Jego ludowi. Jego obnażony „miecz” nie miał spocząć, dopóki nie wykona wyroku Jehowy także na „ciele” nieizraelskim. Dzięki temu „wszyscy cielesni” mieli poznać, że nie kto inny, tylko Bóg Izraela, Jehowa, walczy z nimi swoim „mieczem”.

„MIECZ” JEHOWY PRZECIW „WSZYSTKIM CIELESNYM”

9 Już wkrótce, jeszcze w naszym XX wieku, rozgorzeje „walka w dzień Jahwe” przeciw współczesnemu odpowiednikowi Jeruzalem, to znaczy przeciw chrześcijaństwu. Starożytna „ziemia izraelska” wyobraża pole działania chrześcijaństwa. Wyobraża pozycję chrześcijaństwa oraz stosunki, jakie ono rzekomo utrzymuje z Bogiem na podstawie nowego przymierza”, którego pośrednikiem jest Jezus Chrystus. Teraz nie pora na to, żeby ktokolwiek w chrześcijaństwie polegał na bliżej nieokreślonej sprawiedliwości opartej na własnych zasługach i pysznił się tą swoją niby sprawiedliwością. Wszystkich religiantów liczących na to, że chrześcijaństwo cieszy się uznaniem u Boga, wojenny „miecz” Jehowy „wytnie” z tej pozycji, którą przypisują chrześcijaństwu jego duchowni.

10 Jednakże „miecz” Jehowy zostanie doarty nie tylko przeciw zwolennikom chrześcijaństwa. Ugodzi także we „wszelkie ciało od południa /chrześcijaństwa/ aż do północy”. Religianci stanowiący całą resztę światowego imperium religii fałszywej poczują ciężką ostrzę „miecza” Jehowy. Nie uchroni ich od tego fakt, że nie są chrześcijanami. Nie będą mogli cieszyć się z zagłady chrześcijaństwa, rywalizującego z nimi systemu religijnego.

11 Stanu sprawiedliwości przed jedynym żywym i prawdziwym Bogiem Jehową nie osiąga się dzięki chrześcijaństwu ani dzięki żadnej innej religii świata, która daje nadzieję na zdobycie sobie zasługi uczynkami własnej sprawiedliwości. Ponieważ zbliża się „walka w dzień Jahwe” przeciw wszelkiej religii fałszywej, więc tym pilniejsza staje się potrzeba uznania drogi Bożej, która prowadzi do osiągnięcia prawdziwej sprawiedliwości.

8. Jak więc „wszyscy cielesni” mieli poznać, że Jehowa dobył „miecza” z pochwy, i z jakiego powodu?

9. Co dzisiaj wyobraża „ziemia izraelska” i kogo wytnie z niej „miecz” Jehowy?

10. Jakim jeszcze religiantom, oprócz zwolenników chrześcijaństwa, zapowiedziano wycięcie „mieczem” Jehowy i dlaczego?

11. W jakich systemach religijnych nie można osiągnąć prawdziwej sprawiedliwości i uznanie czyjej drogi jest teraz bardzo pilne?

3. *Narody mają poznać, że Ja jestem Jehowa – Jak?* 1974 s. 143
 (“*The Nations Shall Know That I Am Jehovah*” – *How?* 1971 pp. 216-217).

Appendix 4. New teachings introduced in the first half of 2016

The Watchtower “public edition”, Awake!, Our Kingdom Ministry

Since 2016 monthly magazines *Awake!* and *The Watchtower “public editions”* became bimonthly (*The Watchtower “study editions”* are published without change).

Since 2016 the monthly *Our Kingdom Ministry* was replaced by another monthly called *Our Christian Life and Ministry—Meeting Workbook*.

“Babylonish bondage” of Jehovah’s Witnesses

Babylonish bondage before 1874

Fulfilled prophecy shows that about 1874 and thereafter the Lord began to shed gradual light upon his Word and to bring the true Christians out of Babylonish bondage and restore to them an understanding of the great fundamental truths which had been taught by the apostles but which had been hid by the blinding influence of the Devil. (Deliverance 1926 p. 233).

A.D. 1881 BABYLON FALLS (The Time is at Hand 1902, 1927 p. 219).

Babylonish bondage in the years 1918-1919

From 1918 to 1919 was a period of great travail and suffering. At that time the church was practically in captivity to Babylon, which is one of the names for Satan’s organization. (The Watchtower December 15, 1928 p. 373).

Babylonish bondage in the years 1914-1918

During the first world war of 1914-18, the remnant of spiritual Israelites experienced a captivity at the hands of Babylon the Great and her political paramours. (Worldwide Security Under the “Prince of Peace” 1986 p. 33).

See also *From Paradise Lost to Paradise Regained* 1958 pp. 187-188.

