



The Teachings of "Jehovah's Witnesses" Examined in the Light of the Scriptures

The name Jehovah's Witnesses was given by the late Judge Joseph F. Rutherford to his followers in 1931, and was adopted by them at that time. Because of their mass meetings, their zeal in carrying their message from door to door, and their extensive growth over the succeeding years, they have come more prominently into the public eye. They have been unfairly treated and misrepresented in many cases, some going so far as to call them disparaging names, from communists to cultists. We thoroughly disapprove of such conduct, though we believe that their public teachings should be open to appropriate public criticism. We are instructed to test by (1) **the Scriptures** (Isa. 8: 20; Acts 17: 11; 1 John 4: 1-4), (2) **reason** (Isa. 1: 18; Acts 17: 2; 18: 4) and (3) **facts**, all teachings presented to us as truth and to hold fast (1 Thes. 5: 21) to those only which are "good," those propositions that are clearly in harmony with these three things. In this spirit we desire to make a general examination of their teachings. We hope that all whose desire is only for the Truth, including those associated with the "Jehovah's Witnesses," will give careful attention to this assessment.

WATCHTOWER HISTORY

Originally, some of the brethren, who later took the name Jehovah's Witnesses, were associated with the Watch Tower Bible and Tract Society, which had been founded previously by Pastor Charles T. Russell in 1879. It is then that he started publishing the magazine Zion's Watch Tower and Herald of Christ's Presence. Previous to this Pastor Russell had started an independent Bible class in 1870, in Allegheny, PA. From this small, initial beginning, the Society had grown to a world-wide religious movement during his lifetime. These brethren of the Watch Tower were associated with the Bible movement under the tutelage and guidance of Pastor Russell from its earliest beginning for a period of about 46 years. After his sudden demise in 1916 there was a marked change that came upon the brethren associated in the Society. The days of Pastor Russell's ministry were joyous days of feasting on the Harvest Truth, fellowship in the Lord and growth in Christian service. Expressed in the words of one who underwent the changed conditions after 1916, we quote: "We all had the same bond of peace, the same spirit of oneness, the same hope of our high calling, the same work of service, the same Lord, the same faith, the same baptism and the same God as Father, all of which were the joy and rejoicing of our hearts (Isa. 52: 8). But in many of these respects changes have set in, and now we are not any longer a united people; we do not, in many ways, believe the same things. Some of us have repudiated some of our former beliefs and have accepted discordant ones in their stead. Many of our former practices have been set aside, taking others in their place. Some among us have revolutionized against many of the teachings and arrangements that the Lord gave us through 'that Servant.' Leaders from our midst have made divisions among us. If our eyes of spiritual understanding are open, we must be able to see that these many things occurring among us must be, from a Biblical standpoint, significant."

This was the Harvest Truth Movement that had been separate from the nominal systems of Christendom for over forty years at this point, 1874-1916, at the time of Pastor Russell's passing beyond the veil. It was this Truth work that was put in disarray. It was the first time in the history of the Christian Church, from the time of Jesus and the Apostles until 1874, that a religious group was entirely free from the contaminating influence and erroneous doctrines and practices of Great Babylon. It was in this movement of Christian brethren that, for the first time, the teachings of the Bible were put in order and taken out of confusion. The Ransom as the central feature of the Bible became prominent; while the various supporting doctrines of God, Creation, Man, Evil, Covenants, Christ, Holy Spirit, High Calling and Restitution—these were harmoniously set forth.

Therefore, some who were not fully attuned to the Truth and its Spirit at the time saw a general significance as implying peculiar events, but they did not see any special Scriptural significance in them. We believe that these events are indicated in the Bible. Do we not recall the Lord's assurance that He would do nothing in His plan except such things as He would set forth in the Word (Amos 3: 7)? We believe that these happenings were permitted of the Lord for special testing of the Spirit-begotten classes in particular and also the tentatively-justified of the time. It was the time for determining which consecrated ones would qualify to be of the Anointed, the 144,000, the Little Flock; and which ones would be of the Great Company, a spirit-begotten class lower than the Divine (Rev. 7: 1-17; 14: 1).

A few short years previous to Pastor Russell's death, many people from the outside became associated with the Truth brethren as a direct result of the Great War that began in 1914. Pastor Russell's teaching had long proclaimed that year as the beginning of the great conflagration spoken of by Daniel the Prophet in Dan. 12: 1; Matt. 24: 21. These "watchers" had determined there was truth in the matter and it was being fulfilled before their eyes. Shortly after Bro. Russell's death, many of his teachings began to be changed and manipulated by the new management of the Society. This viewpoint was furthered in 1931 with the change to the new name "Jehovah's Witnesses." Five years previous, in 1926, all the writings of Pastor Russell were put in storage and not used, replacing them with those of the new administration. As a result the large group of newcomers and others had difficulty recognizing which changes were beneficial or not, due to their not being properly grounded in the Scriptures.

The claim was that this change of name for the Society is supported by Isa. 62: 2 and Rev. 2: 17. We will quote Isaiah first: "The Gentiles shall see your righteousness, and all kings your glory. You shall be called by a new name, which the mouth of the LORD will name" (Isa. 62: 2); and Revelation follows: "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it" (Rev. 2: 17). Their claim is that these passages refer to their Society alone (*Watch Tower*, 1931, p. 279); and in their publication *New Heavens and a New Earth* (pp. 234, 241). This assertion however, is without support, for the Isaiah passage specifies that when the Church is called by a new name, the Gentiles (the world in general) shall see (perceive) her righteousness, and all kings shall see her glory; but the world did not recognize the Church as such while they were in the flesh (1 John

3: 1). The new name on a white stone (Rev. 2: 17) likewise cannot refer to a designation given in this life, for this text specifies that the new name will not be known except by those who receive it, whereas the name "Jehovah's Witnesses" is generally known by the public at large. The new name in these texts evidently refers to the new nature and office which Jehovah gives to His faithful Church, "The Lamb's Wife," in heaven, and not to any designation given in this life.

However, while Isa. 62: 2 and Rev. 2: 17 are therefore seen to have no specific reference to the name "Jehovah's Witnesses" (nor is that special name found anywhere in the Bible), it is proper to describe ALL TRUE CHRISTIANS throughout the Christian Age as Jehovah's witnesses, for such they indeed are, in so far as they declare the Truth. In Isa. 43: 10, 12; 44: 8, Jehovah says to His people, "You are my witnesses"; in John 18: 37 and Rev. 3: 14 Jesus Himself is described as Jehovah's witness; from Acts 22: 14, 15 we see that the Apostle Paul was chosen by Jehovah to be one of His witnesses; and Jesus told His Church, "You shall be witnesses unto me ... unto the uttermost part of the earth" (Acts 1: 8), and they have been given the ministry of reconciliation, being made "ambassadors for Christ, God making His appeal through us" (2 Cor. 5: 18-20, RSV). Although the Scriptures show that *all true Christians* really are Jehovah's witnesses, J.W.'s use the name currently, as a designation for themselves alone. (*We will refer to them as J.W.'s in the rest of this presentation.*)

From 1931 forward, the J.W.'s have used the name "Jehovah's Witnesses" exclusively toward their own membership. In their above-mentioned book, *New Heavens and a New Earth* (p. 235) [published in 1953] they state, "Almighty God has manifested his blessing upon the name, for the sons of his woman Zion are his name-people, 'a people for his name.' The designation 'Jehovah's Witnesses' has become the symbol of a concrete message and testimony concerning God's new world of righteousness. It has become the emblem of a New World society that is now forming. Jehovah's Witnesses have ever since co-operated with the non-profit Christian corporation, Watch Tower Bible and Tract Society, using it as their administrative and publishing agency and legal representative."

