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A SEARCH FOR THE CHRISTOLOGY OF THE JEHOVAH'S WITNESSES
AS INTERPRETED THROUGH ITS HISTORICAL DEVELOPMENT

by
Bart Leu

Master's Thesis for partial requirement of M.A. in Theological
Studies from Asbury Theological Seminary, Fall of 1992

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Thesis Statement

My attempt in this paper will be to begin by presenting a brief history of the Jehovah's Witnesses in order to understand the development of their doctrine of Jesus Christ. Upon completion of this task, I will consider the question of the similarity of the Jehovah's Witnesses' doctrine of Jesus Christ to the ancient heresy Arianism, which found refutation in the early ecumenical creeds.

Introduction to Jehovah's Witnesses

The Jehovah's Witnesses early history revolves around its founding president Charles Taze Russell and his presidential successor, Joseph Franklin Rutherford. The organization's more recent history revolves around the organization as a whole, while being led by Nathan Homer Knorr, and his successor Frederick William Franz.

The Jehovah's Witnesses today are a curious people. One is awed by their sincerity of purpose and diligent commitment to spreading their message to all people. It is probably a rare person in our country who has not had some form of contact with a Jehovah's Witness performing their door-to-door duties.

The Jehovah's Witnesses have used the printed page for propagating their ideas probably better than any other organization in history. In 1983 alone, they distributed over 53,500,000 Bibles, books, and booklets around the world, plus over 460,000,000 copies of Awake! and Watchtower magazines (1). Jehovah's Witnesses number about 1 million in North America (2).

Jehovah's Witnesses claim to be the oldest line of "true worshippers of God." Abel is believed to have been the first "witness." Charles Taze Russel, the actual founder of the Jehovah's Witnesses, is regarded by them as the most significant religious reformer since New Testament times. Only in 1872 in America, they believe, did the Witnesses begin to reorganize after hundreds of years with no organization. The modern day Jehovah's Witnesses believe they are the only true remnant of worshippers left on earth to carry out Jehovah's plan (3).

The Jehovah's Witnesses are a heretical force upon the Christian Church today, and are in need of being understood by true followers of Jesus Christ. My own personal interest in the Jehovah's Witnesses stems from encounters I have had with their door-to-door "evangelists." Three times in a five year time span, these people found me lacking adequate knowledge to defend my own Christian faith effectively, or refute their distorted faith. These encounters have left within me a great desire to know more about who they are, where they came from and what their beliefs are, specifically concerning my Lord and Savior Jesus Christ. It is my hope that the research done for this paper will not only enable myself and others in defending the Christian faith during meetings with Jehovah's Witnesses, but also will prepare us in lovingly leading Jehovah's Witnesses to a true knowledge of their waiting Lord, Jesus Christ.

Jehovah's Witnesses' Historical Development: Beginnings under Charles Taze Russell

Charles Taze Russell, born in Pittsburgh, Pennsylvania in the year 1852, is the founder of the Jehovah's Witnesses (4).

Russell describes his religious upbringing in the following way in the Watchtower magazine:

I was brought up a Presbyterian, indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity, as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of Bible misinterpretations (5).

It becomes very apparent as one reads the works of Charles Taze Russell that he has a huge hangup with "man-made" Christianity, which, he believes, finds its greatest expression in the creeds of the Christian Church. Russell states in his writings the following:

Few realize that from the time creed-making began, A.D. 325, there was practically no Bible study for 1260 years. Few realize that during that time the creeds were riveted upon the minds of millions, shackling them to horrible errors, and blinding them to the Divine Character of Wisdom Justice, Love, Power. Few realize that since the Reformation-since the Bible began to come back into the hands of the people-well-meaning but deluded reformers have been blinded and handicapped by the errors of the past, and, in turn have served to keep the people in darkness. Few realize that real Bible study, such as was practised in the early Church in the days of the Apostles, has now only come to the Bible Students (6).

The "faithful and wise servant" (a title of Russell based on Matthew 24:45) Russell was not always so hard-nosed against the Church. Growing up a devout Calvinist, He would sometimes write warnings of hellfire in conspicuous public places to encourage people to mend their ways. At age 16, Russell attempted to win an infidel friend to Christianity, but was unable to defend his beliefs successfully, and thus lost faith in the Bible (7). An intense

struggle began in Russell whereby he could not accept the "orthodox" doctrines of Christianity that he had been taught. He was particularly disturbed by the doctrine of eternal punishment. He wondered how an All-Loving, Merciful God could damn anybody to hell (8). Russell's thinking on such issues was very typical of the rationalistic spirit of the age. Briefly speaking, this rationalistic attitude demanded that prevailing beliefs, customs and institutions shall be subjected to critical examination, and be required to justify themselves before the court of reason (9). Because of his adopted rationalistic approach to the Christian faith, Russell came to lose faith in the Bible. Later though, it was this same rationalistic approach to the Bible that resulted in his founding of the Jehovah's Witnesses.

At the age of 18, when Charles had lost all hope in the Christian faith, he wandered upon a meeting of Adventists. Russell himself describes his initial encounter with the Adventists this way, he says he came...

to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell...though his scripture exposition was very far from what we rejoice in, it was sufficient, under God, to re-establish my wavering faith in the Divine inspiration of the Bible... (10).

Almost immediately, Russell contacted several friends who started studying the Bible with him. Under Russell's direction, a Bible study class was formed which would gradually evolve into a separate movement (11). As "Pastor" Russell (as he began to be called in his group, though he

had no theological training) formulated the theology that would become unique to his movement, he borrowed many ideas from men influential to his spiritual pilgrimage. Russell says of two men named George Stetson and George Storrs,

The study of the Word of God with these dear men, led, step by step, into greener and brighter hopes for the world, though it was not until 1872 that I gained a clear view of our Lord's work as a ransom price, that I found the strength and foundation of all hope of restitution of life in that doctrine (12).

In a newspaper called the Bible Examiner, put out by George Storrs, it states that Russell learned the doctrines of the ransom atonement of Christ, the restitution of mankind to a paradise earth, and the doctrine of annihilation directly from Storrs and his associates. Also, Russell borrowed from Storrs the practice of celebrating the memorial of the Lord's supper once a year on the supposed date of the Jewish Passover, 14 Nisan (13).

Russell also developed his doctrinal views through his own close examination of the scriptures, various Bible commentaries, and ideas common to much of 19th Century American Protestantism. From a Lutheran Pastor of his day, Russell borrowed the idea of Christ having been resurrected in spirit, and not in flesh (this is not official Lutheran doctrine). Russell borrowed the idea that the Greek word "parousia" should more correctly be translated "presence" instead of "coming." Thus Russell believed that immediately before the Battle of Armageddon, Christ would be "invisibly" present. Russell

published these ideas in the 1870's in a book called The Object and Manner of our Lord's Return (14).

Russell, who was always fascinated with Bible chronology that stemmed from his initial contacts with the Adventists, asked Nelson H. Barbour to come visit him. Russell wanted this independent Adventist preacher, who was an associate of George Storrs, to show him "fully and scripturally" that the prophecies indicated 1874 as the date at which the Lord's presence and the "harvest" began. Barbour came to Russell and, as Russell says, "He came, and the evidence satisfied me." Once again, Russell was impressed by rationalistic ideas (15).

Russell and Barbour worked together to produce a book entitled Three Worlds. This book contained ideas that Russell and his association were to espouse during the next nearly 40 years. Three Worlds clearly indicated that Christ would carry his chosen saints to heaven in 1878. When this year came and went, new dates began to be set. Russell developed the explanation that those "dying in the Lord" from 1878 forward would have an immediate heavenly resurrection rather than having to sleep in their graves. Also at this time, Barbour wrote an article denying the Doctrine of the Atonement, saying Christ's death was not a settlement of the penalty of men's sins. This resulted in Barbour and Russell parting company (16). During this quarrel with Barbour, Russell came up with what he called "the doctrine of the mystery." He began to teach that it was not only Jesus, the man, who offered himself as a ransom sacrifice for mankind, but the body of Christ, the 144,000 members of his Church, also participated

in the ransoming and atoning work. Because of this mystery doctrine, Russell also stated that members of the Church of Christ were not under the new covenant of the New Testament which the scriptures spoke of as replacing the Old Testament covenant. His reasoning was that the new covenant could not be applied to all people until all the members Christ's "body" had been resurrected, raptured, and joined together with their Lord in heaven. Russell also taught that the 144,000 did not need a mediator, since they, the body, and Jesus, the head, made up the Christ together. Some of his followers who trusted solely in the blood of Jesus Christ, left Russell's "Bible Students" and formed the "New Covenant Believers" (17).

The year 1879 saw Russell starting a new publication called Zion's Watch Tower and Herald of Christ's Presence. This publication came to be known as The Watchtower after 1931. In the year 1884, Russell incorporated the "Zion's Watch Tower Tract Society." This was done in order to bring greater organization to his movement which was growing rapidly (18). Many early converts to Russell's movement came from fundamentalist groups. These people were dissatisfied with their churches acceptance of the evolution theory, and the use of higher criticism. Russell opposed both of these. Russell himself claimed that most of his followers were from Methodist, Presbyterians, and Baptist backgrounds (19).