Babylonish bondage in the years 1918-1919

As discussed in previous chapters of this book, that nation underwent Babylonish captivity in 1918 but was restored in 1919 to a state of spiritual prosperity (Isaiah’s Prophecy—Light for All Mankind II 2001 p. 168).

Babylonish bondage from the second century C.E. to 1919 (teaching from 2016)

When were God’s people held captive by Babylon the Great? That spiritual captivity lasted from the second century C.E. to 1919. (...) For a number of years, we explained that this captivity began in 1918 and involved a brief period of time when God’s people came under the control of Babylon the Great. (...) With these Scriptural details in mind, it becomes clear that the captivity of God’s people to Babylon the Great must have been much longer than the events of 1918-1919. (...) That captivity began sometime in the second century C.E. and continued until the cleansing of the spiritual temple in the time of the end. (The Watchtower March 2016 pp. 29-30).

Applause during the reinstatement of formerly disfellowhiped ones

Applause is not appropriate

Is it appropriate to applaud when a reinstatement is announced?

(...) *Even so, as joyful as we are when a relative or acquaintance is reinstated, a quiet dignity should prevail at the time that the person's reinstatement is announced in the congregation. The Watchtower of October 1, 1998, page 17, expressed matters this way: "We must remember, however, that most in the congregation are not aware of the particular circumstances that led to a person's expulsion or to his reinstatement. In addition, there may be some who have been personally affected or hurt—perhaps even on a long-term basis—by the wrongdoing of the repentant one. Being sensitive to such matters, therefore, when an announcement of reinstatement is made, we would understandably withhold expressions of welcome until such can be made on a personal basis." Although we are very happy to see someone return to the truth, applause at the time of his or her reinstatement would not be appropriate. (Our Kingdom Ministry No. 2, 2000 p. 7).*

Applause allowed (custom since 2016)

How can the congregation express its joy when an announcement is made that someone has been reinstated?

(...) *When someone is reinstated in the congregation, we have good reason to rejoice. The person will have to keep on maintaining his integrity to God, but he had to be repentant in order to be reinstated, and we are glad that he repented. Accordingly, there may well be spontaneous, dignified applause when the elders make an announcement of a reinstatement. (The Watchtower May 2016 p. 32).*

Since when the mark of Ezekiel 9 is imprinted on the foreheads of Jehovah's Witnesses, and who does that task

Nobody knows who puts the “mark”

In the years 1879-1915, and even until November 1916, the Watchtower Society did not comment the text about “the man with inkhorn” (Ezekiel 9).

The one imprinting the “mark” is C.T. Russell

[Ezekiel] 9:11. And, behold, the man clothed with linen, which had the inkhorn by His side, reported the matter, saying, I have done as Thou hast commanded me. — Pastor Russell was faithful to his great task of writing and publishing the Truth and imprinting the "tav" of Present Truth in the minds of the spirit-begotten. In October, 1916, he died, and beyond the veil has, ere this, undoubtedly, reported in the presence of Christ that he has done the work he was given to do. (The Finished Mystery 1917, 1926 p. 420).

See also *The Watchtower* December 1, 1916 pp. 6011-6012, reprints; *The Watchtower* September 15, 1921 s. 277.

The “remnant” of the anointed Jehovah's Witnesses puts the “mark”

Not too long ago, in the year 1931, a Biblical book was published entitled “Vindication.” This book, which had a wide distribution throughout Christendom, was published by the Watch Tower Bible & Tract Society. It was a commentary on the first twenty-four chapters of the prophecy of Ezekiel. It made clear that the prophecy of the man “clothed with linen” had not been fulfilled in any one man in contact with Christendom, say, for instance, in Charles Taze Russell, the first president of the Watch Tower Bible & Tract Society, who died October 31, 1916, thereby finishing his earthly work as a Christian, in the midst of World War I. (...) ‘The man with the

writer's inkhorn by his side,' therefore, clearly represented the anointed "servant" class of the Lord on earth, which class is a part of God's organization. ("The Nations Shall Know That I Am Jehovah"—How? 1971 pp. 171-172).

We understand that in the fulfillment of this prophecy, the man "clothed in linen" represents the remnant of spirit-anointed Christians. By means of the preaching and disciple-making work, the anointed class puts a symbolic mark on those who become part of Christ's "other sheep." (John 10:16) What is the mark? It is the evidence, as if displayed on their uncovered foreheads, that such sheep are dedicated, baptized disciples of Jesus Christ and that they have put on the Christlike new personality. (The Watchtower July 15, 2008 pp. 5-6).

The one who will put the "mark" is Jesus with His angels during the "great tribulation" (teaching since 2016)

Whom do the man with the secretary's inkhorn and the six men with smashing weapons described in Ezekiel's vision symbolize?