While it is true that Jehovah God has, all during the Gospel Age since the earthly ministry of Jesus Christ, been seeking out through our Lord Jesus, a people for His name (Acts 15: 14), this specific people has been unknown to all but our LORD Himself, until such time as He sees fit to make it known to the world in general—that time being in His promised Kingdom. The Apostle continues in Acts 15 to note that after this selection is completed, Jehovah will through His Son, bring a blessing of restoration to His people Israel (vs. 16), and then again after this, to the whole world in general (vs. 17). The writer of the 1953 treatise would have us believe that each of the three parts of this passage refers to one in the same selected group of people, the J.W. organization—God's name-people, God's Israel and those generally blessed in His Kingdom!

In their book *Proclaimers of God's Kingdom* (1993; p. 704) a former publication in 1982 is quoted, *You Can Live Forever in Paradise on Earth*, (1982; p. 190): "It is only logical that there would be one true religion. This is in harmony with the fact that the true God is a God, 'not of disorder, but of peace.' (1 Corinthians 14:33) The Bible says that actually there is only 'one faith.' (Ephesians 4:5) Who, then, are the ones who form the body of true worshippers today? We do

not hesitate to say that they are Jehovah's Witnesses." So the declaration is that, since the Scriptures say there is only one faith and one baptism and the J.W.'s are "one group," they therefore, claim they are the group spoken of in these Scriptures instead of applying these Bible thoughts as descriptive of all Christian people who, in harmony with 2 Pet. 3:13 and Rev. 21 look for the new world of righteousness. Therefore, their restrictive misuse of this Biblical name is evident, and the thousands upon thousands of Christian people on this earth seeking to do His will, are according to them, cut off from His Divine love because they either refuse to serve the J.W. organization, or do not know of it.

At the time previously mentioned above, when Pastor Russell died, and the brethren involved were split in two—several more divisions shortly came, dividing this large group into at least eight smaller ones. Others later would follow. Yet, the J.W. organization claims that none of these other groups ever bore any fruit and that they exist no longer; yet several of the original groups that were then formed still exist and span the globe in congregations great and small, speaking many different languages and not under the J.W.'s banner. The evidence points to there being an agenda within the J. W. organization to hide the true facts of the separation work. Nevertheless, we would state clearly that the Truth-loving, God-serving segment of the J. W. congregation, are true Christians as much as any other Christian group, God being no respecter of persons, and the giver of every good and perfect gift.

TRUTHS HELD BY "JEHOVAH'S WITNESSES"

In common with many other Christian people, the J.W.'s teach certain basic doctrines found in the Scriptures, such as belief in the one God Jehovah, the Father (Eph. 4: 6); in Jesus the Son, as our only hope of salvation (Acts 4: 12); in the creation of man in God's image and likeness (Gen. 1: 26, 27), instead of by a process of evolution from the lower animals (and in this they are indeed more faithful than many other Christians, even ministers, who are largely given over to the unscriptural evolution theory); in the condemnation of man to death (Gen. 2: 17; Rom. 6: 23; John 3: 36; 1 John 5: 12) by his Creator, not to *eternal life in torment* in a fiery abyss, at the hands of fireproof devils—a doctrine of devils indeed! (1 Tim. 4: 1). In this stand they join with all of us enlightened Christians in repudiating the God-dishonoring creeds of the Dark Ages, in their hideous teachings on eternal torment which is imbibed from heathen religions. They hold, rather, to the Bible teaching that "God is love" (1 John 4: 8, 16) and that, according to His Word, "all the wicked will He destroy"—not preserve to torment everlastingly and "they shall be as though they had not been"—"they are extinct" (Psa. 145: 20; Obad. 16; Isa. 43: 17).

Hence, the J.W.'s are not deceived by Satan's original lie (Gen. 3: 4), in which he openly contradicted God (Gen. 2: 17) by saying, "You shall *not* surely die," for they accept Jesus' statement that Satan "was a murderer from the beginning," since in the beginning of human history he murdered our first parents by bringing death upon them, and abode not in the truth "... he is a liar, and the father of it" (John 8: 44). They teach that Satan still broadcasts his original lie, telling many other lies to support it, thus deceiving many into thinking (1) that they will not really die, but will only seem to die, and hence actually will live right on, though *seemingly* dead, thereby furthering the erroneous idea that the dead are alive; (2) that they become like the

angels, "you will be as gods" (Gen. 3: 5)—angels (Psa. 97:9; compare Heb. 1: 6; in the Hebrew of the Old Testament angels are 197 times called gods—spirit beings (Heb. 1: 7); (3) "knowing [experiencing] good [bliss] and evil [torment]".

The J.W.'s therefore teach, in harmony with the Scriptures, that "the soul who sins, shall die" (Ezek. 18: 4, 20), and that in paying the penalty for sin, Jesus did not go into everlasting torment in a burning hell, for that was not the wages of sin, but rather that He gave "His soul an offering for sin" and "poured out His soul unto death" (Isa. 53: 10, 12). Accordingly, they properly reject the theory of the heathen religions that Satan injected into the man-made creeds of various Christian sects, to the effect that the human soul or being is inherently immortal and that God created something that He cannot destroy. The J.W.'s teach to the contrary, based on the testimony of God's Word, which shows, that Jesus "brought life and immortality to light through the gospel" (2 Tim. 1: 10), that even Christ's Church during their earthly sojourn could not then have immortality, for it was written of them that they "seek for glory, honor and immortality, eternal life" in the heavenly Kingdom (Rom. 2: 7). Their indestructibility and immortality was not given to them until the first resurrection, when, it is written (1 Cor. 15: 53), "this corruptible [the human, fleshly being] must put on incorruption [become spirit beings, when given life in the resurrection from the dead and are then incorruptible], and this mortal [one in the human condition in which death is a *possibility*]." Naturally the Church must undergo severe testing and prove faithful unto death before God would bestow such indestructibility upon them (Acts 14: 22; Rom. 8: 17, 18; 2 Cor. 1: 5-7; 4: 17; Phil. 1: 29; 3: 10; 2 Tim. 2: 10-12; Rev. 2: 10; 3: 21).

ON THE SUBJECT OF HELL

Some ministers, of various affiliations, after a more careful examination of the Scriptures on the subject of hell, have come to see that it is not a place of eternal torment, but that the Hebrew word *sheol* and the Greek equivalent *hades*, are variously translated in the King James Version, by the words *hell*, *pit* and *grave*, all of which, therefore, refer to the same thing; a covered condition, a hidden state, a condition of non-existence (for details see our booklet, THE HELL OF THE BIBLE). So it was that the prophet Jonah was in a floating grave, a hidden, covered condition, when he was in the belly of the great fish (Jonah 2: 2 — see margin)—but there was no fire in the fish's belly—"belly of hell" where he was temporarily buried. Likewise, there was no fire in hell when Jesus' dead soul (Isa. 53: 10, 12), His dead body (1 Cor. 15: 2, 3, 20; Col. 1: 18), was there (Acts 2: 31). The J.W.'s likewise hold to the Scriptural teaching on this subject. They also properly teach that the Bible uses fire as a symbol of destruction (Matt. 25: 41), that therefore "eternal fire" means eternal destruction, as seen in the "example" set forth in regard to the cities of Sodom and Gomorrah and other destroyed cities which are "suffering the vengeance of eternal fire" (Jude 7), and that "the lake of fire" is the figurative expression used to symbolize, not eternal life in torment, but "the second death" (Rev. 20: 14; 21: 8).

