

Jehovah's Witnesses

Part 5 - Doctrine

by Maurice Barnett

**Resurrection - The Last Day - Judgement
The 144,000 and Other Sheep
Eternal Punishment**

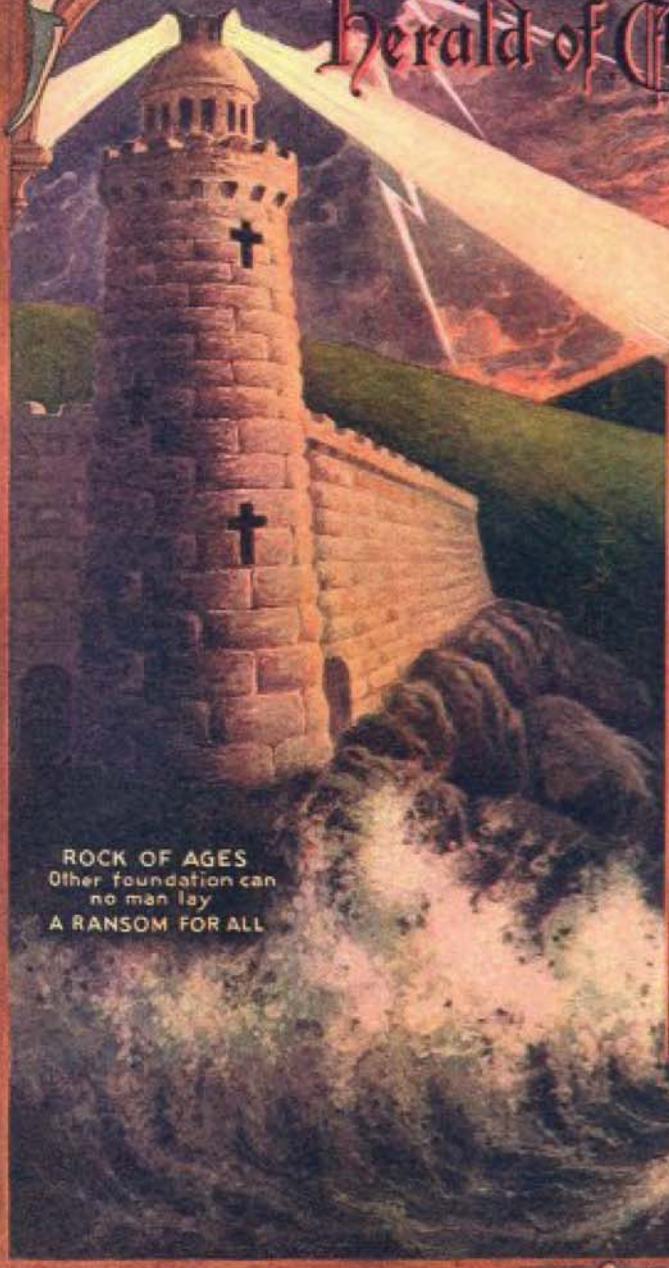
"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)

"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.

APRIL 14, 1919

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Also, see the article on the “Intermediate State of the Dead” on this website.

RESURRECTION

The word RESURRECTION comes from ANASTASIS, and means “a raising up, rising...a rising from the dead” Thayer, p. 41. It primarily referred to the raising of a headstone, a monument, or a statue that had fallen over. Hence, it refers to raising what has fallen. Another term, EGEIRO, is translated RAISE, or ARISE. It means to “arouse from the sleep of death, to recall the dead to life,” Thayer, p. 165. Bible “resurrection” means to return to life the body that died; it is the reuniting of the spirit and the body. The body we possess now is the very one that will be resurrected, and for the righteous, a change to an immortal condition that is fit for eternal life in heaven. It is not a resurrection of the spirit; the word itself indicates a physical, bodily return of that which died. For the Jehovah’s Witnesses there is a re-creation rather than a resurrection. As we have seen, they say a person goes out of existence when he dies; they no longer exist. Notice the following quotations:

“Resurrection is a restoration to life of the nonexistent dead. The Greek word, *anastasis*, means ‘a raising up’. It is an act of God dependent entirely upon God’s marvelous power through Christ and upon His memory of the dead. It is the reactivating of the life pattern of the creature, a transcription of which is on record with God, and is referred to as being in His memory. Resurrection does not involved the restoring of the original identical body of the creature. The life pattern is the personal life-long record of the creature built up by his thoughts and by the experiences in the life he has lived resulting from certain habits, leanings, mental abilities, memories and history. It is also a register of the individual’s intellectual growth and his characteristics, all of which make up one’s personality. Hence, according to God’s will for the creature, in a resurrection one is restored or recreated in either a human or a spirit body and yet retains his personal identity by the setting in motion again of the distinctive life pattern of that individual.” *Make Sure of All Things*, 1953, p. 311.

“...Since they have ‘returned to the dust,’ will God have to reassemble all the atoms that once formed their bodies so that their bodies are identical in every respect to what they were at the moment of death? No, that simply could not be. Why not? First of all, because this would mean that they would be brought back to life in a condition on the verge of death. Persons resurrected in the past were not brought back in the identical sickly condition that preceded their death. Though not perfect at the time of their resurrection, they had a whole, reasonably sound body. Moreover, it would not be reasonable to insist that precisely the same atoms be regathered to form their restored body. After death, and through the process of decay, the human body is converted into other organic chemicals. These may be absorbed by plants, and people may eat these plants or their fruit. Thus the atomic elements making up the deceased person can eventually come to be in other people. Obviously, at the time of the resurrection the identical atoms cannot be reassembled in every person brought back from the dead. What, then, does resurrection mean for the individual? It means his being brought back to life . as the same person. And what makes an individual the person he is? Is it the chemical substance making up his body? No, inasmuch as the molecules in the body are regularly being replaced. What really distinguishes him from other people, then, is his general physical appearance, his voice, his personality, his experiences, mental growth and memory. So when Jehovah God, by means of his Son Jesus Christ, raises a person from the dead, he evidently will provide that person with a body having the same traits as previously. The resurrected person will have the same memory that he had acquired during his life-time and he will have the full awareness of that memory. The person will be able to identify himself, and those who knew him will also be able to do so.” *Is This Life ALL There Is*, 1974, pp. 170-172.

This should give us a good idea of the Witnesses position. We will note a thing or two and then get into some arguments from the scriptures.

- 1) The Witnesses contend for a RECREATION not a resurrection. There is not raising up of what has fallen. No connection exists between what we are now and what we will become. God is some sort of computer that stores the essential facts about us in his memory banks, and at the "resurrection" recreates the individual that was. This is just the creating of a new and different body, person, however. To the Witnesses there is no person apart from the body - that is all there is. So it is a new individual *entirely* and generally is like the one that exists now.
- 2) It will be noted how they base so much on what seems REASONABLE to them. This is exactly the approach the Sadducees made to Jesus, Luke 20:27-40. They presented the case of the woman with several husbands as a refutation of the resurrection. That is what seemed "reasonable" to them. The answer of Jesus was that "You err, not knowing the scriptures nor the power of God." (Matthew 22:29) God, *in his power*, is able to accomplish the resurrection in any manner he chooses. He made this universe and man to start with and so should be capable of resurrecting the very bodies that had lived. We will note that this is what the scriptures do say. We will see that Jesus was raised bodily, a promise of our own, and that the resurrection of humanity will be a