Much of Russell's life in "ministry" after 1873 until his death in 1916 was filled with trials and scandals. He was often involved in lawsuits and controversy over such things as false advertising in propagating and raising money for his movement. But rather than focusing on any more historical

details of Charles T. Russell's life, I would now like to turn our attention to some of his writings and sermons, and look specifically at Russell's doctrine of Jesus Christ.

Charles T. Russell's Doctrine of Jesus Christ

In 1886, Russell published the first of a seven-text series called the Studies in the Scriptures. Edmund Gruss, in his book Apostles of Denial, writes concerning text number one, The Divine Plan of the Ages:

The book teaches that God has one harmonious plan, a plan which gradually was being revealed to man. Besides attacking evolution and the Creeds of orthodoxy, it also denies eternal punishment, the Trinity, man's possession of a soul, and the physical return of Christ. Faith in secular governments is discouraged. The second probation theory is also advanced in this book. All men would receive a second chance to be saved on the millennial earth. The other volumes of Studies in the Scriptures appeared progressively in 1889, 1891, 1897, 1899, 1904, and 1917 (20).

It is in these books that Russell outlines his theology and gives the clearest insight into his doctrine of Jesus Christ. Other helpful sources of information on Russell's doctrine of Christ can be found in his published sermons.

As we consider Russell's doctrine of Jesus Christ as found in his Studies in the Scriptures and sermons, an important point should be remembered concerning Charles Russell's theology of "progressive revelation." Russell says in The Divine Plan of the Ages that...

It is evident that though Jesus promised that the Church should be guided into all truth, it was to be a gradual unfolding...while the Church, in the days of the Apostles, was free from many of the error which sprang up under and in the Papacy, yet

we cannot suppose that the early Church saw as deeply and as clearly into God's plan as it is possible to see today...Thus gradually God opens up His truth and reveals the exceeding riches of his grace; and consequently much more light is due now than in any previous time in the Church's history (21).

Russell's progressive revelation theology is the basis for assessing the Jehovah's Witnesses' theology as one that is brought with danger and deception. In brief, a Jehovah's Witness can believe one thing today, and something entirely different tomorrow. The authority for change is at Watch Tower Headquarters. The average Jehovah's Witness is simply told what to believe and do and is expected to obey. For all of the movement's hype about "reason," this seems like a very "unreasonable" system. Especially when the scriptures clearly teach that the "full revelation" of God had been given through Jesus Christ! (see Romans 16: 25,26; Ephesians 3; etc...) Perhaps this is why it is so difficult in sharing the Truth of Jesus Christ with a Jehovah's Witness. What they believe to be the truth about Jesus Christ today, may be quite different from what their founder Charles T. Russell put forth. As we study the Jehovah's Witnesses' doctrine of Jesus Christ, I will be sure to point out how their doctrine of Jesus Christ may have changed.

We could agree with "pastor" Russell when he says in the Divine Plan of the Ages that Jesus was perfect. But what did Russell specifically mean by the use of the "perfect?" Later, in the same text, Russell writes:

Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh,

he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration even unto death, as typified in his baptism-at 30 years of age...that he received the earnest of his inheritance of the divine nature (Matt. 3:16,17). The human nature had to be consecrated to death before he could receive even the pledge of the divine nature. And not until that consecration was actually carried out and he had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature (22).

Here, Russell provides us with who he believes Jesus Christ was before his earthly life, during his earthly life, and after his death. It is on these three phases of Jesus' existence that I will attempt to describe Russell's specific beliefs about "who Jesus Christ is."

The first aspect to look at is who did Russell think Jesus was "before" his earthly existence? In the above excerpt, Russell says that Jesus was a "perfect spiritual being" before his earthly appearance. In the Atonement Between God and Man, which is volume V in the Studies in the Scriptures, Russell writes the following concerning Jesus' pre-earthly existence:

- (1) Our Redeemer existed as a spirit being before he was made flesh and dwelt amongst men.
- (2) At that time, as well as subsequently, he was properly known as "a god"-a mighty one. As chief of the angels and next to the Father, he was known as the Archangel (highest angel or messenger), whose name, Michael, signifies, "who as God," or God's representative.
- (3) As he was the highest of all Jehovah's creation, so also he was the first, the direct creation of God, the "Only Begotten," and he, as Jehovah's representative, and in the exercise of Jehovah's power, and in his name, created all things-angels, principalities and powers, as well as the earthly creation (23).

Charles Russell was always very sure to give Jesus the very highest position of authority and existence possible,

except for equality with the Father. Russell talks of the "Logos" of Jehovah God. He says the Logos was Jehovah. He then immediately qualifies this statement by adding...

...God's first creative act as respects intelligent beings. Long before man was created, or our earth brought from its chaotic condition, long before angels and cherubim were created, Divine Power brought forth a Son on the spirit plane-Jehovah's First-Begotten-glorious, perfectly beautiful-His own image (24).

Charles T. Russell believed that Jesus Christ, before coming to earth, was an angel of the highest order, a creature more powerful and glorious than any other creature. According to Russell, "First-Begotten" means "first-created." He believed the first created being then was the active agent in creating all other things. The Logos, as seen by Russell, is God's Wisdom, His Expression, the Message, the Word (25).

Russell explains that the Logos left heaven to become a man and consecrate Himself even unto death for the joy that was set before Him. This joy was:

- (1) That thus He might serve the Heavenly Father's gracious purposes.
- (2) That He might recover mankind from the state of sin and death into which all were plunged by father Adam's one act of disobedience.
- (3) Additionally He was promised the honor and distinction of the Messianic Kingdom by and through which mankind would be blessed and uplifted.
- (4) He was promised a special Bride class to be selected from among the redeemed race of men-a class having His own disposition of loyalty to God and to righteousness, and faithful unto death-which like Himself would be exalted in the Chief Resurrection from the earthly to Heavenly condition, far above principalities and powers and every name that is named.
- (5) He was promised that His own personal distinction would be to all eternity a participation in the qualities of the Divine nature; He would possess not only glory and honor, but also inheritance, life, deathlessness, immortality-John 5:26;

Heb. 1:1-3 (26).

According to Charles T. Russell, the divine Logos, or Jesus as pre-existent man, was "asked" to go to earth, become a man, and die a sacrificial death for humankind.

He gives three reasons here why the Logos would want to do this. These reasons are, briefly stated again, 1. the promise of honor and distinction of the Messianic kingdom, 2. the promise of a special bride class, 3. to all eternity, the personal participation in the qualities of Divine nature—glory, honor, life, deathlessness, immortality. Russell seems to entirely ignore the fact that Jesus Christ, as God the Son, died for sinners because of His great love for them. It was not for any personal gain that the Logos left heaven to come and die for humankind, but it was out of His great love for all people that He came. "Greater love has no one than he lay down his life for his friends." God the Son showed this great love for us by dying for us on the cross and promising us the free gift of eternal life through faith. This totally "unselfish" love shown by Jesus is totally opposite of Russell's view of Jesus' mission. Russell views Jesus' mission as predominately "self-seeking." But God's love through his Son is decisively "self-giving," the type of love described by the Apostle Paul in 1 Corinthians 13.

It is my experience that Jehovah's Witnesses' lack of understanding about God's love is a major factor in their misconceptions about Jesus Christ, who was rightly declared by Thomas to be "Lord and God."

Charles Russell believed that, while in the flesh,

Jesus was a perfect man. But Russell definitely did not believe in the Incarnation. In fact, he even had a misconception of what the Incarnation was. He says, "The Incarnation theory is that our Lord's human body, which was born of Mary, was merely a clothing, a covering for the spiritual body" (28). The Incarnation, according to Russell's definition, is a falsehood! As Christians, we do not believe the Incarnation in this way at all. Truly Jesus was fully man, but He was also fully God. This is why we believe He could be a perfect man. Russell declares that Jesus was able to save because of his sinless nature. But how can Jesus be sinless in Russell's scheme of things if He is not God? Concerning this difficulty in his theology, Russell says:

The Scriptural assurance then that our Lord had a prehuman existence, the life principle of which was translated to Mary's womb and born of her "Holy," is abundant assurance that he was as the same scriptures declare "holy, harmless, undefiled, separate from sinners" (29).

It should not be inferred here that Russell thought Jesus to be the perfect man only because of his nature. Elsewhere Russell writes:

The inspired Apostle thus explains that our Lord, already undefiled, perfect, already a "Son," already fully obedient to the Father under favorable conditions, learned what it meant to be obedient under most adverse conditions, and being thus tested and proved worthy of perfection on the highest plane of being, the divine nature, he was perfected in it when the Father raised him from the dead to the excellent glory set before him...(30).

Russell adds here that all who are followers of Jesus are likewise "made perfect" through obedience and suffering in this world. By suffering in this world, a person can

become a new creature. Russell says, "thus are his brethren also now on trial and now being made perfect as new creatures in Christ" (31).

Here again the earthly Jesus is perceived in Russell's mind as self-seeking in the effort to be counted worthy of the divine nature after death. This too is the "work" of his followers, according to Russell. This teaching is a far cry from the loving grace of God that saves through faith; the free gift of God offered to all who will come unto Jesus. Russell bases Jesus' earthly perfection on his obedience and his nature. Russell says that because of Jesus' pre-earthly existence as the highest order of created spirit being, he is, by nature, sinless. Is he implying that angels are sinless? If he is, then what about Lucifer, who was once the highest ranking angel but now is our evil adversary?