We realize that some condemn the J.W.'s teachings on the points we have just mentioned. We believe that in most cases they do this because they have not examined the Scriptures carefully on these subjects, and hence have not come to see that the creedal views on these subjects are built, not upon the Bible, but upon heathen ideas and misconceptions taught during

the Dark Ages, when it was considered proper to burn fellow Christians at the stake who were not considered orthodox in their beliefs. Let us be careful in our teaching on these subjects, lest we be found to be fighting *against* God, instead of for Him.

SOME ERRORS

While the teachings expounded above well represent a large percentage of those views the J.W.'s hold that we find agreeable, some of the teachings they put forward do not seem to sit securely on the foundation of God's Word. Therefore those teachings above mentioned are the very thing that have drawn many to this organization and for these truths the majority stand proudly in defense; and rightly so. But we all must always exercise care when we study God's Word, to be sure that the resultant teaching is of God, and not of men. We could not begin to compliment or condone serious errors on God's Word, beginning with the widely believed misconception that many of their teachings have been handed down to them by Pastor Russell and that he founded their movement. For decades their *Watchtower* magazines carried the slogan "The Watchtower Magazine Has Been Published by Jehovah's Witnesses Since 1879," when in fact the organization as "Jehovah's Witnesses" did not exist until July 26, 1931, when that name was taken; and many of their teachings had by that time evolved into something quite different from those which Pastor Russell had left behind. Yet, they gave the impression that they were still on the same page with him.

The Watch Tower Bible and Tract Society was founded by Pastor Russell as a financial channel through which donations could be used to spread the Gospel message, and though he served as President of that Society and Editor of The Watch Tower until his death, he did not begin the J.W. organization, nor partake of their extremism in doctrine and practice. The J.W. movement was founded by J. F. Rutherford in 1931. After Pastor Russell's death in 1916, Rutherford by deceptive methods and legal trickeries, dissolved the Board of Directors which was to have charge of the work as stipulated in Pastor Russell's Will, yet, as a lawyer, he was able to wrestle it from them. The 1993 *Proclaimers of God's Kingdom* (p. 66) states, "Brother Rutherford was inclined, not to change the direction of the organization, but to continue in the forward-moving pattern established by Russell." Those brethren who held to Pastor Russell's original position, although considered *the opposition* by Rutherford, knew exactly what was taking place. The book continues, "The fact that the work was moving ahead and that he [Rutherford] was making every effort to follow the arrangements that had been put in place by Russell did not seem to impress them. ... Four members of the board of directors of the Society went so far as to endeavor to wrest administrative control from Rutherford's hands." [!] Actually, Pastor Russell's Will had placed the administrative control into the hands of this board. The office of President which Rutherford received on election was for a specific period of time, but he soon made another change of policy and granted it to himself for life. Upon announcing on July 17, 1917 that the four opposing directors had been removed, the great division within the group had its beginning.

J. F. Rutherford retained some of Pastor Russell's teachings, but gradually repudiated the great majority, substituting instead his own ideas, which in many cases are very unscriptural, radical and extreme. We have published a 750-page book (*MERARIISM*) and many issues of our magazines

detailing his progressive, wrong course of teaching and practice and these show just how they supplanted those of Pastor Russell. So the many who charge Pastor Russell with Rutherford's errors are grossly (yet usually ignorantly) misrepresenting him. Pastor Russell was gone from the scene 15 years before the formation of the "Jehovah's Witnesses."

1925 CONTROVERSY AND WORLD RULERS

Closely related to this topic is the error that their organization is Jehovah's new government of earth, with their leaders as the visible rulers. This began with the controversy regarding 1925, wherein they published a booklet *Millions Now Living Will Never Die*, insinuating that by 1925 the kingdom would be visibly established and Abraham, Isaac and Jacob and the other Old Testament faithful would be resurrected back on the scene and would take over the earthly rulership of the world. This error was repeated later in the 1960's with similar results. Rutherford even went so far as to build a mansion in California and heralded to the world that he had provided it for the use of the patriarch David after his resurrection in 1925!! From 1919 to 1925 this was their slogan, and when it did not come to pass, Rutherford and his associates began inventing ways and means to divert attention from their failed prophecy by extolling their other works and perverting and misapplying everything good in Scripture to themselves, and everything evil to any who would oppose them.

A few examples will suffice. The robe of righteousness (Isa. 61: 10) was no longer to be understood to mean the righteousness of Christ (Rom. 3: 24-26; 4: 5-8; 10:4; 1 Cor. 1: 30; 2 Cor 5: 21; Phil. 3: 9) which covers the human imperfections of His footstep followers throughout the Gospel Age; but rather God's approval since 1918 of the faithful course of those New Creatures who cooperated in Rutherford's public work, and their coming under the robe of protection and blessing and joy (*The Watch Tower*, 1925, p. 38).

In an article entitled, *The Birth of a Nation* (*The Watch Tower*, 1925, pp. 67-74), another very captivating error is set forth. Rev. 11: 17-19 and Rev. 12 are perverted and misapplied to the time from 1914 onward. It has well been said, he who distinguishes clearly teaches clearly. Here we have a marked example of Rutherford's unclear teaching, for we find him confusing the woman (Zion) of Isa. 66: 7, who brought forth *before she travailed*, and was delivered of a man child *before her pain came*, with the woman of Rev. 12: 2, whose man child was not born *before she travailed* or *before her pain came*, but afterward. He claimed that the man child represents God's kingdom, not in the sense of the Christ, Head and Body, but in the sense of the governmental machinery whereby Satan's empire is to be overthrown and the world is to be ruled Millennially. As we have shown in THE BIBLE STANDARD #211 (a copy free on request), the man child of Isa. 66: 7 is the Christ, Head and Body. The birth mentioned in vs. 7, 8 is a figurative one. It is the Little Flock and Great Multitude being delivered from nominal Zion, the former class *before* and the latter class *after* her travail (the Time of Trouble) came upon her.

So it is striking to note that in 1925, they claimed a new revelation from Jehovah, they claimed that Jehovah had revealed to them; "everyone belongs either to Jehovah's organization or to Satan's" (see *Proclaimers of God's Kingdom*, p. 79). And so it was on a sunny Columbus, Ohio, day

at a convention held there July 26, 1931, that Rutherford declared in his speech *The Kingdom, the Hope of the World*, which was broadcast over 300 radio stations, that he gave a "warning from Jehovah" to "the rulers and the people" that God's organization was now ruling. The impassioned crowd answered "aye!" to the message, and "aye!" again when he shouted "We desire to be known as and called by the name, Jehovah's Witnesses." So by claiming to be Jehovah's Organization on earth, and ruling in the place of the Old Testament Patriarchs, who failed to show up as predicted, they had come full circle to the place where Papacy had stood centuries before, claiming now that the J.W.'s were God's government on earth, as the Pope had claimed as the Vicar of Christ on earth in 539 A.D. — 1799 A.D.

ON THE JEWS

Diversion tactics were used in connection with yet another error; that of God's relationship with His people Israel.

The deliverance of the Jews from their dispersion among the nations and the promise of their return to their homeland and national polity is now a matter of fulfilled Bible Prophecy since 1948 (Jer. 30: 18; 31: 8-10; Amos 9: 14, 15; Rom. 11: 25, 26; Acts 15: 16). In stark contrast to the Scriptures and historical fact we quote from the *Proclaimers of God's Kingdom*, p. 141—"Down till 1932, they understood these to apply specifically to the natural Jews." It continues, "But it gradually became evident that what was taking place in Palestine with regard to the Jews was not the fulfillment of Jehovah's grand restoration prophecies ... its [*the State of Israel*] trust was not in Jehovah but in the political nations of the world ... Jehovah's servants began to realize that it was spiritual Israel, 'the Israel of God,' [they no doubt mean their J. W. organization] composed of spirit-anointed Christians, who, in fulfillment of God's purpose, were enjoying peace with God through Jesus Christ."

