



Jehovah's Witnesses

Part 1

by Maurice Barnett

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

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

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



The WATCH TOWER

And Herald of Christ's Presence



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

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

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

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

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Article from *The Philadelphia Inquirer* August 2, 1990

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

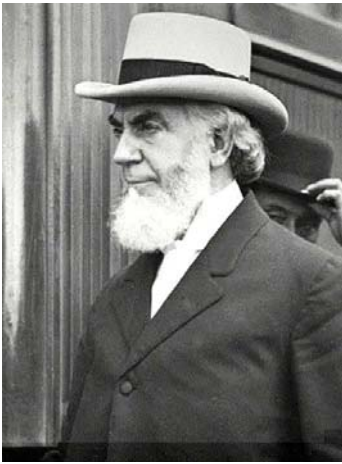
Chapter 1

Charles Taze Russell (1852-1916)

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



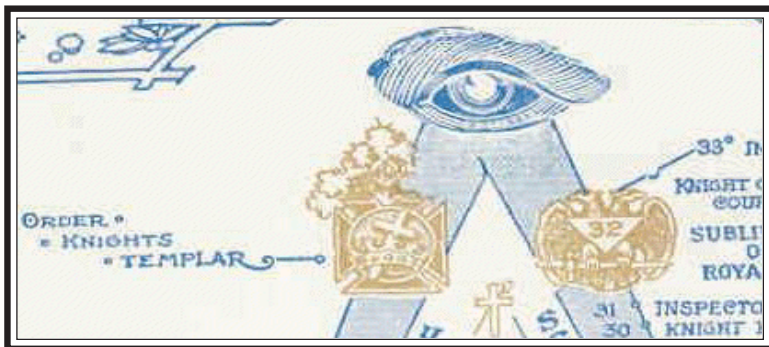
On the left is Russell's headstone. Below his name is written, "Laodician Messenger." He was viewed as the seventh angel to the churches based on Revelation 3:14. The first six were purported to be Paul, John, Arius, Waldo, Wycliffe and Luther, *The Finished Mystery*, Karatol edition, 1918, p. 64. On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

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

“So, then, if we measure backward down the “First Ascending Passage” to its junction with the “Entrance Passage,” we shall have a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year BC 1542, as the date at that point. Then measuring down the “Entrance Passage” from that point, to find the distance to the entrance of the “Pit,” representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3416 inches, symbolizing 3416 years from the above date, BC 1542. This calculation shows AD. 1874 as marking the beginning of the period of trouble; for 1542 years BC plus 1874 years AD. equals 3416 years. Thus the Pyramid witnesses that the close of 1874 was the chronological beginning of the time of trouble such as was not since there was a nation — no, nor ever shall be afterward. And thus it will be noted that this “Witness” fully corroborates the Bible testimony on this subject...” *Studies In The Scriptures*, 3, 1904.

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

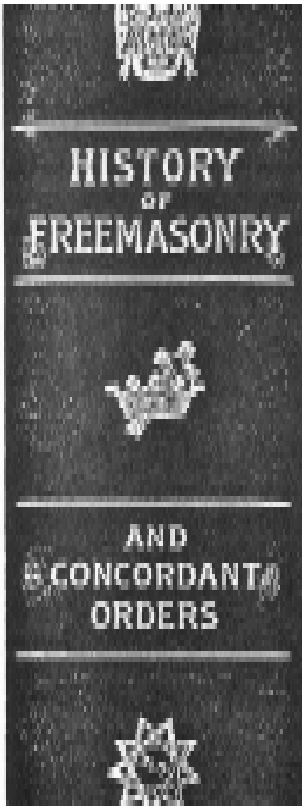
Russell, and other Witnesses, were influenced by more than the superstition of pyramidology and numerology. Masonic influence was evident in several ways, right up to the time of Russell’s death and beyond. We will not go in to all the evidence but it is clear that Russell was a member of the York Rite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