Having considered Jesus' earthly ministry, let us turn to a related matter. According to Russell, what was Jesus' identity after his resurrection. Russell writes the following:

(5) This humiliation to man's condition was not intended to be perpetual. It accomplished its purpose when our Lord had given himself, a human being, as our ransom, or "corresponding price." Hence, his resurrection was not in the flesh, but, as the Apostle declares, "He was put to death in the flesh but quickened in spirit." 1 Peter 3:18

(6) His resurrection not only restored to him a spirit nature, but in addition conferred upon him a still higher honor, and, as the Father's reward for his faithfulness, made him partaker of the divine nature-the very highest of spirit natures, possessed of immortality (32).

As this indicates, and from an earlier given source from Russell's writings, Jesus' "reward" for his "obedient" service to the Father (dying a sacrificial death for humankind) was to be given the highest rank, next to God, possible

in the heavens above. This is what Russell refers to when he says the Father made "him partaker of the divine nature." Again, we see Russell's Jesus, an obedient angel who has done his duty and now receives a promotion in the Father's political realm. But where is the great love that Jesus showed humankind while on earth ministering and in his agonizing times of prayer? These times are absent in Russell's theology.

Also here, it is important to note that Russell did not believe in the bodily resurrection of Jesus Christ, but rather a spiritual resurrection. In explaining the resurrection appearances, including Jesus' encounter with Thomas, and the empty tomb, Russell gives the following explanation. He says that the "bodily appearances" were effected by Jesus materializing himself in a body when it seemed appropriate to do so for the sake of the disciple's faith. The empty tomb is brushed away by Russell by saying that the Father either disintegrated Jesus' body, or removed it to some unknown place. Certainly if this was the case concerning Jesus' resurrection, would there not be some hint of it in the New Testament? But the New Testament, as we know it, powerfully portrays a risen Savior in bodily form, who has crushed the curse of death forever!

Our look at the Jehovah's Witnesses now leaves Charles T. Russell who was a brilliant, yet deceived man. He led several people astray from Jesus Christ our Lord. People were drawn to Russell's personal magnetism, rational theology, and enormous use of scripture (though he almost always used scripture out of context). People were pleased with the ease in which he

could eliminate the dreaded doctrine of Hell. His promise of a final victory for the down-trodden and afflicted offered a spiritual means to a material end. And, as mentioned before, his stance against evolution and higher criticism appealed to traditional Church members (33).

When Russell died in 1916, what was known as the Watch Tower Organization was filled with a huge void. Russell was the Society. Joseph Franklin Rutherford was the man that would fill the void and lead the organization. To the movement's history under Rutherford and his doctrine of Jesus Christ, we now turn.

Jehovah's Witnesses under Joseph Franklin Rutherford

Joseph Franklin Rutherford was born in Missouri in 1869, and was raised by Baptist parents. Unlike Russell, who was monetarily wealthy because of a family business, Rutherford was able to work hard toward becoming a lawyer. By age 22, he began to practice law as a public prosecutor and special judge (34).

In 1917, Rutherford, who had been acting as legal counselor since 1907 to the Watch Tower and Tract Society (one year after his wholehearted commitment to the Society- Rutherford had been introduced to the Watch Tower and Tract Society when someone had handed him a copy of The Divine Plan of the Ages written by Russell), was elected its second president (35). Rutherford was chosen to be Russell's successor for two main reasons. First, Rutherford possessed the gift to deliver dynamic rhetoric to an audience, which made

him a great leader for the Society. Secondly, Rutherford had been able to deal with the Society's adversaries like a twentieth-century Jeremiah (36). In fact, Rutherford had on several occasions publically defended the Society's doctrines as put forth by "Pastor" Russell. He went so far as to write an apologetic work on behalf of Russell in 1915 called A Great Battle in the Ecclesiastical Heavens (37).

The same year that he was elected president of the Watch Tower Society, Rutherford found a loophole in the Watch Tower charter and released four Board members who had been causing him trouble (38). Rutherford continued to purge the movement of those opposing him throughout his entire administration. He wanted to be the Society's sole ruler. If the Society had been ruled by a Board of Directors as Russell had envisioned after his death, the movement would have probably remained closer to the teachings of Russell (39). However, as it stood, Rutherford began to change the whole emphasis of the Society from the atonement and restitution of all things by Christ, as taught by Russell, to the vindication of Jehovah's name. It was at the time of this shift in emphasis that the movement was given its new name of Jehovah's Witnesses. This was 1931 (40). The specifics of this name change were as follows. By 1931, Rutherford had ran out of material whereby he could energize the Society's followers to fight the fight of faith. He thus began to scheme. What could he say that was new and of any consequence at an international convention of the Society that would be held in Cleveland, Ohio, from July 24-31 of 1931? Isaiah 43:1,10 came to Rutherford's mind, which states:

But now, thus says the Lord, who created you,
O Jacob, and He who formed you, O Israel: "fear
not, for I have redeemed you; you are Mine...
You are witnesses," says the Lord, "And My servant
whom I have chosen, that you may know and believe
Me, and understand that I am He. Before Me there
was no God formed, nor shall there be after Me (NKJV).

Based on this scripture, Rutherford came up with the new name for the Society, the Jehovah's Witnesses. According to Rutherford, this was forever proof that Jehovah had chosen the Witnesses to be His people. For who else was called by Jehovah's name (41)? It is amazing to me that 2,700 years after the prophet Isaiah spoke, and 2,000 years after Jesus Christ had provided Redemption for humankind, that the Watch Tower Society's followers would be so gullible to think that "in 1931" God had devised for His followers to be called Jehovah's Witnesses, and to be His only true followers, based solely on this name. Apparently, not all the Society's followers fell for Rutherford's wise schemes. Many people left the Society at this time, and became labeled by Rutherford as the "evil servants" (42).

In Vision of Glory, Harrison says:

They began, newly energized with a new name, to de-emphasize the glories of heaven and to focus on those "people of goodwill" who would ally themselves with the "heavenly class" and to whom, as a result, God's Kingdom-Blessings would come on earth. (This new emphasis was in part from their failure to be gathered to heaven in 1925, and also from having to justify amassing property and accelerating their evangelism in the face of the eminent destruction of the world). The "sheep" who accepted the Jehovah's Witnesses message would live forever on earth, all who reject the Jehovah's Witnesses message were goats and would be destroyed. There are 144,000 places reserved in heaven, and most of these were taken up by first century Christians, Russellites and Rutherfordites. The call now is to earthly life (43).

By 1925, Rutherford had become the sole determiner of what doctrines should be taught in Watch Tower publications. At conventions of the Society from 1919 on, Rutherford stressed the importance of advertising the Watch Tower message through door-to-door evangelism with the Society's publications (44).

The "Judge" (what Rutherford came to be known as to the Society's members) developed a class system within the organization which eventually placed the Watch Tower and Tract Society Headquarters on top as a super class. This top class was named the Mordecai-Naomi class, and was believed to be the remnant of the 144,000 on earth, which, with Christ, made up the Watch Tower body of Christ. The Ruth-Esther class were those who had remained faithful to the Society when the "evil slave class" followers defected in 1931. After 1931, the "Jonadabs" or the "Great Multitude" class, formerly a heavenly one, became an earthly class which did not seek after an experience of "spiritual rebirth" into heaven after death. This new class shift became necessary to leave room for expansion in the Jehovah's Witnesses beyond the heavenbound group of 144,000 people (45). Thus there evolved in the Jehovah's Witnesses movement a system of total submission to the demands and doctrines of headquarters by the Society's followers. This Theocracy, which had a visible headquarters in Brooklyn, New York, had gained total control of its members (46). The Theocracy was built by placing a corps of pro-Society preaching directors in each Jehovah's Witness congregation. Though nominated locally, they were appointed by Rutherford and perfectly loyal to him.

Rutherford controlled, by way of these preaching directors, what each congregation would be taught. By 1938, "servants" to each local congregation were appointed which developed an army of "evangelizers" (47). A more complete explanation of this Theocracy, which has expanded and tightened its influence on the followers of the Society continually since Rutherford's Era, and into the present, will be discussed in the section dealing with the Jehovah's Witnessess-Modern Era.

Rutherford's life in public was also a colorful one, as Russell's had been. Rutherford pushed the Society into becoming an extreme anti-government and anti-Church establishment. During his administration, Rutherford declared open war on religion, politics, and commerce. Rutherford wrote a book called Prophecy, which contains a chapter called "Satan's Organization," which represents all of Christendom (48).

Joseph Franklin Rutherford was a man who powerfully seized control of the organization passed onto him by Charles Russell, and continually thirsted for more influence and authority. It can definitely be said that Rutherford was not a servant-leader as our Lord Jesus Christ had taught ministers to be. As we shall see next, Rutherford also stripped our Savior of his divinity and made light of the mission He performed for us all on Calvary.

Joseph Franklin Rutherford's Doctrine of Jesus Christ

We shall begin by looking into who Joseph Rutherford taught Jesus Christ to be before he came to earth. In his book Reconciliation, Rutherford says:

Jesus Christ is the Son of God. The name by which he is first known in the scriptures is the Word, or Logos, which means the one who is the mouthpiece, or word, or speaker, as Jehovah God's instrument. He was the beginning of God's creation and from and after that time ~~was~~ the active agent by whom Jehovah God created all things that were created.-John 1:1-3 (49).