Yet these prophecies clearly show not only Natural Israel's regathering to their former homeland, but after that their partial blindness (Rom. 11: 25) would begin to be lifted (when the anointed class was completed) and their eventual conversion to their God through Jesus which is to precede the general resurrection would follow (Rom. 11: 15). Indeed, the twisted argument from Rutherford's camp would have their "*spirit-anointed Christians*" fulfilled both in the grafted olive tree and the natural one!

"THE GREAT MULTITUDE"

The next diversionary tactic designed to turn away attention from the "millions ... 1925" fiasco and that spawned yet another change in the original teachings set forth by Pastor Russell, was a new teaching on the Great Multitude class of Rev. 7: 9-17; 19: 1-9. It is customary of the J.W.'s administration that he would speak of himself as wanting "not to change the direction of the organization," and then take a complete 180 degree turn as to its past teachings. Rutherford found it convenient, playing on the similarity of the words millions and multitude (*multitude* was later changed to "*crowd*" in their *New World Translation*), to alter the teaching of the Great Multitude class from that of a spirit class to an earthly one, to prop up his failed "*millions*"

teaching, continuing it without a date attached. Later they would attach the date 1975 and then again continue on without a date after its repeated failure. OVER 700,000 MEMBERS WERE DISFELLOWSHIPED OVER THE 1975 CHANGE; THIS FACT WAS STATED IN THE BOOK ENTITLED "CRISIS OF CONSCIENCE", written by a former Governing Body member.

However, the Scriptures clearly show the Great Multitude to be a spiritual class. The clear implication is found in Rev. 19: 6, where their voice is distinguished from the voice of *many waters*, peoples (Rev. 17: 15), who are those of the restitution class, the earthly class. More clearly yet is it implied in the family figure in vs. 7-9 by the fact that they are described as those who are invited to the Marriage Supper of the Lamb. In this picture the Bridegroom is Jesus, the Bride is the anointed Little Flock and the Guests at the Marriage Supper are the Great Multitude. The following order of events connected with a family proves that these guests could not be the restitution class: first, there is a marriage; second and afterward, the marriage supper; third and still later, the begetting of children; fourth and finally, their birth. The Great Multitude, the theme of Rev. 19: 1-9, being the Guests at the Marriage Supper, cannot be the restitution class, because they are not the children of this marriage, who are conceived and born after the Marriage Supper.

NO INHERITANCE IN THE LAND

The figure of Levites and Noblemen used of the Great Multitude in Rev. 7: 15 likewise proves them not to be of the restitution class. The expression, "serve Him day and night in His temple," proves them to be antitypical Levites. Here the figure is that of Priests, Levites and Israelites. The Priests are Jesus and the Church; the Israelites are the restitution class; and the prominent part of those typed by the Levites is the Great Multitude (Mal. 3: 2, 3). The fact that the Levites had no inheritance in the land (Num. 3: 40-51; Deut. 18: 1-2; Josh. 13: 14, 33; Heb. 12: 23) proves that the Millennial Levites will all either be or become spiritual; hence, none of them will ultimately be of the restitution class.

To be before God's *kingly throne* (Rev. 7: 15), means to be a nobleman and officer of the Kingdom. Here in the Kingdom figure The Christ is in the throne as the King, the Great Multitude are the officers, the nobles, before the throne; and the restitution class are the subjects of the King and the subordinates of His officers, the nobles; therefore, they are not represented in this scene, which implies a palace scene; for their place is outside of the palace. Psa. 45 introduces the same and additional distinctions: v. 1 introduces Jehovah; vs. 2-9 introduce Jesus; vs. 8-13 introduce the Church as Jesus' Bride; vs. 14, 15 introduce the Great Multitude or Great Company (*Crowd*) as the "virgins," the Bridesmaids; v. 16 introduces the Ancient Worthies as Christ's children and the princes of the restitution class; while v. 17 introduces the restitution class, separate and distinct from all other classes.

Psa. 107 also introduces the same and other distinctions: vs. 2-9 treat of the Little Flock; vs. 10-16 treat of the Great Company; vs. 17-22 treat of Fleshly Israel first cast off from, and later restored to God's favor; vs. 23-32 treat of mankind during and just after the Great Tribulation; vs. 33-38 treat of the restitution class during the Millennium; vs. 39-40 treat of the evil, vs. 41, 42 of the good of the Little Season.

What St. Paul says of the man that committed fornication with his father's wife (1 Cor. 5: 5) proves that the Great Company will be spiritual; and hence will not be the restitution class. "Deliver such an one unto Satan for the destruction of the flesh [for the overcoming of his evil disposition, that he might learn not to fornicate any more, even as Hymenaeus and Alexander were delivered unto Satan, that they might learn not to blaspheme any more, 1 Tim. 1: 20] that the spirit [the New Creature] may be saved [by being awakened from the dead as a spirit] in the day of the Lord Jesus."

PATRIOTISM, THE FLAG AND THE UNITED NATIONS

In 1917 J. F. Rutherford and his associates attracted much public attention by denouncing patriotism as being of the devil, as stated in their book, *The Finished Mystery* (p. 247), which they claimed was Pastor Russell's posthumous work, though it merely contained some quotations from his pen, together with many repudiations of his teachings and substitutions with newly-invented errors instead. According to the publication, *Proclaimers of God's Kingdom* (p. 67), Clayton Woodworth and George Fisher were appointed to prepare the book, which was a commentary on Revelation, The Song of Solomon and Ezekiel. They say, "In part it was based on what Russell had written about these Bible books, and *other comments and explanations were added.*" This being stated, it is clear that in 1917 it was marketed as Pastor Russell's work, yet it contains no less than 300 direct statements that speak in opposition to his teachings.

Certainly the denunciation of patriotism did not come from his pen. Patriotism, or love for native land, is a part of the image of God left in fallen man, and should be recognized by us as such, though it is often overdone by those who actually or professedly love native land more than they love God.

Rutherford and his associates sought through fear to whiplash many into accepting *The Finished Mystery* and many other writings as truth, under threats of excommunication, of manifesting "opposition to the channel" (meaning, of course, themselves as the Lord's true and only channel of truth), of going into outer darkness, of being cut off from the Lord's favor, of being members of "the Judas class," of being destroyed in Armageddon, *etc.* This use of fear, which has been and still is being practiced by the J.W.'s in seeking to win and hold adherents, stands in bold contrast to Pastor Russell's method of appealing to all on the basis of God's Word and His love.

Because of their denunciation of patriotism and other similar errors, Rutherford and seven associates were in 1918 sentenced to a term in federal prison, and their book, *The Finished Mystery* was banned by the U.S. Government. Their course of radicalism has continued since; the J.W.'s later even refusing to salute the U.S. flag of the Country under which they were receiving many blessings. As a result, they have invited for themselves much disfavor and persecution, which they claim as "suffering for righteousness' sake." They claimed that Matt. 24: 9-12 was fulfilled in their persecution, when it really foretells the history of the true Church during the past centuries of the Gospel Age.

Their difficulty with the flag is based on their claim that it is a graven image; therefore people are by the Second Commandment (Ex. 20: 4) forbidden to salute it, which they claim is worshiping it. This position is wrong for several reasons:

(1) The flag is not a graven image. It is not an image of a god, nor is it an image even of the nation, which, of course, is not a god. The flag is the *standard* of the nation.