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



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



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



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

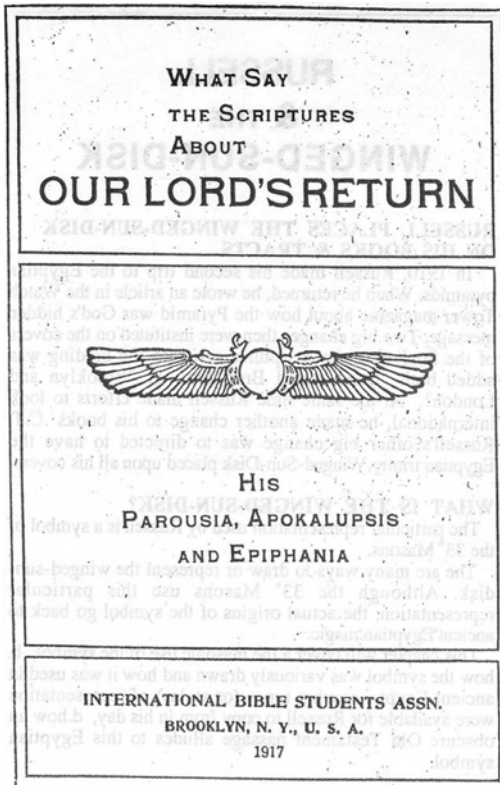
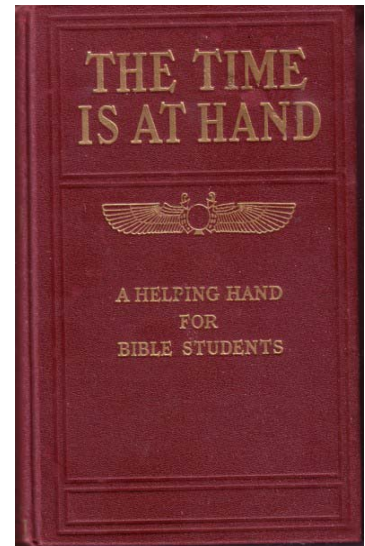
For more pictures and information about Russell's grave, see link on our website.

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

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



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



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

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

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

EndNote-----

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

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

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

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

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

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

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

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

Chapter 2

Joseph Franklin Rutherford (1869-1942)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

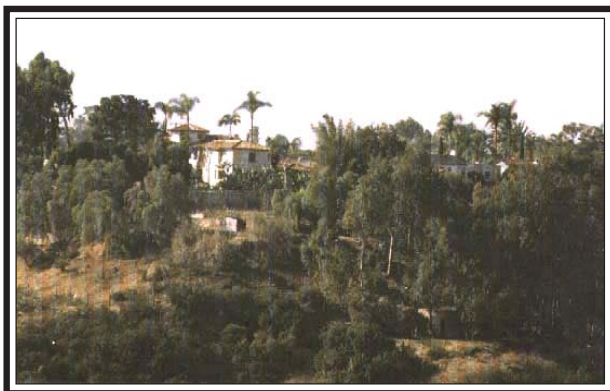
When Rutherford died, his last wishes were to be buried at dawn the following morning after death on the grounds of Beth Sarim. Neither wish could be granted. The county would not allow it. It is said that he was buried in Rossville, New York, in Woodrow Cemetary next to the Watch Tower Radio station,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

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

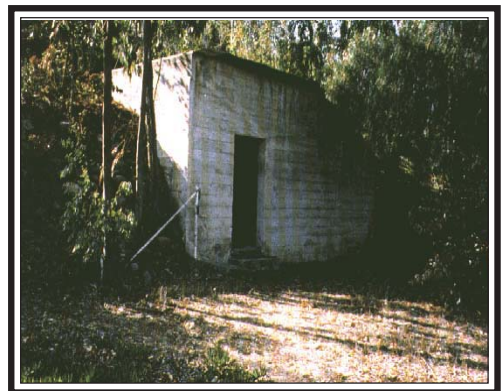
Watchtower teaching, at least wholeheartedly. The reigns of authority now passed to a man that had spent most of his life in Society headquarters.