Following the theology of his forerunner Charles T. Russell, Rutherford claims that Jesus Christ, or the Word, had a definite beginning. The Word was Jehovah's first creation. Rutherford points to Revelation 3:14 where Jesus says he is "the faithful and true witness, the beginning of the creation of God." Rutherford also quotes Proverbs 8:22-27 to support his view which says:

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills were I was brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth(50).

Rutherford here seems oblivious to the contextual meaning of "from everlasting" as describing Wisdom, i.e., the Word, in this portion of Proverbs. This text clearly states that the Word has existed from all eternity. Similarly, in Rutherford's use of Revelation 3:14, "the beginning of the creation of God," using scripture in its context, shows us the true meaning of Jesus' words here. A similar title is used of Jesus in Colossians 1:15, and explained in Colossians 1:16, shows us that "the beginning of creation" does not mean the first created being. But rather "the beginning of creation" refers to fact that the

Word was the authority and author of all creation. The Word is God and all things were made by and through Him (John 1:3).

Rutherford, in speaking of Jesus' coming to earth, makes the same mistake that his forerunner Russell made in defining the Incarnation. Rutherford describes the Incarnation as "a spirit being inhabiting a body of flesh" (51). Here again we see the Jehovah's Witnesses' misunderstanding of our Lord's fully God-fully human nature. Rutherford states:

Had he not become a man, there would have been no hope for any of the human race to get Life through Christ Jesus; and the apostle declares that there is no other name given under heaven whereby mankind can live.-Acts 4:12 (52)

But Jesus our Lord did become a man! Yet he was fully God. As the scriptures teach, He voluntarily gave up certain rights as God and humbled Himself as a man to save us (Philippians 2).

Rutherford taught that Jesus was perfect for two reasons. First, he was perfect, or holy, because he had "none of the contaminated life germ descending from Adam" (i.e.-Mary had conceived Jesus through the power of the holy spirit of God exercised upon her-Jehovah's Witnesses view the holy spirit only as the "force" of Jehovah, not as a person in the Godhead) (53). Second, Jesus was believed perfect by Rutherford because he fully and voluntarily complied with all of God's will, even to the point of death (54). Through Jesus' perfect obedience to Jehovah, Rutherford believed that Jesus vindicated Jehovah's name and word, for Satan had told Jehovah that "no man" could perfectly obey Jehovah. This vindication of Jehovah's name and word came to be seen by the movement as Jesus' primary work performed on earth,

and thus the name change to the Jehovah's Witnesses at this time. Rutherford says:

Because of his faithfulness God raised up Jesus out of death and gave to him life and immortality, not as a man, but life divine, an endless and indestructible life, and exalted Jesus to the very highest place in all the universe next to Jehovah. (Philippians 2:5-11) God committed to Christ Jesus, the immortal One, all power in heaven and in earth...(Matthew 28:18) Therefore Jesus said: "I am he that liveth, and was dead; and behold I am alive forever more, Amen; and have the keys of hell and death." (Revelation 1:18) Christ Jesus therefore becomes clothed with all power and authority to act for Jehovah in all things as his chief executive officer (55).

Here, as in Russell's theology, we see Jesus given the reward of immortality because of his faithfulness to Jehovah. Jesus, in Rutherford's theology, can almost be heard to say: "If only I can stick it out to the end, then I'll be immortal." Again we see this theology falling far short of the awesome love of God shown to us through His Son, who simply came to die for a lost world.

Secondly, Rutherford believed that Jesus came to die "for as many of the human race as take their stand on the side of God and Christ and maintain their integrity toward God when put to the test" (56). This theology is a far cry from Romans 5:8 which says that "while we were yet sinners, Christ died for us!"

Jesus, the only perfect man since Adam, died to vindicate Jehovah's name and to save all obedient mankind from their sins, according to Rutherford. Rutherford then speaks concerning the resurrection of Jesus:

It was not their previous knowledge of the Scriptures and their faith in them that Christ Jesus would be raised from the dead which induced the disciples to believe that he was raised, but it was what they actually saw and experienced

that led them to this conclusion (57).

What does Rutherford think the disciples saw? He says elsewhere:

...And in addition to raising up Jesus as a divine being, he also removed the body in his own good way and to his own good place, that it might not see corruption, even as he had promised.
-Psa. 16:10 (58)

Rutherford also says:

The question will arise in the minds of many, did he appear in a spirit body or a human body, and how did he get the body if it was not the one in which he was crucified? We may be sure that he was not raised from the dead with a human body, because on one of these occasions he appeared to the disciples when they were in a room with the doors fastened.(John 20:19-26) The only answer is that now, as a divine being, he had the power to create a body and clothing and appear at any time and upon any occasion that he desired (59).

Rutherford obviously does not believe in the bodily resurrection of Jesus Christ. Rutherford has misunderstood the Biblical teaching of the resurrection. This Biblical teaching is taught well by the Apostle Paul in I Corinthians 15:51-53(NASB). It says:

Behold, I tell you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.

The Bible clearly teaches that the body that dies is not totally discarded by God. The resurrected body of a person is a new body, but not the exact same body that died. The resurrected body is the risen physical body that has changed- the mortal has put on immortality. That is why we can say, "O Death, where is your victory, O Death, where is your sting?"

Summing up Joseph Franklin Rutherford's reasons for success as the second leader Jehovah's Witnesses' movement, the following can be said. Rutherford possessed the ability to join together the local congregations under one theocratic dictatorship; his administration thrived on the expectancy that "millions now living would never die;" his legal training aided him in controlling those who would knock him down from his place of power. Rutherford was also able to control the ignorant who were coming into his organization. He made sure that every member of the Jehovah's Witnesses was a minister and would give large portions of their time to door-to-door "evangelism"- this aided in spreading the Jehovah's Witnesses' message rapidly. People who followed Rutherford were longing for contentment, rest and security, and truly believed Rutherford would lead them to a delightful and exclusive heaven-on-earth (60).

Upon Rutherford's death in 1942, he left behind a self-propagating and self-indoctrinating organization which had complete control over its members (61). We leave Joseph Rutherford, the second leader in the Jehovah's Witnesses' history and move to the more modern era of the Witnesses' history. It is in this era that all writings come out of the organization "anonymously"-only the Watch Tower Bible and Tract Society is given the label of authorship. It is also in this era that the movement came out with their own translation of the Bible, which reflects their theological stance concerning Jesus Christ. Pertinent scripture texts pertaining to Christ will be considered in this next section.

The Jehovah's Witnesses in the Modern Era

After Joseph Rutherford's death, Nathan Homer Knorr was elected president of the Watch Tower Society. He became determined to expand even more the preaching activities of the Jehovah's Witnesses until the Lord Jehovah himself should call a halt. Thus, the Jehovah's Witnesses developed into a major religious force of millions in the period following the Second World War (62).

Knorr was born in Bethlehem, Pennsylvania in 1905, and became associated with the Allentown, Pennsylvania Bible Students at the age of 16. After graduating from high school in 1923, he took a job with the Society in Bethel. Knorr became known as an excellent writer and speaker (63).

In 1950, the first volume of their New World Translation of the Holy Scriptures appeared. Also, since 1950, "The New World Society" has become their title in common usage. This title describes the body of Jehovah's Witnesses since they form the future earthly society in a new world (64).

Under the leadership of Knorr, the Society came into closer contact with the local congregations. Watch Tower representatives took more time to train individuals in their preaching activity. Sermons were developed to be used in the door-to-door evangelism. Also, a school was built at the Brooklyn headquarters to train Witnesses in the doctrines of the Watch Tower Society (65).

Whereas local congregations of Jehovah's Witnesses had been meeting in homes or rented halls, under Knorr, modern

"Kingdom Halls" were established. The Jehovah's Witnesses, once a despised group, become more socially acceptable at this time, even by certain Christian representatives because of the Witnesses' dedication to what they believed. This social shift resulted in more of the middle class in our society joining the Jehovah's Witnesses' movement (66).

Under Knorr there was an appeal by the Watchtower Society and the average Witness for more recognition in the arena of scholarship. The Witnesses also made an intensified attempt to publicize their own history, something which they had given little attention to in the past. Thus emerged the historical consciousness of the movement.

In 1977, Frederick William Franz, who had been vice-president of the Watchtower Society since 1949, became their next president. He was born in 1893 in Covington, Kentucky and grew to be a deeply religious youth. He set out early in his life to be a Presbyterian minister, but while attending the University of Cincinnati in 1913, he was handed some Watchtower publications. In 1914, he dropped out of college and became an active Bible Student with the Society. During his leadership, Franz created an "aura of almost mystic authority around the offices of Watchtower president and the Watchtower Society's board of directors" (67).