(2) The Second Commandment does not forbid the proper respect that should be given to such a standard. The Israelites had, by Divine order, standards and ensigns about their camp, as we read in Num. 2: 2, 3, 10, 17, 18, 25, 34. If they were graven images, God would never have had or sanctioned Israel's having standards and ensigns—flags; for He forbade graven images and their worship. One's country deserves respect and honor, both as a Divine ordinance and for the good it bestows; and we should regard the saluting of the flag, especially when required by law or custom, as a thing that God's consecrated people may properly do as a mark of respect for a Divine ordinance and for the good conferred upon them by their government.

(3) Nor is the saluting of a flag to be considered as worshiping or as a religious service. Similarly, a private in an army salutes his officers and they receive and exchange salutes without any thought of worship accompanying such salutes. Only if a flag were a religious symbol, and if that symbol would represent a false religion, would it be wrong to salute it. We pity the J.W.'s for the consequent sufferings that they bring upon themselves through such error-based fanaticism. Thereby they are not suffering for righteousness, but for error that is deservedly unpopular. And furthermore, the suffering and persecution they bring upon their children for submitting them to this situation in the public schools is even more pitiful.

In light of this particular stand, it is interesting that the J.W. organization has long held, since 1945, when the charter for the United Nations went into effect, that the United Nations is the beast of Revelation. Before this, beginning back in 1920, they held the same for the League of Nations, predecessor to the United Nations. The society made it their doctrinal stance just before the treaty was confirmed in October of that year, and in the *Watch Tower*, July 1920 announced that "it was the work that Jesus had foretold in Matthew 24: 14"—*Proclaimers of God's Kingdom*, p. 192. In 1942, "Jehovah's Witnesses had already discerned from the Bible, at Revelation 17: 8, that the world peace organization would rise again, also that it would fail to bring lasting peace." They observed "Catholic, Protestant, and Jewish leaders actually shared in the deliberations in San Francisco in 1945 during which the UN Charter was drafted. To observers of these developments, it was plain who wanted to be 'a friend of the world' and who was endeavoring to be 'no part of the world,' as Jesus had said would be true of His disciples." These Church organizations had representatives (and still do) present at these meetings, which are called Non-Governmental Organizations (NGO), and are able to listen and even participate in the sessions. The J.W. organization cites this activity as proof of their being associated with the wild beast of Revelation and therefore unworthy of Jehovah's approval.

The J.W. organization submitted their application (*though unbeknown to their membership*) to the U.N. seeking NGO status. On October 8, 2001, an article by British newspaper *Guardian* reported the Watch Tower Bible & Tract Society had a secret association with the United Nations, explaining the NGO membership. An outcry came up from amongst their membership, many leaving; while others approached the headquarters demanding answers. Many have been disfellowshipped for taking such a stance. The Governing Body's claim was that they acquired NGO status in order to have access to the U.N. library. It is unlikely that all that they were guilty of was desiring a library card, especially since it has been revealed that there was never any stipulation preventing Non-Profit organizations from using the library and its research materials or from joining as NGO's until just after September 11, 2001 and the World Trade Center incident, which raised security risks and therefore required new security measures. By this date the WTB&TS had been an NGO member for 10 years. They mysteriously withdrew their membership on October 9. Once again, the leaders of the Society have violated their own ordinance. This is another instance of changing the original teaching of the Watch Tower after Pastor Russell's death; he formerly considered the beast to be the Papal system as did Martin Luther, William Miller and others.

The J.W. organization's claim is that any nation that affiliates with the U.N. shows itself to be in opposition to Jehovah's true government. This is one of their reasons for rejecting natural Israel as the one spoken of in prophecy, for the new-found State of Israel joined the U.N. in 1949; manifesting, according to the J.W.'s, "its trust was not in Jehovah but in the political nations of the world"—*Proclaimers of God's Kingdom*, p. 141.

Why the ruckus? Because the J.W. organization has taught (*Watchtower*, Sept. 1981, p. 23) that if one of their membership "chooses to join forces with those of whom Jehovah disapproves, 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." They have described the U.N. as "the disgusting thing (*abomination that maketh desolate*) responsible for identifying people as God's enemies by indicating them with the mark of the wild beast, [666] marking them for death at Armageddon." The J.W. organization's leaders affiliating their group with the NGO reminds one of the proverb "Do as I say—not as I do."

The 71st article of the U.N. Charter recognizes NGO's legally and formally as partners within the U.N. system. Those groups seeking this status must reapply each year and submit proof to the U.N. that it is using its influence to disseminate U.N. propaganda in its sphere of influence.

THE CROSS VS. THE TORTURE STAKE

The J.W.'s are very intent on establishing the shape of the instrument of execution on which Jesus died—claiming that it was not a cross consisting of an upright and cross member, but rather that it was merely an upright post or stake (*Watchtower* November 1, 1950—*which is confirmed as still their belief on their current website*); thus they over-emphasize non-essentials, while as we have already seen, they limit and minimize the weightier matters, such as the lengths, breadths, depths and heights of God's love, as manifested in the true *Gospel message* of Jesus

and His sacrificial death, "a ransom for ALL" (including Adam and the entire race and not just "Jehovah's Witnesses"—1 Tim. 2: 6; Heb. 2: 9). The only Greek word in the Bible from which the English word *cross* (Latin, *crux*) is translated is *stauros*, which word was often, though not exclusively (as the J.W.'s would like to have us believe), used for the most primitive instrument of execution, the upright stake (*crux simplex*) to which the victim was bound when no tree was at hand, or on which he was impaled. This Greek word *stauros* was also used to indicate the *fabricated cross* (the *crux composita*) of various shapes, chiefly three: (1) the *crux immissa*, the form usually seen in pictures, in which the upright beam projected above the shorter crosspiece; this is most likely the type of cross on which the Savior died, as may, among other reasons, be inferred from the inscription which was nailed *above* His head (Matt. 27: 37; Mark 15: 26; Luke 23: 38; John 19: 19); (2) the *crux commissa*, or St. Anthony's cross (so called from being embroidered on his cope), a three-armed cross in the shape of the letter T; and (3) the *crux decussata*, commonly known as St. Andrew's cross, in the shape of the letter X.

More puzzling is why they think all this change is necessary? Why not leave the words crucify and cross, in the Bible and let the reader think *crux simplex* or *crux composita*, as he prefers. Since God's Word does not directly state whether the "*stauros*" on which Jesus died was a stake or the accepted cross with the projecting headpiece above the crosspiece, which would be most suitable for the inscriptions in three languages placed above Jesus' head—Luke 23: 38—or whether it was some other form, it is not a matter of doctrine; hence it is not in harmony with the spirit of a sound mind (2 Tim. 1: 7) for any of the Lord's people to over-emphasize, or to be dogmatic on the subject.

REGARDING BLOOD TRANSFUSIONS

The J.W.'s booklet, "What Does God Require of Us?" (1996), contains the following paragraph on the subject of transfusions (p. 24): "Is it wrong to accept a blood transfusion? Remember Jehovah requires that we abstain from blood. This means that we must not take into our bodies in any way at all other people's blood or EVEN OUR OWN BLOOD THAT HAS BEEN STORED. (Acts 21: 25) So true Christians will not accept a blood transfusion. They will accept other kinds of medical treatment, such as transfusion of non-blood products. They want to live, but they will not try to save their life by breaking God's laws.—Matthew 16: 25."