Resurrection of the Body

- 1) ISAIAH 26:19 - "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." The Old Testament teaches not only a resurrection, but a resurrection of the body, the very one that lived before.
- 2) JOHN 11:17-44 - This is the account of the raising of Lazarus. Jesus brought him back to life, out of the tomb. John 12:1 says that this was Lazarus being "raised from the dead." It was the same Lazarus that was buried that was then raised. Notice above that the Witnesses say "Persons resurrected in the past were not brought back in the identical sickly condition that preceded their death." How do they know what condition the body was in? Certainly they were cured of what killed them. But, note it was *the same body that had "died."*
- 3) MATTHEW 27:52 - This records that "many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." The very bodies that were placed in the tombs were raised.
- 4) Recorded in Acts 23:6 is a statement from Paul before the council at Jerusalem. He said "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question." Paul refers to this again in Acts 24:21 and 26:6-8. He is not saying that he is still a strict Pharisee as he once was, but that as far as the RESURRECTION IS CONCERNED he agrees with them. The Pharisees believed in a bodily resurrection. The Sadducees thought they had a perfect argument against the Pharisees. Jesus defends, in Luke 20:27-38, the existence of a spirit in man, a bodily resurrection, and the glorification of that body in the resurrection of the just.

5) ROMANS 8:11-23 - "he that raised up Christ Jesus from the dead shall give life also to your mortal bodies... ..even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Our mortal bodies will be given life.

6) I CORINTHIANS 15 - This whole chapter concerns the resurrection, in first one way and another. The subjects of the resurrection here are the righteous. That which is raised is not a spirit or shadow, but a body. It is changed to a spiritual body, but a body nonetheless. It is the very body we have now. This is readily seen as well in the state of those living when the Lord comes. In verses 50-54 it says -

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: we shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

For a discussion of the terms here, see the section in the previous chapter of these notes on MORTAL and IMMORTAL.

7) I THESSALONIANS 4:15-17 - "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Again, the resurrection of the very ones that died is simply accepted here.

THE NATURE OF THE RESURRECTION BODY It is more than mere reanimation of the body. We will notice first the righteous, then the wicked.

1) IT WILL BE A MATERIAL BODY. It will not be merely a spirit or shadow.

"All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption..." I Corinthians 15:39-42.

There will be a difference between the present body of flesh that we have and the future one at the resurrection. The difference is not one of substance, however, but of characteristics. All of the items listed in this section of scripture are material objects, but they differ in their characteristics. So also is the resurrection of the dead. The resurrection body will be of different characteristics and properties, but will be material.

- 2) IT WILL BE OF DISTINCTIVE FORM. There is a distinctive FORM to both God and man at present. See Philippians 2:5-8. The fact that, as above, the body will be of some distinct materiality, shows that it will have some distinct form. We are not told we will have the form of God; he alone has that. We will not exist as pure spirit, but will have a tabernacle to dwell in.
- 3) IT WILL BE A CHANGED BODY. See I Corinthians 15:50-54. This is further given in verses 42-49 of the same chapter.

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

There are several items of change that take place in our bodies at the resurrection:

- (a) It will be INCORRUPTIBLE and IMMORTAL. Our present body is subject to decay and death. After Lazarus had been dead for four days it was said of him that “he stinketh.” The body will be changed at the resurrection so this will no longer happen.
- (b) It will be a “spiritual” body. We are not told what all is meant by a spiritual body. It WILL be a body that is distinct from the spirit that dwells in it. It will be spiritual in that it will be fitted for a spiritual realm. It will be distinct from the purely “natural” or fleshly body we now possess. But it *will* be a body!
- (c) It is sown in weakness and raised in POWER. Nothing we can do will keep our body from dying now. The characteristics of our present body show weakness. The strongest and most powerful of humans in this world still die and decay as the weakest does. The resurrection body will be raised in POWER. Not raised WITH power, but IN POWER. The power is set over against the weakness. It was weak on the one hand, but now has power.
- (d) It is sown in dishonor, but raised in GLORY. Though we attempt to give honor to a departed loved one by flowers, nice surroundings, attractive gravesite, yet a short time after death and the decay of the body would be abhorrent to us. But there is glory in the resurrection body. Matthew 13:43 says, “Then shall the righteous shine forth as the sun in the kingdom of their Father.” This is also seen in I Corinthians 15:49 that tells us that we will bear the image of the heavenly. To amplify this, and the entire point of the glorious resurrection body, we will move on to Philippians 3:21 and the likeness of our resurrection body to the Lord’s.