A cause for great disillusionment occurred in 1975 among Witnesses when the year came and went and nothing spectacular had happened. The leadership of the Watchtower Society had stated repeatedly that the year 1975 would mark the beginning of the millinium. Franz, in fact, stated to a large Witness audience in the spring of 1975 that he and

his associates were looking forward confidently to what fall of that year would bring. But one year later, speaking to a similar audience in the same city, he placed the entire blame on the audience, stating that they should have not predicted the coming of the millinium. Thus Franz and his colleagues tried to sweep their own mistaken prediction under the carpet. Many ordinary Witnesses wrote the Watchtower headquarters to ask what had happened. An apology was finally given by headquarters in 1979, but they again began to preach the end was near and people should be converted before it was too late (68).

In 1980, three members of governing body's Chairman's Committee brought forth the following proposal. Since the Society had long taught that the generation that had seen the outbreak of the First World War in 1914 would live to see the end of this "system of things," and because that generation was dying off quickly, a new doctrine should be taught which would adjust, but not invalidate Watchtower Chronology. This was not done, but it showed how the leaders were more interested in shoring up the Society's eschatology with Rutherford-like changes than in abandoning it (69).

The growth and development of the Jehovah's Witnesses' form of government that they call a theocracy has been great in their modern era. In a modern era publication released by the Jehovah's Witnesses an excellent presentation of their "Theocratic Society In Operation" is given. A photocopy of this publication will be followed by my summary of it and comments.

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AN ORGANIZATION DIRECTED BY GOD

¹ There was a time when Jehovah was alone. He personally constituted the universe. Then he began his marvelous work of creation. His first creation was his only-begotten Son, who later became Jesus Christ. This Son he took into association with himself in creating, and so, in working with the Father, the Son was Jehovah's master worker. (Col. 1:15, 16; Prov. 8:30) Later, when angels, mighty spirit creatures, were brought into existence, they too were given commissions of work to do, all under the direction of God. Viewed collectively, this universal organization is pictured in the Scriptures as a will to Jehovah, because it works under his direction as a subsistive helpmate.—Isa. 54:5; Gal. 4:26.

² God has all this invisible universe organized into an efficient and orderly arrangement. The mighty spirit creatures making up the invisible universe are of various ranks and are placed in positions of varying degrees of responsibility. There are the cherubs, who are special consorts of Jehovah's throne and who uphold his majesty and supremacy in the parts of the universe to which they are assigned. (Ps. 99:1; Gen. 3:24) There are the seraphs, who serve to purge and keep out uncleanness from the organization and to declare Jehovah's glory. (Isa. 6:1-7) There are myriads of other angels, used to perform various services. (2 Ki. 19:35; Dan. 10:5-13) Jesus Christ is the archangel Michael, above all of them. (1 Thess. 4:16; Rev. 12:7) The apostle Paul describes the angels as being organized into "thrones or lordships or governments or authorities." (Col. 1:16, *NW*) All these mighty spirits serve at Jehovah's command and are accountable to him for duties accomplished.—Dan. 7:9, 10; Job 1:6; 2:1.

³ The prophet Ezekiel was given a symbolic vision of the great organization of Jehovah God, like a chariot above which Jehovah sat and which went forward according to the command and spirit of God. It was attended by the ranks of glorious spirit creatures. This organization was exhibited to Ezekiel as having 'wheels within wheels.' Certainly Jehovah has a well-arranged, harmonious organization under his direction.—Ezekiel, chapters 1, 10.

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⁴ When God created Adam and Eve upon the earth, he gave them work to do, in harmony with his purpose for the earth. As children of God with God-given assignments of work, they were part of God's great family-like organization. Lovingly, their heavenly Father communicated with them vocally from the invisible realm, giving them commands for their good. (Gen. 2:16, 17; 3:8, 9) When they rebelled against God, rejecting God's standard of good and bad, they were expelled from his organization.

⁵ During the centuries that followed, there were persons who manifested strong faith in God and looked to him for direction. While they are not referred to in the Bible as sons of God, because they were sinful humans, they certainly were his servants. On numerous occasions Jehovah communicated with them through angelic spokesmen, and by his spirit he moved his prophets to give expression to his will. (Gen. 22:11; Heb. 2:2; Acts 3:21) He dealt, not only with individuals, but, in time, with the nation of Israel, to which he gave instructions concerning worship that was in harmony with his purpose. He provided them with a written Law, a priesthood, instructions concerning the offering of sacrifices and prophetic promises concerning his purposes for the future.

⁶ At Jehovah's appointed time, foretold long in advance through the prophet Daniel, the most qualified of God's heavenly creatures appeared on the earthly scene to lay the foundation for the Christian congregation. He was the one to whom the Law and the Prophets pointed. (Luke 24:44-48) This one was intimately acquainted with the organizational procedures of Jehovah God. He had served with his Father during all the time that the heavenly organization was being brought into existence. He was "the Word," God's representative spokesman through whom instructions had been issued to others of his creatures. (John 1:1, 14) He knew the mind of his Father better than any other creature. When he spoke, it was, as he said, 'not of his own originally,' but the words of God. (John 14:10) During his three-and-a-half-year ministry he personally trained men who would carry on the work after his return to heaven.

⁷ When Jesus ascended to heaven, divine direction of the affairs of the Christian congregation did not cease. To the contrary, Jesus had promised: "The helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." (John 14:26, *NW*) At Pentecost, 33 C.E., that spirit

was poured out on the 120 disciples who were waiting in Jerusalem in obedience to Jesus' direction. The benefits of Christ's ransom sacrifice having been applied on their behalf so that they were declared righteous by God, they now were brought into a new relationship with Jehovah as his spirit-begotten sons. These "holy ones" were now members of God's universal organization of holy creatures, and they were called to become members of the kingdom of God with Christ. (1 Cor. 1:2; Jas. 2:5) Under direction of the holy spirit, they were moved there at Pentecost to speak to Jews and proselytes of many nations about the "magnificent things of God." (Acts 2:11, *NIV*) They continued to look to God for direction, and he provided it by means of the holy spirit.—Acts 4:24-31.

⁹ When the time came, in harmony with the prophecy recorded at Daniel 9:24-27, for the opportunity to become members of the body of Christ to be extended to uncircumcised Gentiles, again it was God in heaven who directed it. The Gentile Cornelius of Caesarea was "given divine instructions by a holy angel" to send for the apostle Peter at Joppa, and Peter, in turn, was instructed by the spirit to go with the men who came to find him. (Acts 10:3, 19-22, *NIV*) That it was, indeed, God who was directing matters was made unmistakable when holy spirit fell on those Gentiles when they heard and accepted the message that Peter carried to them. (Acts 10:44) Thus in an unmistakable manner God "joined in bearing witness with signs as well as portents" that the Christian congregation was being directed by him.—Heb. 2:4, *NIV*.

¹⁰ Even after the miraculous gifts of the spirit passed away, the spirit itself continued to operate upon the Christian congregation in harmony with God's will, and it does so today. There is still on earth a remnant of the body of Christ, persons who have been anointed with holy spirit and commissioned as ambassadors, urging people, "Become reconciled to God." (2 Cor. 5:20, *NIV*) They thus serve as ambassadors of God, and it is God who is making directly to mankind through them, because they serve under his direction. To them has been entrusted responsibility for the global Kingdom preaching work being done at the conclusion of this system of things.

¹¹ It is urgent for all who desire salvation to recognize this visible organization on which Jehovah's spirit operates. Those who receive the ones sent forth by Jesus as preachers

of the good news receive Christ, and, in turn, they are receiving Jehovah God, who anointed Jesus. (Matt. 10:40) In his illustration of the sheep and the goats, Jesus made clear that, when he arrived in glory, he would separate people of all nations on the basis of how they treated his brothers, the spirit-anointed members of his body. Those who refreshed them by wholeheartedly sharing with them as dedicated Christians in God's service would be granted everlasting life; persons who neglected to do this would be cut off in destruction. (Matt. 25:31-46) In the final book of the Bible, Revelation, the "great crowd" of those who are shown as standing approved before the throne of God, ascribing salvation to him and to the Lamb, are "rendering him sacred service day and night in his temple," that is, in association on earth with the remnant of the body of Christ, who make up a temple of "living stones," "a holy temple for Jehovah . . . a place for God to inhabit by spirit."—Rev. 7:9-15; 1 Pet. 2:5; Eph. 2:21, 22, *NIV*.

¹² Although this "great crowd" who are associated with the temple class are not anointed by holy spirit as heirs of the heavenly kingdom, God's spirit, nevertheless, is available to them in full measure and they, individually, can manifest the fruits of the spirit in their lives. They are grateful to God for the privilege of serving in association with the ones who are heirs of the heavenly kingdom and gladly give them wholehearted cooperation in carrying out the God-assigned ministry, to the glory of Jehovah God. Not only do they benefit from the ministry of the remnant of Christ's body members now, but they will continue to do so in the new system of things, when Christ's glorified fellow heirs will serve under his direction in restoring obedient mankind to perfection, that they may enjoy "the glorious freedom of the children of God." (Rom. 8:21) Those who fully appreciate this theocratic structure of the organization, discerning that it truly does function for God's glory and under his direction, will zealously work in close cooperation with it.

REVIEW: 1-3. Briefly describe Jehovah's universal organization in the heavens. 4. Who, at one time, were human members of God's universal organization, and how did God communicate with them? 5. Before our Common Era, how did God direct his human servants who descended from sinner Adam? 6-8. (a) Outline how Jehovah formed the Christian congregation, and explain the relationship to God enjoyed by its members. (b) How was divine direction of the congregation evident even after Jesus' ascension to heaven? 9. Today, whom is God using as ambassadors? 10, 11. (a) To gain salvation, what must all others

recognize, and how do the Scriptures show this? (b) What attitude should we all have toward this organization?