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



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



Chapter 3

Nathan Homer Knorr (1905-1977)

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



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

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

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

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

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

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

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

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

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

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

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

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

Chapter 4

Fredrick William Franz (1893-1992)

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

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

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



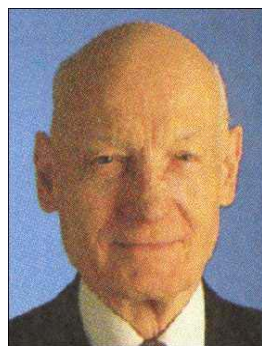
All of that from just two years of college, part of which was spent in delving in to Russellism? While on the stand during the Scotland trial, which we will look at shortly, he was asked to respond to an elementary question about biblical Hebrew. He could not answer it, which exploded the claims of his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

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

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

Chapter 5

Milton G. Henschel (1920-2003)



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

Chapter 6

Don A. Adams (1925-)

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

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

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

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

President Don A. Adams

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

President Max H. Larson

Christian Congregation of Jehovah’s Witnesses (Incorporated 2000)

President William L. Van De Wall

Religious Order of Jehovah’s Witnesses (Incorporated 2000)

President Patrick J. LaFranca

Kingdom Support Services, Inc. (Incorporated 2000)

President Harold L. Corkern

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

President Charles V. Molohan

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

President Leonard R. Pearson

Valley Farms Corporation (Incorporated 1987)

President Charles J. Rice

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

Chapter 7

Organization of the Jehovah's Witnesses

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

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

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

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

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

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

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

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

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

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

Chapter 8

First Century Organization?

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

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

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

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

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

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

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

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

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

Chapter 9

Direct Inspiration Is Claimed By Society Leaders

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

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

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

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

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

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

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

Russell

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

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

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

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

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

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

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

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

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

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

Q...Let us follow that up just a little. It was promulgated as a matter which must be believed by all members of Jehovah's Witnesses that the Lord's Second coming took place in 1874?

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

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

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

Q...Leave me out of it.

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

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

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

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

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

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

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

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

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

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

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

Q...Do you believe in worldly armies?

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

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

A...I agree to that.

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

A...That is correct.

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

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

Q...Unity at all cost?

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

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

A...That is conceded to be true.

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

A...That is correct.

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

A...I think ---

Q...Would you say yes or no?

A...I will answer yes, unhesitatingly.

Q...Do you call that religion?

A...It certainly is.

Q...Do you call it Christianity?

A...I certainly do.

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

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

A...In the publications that he reads.

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

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

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

A...Yes, we correct ourselves.

Q...But not always expressly?

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

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

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

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

A...We have to wait and see.

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

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

Q...Error?

A...Well, error.

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

Rutherford

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

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

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

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

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

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

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

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

Under Knorr and Franz

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

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

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

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

A...That is true.

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

A...Yes.

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

A...Yes.

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

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

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

A...Yes.

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

A...Yes.

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

A...Yes.

Q...That is your belief?

A...Yes.

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

A...Yes.

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

A...Yes.

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

A...Yes.

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

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

A...He is dependent upon the bible.

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

A...No.

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

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

A...He certainly is.

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

A...No.

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

A...That is right.

Q...Is that not arrogance?

A...No.

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

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

Chapter 10

Predictions Fail

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

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

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

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

1799-1874-----

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

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

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

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

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

1878-1918-----

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

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

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

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

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

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

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

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

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

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

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

1881-----

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

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

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

1914-----

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

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

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

Present rulers to be overthrown:

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

No government, bank, or churches by 1914:

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

Present order of things entirely done away:

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

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

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

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

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

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

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

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

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

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

In the December 15th issue, he said this:

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

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

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

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

A...Yes.

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

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

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

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

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

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

Or, blame God for the mistake:

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

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

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

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

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

"That the deliverance of the saints **must take place some time before 1914** is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed." 1908 edition, p. 228.

"That the deliverance of the saints must take place **very soon after 1914** is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed." 1915 edition.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1925-----

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Q...But they did not come?