4) PHILIPPIANS 3:20-21 - "For our citizenship is in heaven; whence also we wait for a saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

(a) FASHION is from METASCHEMATIZO. It means, "to change the figure of, to transform." Thayer, p. 406. "To change in fashion or appearance." W.E. Vine, *Expository Dictionary of N.T. Words*, Vol. II, p. 80. Hence, it means the body that we now have will be changed in appearance and fashion; it will be transformed.

(b) CONFORM is from SUMMORPHOS. It means "having the same form as another...similar, conform to." Thayer, p. 596. Hence, in being changed, our bodies will become like his glorious body. I John 3:2 adds, "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."

(c) We will notice in detail the bodily resurrection of Jesus shortly. For the moment here we just accept that and showing the glory of that body, as is declared in this passage. At the transfiguration, Matthew 17:2, it says - "...and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light." The term TRANSFIGURE is from METAMORPHOO, and means "to change into another form." Thayer, p. 405. The glory of His countenance was evident. Revelation 1:12-18 gives us a picture of him in a glorified condition - recognizing at the same time that it is figurative language. It says -

"And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."

This entire description radiates the glory that Jesus possess at the present time. This glorious radiance that was so impressive at the transfiguration was likewise dramatic in appearance to Saul of Tarsus on the road to Damascus. The light he saw was brighter than the sun at midday; he saw the Lord there as he later testified, and the Lord identified himself as "Jesus of Nazareth, Acts 22:8. Our resurrection body will conform to the glory of his body.

5) THERE WILL BE NO SEX DISTINCTIONS. In His refutation of the Sadducees position, Jesus said that in the resurrection that we will neither marry nor give in marriage, but be as the angels of heaven. Luke 20:27-40. No marriage nor begetting of children will take place so there will be that much of a change in our bodies along with the other changes.

6) THE UNRIGHTEOUS - Not much is said concerning the nature of their bodies. They will be resurrected but with a difference. John 5:28-29 says - "Marvel not at this: for the hour cometh, in which all that are in the tombs shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment." (For a discussion of eternal punishment, see that chapter in these notes) Obviously the wicked will not have what the righteous have. No eternal life, their bodies will not be glorious, nor powerful, they will not be conformed to the Lord's body. They will exist in a condition of pain and anguish rather than glory and peace. God will out fit them accordingly.

THE BODILY RESURRECTION OF JESUS

In prophecy, fulfillment and statements of the disciples, Jesus was raised bodily from the tomb. There are numerous passages that speak of his resurrection but we will concentrate on the specific area of his resurrection in a bodily form, the same one that was on the cross and placed in the tomb. The Witnesses deny this, primarily because they must fit it in with their doctrine on the Ransom - atonement. Salvation for most Witnesses means living in a perfect physical paradise right here on earth; it is a return to Eden. They claim that Jesus sacrificed his right to live in paradise earth to go to heaven, but in order to do that he had to give up a physical body. Giving up that "life right" was the perfect counterpart to what Adam did in losing paradise earth in the first place. So, that made it possible for others to enjoy a return to Eden, and for the 144,000 chosen ones, the right to also give up their bodies and reign with Christ in Heaven. For us to show that Jesus was raised and ascended bodily would disprove the entire doctrine of the Ransom they have built up. Here is their statement concerning the resurrection of Jesus:

"The resurrection of Jesus Christ shows that raising the dead does not mean bringing back to life the identical body. Jesus was raised, not to human life, but to spirit life. With reference to this the apostle Peter wrote: 'Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit.'" (I Peter 3:18) At his resurrection Jesus received a body, not of flesh and blood, but one suitable for heavenly life. — I Corinthians 15:40, 50. That spirit body was, of course, invisible to human eyes, Hence, for his disciples to see him after his resurrection, Jesus had to take on flesh. It should be noted that Jesus was not buried with clothing but was wrapped up in fine linen bandages. After his resurrection the bandages remained in the tomb. So, just as Jesus had to materialize clothing, he also took on flesh to make himself visible to his disciples. (Luke 23:53; John 19:40; 20:6,7) Strange? No, this was exactly what angels had done prior to this time when they appeared to humans. The fact that Jesus materialized a body of flesh explains why his disciples did not always recognize him at first and why he could appear and disappear suddenly. — Luke 24:15-31; John 20:13-16, 20)." *Is This Life All There Is?*, 1974, pp. 169-170.

This should amply portray the Witnesses position. We will take up the passages they refer to, and the arguments, shortly. There are a few observations to make on their position first.

- 1) Seeing the disciples thought that Jesus was raised bodily, the Witnesses have Jesus perpetrating a fraud on his own disciples. He wasn't actually raised bodily, but he made his disciples think so. Why do such a thing?
- 2) The Witnesses claim that Jesus was Michael the Archangel before he was Jesus, then came into the world as a man and only a man, then returned to heaven and became Michael

again, but was rewarded with immortality for his faithfulness. But, consider what they are saying. There is no connection whatsoever between the three periods of existence! Jesus of Nazareth was not really the Michael that existed before him, because the Witnesses insist that Jesus was just a man, nothing more than a man. Now - they also insist that there is no intelligence apart from the physical body and Jesus in dying on the cross was annihilated, he ceased to exist. The Jesus that died then no longer existed, and was not raised from the dead. His physical life was sacrificed and not returned. When he became Michael again he was not the Jesus that died, so there is no connection at all between the two. The person that was exalted was not the person that died in any sense. We ask then, what was it that was resurrected? It wasn't the body according to the Witness. But, what else was there that could be? They will not allow a spirit or soul that is distinct from the body. It could not have been his *breath* that was resurrected. In fact, the Jesus the Witnesses talk about existing now is not the Jesus that died on the cross in any sense!

- (a) John 3:13 states clearly - "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven." The Bible says that there is a ready connection between the three periods of existence. It is just that the Witnesses are in error.
- (b) Such questions as where Jesus got the clothings he wore after his resurrection are mere supposition, which the Witnesses are good at. The Bible does not say at all where it came from. But regardless, the fact is that Jesus was raised bodily.

PROOFS OF HIS BODILY RESURRECTION

- 1) JOHN 2:19-22 - "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said." It was the Lord's BODY that he said would be raised.

JEHOVAH'S WITNESS OBJECTION: Jesus was talking about his body *the church* as Paul does in Ephesians 5.

ANSWER:

- (a) No - he was speaking here of what the Jews could destroy. Notice that what was to be destroyed was to be raised from the dead in three days. Many passages, such as I Corinthians 15:4, state that three days was the time Jesus was in the tomb, (see also Luke 24:46) His disciples understood that he was referring to his bodily resurrection.
- 2) MARK 16:6 - "And he saith unto them, be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!" The absence of the body was proof that he had been raised bodily. The one crucified, Jesus the Nazarene, was the one risen - Notice the pronouns through the passage.

3) ACTS 2:26-32 -

"Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses."

- (a) The prophecy said that "my flesh shall dwell in hope." This did not refer to David, as the context points out, but to Jesus. We ask, hope of what? The Witnesses think that perhaps the body of Jesus was dis-solved into gases. They claim that it was removed for some reason but has nothing whatever to do with the resurrection. However, the hope that is spoken of is the fact of the resurrection. The entire section shows that the body of Jesus did not decay at all, but was raised up from the tomb, and the disciples were witnesses. The one who left Hades, and the flesh that didn't corrupt were reunited and Jesus was resurrected.