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THEOCRATIC SOCIETY IN OPERATION

¹ Jehovah's organization is theocratic. That means that it is ruled by the direct administration of God, and all who desire to serve in association with the organization must respect the theocratic arrangement of things. They must submit to Jehovah God as the Universal Sovereign and they ought to give full cooperation to those whom he has put in positions of responsibility. It is vital that each one appreciate the position occupied by Jesus Christ as Head of the Christian congregation, as the Ransomer and now as King empowered by God. (Acts 4:12; Rev. 19:16) So, too, they must show proper regard for those on earth who have been appointed by holy spirit as overseers of God's people, and, even within the family, they must work in harmony with the principle of theocratic headship.—Acts 20:28; 1 Cor. 11:3.

² The modern-day organization of Jehovah's witnesses functions in harmony with the pattern found in the early Christian congregation. In accord with the example set by Jesus Christ and his apostles, they look to the Bible as the inspired word of God. In order to govern his congregation on earth, Jehovah caused the Bible to be written. Although written mostly by men, it is not from a visible source, but is inspired from heaven. Its instructions are theocratic, from God to his creatures. It applies earth-wide and takes precedence over anything humans may say. (1 Pet. 1:24, 25; 2 Pet. 1:21) The Creator knows how to operate his organization and what are the best procedures for it to employ.

³ At the time of Pentecost, 33 C.E., Jesus Christ, to whom his disciples looked as their master, appointed his spirit-anointed followers as a class as "the faithful and discreet slave," responsible to provide spiritually for the individual members of the household of faith. (Matt. 24:45-47, *NW*) A few were moved by holy spirit to write portions of the Christian Greek Scriptures. Others were shepherds and teachers; all were active ministers of God who shared in various ways, not only in preaching to unbelievers but in building up their fellow Christians.—Eph. 4:16.

⁴ That "faithful and discreet slave" is still with us today, being made up of all those of the remnant of Christ's

body members yet on earth. But since their Lord's return, their responsibilities have been enlarged. The "slave" class has been appointed over *all* the Master's belongings here on earth. They are caring for the spiritual welfare of his "other sheep" and publicizing to the ends of the earth the fact that their returned Lord is ruling in the heavens as King and will soon destroy all who reject government by God.—John 10:16; Matt. 24:14.

⁵ From among the members of that spirit-anointed class certain ones serve as a visible governing body. In the first-century congregation that governing body was made up of the "twelve apostles of the Lamb," along with certain mature brothers in the Jerusalem congregation. (Rev. 21:14; Acts 15:2, 23) When decisions had to be made that affected all of God's people, they examined the matter carefully in the light of the Scriptures, sought the direction of God's spirit and then gave appropriate direction. Response to their oversight strengthened the faith of the congregations and resulted in continued increase with God's blessing.—Acts 16:4, 5; 1 Cor. 3:6, 7.

⁶ In order that the work under present-day conditions may be most effectively accomplished, "the faithful and discreet slave" has organized a legal corporation, the Watch Tower Bible and Tract Society of Pennsylvania. During the years since the Lord came to his temple the visible governing body has been closely identified with the board of directors of this corporation. This does not mean, however, that the corporation itself is necessary for the existence of the governing body, for even if no corporation existed God's congregation with its theocratic structure would still exist. The Society is nonprofit and noncommercial, the members being chosen on the basis of Christian maturity. It is theocratic and wholly devoted to advancing the interests of pure worship.

⁷ In order to obey Jesus' command to preach this good news of the Kingdom in all the inhabited earth, the Watch Tower Society has branch offices in various countries. All of these are subject to the visible governing body and all are sharing in the same service and for the same purpose. However, each branch specializes in its own territory. Knowing the problems and conditions that exist there, the branch is in position to apply instructions in the most beneficial way and to handle local matters promptly.

⁸ Just as there were "overseers and ministerial servants"

In the congregations during the time of the apostles, the same arrangement is in operation today. (Phil. 1:1, *NIV*) These men are not appointed because of personal popularity but because they are mature Christians, giving evidence that they are responsive to God's Spirit and that they fit the description in the Bible of those who may serve in such capacities. (1 Tim. 3:1-13) The appointment is then made under the supervision of the governing body, theocratically. In addition to the servants who reside locally, there are also the circuit and district servants who travel from place to place to upbuild the congregations.

⁹ Their counsel, based on God's Word, is beneficial and for our upbuilding. So we do well to heed the counsel written by the apostle Paul at Hebrews 13:7, 17 (*NIV*), which says: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith. Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you."

¹⁰ Not only the overseers and ministerial servants are ministers. There is no clergy and laity distinction among Jehovah's witnesses. They are a society of ministers, each and every baptized Witness being a minister, a preacher of the good news and a teacher of those who want to learn of God's purposes as set forth in the Bible. They all endeavor to aid others to become believers. (1 Thess. 3:2; 1 Cor. 3:5) This Kingdom preaching work is vital and is to be done with a sense of urgency. Now is the time to share in it as fully as possible.

¹¹ Regular meetings to discuss God's Word are part of the program of activity. They meet in private homes and in other assembly halls, as did the early Christians. (Heb. 10:25; Rom. 16:5; Acts 19:9) They realize that regular attendance at such meetings is vital to their spiritual well-being. Periodically they also have larger assemblies, which increase their knowledge, sharpen their appreciation of the organization and afford opportunity for faith-building association with fellow witnesses.—Neh. 8:1-3.

¹² In everyday association with one another those of the theocratic society of Jehovah's witnesses try to make such occasions helpful, upbuilding. They enjoy being with others of Jehovah's witnesses. (1 Thess. 5:11; Rom. 14:19) One of

Jehovah's witnesses may travel to a far-distant place where he is unacquainted; yet upon meeting a fellow Witness there is immediate joy, a meeting of minds and a common ground of interest and conversation.

¹³ Bible principles govern every facet of the life of a mature Christian witness of Jehovah. If one is a husband, he endeavors to shoulder the responsibility that is his as head of the house, doing so in a loving manner. If one is a wife, she strives to demonstrate a submissive attitude toward her husband. Christian youths, too, as they grow in appreciation of theocratic principles, can become exemplary in obedience to their parents and respect toward all persons. (Eph. 5:21-6:4) As to employer-employee relationships, Jehovah's witnesses know that it is God's law that the Christian should do his secular work conscientiously, as to God, giving a full measure of service. They do not engage in strife with their employer. Neither are they, if employers, unjust toward employees. (Col. 3:22-25) The extent to which each one applies Bible principles in all these various aspects of life is a reflection of that one's progress toward maturity, and that is a goal toward which all should strive.

¹⁴ Jehovah's witnesses are very happy as a theocratic society, both because of the fine spiritual condition they enjoy now and because of what they look forward to. (Isa. 65:13, 14) They anticipate living after the destruction of this old order in God's righteous new system of things, where they will be perfected in mind and body. (2 Pet. 3:13, 14) They know that the theocratic society will go through Armageddon and will continue to grow and expand until it fills the earth. They keenly look forward to the share that they may have in the work to be done then, to Jehovah's glory; so they are grateful for the loving assistance that the organization is providing to make them acceptable servants of God now and to equip them for a part in carrying out the will of God in his righteous new order.

Review: 1. What do we mean when we say that Jehovah's organization is theocratic, and how do we show appreciation for that fact? 2. What place does the Bible occupy in the organization? 3, 4. When did "the faithful and discreet slave" originate, and how does it function? 5-7. Describe the Christian governing body and its relation to the Watch Tower Society. 8, 9. In what way are servants in the congregation appointed, and how should we view them? 10. Who among Jehovah's witnesses are ministers, and how so? 11. Why are congregation meetings and conventions important to us? 12, 13. What governs the everyday conduct of God's people? Give examples. 14. For what is the theocratic organization equipping us?

The article describes a theocratic organization to mean "that it is ruled by the direct administration of God, and all who desire to serve in association with the organization must respect the theocratic arrangement of things." This in itself does not sound so bad, but what exactly is meant by the Jehovah's Witnesses' theocratic arrangement of things?

The Jehovah's Witnesses believe that before creation Jehovah existed by Himself. His first creation was Jesus Christ, also known as the archangel Michael. Jehovah and His master worker Jesus Christ then created the mighty spirit creatures known as angels. They also were given various duties under the rule of Jehovah. God then created people, giving "them work to do, in harmony with his purpose for the earth." When Adam and Eve rebelled against God, "they were expelled from his organization."

Jehovah worked through people, specifically the nation of Israel. Eventually, out of this nation, came the most qualified of God's heavenly creatures-Jesus Christ. He "appeared on the earthly scene to lay the foundation for the Christian organization" that again would be directed by God. Holy spirit came to the 120 disciples after Jesus' Ascension, and because of Christ's ransom sacrifice, they "were brought into a new relationship with God as His spirit-begotten sons." They were called "holy ones" and were now a part of God's universal organization of Holy creatures and were to become a part of the Kingdom of God with Christ.