This is a fairly liberal interpretation of the Acts passage cited: "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

The Apostle is here discussing the thought that Gentile converts were not under the demands of the Jewish Law. Because he was a Jew, the Apostle had the right to purify himself (as he obviously did, v. 26) if he came into contact with blood or partook of meat that had been offered to idols. He did so not because he trusted in that service as a condition of his salvation, but as a concession to his Jewish brethren who had not as yet been enlightened on the subject. But for the Gentiles, they were under no such command. The argument starts in v. 19 and this 25th verse

shows that "they observe no such thing" for they are not under the Law. For the Gentiles to attempt the practice of the Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their salvation, and not relying wholly upon the merit of Christ's sacrifice.

The J.W.'s also commonly refer to Gen. 9: 4 where Noah is told, "But the flesh with the life thereof, which is the blood thereof, shall ye not eat." (Their *New World Translation* reads, "... flesh with its soul—its blood—you must not eat.") It seems they again have taken great liberty to read into the text things that are just not there. The blood spoken of is that of lower animals, which of course would have nothing to do with transfusions. We can find agreement on the incentive not to drink or eat blood, or eat meat raw, but taking human blood, whether one's own or another's, for medical purposes is stretching the point of this Scripture. The J.W. organization has used to "prove" this point Lev. 17: 10-14; 7: 26-27; Deut. 12: 15, 16, 23, 27; and 1 Samuel 14: 32-34—but in each case they clearly refer only to the blood of lower animals. They do "*claim*" however, that 1 Chron. 11: 17-19 is a proof that human blood is included. This is the occasion when three of David's men risked their lives to get him a drink of water, and he could not drink it in light of the danger they had placed themselves in to obtain it, stating, "my God forbid it me that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy?" (v. 19). It is evident that there is no connection between this passage and those listed above regarding drinking animal blood, and also that David here is speaking not of ingesting real human blood at all, but using a figure of speech. He so appreciated the efforts of these faithful and loving men, and would not take advantage of them for his own advantage, and thus poured out the water as a drink offering to the Lord on their behalf, thus, symbolically speaking, he refused to drink their blood.

One of the passages quoted above (Lev. 17: 10-14) states, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." One of the main reasons for Jehovah's prohibition against eating the blood of those lower animals is that it had been reserved for typical sacrifices to make typical atonement, for "without the shedding of blood is no remission" (Heb. 9: 22). Paul tells us that the "Law was a shadow of better things to come" (Heb. 10: 1). He goes on to state, "for it is not possible that the blood of bulls and goats could take away sins" (Heb. 10: 4). Then speaking of Jesus he continues, "Lo, I come to do Your will, O God. He takes away the first [the type] that He may establish the second [the antitype], by the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10: 9, 10). So the Apostle's point is clearly understood, that the blood, whether in the symbol of a type or in the actuality of what that type pointed to, was precious in the sight of God.

Since we have no Scriptures that directly treat of the matter, we look next to the application of the principles laid down in God's Word for some indication in answer to the question. We find that when God's Word tells us (Lev. 17: 14) that "the life of all flesh is the blood thereof," He indicates that the blood's chief function is to impart life-principle to every part of the body and to keep it there, for the life-laden blood is the vehicle of the life-principle, which in vs. 11 and 14 as well as in Deut. 12: 23 is called "the life" (see our book *CREATION*, pp. 497, top; 525, bottom). If, therefore, someone's life is ebbing low and a suitable donor offers some of his blood to revive

such a one, we should expect and do find that the dying process being thus retarded and life being prolonged is not an unreasonable thing. We note that the best that a blood transfusion can procure for us is merely to prolong the life span of an otherwise dying human, lingering under the curse. It bears no similarity to Jesus' sacrifice, for only His blood, the merit of His human life laid down as a purchase price for Adam and his race, gives life everlasting (1 Cor. 15: 21, 22).

For a consecrated child of God to give some of his or her blood, on behalf of one in need is surely no sin; even as it is not a sin if one were to lose some blood in the process of defending another from attack. Consecrated Christians should remember that they have devoted their lives unto God; and while they are to do good to all men as they have opportunity, it is to be especially unto the household of faith (Gal. 6: 10). Furthermore, "we ought to lay down our lives for the brethren"—particularly in building up one another in the most holy faith (1 John 3: 16; send for Pastor Russell's book *THE NEW CREATION* p. 137). "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5: 8). Therefore, if a member of one's own family, or a near relative, or one of the brethren, or a close friend, is really in need of additional blood, to keep them alive, we see no Scriptural reason why a consecrated child of God may not donate some blood for that purpose. If an individual is not comfortable with the thought of giving their blood for the advantage of another, that is understandable, but it is quite another thing for the J.W.'s directive that the Lord's people must keep themselves clean from such a practice, claiming that this is the teaching of the Holy Scriptures, which is a misleading statement.

DOGOMATIC SECTARIANISM

The J.W.'s show earmarks of dogmatic sectarianism, for on p. 328 of *New Heavens and a New Earth* they state that "*on earth today the New World society is the only group that is doing a true constructive work.*" They are, of course speaking of the J.W. Society, and hold that all outside of their movement, or as they would phrase it, GOD'S ORGANIZATION, are as good as lost. Within a dozen years after Pastor Russell's passing, they denied any need for the development of good Christian character (*Watch Tower* 1926; pp. 131-36). All others, especially those who openly stand in opposition, are grouped with those "ruining the earth" and are slated for destruction during Armageddon. They hold and teach that after the obliteration of these, the earth will have been purged for their New World Society, then its members will (p. 332) "*reproduce their kind and thus give real force and effect to the Edenic mandate to Adam and Eve: 'Be fruitful and become many and fill the earth and subdue it.'*" (Gen. 1: 28—*New World Translation*)

Interestingly, they testify on p. 194 of *Proclaimers of God's Kingdom* of the fact that over 2,000 Jehovah's Witnesses were incarcerated in concentration camps in Germany and Poland during WWII, and hold it as proof that they are God's elite group. Are they unaware that there were other Bible Students groups, all springing from the same "Harvest Truth Origin," who likewise suffered the same persecution? And can it be that suffering this same fate did not make those other groups worthy any more than it did for the Jews who took the brunt of these sufferings? Indeed, during this war, many thousands of Bible Students were incarcerated in Communist Romania, and amongst them a large number of J.W.'s who remained in prison in large part until

the communist regime fell in the early 90's, at the rampage and assassination of the dictator Nicolae Ceausescu. Shortly after the fall of communism, the majority of them who had survived were released from prison. The "Watch Tower" movement in Romania had survived the 50-year reign of terror although cut off from the headquarters in Brooklyn N.Y., yet we find that they were appalled to discover that so many changes had been made in both teaching and arrangement over those 50 years that it was not the same "Organization." <http://the-true-jw.oltenia.ro/>

The Romanians (along with some Russians, Ukrainians, etc.) withdrew from the fellowship and stand on their own today as the "True Jehovah's Witnesses" numbering in the tens of thousands. They now stand as grouped with the transgressors, yet they are only guilty of holding fast to the very (at one time acceptable) faith of the predecessors. The self-exalting spirit of this movement is much akin to the Pharisee who boasted to his God, "I thank thee that I am not as other men are; extortioners, unjust, adulterers, or even as this publican" (Luke 18: 11), and yet all the poor publican could utter was, "God be merciful to me a sinner" (v. 13). Surely, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16: 19).

THE RANSOM FOR ALL?