They picture heavenly forces that were involved in the destruction of Jerusalem and that will also be involved in the destruction of Satan's wicked system at Armageddon.(...) In the past, we have explained that in the modern-day fulfillment of this vision, the man with the secretary's inkhorn represented the anointed remnant. It was thought that those who respond favorably to the message being preached are now marked for survival. In recent years, however, it has become clear that an adjustment needs to be made to this explanation. According to what is stated at Matthew 25:31-33, Jesus is the one who judges people. He makes his final judgment during the time of the great tribulation, separating the sheeplike ones, who will survive, from the goatlike ones, who will be destroyed. (...) In the modern-day fulfillment, the man with the secretary's inkhorn represents Jesus Christ, the one behind the scenes who marks those who will survive. The great crowd will receive their mark when they are judged as sheep during the great tribulation. This will put them in line to receive everlasting life here on earth.— Matt 25:34, 46. In

the modern-day fulfillment, the six men with smashing weapons represent Jesus' heavenly armies with Jesus himself at the head. They will soon destroy the nations and all wickedness.—Ezek. 9:2, 6, 7; Rev. 19:11-21. (The Watchtower June 2016 pp. 16-17).

Conclusions

We read in the Letter of Jude 3: “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints”. (King James Version). The Bible scholar, Remigiusz Popowski gave the following comment to that verse: „The Holy Spirit signs here that the revelation of the New Covenant was given in fullness and once for all by Jesus Christ to the Apostles. That revelation must not be changed and nothing can be added to it. There is no other, secret revelation given to someone besides the Apostles. All the Christians in the apostolic times were called the saints.” (*The New Testament, The Translation for the Great Jubilee of the Year 2000 [Nowy Testament, Przekład na Wielki Jubileusz Roku 2000]*).

Moreover, in the comment to the Gospel of John 14:26 Polish *Millennial Bible (Biblia Tysiąclecia)* states: „The Holy Spirit will provide the Church with the further exploration of the truth revealed by Jesus Christ (2:22; 12:6; 13:7), especially the doctrines referring to His Person (15:26; 20:9). However, the Holy Spirit will not give any new revelation (16:12-15).”

Let us compare the above statements with the historical facts of doctrinal changes made by the Watchtower Society, presented on pages of this book and consider if they fit the criterion of the faith which was once delivered unto the saints?

If we find that Jehovah's Witnesses doctrines are instable and are as ever-changing as a weathercock², let us take seriously the following instruction of the Apostle Paul:

“Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ. Then we will no longer be immature like children. We won't be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth” (Ephesians 4:11-14, *New Living Translation*).

We would also like to warn the Readers, including Jehovah's Witnesses that one can intensively study the Bible but miss the goal for which that Book was given by God. The following words are the part of the Savior's speech:

“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. ‘But you are not willing to come to Me that you may have life’ (John 5:39-40, *New King James Version*).

Every person stays in deep error if he or she studies the Bible, but that study does not lead him or her to Christ as the One in whom “dwells all the fullness of the Godhead bodily” (Colossians 2:9, *New King James Version*). Jehovah's Witnesses admitted: “at present we see some aspects of God's purpose ‘in hazy outline’” (*The*

² A former long-standing Jehovah's Witnesses illustrates in a bit humorous way the ever-changing teachings of the Watchtower Society by an example taken from daily life. “Yesterday I borrowed from you thousand dollars. When I have to give them back, I tell you that now I have a ‘new light’ in that matter, namely that I borrowed from you five hundred dollars. In a couple of days I inform you that I have even newer ‘light’ concerning the issue, that it is you who owes me five hundred dollars. At the same time the former versions are considered out-of-date”.

Watchtower March 15, 2000 p. 14). Many objective observers conclude that in spite of the great number of lights, Jehovah's Witnesses still are mistaken, walking through a haze. Every person who refuses to accept that in Christ "are hidden all the treasures of wisdom and knowledge" (Colossians 2:3, *New King James Version*), has to wander through a haze.

EVER-CHANGING TEACHINGS OF JEHOVAH'S WITNESSES

**The most important changes in the doctrine
of the Watchtower Society in the years 1879-2015**

Włodzimierz Bednarski, a Roman Catholic and an expert in the history, doctrines and practices of Jehovah's Witnesses. The results of his research are many works, containing both a critique of their doctrine and showing changeability of their teaching. His books include: *Armageddon in 1975 - 'probability' or 'possibility'?* (*Armagedon w 1975 roku - „możliwy” czy „prawdopodobny”?* - 2009), *Comparison of Jehovah's Witnesses teachings* (*Porównanie nauk Świadków Jehowy* - 2014) and *1925 and Millions now living will never die!* (*Rok 1925 i Miliony ludzi obecnie żyjących nigdy nie umrą!* - 2015). He is a co-author (with Sz. Matusiak) of the book *Ever-changing teachings of Jehovah's Witnesses* (*Zmienne nauki Świadków Jehowy* - 2012). His articles are published mainly on the web site: www.wobroniewiary.pl.

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