The remnant today of these first "holy ones" is the Jehovah's Witnesses' organization. This organization gains direction directly from God and he guides the organization's

followers. In order to gain everlasting life, people must follow this visible organization of God, if not, they will die and be destroyed. All the followers of the Watchtower organization today are promised to live in a paradise on earth in their present bodies where their mind and bodies will be perfected.

The system of governing rule in the Jehovah's Witnesses includes the following: the leaders are the "faithful and discreet slave" at Watchtower headquarters. They supposedly receive directions for rule directly from God. The Watch Tower Society then is the "visible governing body" of the "spirit anointed class." This body has branch offices in every country. Each local congregation has overseers and ministerial servants who lead the localized Jehovah's Witnesses. Each person who is a baptized Jehovah's Witness of a local congregation is themselves a minister. Their job is to be "a preacher of the good news and a teacher of those who want to learn of God's purposes as set forth in the Bible." Their preaching is to be done with a sense of urgency.

Bible principles govern every facet of the mature Christian Witness of Jehovah. The main purpose of the theocratic organization is to provide acceptable servants of Jehovah now and "equip them for part in carrying out the will of God in his righteous new order: to come on earth.

What an ideal society: it is one where Christians look to God as their ultimate authority, and are in submission to his anointed leaders; and above all, all believers spread the good news with a sense of urgency. The structure appears

sound, but the Jehovah's Witnesses do not carry out the theocracy God's way.

The Jehovah's Witnesses view God as their ultimate authority, but their God is not the Christian God as we know Him. The Christian God is He who has made the ultimate revelation of Himself through Jesus Christ. To the Jehovah's Witnesses, Jesus is only a creature.

The Jehovah's Witnesses say that we must submit to God's anointed leaders. However, viewed from the standpoint of Christian orthodoxy, their leaders at Watch Tower headquarters hardly are anointed by God. They teach a totally different gospel from the one we claim as Christians, and they have distorted the Bible in their translation to fit their theology. Thus, the local congregations of believers are spreading false good news, leading many astray from the True path.

The true body of believers is the Christian Church, that invisible body of believers who confess Jesus Christ as their Lord and Savior, and follow Him in the Power and Personality of the Holy Spirit.

Doctrine of Jesus Christ in the Modern Era of the Jehovah's Witnesses

It has been observed that the Jehovah's Witnesses, in the modern era (since the time of the beginning of Knorr's presidency), have published their books and articles with anonymous authorship; which means that the leaders at headquarters work as a committee to make new writings. It is from these writings that we shall view their doctrine of Jesus Christ. As we look at their doctrine of Christ in their various writings, we shall

also make an analysis of how they have brought these doctrinal interpretations forth in their New World Translation of the Holy Scriptures.

Who was Jesus before he came to earth according to the modern era Jehovah's Witnesses? In Let God Be True, the Witnesses say:

This One was not Jehovah God, but was "existing in God's form." How so? He was a spirit person, just as "God is a spirit;" he was a mighty one, although not almighty as Jehovah God is; also he was before all others of God's creatures for he was the first son that Jehovah God brought forth... He was the first of Jehovah God's creations (71).

How can the Witnesses place Jesus as inferior to Jehovah in the light of Philippians 2:5-11 which clearly teaches Christ was equal with God, but emptied Himself and came in the likeness of man? Very shrewdly, the Jehovah's Witnesses change the wording of the Philippians passage in their Bible. Their New World Translation of Philippians 2:5-11 says:

Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father (72).

According to the Witnesses, the first created being of God was inferior to Jehovah God and he gave no consideration of ever trying to be as powerful as Jehovah God.

Instead, he emptied himself of what power he did have as a mighty god, in order to die as a man and be given a "superior position" to the one he originally had. Again, here in the Jehovah's Witnesses' theology we see the Logos trading in his original state of being and becoming a man. By performing his mission prepared by Jehovah, he is rewarded by being given more rights, powers, and privileges than he originally had. A great deal for the Logos, but where is the love for humankind fit in on Jesus' part?

In Life Everlasting-In Freedom of the sons of God, the modern day Jehovah's Witnesses say the following about who Jesus Christ was while on earth:

As a result of this (the Logos emptying himself to come to earth) he was not a God-man on earth; he was not part spirit and part man; he was not a hybrid heavenly and earthly creature. He was a pure man, whose life force had been transferred from heaven by the miraculous operation of the spirit (or active force) of Almighty God. He was no incarnation of a heavenly person, no incarnation of the "Word of God," but, as John 1:14 plainly states, "the Word became flesh and resided among us...(73).

Jesus Christ was totally man or "pure man" according to the modern Jehovah's Witnesses. The divine, created "mighty god" became a person (divine referring to angelic status, not pertaining necessarily to God's own nature).

In God's Eternal Purpose Now Triumphant, the Jehovah's Witnesses share more precisely who the angelic being was who became a human being and how this earthly transformation exactly occurred. They say:

Rather, the Almighty God, the heavenly Father, by means of his holy spirit, transferred the life-force of his chosen heavenly son from the invisible spirit realm to the egg cell in Mary's

body and fertilized it. In this way Mary became pregnant, and the child conceived in her was "holy." It was indeed what the angel Gabriel called it, the "Son of the Most High." Luke 1:32 Who, though was the son whom God chose to be born as perfect human creature? It was not the angel Gabriel, for he was the one that materialized and appeared to Mary and announced her coming with motherhood. The Holy Scriptures do indicate that it was the one whom an angel, when speaking to the prophet Daniel, called "the prince of your people, the great prince who is standing in behalf of the sons of your people," namely, Michael. (Daniel 10:21;12:1) He had been acting as a princely supervisory angel in behalf of the nation of Israel, and he was doubtless the angel that manifested himself in the burning thornbush to Moses at the foot of Mount Horeb back in the sixteenth century B.C.E. He has rightly been called Michael, the archangel. His having his life-force transferred to Mary's egg cell by Almighty God's power that overshadowed Mary meant that he, Michael, disappeared from heaven. By human birth from Mary, the Jewish virgin, he was to become a human soul...(74).

So more precisely, Michael became Jesus Christ, and as a perfect human being fulfilled the mission Jehovah gave to him to bruise the serpent's heel as prophesied in Genesis 3:15. The Jehovah's Witnesses also say:

As a spirit Son of God, Jesus Christ was able to ascend back to heaven...Just as the Jewish high priest in the Most Holy sprinkled the Atonement blood toward the golden Ark of the Covenant, so Jesus entered into God's heavenly presence and presented the value or merit of his perfect human sacrifice...the Son of God was rewarded with a heavenly position higher than the one he held before...He resumed his pre-human name, Michael, so that again there was a "Michael the archangel" in heaven. (Jude 9; Revelation 12:7) (75).

When discussing who the modern Jehovah's Witnesses believed Jesus Christ to be, their statement of faith can be summed up as follows: he was the archangel Michael whose life-force was transferred to, and fertilized in, the egg cell of Mary. He thus became a living human soul. After his death, he was resurrected again as the archangel Michael, but given a higher position of authority in heaven.

We have already looked at how the Jehovah's Witnesses have worded Philippians 2:5-11 to fit this theology of Jesus Christ. Other scriptures arranged to fit their theology of Christ include: 1. John 1:1 where they say the Word was "a god," and not God. 2. Changing the "I AM" statements of Jesus (such as in John 8:58) to "I have been." The "I AM" statements of Jesus are significant for in them he equates Himself with Jehovah who used this title for Himself in the Old Testament. 3. They explain Revelation 3:14 and Colossians 1:15 and the use of "the beginning of the creation by God" and "the first-born of all creation," as describing Jesus' "creaturehood." But, in fact, these texts point to the fact that he was the "author" of creation. Because of this false theology about Jesus Christ, they must add to the wording of Colossians 1:16,17 which says "by Him all things were created." The Witnesses add here all "other" things. 4. The Witnesses argue that because Jesus is referred to in Isaiah 9:6 as a mighty God, and not Almighty God, he must therefore be inferior to Jehovah. But they fail to include in their translation of Isaiah 9:6 the words by which he was also called Everlasting Father, and Prince of Peace (76).

These passages in their translation of the Bible have proven to be those texts where they most heavily place their arguments. A thorough study of these passages in the original languages and other related texts in the Bible would seem to be the best offense in encountering door-to-door evangelists of the Jehovah's Witnesses.

In their whole doctrine of Jesus Christ, the Jehovah's

Witnesses fail greatly in trying to make Jesus three different beings at three different times, for the Bible clearly teaches that Jesus Christ is the "same yesterday, today and forever!"

The Jehovah's Witnesses' Doctrine of Jesus Christ is a form of the ancient Arian Heresy

Arianism derives its name from a priest named Arius who lived in Alexandria around the year 300 A.D. (77). The controversy that was raised over his views of Jesus Christ eventually led to the Council of Nicea and the making of the Nicene Creed in 325 A.D. which condemned Arius' teaching on Jesus Christ.