The most incorrect teaching of the Jehovah's Witnesses is that Jesus gave Himself a ransom price only "for believing mankind," and that this "believing mankind" refers to their numbers only. In this they join the Calvinistic denominations of Great Babylon who say that only the elect are to be saved. They otherwise state this phrase as "for obedient men" or "obedient believing ones on earth," but not as a ransom for ALL, as the Bible does in 1 Tim. 2: 5, 6; 4: 10 and Heb. 2: 9. Notice how the Apostle puts the matter: "we trust in the living God, who is the Savior of all men, specially of those that believe" (1 Tim. 4: 10). A ransom here is a CORRESPONDING PRICE as per the Greek *lutron anti*. Therefore, these passages refer to Adam and all his posterity as being included in the ALL. In their Feb. 1, 1954, *Watchtower*, they try to make void the Word by adding three words to 1 Tim. 2: 6, "who gave himself a corresponding ransom for all KINDS OF PEOPLE." Even those not expert in Greek can see from an Interlinear Text such as the *Emphatic Diaglott* or *Berry's Interlinear Greek-English New Testament*, that there are no corresponding words in the Greek for the words "kinds of people." Among many translations, we find these three added words only in a footnote in the J.W.'s own *New World Translation*.

In their blindness on this subject the J.W.'s fail to distinguish between universal salvation *from Adamic condemnation* for Adam and all his race for whom Christ died, and who therefore must all receive a resurrection from the ransom price paid for them, which is taught in the Scriptures, 1 Tim. 2: 4; Rom. 5: 18, and universal salvation *unto eternal life*, which is nowhere taught in the Scriptures. Therefore there is salvation and deliverance from the Adamic curse promised, even for the people of Sodom and Gomorrah. They will be brought back from the sleep of Adamic death in the resurrection awakening of both the just and the unjust (Acts 24: 15), for Jesus died for them also, seeing they were in Adam's loins when he sinned (Ezek. 16: 48-50, 53-63). Contrary to this, the J.W.'s openly contradict the Word of God here and in Matt. 10: 14, 15, where Jesus shows that it will be more tolerable or more endurable, for Sodom and Gomorrah in the Day of

Judgment than for those who sin against greater light; for they speak of the "utter impossibility of a ransom for unbelievers or those willfully wicked, because Sodom and Gomorrah were irrevocably condemned and destroyed, beyond any possible recovery"!! Of course, if any sin willfully and it is persevered in after being saved from the Adamic condemnation and coming to a knowledge of the Truth, either in this Age or the next, the Scriptures hold out no hope of eternal life for them (Heb. 6: 4-6; 10: 26, 31); but all will have one full and complete opportunity to gain everlasting life. The ransom is only "*from the power of the grave*" (Hosea 13: 14), and the Scriptures nowhere teach "a ransom to everlasting life," as the *Watchtower* does (1954; p. 84).

To show further how the J.W.'s deny the ransom for ALL, and to give more relative Scripture testimony, we present here some questions and answers from our BIBLE STANDARD magazine:

QUESTION: Why do the Jehovah's Witnesses deny that Christ died for Adam and his entire race?

ANSWER: It is not because of their having any Scriptural basis for such a denial, for the Scriptures do not deny, but rather confirm Christ's ransom price as applicable for Adam and his entire race. They deny this Bible doctrine because it is denied by their "CHANNEL," their theological headquarters. They have become open to this denial as an outflow of a number of errors—that all the clergy and principals of the flock, and all who die in Armageddon go into the Second Death; their "OTHER SHEEP" generating the restitution class in the Millennium (first by resurrection and then by their further procreation), which would logically make it unnecessary for all of Adam's non-elect descendants to return from the tomb. This "NEW LIGHT" is in most striking opposition to the **Ransom** and grossly contradicts the three fundamental doctrines of salvation: (1) God's love and provision for everybody for salvation; (2) Jesus' death for everybody for salvation; and (3) the Spirit's work for everybody for salvation. Numerous Scriptures prove these three propositions. Let us briefly look at the main ones on each of these three points:

1. GOD PROVIDES SALVATION FOR ALL

For, God so loved the world as to give His only begotten Son to save it (John 3: 16, 17). He commends His love to the race by giving Christ to die for the ungodly (Rom. 5: 6-8). His love for the world makes Him determine to save all men from the Adamic sentence, and bring them to an exact knowledge of the Truth (1 Tim. 2: 4). He therefore, is the Savior of all men from that sentence (1 Tim. 4: 10). His love is the grace of God that "has appeared, bringing salvation for all men" (Tit. 2: 11; *the literal translation is within the quotation marks*). His love for all by salvation has expressed itself in giving Christ to die for mankind, as we read in Tit. 3: 4: "The kindness and love of God, our Savior, toward man appeared." Certainly these and numerous other passages teach that God loves all men for salvation and provides for it.

2. JESUS DIED FOR EVERYONE

Our Lord's death for the whole sinful race is most graphically and prophetically described in Isa. 53: 4-12. He is the Lamb of God that takes away the *sin of the world*—Adam's sin, participated

in by the entire race—since they die for his sin, it must be his sin that is taken away (John 1: 29). Jesus said that if He were lifted up from the earth He would favorably influence all men to Himself (John 12: 32, 33). As Adam's sin and disobedience brought sin and death to all men, so Christ's obedience and righteousness will bring cancellation of that sin and death, to enable all to gain the right to life (Rom. 5: 18, 19). Jesus' ransom was laid down for all men, which makes Him the Mediator for all humans (1 Tim. 2: 5, 6). He by God's love and grace tasted death for *every man*, and for this purpose had to be made *Adam's corresponding price* (Heb. 2: 8, 9). He is the satisfaction to God's justice, not only for the Church's, but also for the world's sins (1 John 2: 2). Justice condemned Adam and is later satisfied.

3. THE SPIRIT'S WORK FOR SALVATION

As a result of God's love that gave Christ to be a ransom for all men, and of Christ's death for all men, the Spirit's work for salvation will, in the Millennium, extend to all the non-elect of Adam's race without exception. Very many, indeed, are the Scriptures teaching this thought, of which we will cite a comparative few: The Christ, as the Seed of Abraham, in doing the Millennial Spirit's work, will bless for salvation purposes all the families, kindreds and nations of the earth (Gen. 12: 3; 18: 18; 22: 18). At Christ's Millennial asking, God will give Him the nations and the ends of the earth [all mankind] as His inheritance and possession (Psa. 2: 8). All the ends of the earth, all the kindreds of the nations and all that go down to the dust [all the Adamicly dead] shall turn to, worship and bow down before the Lord (Psa. 22: 27-29). God made all nations, and these will Millennially worship and glorify Him (Psa. 86: 9). God will reveal His plan to all; and the whole world will see it (Psa. 98: 2, 3). All nations will become parts of God's Kingdom (Isa. 2: 2). Jesus as the true Light will teach the Truth to every human that comes into the world (John 1: 9). So, these three points completely refute the Jehovah's Witnesses in their denial of the ransom price as applicable for Adam and his entire race.

QUESTION: Was the ransom price given for Adam? I am told that he was not deceived; that he was a willful sinner, and, therefore, the ransom was not given for him.

ANSWER: The Bible teaches that Jesus was an exact equivalent of Adam. Adam sinned willfully and the race died in him, according to 1 Tim. 2: 14, compared with Rom. 5: 12-14. Jesus died to overcome all the effects of Adam's willful sin; and Adam's willful sin made him and the race in his loins legally dead before Divine Justice. Therefore, the whole race became involved in Adam's willful sin; and God so regards it. Jesus died for this willful sin of Adam and his race. Adam's debt to Divine Justice was a perfect human body, life, right to life, and life-rights; and these are exactly what Jesus gave up in laying down the ransom. Since nobody else but Adam had these four perfect things, these four perfect things that Jesus gave up to be a corresponding price must have been given up FOR Adam.