4) ACTS 2:36 - "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." The King James says that "same Jesus." The Jesus that was crucified is the Jesus that was made Lord and Christ and seated at the right hand of God.

5) ACTS 13:32-37 -

"And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption."

- (a) This passage is like Acts 2 in point 3) above. David died and decayed. The one that God raised up did not decay, so what God raised was the body of Jesus, which ordinarily would have decayed as other flesh.

6) ROMANS 8:11 - "But if the Spirit of him that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

- (a) Notice the ALSO. Our mortal bodies will be raised and it will be just like Jesus was raised - bodily.

7) EPEHSIANS 4:9-10 - "(Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.)"

(a) His descending into the earth is a reference to his burial. The same one that was buried is the one that ascended. The body was buried, and ascended as well.

8) PHILIPPIANS 3:21 - "who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

(a) See point number 4) page 35.

JEHOVAH'S WITNESS OBJECTION: "Body" here is the church.

ANSWER: No - there is "our" body and "his" body, and "our" body is to conform to "his" body. "Body of humiliation" refers to our present physical bodies.

9) I TIMOTHY 2:5 - "For there is one God, one mediator also between God and men, himself man, Christ Jesus.." The term "man" here denotes some connection with the Jesus that was crucified.

POSITION OF JEHOVAH'S WITNESSES AGAINST BODILY RESURRECTION OF JESUS

1) I CORINTHIANS 15:45 - "So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit." So Jesus was raised a spirit creature to spirit life, and not bodily.

ANSWER:

Bodies are not under discussion here, but the source of life. Adam is the source of physical life and Jesus is the source of spiritual life. We are patterned physically after Adam in life, but after the Lord in spiritual life. See verses 46-48. This passage is not a denial of his glorified body, but a statement making him distinct from Adam; Jesus had a spiritual nature that was able to impart spiritual life, which Adam couldn't.

2) I.CORINTHIANS 15:50 - "Now this I say, brethren, tht flesh and blood cannot inherit the kingdom of God;..." So Jesus could not have been raised bodily but as a spirit creature.

ANSWER:

This is a figurative use of the terms "flesh and blood." It is only found three other places in the New Testament. Matthew 16:13-17, Galatians 1:16, and Ephesians 6:12. It is simply referring to the natural body we now possess, which Paul goes on to show must be changed 1

3) I PETER 3:18 - "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit.." Christ became a spirit when he was raised; was not bodily.

ANSWER:

The text says "IN THE SPIRIT" and not "as a spirit." The phrase means under

the direction of the Spirit. The Spirit of God raised him. Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." To this even Judge Rutherford agreed. In his book *Salvation*, printed in 1939, page 40 he says, "Jesus was 'put to death in the flesh (that is to say, a perfect human creature), but quickened (A.R.V. made alive) by the spirit (that is, by the power of the Great Spirit, Jehovah God)'. (I Peter 3:18)."

(a) If the phrase "in the spirit" means he became a spirit creature, then all Christians are spirit creatures now. Romans 8:9 says, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." The apostle John said in Revelation 1:10, "I was in the Spirit on the Lord's day..." Non sense.

4) On several occasion Jesus was not recognized by his disciples. This proves that it was not the same body that was buried. So Jesus was not raised with the same body that was on the cross.

ANSWER:

There are several reasons why Jesus was not recognized on occasions of meeting disciples at first.

(a) John 20:11-16 - "But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. he turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher."

(1) Notice several facts. Verse 1 of the chapter says it was still dark, in early morning. Her eyes were blurred with tears, seeing she had been and was weeping. The term here means "loud and unrestrained" weeping. With these facts =Oone it would be unlikely she would recognized anyone she knew immediately.