A...No.

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

A...Yes.

Q...But that was wrong?

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

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

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

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

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

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

1929-----

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

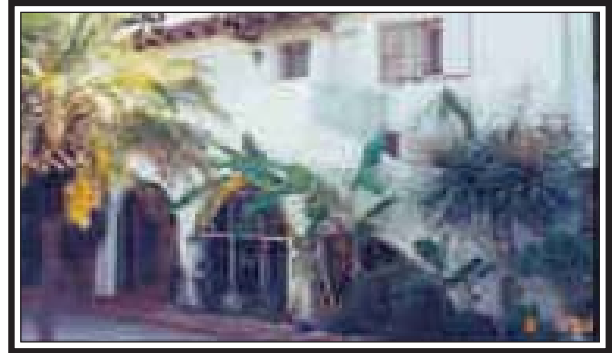
"If the end of 1925 marks the end of the last fifty-year period, then it follows that we should expect the people to begin to receive some knowledge concerning God's great plan of restoration. The Jews are to have the favors first, and thereafter all others who obey the Lord." *Life*, p. 170.

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

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

Beth Sarim and Beth Shan-----

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

A...No.

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

A...Kept for the resurrected prophets.

Q...Namely who?

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

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

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

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

A...Yes.

Q...What has come of the mansion?

A...It has been sold.

Q...Why?

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

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

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

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

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

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

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

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

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

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

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

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

1941-----

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

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

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

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

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

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

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

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

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

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

Q...Even before 1931?

A...Yes, sir.

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

A...We have never claimed infallibility.

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

A...Not that I recall.

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

A...Yes, as His Word.

Q...Without any qualification whatsoever?

A...That is right.

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

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

1950s-----

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

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

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

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

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

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

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

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

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

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

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

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

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

1960s-----

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

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

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

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

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

1975-----

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

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

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

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

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

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

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

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

Witnesses give world five years at the most

By MARIE H. WALLING
Republic Religion Editor

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After 1975-----

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

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

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

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

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

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

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

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

Armageddon-----

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Covering up failures-----

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 10

Changes, Contradictions, Silliness

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

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

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

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

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

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

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

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

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

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

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

"Questions from Readers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Transplants YES - 1961

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

Transplants NO - 1967-1975

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

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

Transplants YES - 1980

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

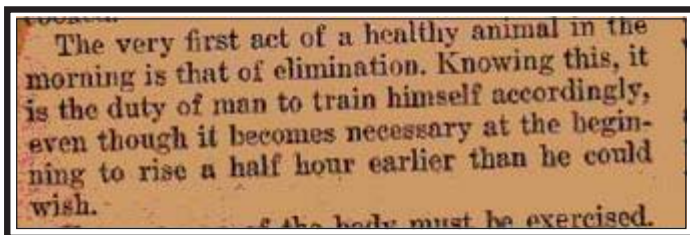
"Is there anything in the Bible that reveals the origin of the Negro? It is generally believed that the curse which Noah pronounced upon Canaan was the origin of the Black race. Certain it is that when Noah said, 'Cursed be Canaan, a servant of servants shall he be unto his brethren,' he pictured the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

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

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

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

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



Golden Age, 1936, January 15, p.227

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

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

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

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

Chapter 11

Blood Transfusions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 12

New World Translation

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

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

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

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

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

Q...Plus yourself?

A...Including myself.

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

A...No, the President presides.

Q...Mr. Knorr?

A...Yes.

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

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

Q...By the Committee?

A...By the Committee.

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

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

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

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

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

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

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

-Scotland Trial, pp. 87-90

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Again, on page 9 of the Foreword:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ATTITUDE TOWARD, AND INTERPRETATION OF, THE BIBLE

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

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

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

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

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

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

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

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

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

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

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

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

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

TYPES AND SHADOWS

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

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

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

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

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

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

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

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

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

INTERPRETING PROPHECY - REAR VIEW METHOD

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

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

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

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

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

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

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

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

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

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

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