Let's look directly at what Arius himself taught about Jesus Christ, and then compare his teachings to the Jehovah's Witnesses. Arius said:

We believe that this God gave birth to the Only-begotten Son before age-long times, through whom He has made those ages themselves, and all things else; that He generated Him, not in semblance, but in truth, giving Him a real subsistence (or hypostasis), at His own will, so as to be unchangable and unalterable, God's perfect creature, but not as other creatures, His production, but not as other productions; nor as Valentinus maintained, an offspring; nor again, as Manichaeus, a cosubstantial part; nor as Sabellius, a Son-Father, which is to make two out of one; nor, as Hieracas, one torch from another, or a flame divided into two; nor, as if He were previously in being, and afterwards generated or created again to be a Son, a notion condemned by thyself, blessed Pope, in full Church and among the assembled Clergy; but, as we affirm, created at the will of God before times and before ages, and having life and being from the Father, who gave subsistence as to Him, so to His glorious perfections. For, when the Father gave to Him the inheritance of all things, He did not thereby deprive Himself of attributes, which are His

ingenerately, who is the Source of all things (78).

The first thing that can be said about Arius' doctrine of Jesus Christ is that he believed the Son to be created by God as a perfect creature. Accordingly, Arius believed that the Son could not sin because he was made perfect. This would seem to correlate with the Jehovah's Witnesses' belief about the Son's origin. But again we must ask, does not creaturehood necessitate the being given a free will that can choose to sin or not? Only a perfect being, uncreated and wholly good cannot sin. It would appear though that the Arians and the Jehovah's Witnesses in turn see the Son's creaturehood as "totally other" in type and substance than all other creation. But is this Biblical? No! Is it rational? Yes! This is what appealed to Arius, and the Jehovah's Witnesses centuries later.

Above all, the oneness of God was precious to Arius. He was soaked in neo-platonist philosophy, which taught the one sole God, called the "One" who was above all else. In this philosophy there was also believed to be lower ranks assumed by the one known as Intelligence, and the Soul of the world. These two were intermediaries between One-God and the world (79).

Continuing in the "rationalistic mode," in explaining the term "only-begotten" as used of the Son, Arius said that the Son was the only creature created by God before time. Hence, "only-begotten" was understood to mean "born alone from Him alone." Whereas all other creatures were made through the Son, as an instrument of Divine power (80). Elsewhere, Arius wrote:

...that there is a Trinity, but not with an equal glory, the Hypostasis being incommunicable with each other, One infinitely more glorious than the other; that the Father is foreign in substance to the Son, as existing unoriginate; that by God's will the Son became Wisdom, Power, the Spirit, the Truth, the Word, the Glory, and the Image of God; that the Father, as being Almighty, is able to give existence to a being equal to the Son, though not superior to Him; that, from the time that He was made, being a mighty God, He has hymned the praises of His Superior; that He cannot investigate His Father's nature, it being plain that the originated cannot comprehend the unoriginate; nay, that He does not know His own (81).

According to Arius, the Son could be granted every honor and majesty short of the full nature of the Godhead. Arius was willing to grant the Son all divine attributes except divinity of his being (82). Arius, as the Jehovah's Witnesses, believed that the Son was a "mighty god," but not the "Almighty God."

The Arian controversy, as mentioned earlier, led to the formation of Nicene Creed which condemned the Arian teaching of the Son's nature as heretical. The final wording of the Nicene Creed came to be what follows:

I believe in one God the Father Almighty,
Maker of heaven and earth, And of all things
visible and invisible:

And in one Lord Jesus Christ, the only-
begotten Son of God; Begotten of his Father be-
fore all worlds, God of God's, Light of Light,
Very God of very God; Begotten, not made; Being
of one substance with the Father; By whom all things
were made: Who for us men and for our salvation came
down from heaven, And was incarnate by the Holy
Ghost of the Virgin Mary, And was made man: And
was crucified also for us under Pontius Pilate; He
suffered and was buried: And the third day he rose
again according to the Scriptures: And ascended
into heaven, And sitteth on the right hand of the
Father: And he shall come again, with glory, to
judge both the quick and the dead; Whose kingdom
shall have no end.

And I believe in the Holy Ghost, The Lord, and
Giver of Life, Who proceedeth from the Father and

the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of world to come. Amen (83).

The Nicene Creed was a way of excluding Arian theology, thus it was primarily negative (84). The importance of the Nicene Creed cannot be under estimated. This was well understood by the man who stood head-to-head against Arius, Athanasius. Athanasius was in his early twenties at the beginning of the Arian dispute and was at that time secretary to the Bishop of Alexandria. Before he died at age 80, he had become Bishop of Alexandria, and had been sent into exile five times (85). But it was the persistence of this man that led to the defeat of the Arian teaching on Christ.

Athanasius had argued that Judaism made a sharp distinction between God and God's creation. Therefore, he said that if the Son had been created, he was on the wrong side of the distinction, and could not be divine. If the Arians believed in the Son's divinity, then they must out of necessity believe in two Gods, which was very unbiblical (86). To Athanasius, the word "begotten" was very important. He argued that to be begotten from someone was to be "of the same substance," as opposed to "created" which meant "of a different substance." If the Son was begotten, he must be of the same substance as the Father. The Nicene Creed declared that Christ was "begotten, not created," and "of the same substance as the Father" (87).

It is no mystery that the Jehovah's Witnesses are a modern form of the ancient heresy Arianism. In 1991, a

Jehovah's Witness door-to-door evangelist told me that they were. He said that the ancient Arians were a chosen remnant that had only reappeared in the 1800's under "Pastor" Russell. He wondered if I would join their ranks. No, I could not. For me, all the doctrines and meaning of Christianity center on the Incarnation of Jesus Christ. As Alfred Mortimer has written, "The Incarnation is the most stupendous manifestation of God's Love, the crowning act of his mercy" (88). For me, and all believers in Jesus Christ as their personal Lord and Savior, the Incarnation is summed up in a verse in the Bible stated by Jesus Christ Himself, "Greater love has no one than he lay down his life for a friend." God has shown us the Greatest love possible by coming in the form of His Son. May all people, including Jehovah's Witnesses, confess that Jesus Christ is Lord, to the glory of God the Father!

CONCLUSION

The history of the Jehovah's Witnesses has been briefly presented from their founding times under Charles Russell, under Joseph Rutherford, and under Nathan Knorr and Frederick Franz in the modern era. I have attempted to highlight the Jehovah's Witnesses' doctrine of Jesus Christ as presented in the writings of the Society throughout its history. My last task was to show how the Jehovah's Witnesses are a modern form of the ancient heresy Arianism. It is my hope that this paper can give contemporary Christians a better understanding of who are these curious people, the Jehovah's Witnesses. By

properly understanding the Jehovah's Witnesses, we can better lead them to the path of Truth found in personal relationship with the Lord Jesus Christ.

ENDNOTES

1. Penton, p.231
2. Reid, p.590
3. Mckinney, p.19
4. Penton, p.13
5. Hoekema, p.224
6. Russell, The Divine Plan of the Ages, p.6
7. Penton, p.14 and Gruss, p.39
8. Penton, p.14
9. Encyclopedia Americana, p.225
10. Russell, Jehovah's Witnesses in the Divine Purpose, p.14
11. Penton, p.14
12. Ibid, p.16
13. Ibid, p.16 & 17
14. Ibid, p.17
15. Ibid, p.19
16. Ibid, pp. 21-23
17. Ibid, pp.40-42
18. Ibid, p.29
19. Gruss, p.43
20. Ibid, p.43
21. Russell, The Divine Plan of the Ages, pp.26-28
22. Ibid, p.153
23. Ibid, p.179
24. Russell, Atonement Between God and Man, p.84
25. Russell's Sermons, p.491
26. Ibid, p.491
27. Ibid, p.496
28. Gruss, pp.51-52
29. Russell, Atonement Between God and Man, p.94
30. Ibid, pp. 120-121
31. Ibid, p.120
32. Ibid, p.121
33. Ibid, p.84
34. Gruss, p.53
35. Harrison, p.172
36. Penton, p.48
37. Ibid, p.48
38. Gruss, p.54
39. Ibid, p.55
40. Ibid, p.56
41. Harrison, pp. 181-182
42. Penton, p.62
43. Harrison, p.182
44. Penton, p.60
45. Gruss, p.60
46. Ibid, p.65
47. Ibid, p.63
48. Penton, p.63

49. Rutherford, Reconciliation, p.106
50. Ibid, pp.106-107
51. Rutherford, The Harp of God, p. 103
52. Ibid, p.104
53. Rutherford, Enemies, p.123
54. Ibid, p.123
55. Ibid, p.125
56. Ibid, p.126
57. Russell, The Harp of God, p. 160
58. Ibid, p.162
59. Ibid, p.171
60. Gruss, p.65
61. Ibid, p.63
62. Penton, p.78
63. Gruss, p.67
64. Ibid, p.69
65. Ibid, pp.69-70
66. Ibid, p.75
67. Penton, p.80
68. Ibid, pp.100-101
69. Ibid, p.218
70. Qualified to be Ministers, pp.380-383
71. Let God Be True, p.32
72. Ibid, p.32
73. Life Everlasting, p.75
74. God's Eternal Purposes, p.74
75. Ibid, p.155
76. Make Sure of all things, p.282
77. Placher, p.73
78. Newman, pp. 213-214
79. Piault, p.105
80. Newman, p.210
81. Ibid, p.216
82. Belloc, p.32
83. Kerr, pp. 75-76
84. Torrence, p.63
85. Placher, pp.73-74
86. Ibid, p.74
87. Ibid, pp. 74-75
88. Mortimer, p.141

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