Divine Justice requires an exact equivalent for a debt; and the only person, apart from Jesus, who had a perfect human body, life, right to life, and life-rights was Adam. Consequently, in giving the ransom, Adam was the only one for whom the equivalent price could be given directly by

Jesus. As a matter of fact, if Adam was not to be redeemed, God could not have asked for a perfect human being to be a corresponding price; for Jesus is not an equivalent of the imperfect race, considered apart from Adam. Hence, there would not have been an equivalent price furnished for the fallen race, unless the fallen race is considered a part of Adam, as in his ability for procreation, redeemed in Adam; for one perfect human being is not the corresponding price for billions of imperfect human beings considered in themselves alone. If Adam is not in the equation, then each human being would have need of an individual Savior in order to be redeemed. It is only as these billions of imperfect human beings are considered as having been perfect, in the procreative ability of perfect Adam, that God could have required a perfect human being as the corresponding price, in whose potential creative ability was a perfect race. This, therefore, proves Adam was the direct subject of the ransom. The rest of the race was only indirectly involved in the ransom, because they were in Adam's power of procreation, and for them Jesus gave an unborn perfect race in His potential power to generate the race as a perfect man.

In Heb. 2: 7, 9 Adam and Jesus are presented as the only two men crowned with glory and honor, being perfect in the image and likeness of God; and so it is that Jesus is shown to be an exact equivalent of Adam; and He as a result gave Himself to "*taste death for every man.*" Adam was a member of the human race, and therefore was included in Jesus' ransom, for 1 Tim. 2: 5, 6 tells us that Jesus died for "ALL," hence for every member of the human race. According to Heb. 2: 7, 9, Adam was the only one crowned with glory and honor, for whom Jesus, as another crowned with human glory and honor could directly die. It will be noticed that v. 8 shows us that the rest of the human race are not crowned with glory and honor, which, therefore, means that Jesus was an equivalent of Adam and therefore, ransomed Adam and the race as it was in Adam's power of generation. The two passages above explained, directly involve the ransom as centered in Adam; and it is on the basis of Jesus having provided the ransom for Adam that Paul gives us the contrast between Adam's effects on the race and Jesus' effects on the race, in 1 Cor. 15: 21, 22, and in Rom. 5: 15-19.

Jesus' ability to undo the consequences of Adam's sin for the world, as these two passages show, is based on the fact that He, before Divine Justice, makes good for Adam's willful sin and the race's participation in it while in Adam's procreative power. Therefore, the ransom must involve Adam. If it did not, there would be no possibility of removing the effects of his sin before Divine Justice, as these effects involve the race. It should, therefore, be repeated that Jesus' sacrifice atones for Adam's willful sin and the share the race had in it; as it also atones for all of the effects that come from that willful sin upon Adam and Adam's race, the weaknesses and ignorance resulting therefrom.

It is, therefore, an insincere misteaching to say that our Lord's death is only for the cancellation of sins of weakness and ignorance. It is true that it does effect the cancellation of our sins of weakness and ignorance; but it also cancels the guilt of Adam's willful sin, as that guilt involved him and us; and, therefore, Jesus' ransom is to undo Adam's willfulness and the race's involvement in that sin. If Jesus' death does not atone for Adam's willful sin, because of its willfulness, then it does not atone for the race's share in that willful sin, the race being a part of

Adam; hence we would not be redeemed from the sentence upon that willful sin as participants in it by virtue of our being in Adam's generative process when he sinned willfully; and so, however much our sins of weakness and ignorance would be atoned for by Jesus' death, we would have no deliverance from the original sentence upon Adam and his race for his willful sin. Hence this error makes salvation impossible. To deny that Jesus ransoms Adam is to directly deny the most fundamental part of the ransom—ITS BEING THE EXACT CORRESPONDING PRICE FOR ADAM.

PASTOR RUSSELL AT VARIANCE WITH THE JEHOVAH'S WITNESSES

QUESTION: If Adam has had a trial and failed, will he have another and if so, what for? Why should he be resurrected if he failed in the first trial?

ANSWER: From Pastor Russell in a 1909 Convention Question Meeting (*What Pastor Russell Said*, p. 6): The reason that he is to have a resurrection and another trial is because God willed it so, and that is the very best reason. Now, if you want to know why, we may do some guessing, perhaps, to our advantage.

I think the reason God willed it so is that in some respects Adam did not have a trial under the most favorable conditions that God could have arranged, although this trial was a just trial. He was fully equipped mentally, but a great temptation came to him, and because of the lack of experience he failed. What was the trial or temptation?

You remember that the Apostle tells us that Adam was not deceived; he knew what he was doing, that he was eating the forbidden fruit, violating God's command, and that it meant death. There was no ignorance about it. Why did he do it? I think the narrative bears out the thought that he did it because of sympathetic love. He had been without a wife, and while the various kinds of birds could twitter, and the other animals could make some commotion, such were not satisfactory to man; so after God gave him a wife, bone of his bone, and flesh of his flesh, and he had enjoyed that sweet companionship, and he realized that he would lose her and that he would be alone again after she disobeyed, he said, I will eat with her and die with her. If she must go out in the unprepared earth and die, so will I. So, really this is a very noble feature of the first man's character, and the condition of his trial, you will see, made it a very severe trial. Now, then, I think it would be just like our Heavenly Father to say; Adam, at the time you did that, you did not know fully what I could or would do for you, and what you might have had at the time if you had been obedient. Now, Adam, I intend to redeem you and your entire race. You will have a demonstration of my love, and after you have learned of the height and depth and length and breadth of my love, I will expect you fully and perfectly to keep my law and live forever, but if you do not obey, then you will die the SECOND DEATH and will never have another opportunity for restitution.

IN CONCLUSION

We do not hold any animosity toward our Jehovah's Witness brethren; but wish for them each the greatest blessing they can presently receive. We do insist, despite their claim, that we do not

hold to or believe the Bible to teach universal salvation for all any more than we believe Adam is lost. We are not "second chancers" except in the case of Adam; on which Jehovah Himself will place the second chance through His grace.

The J.W.'s teach many other errors, some of which are very serious. The few herein considered should be enough to convince the unbiased reader that the J.W.'s teach some thoughts very contrary to Scripture, reason and facts, and that they have built up a system of error and a false theology, by which they are captivated, and through which, by a sectarian appeal and the use of fear, they seek to captivate others. They still have some Biblically proven, irrefutable truths that they have inherited from the true teachers of the past, but they have entangled many errors that are contrary to the firm foundations laid for us in God's Holy Word, and therefore at times have somewhat thrown out the baby with the bathwater. We caution all against involvement in their sectarian errors.

We do not deny that the great time of trouble is now working in earth's society (Dan. 12: 1, 4; Matt. 24: 21), that Satan is being bound and his empire is in the process of being overthrown, that "*a new heavens and a new earth*" (2 Pet. 3: 13; Rev. 21), with Christ's reign of peace, is being ushered in, and that some will live through this great day of trouble into the New World without first sleeping in death, for "except those days should be shortened, there should no flesh be saved" (Matt. 24: 22). As the regular readers of our BIBLE STANDARD magazine well know, we firmly believe in God's Kingdom on earth, for which we have prayed and longed for, and it will in God's due time come, in which His will is to be done in earth as it is in heaven! We look forward to associating with the faithful brethren of the J.W.'s during the thousand years of the Millennial Kingdom. Praise be to God for such a prospect.