(2) In verse 14 it says she "turned herself back" and beheld Jesus, but not recognizing him. But, then in verse 16 it says she "turneth herself, and saith unto him.." There were two turn ings. The first could only mean that she had turned enough to catch the fact that someone was standing close by, but then when she recognized him, when he called her name, she turned to face him fully. There is no evidence in this passage that this body was not the actual body of Jesus.

(b) Luke 24:13-35 - This is an account of two disciples on the road to Emmaus to whom Jesus appeared. They did not recognize him for a while. "...And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him (15-16) And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." (30-31)

(1) Notice that they were kept from recognizing him. It wasn't that he had some form they could not recognize, but they were kept from it by the Lord himself, until the time he allowed them to so recognize him. The verbs are passive in these passages, showing it was action taken upon them.

(c) John 20:24-29 - "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

(1) In verses 19-20 of the same chapter, and Luke 24:36-43 it tells of the appearance of Jesus to his disciples in like form. Some times the Witnesses will claim that The appearance to Thomas was unique in this form. At any rate, they insist this was just a materialized form for this particular instance; it was not the actual body that was crucified. It's obvious that that is a strained view. Why would Jesus perpetrate a fraud on his disciples to try to make them think he was bodily raised when he wasn't. In Mark 16:14 it says - "And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their un-belief and hardness of heart, because they believed not them that had seen him after he was risen." Others had reported that they had actually seen the Lord, the one that had been crucified, and they weren't believed. Jesus rebukes them. This would make no sense unless He had been bodily raised.

(d) John 21:1-14 - Appearance to the disciples by the Sea of Tiberias. His disciples did not recognize him, so it was not the form of Jesus of Nazareth, say the Witnesses.

(1) But, there are reasons why he wasn't recognized. First, it was early morning, vs. 4. Second, the disciples were 100 yards (length of a football

field) from shore. Third, they had been fishing all night, and had to be quite tired. It's no wonder they didn't recognize him.

5) Jesus was able to go through closed doors and a real body couldn't do that. See. John 20:19—26.

ANSWER:

Actually nowhere does it say that Jesus walked through the doors, or walls, or anything else. It only says that the disciples were meeting behind closed doors because of the Jews. But, just granting that Jesus went through solid objects. It doesn't change the fact of his bodily resurrection. While he was with the disciples he walked on water. He fed thousands with a few loaves and fishes. He did many things that show his power of material objects. So it would be a small thing for him to walk through a wall. The Witnesses claim that Jesus was not raised bodily because of these five items falls short. They do not even come close to proving such. Couple that with the evidence already presented for his bodily resurrection it shows the Witnesses to overwhelmingly wrong.

THE SEVERAL RESURRECTIONS OF THE JEHOVAH'S WITNESSES

We have seen that the Witnesses actually contend for a "re-creation" of the individual instead of a resurrection. However, we have also seen that the very term RESURRECTION means a raising up of what has fallen. For us then it is a return to life of the body that died, and a change made in that body. It is not a resurrection of spirit as such, but a return of the spirit to the body. The Witnesses have several resurrections, and for some, no resurrection at all.

THE FIRST RESURRECTION - According to the Witnesses, the "second coming" of Christ occurred October 1, 1914. It was not physical, visible, nor actually a "return." It was then that Christ moved from merely sitting at God's right hand to sitting on His throne at God's right hand. He began ruling as king over His kingdom at that time, and He ruled for three and one-half years alone. Then, in the Spring of 1918, He "came to his temple" to cleanse it. (The Witnesses mean by this that some members left the Society) For a clear refutation of the Witnesses on their 1914 "second coming" as well as other subjects, read *The Jehovah's Witnesses and Prophetic Speculation*, by Edmond C. Gruss Note now this statement from the Witnesses -

"But does Christ rule alone? No, men and women from upon the earth have been raised out of death to heavenly life to rule with him. Revelation 14:1,3 gives their number as a 'hundred and forty-four thousand.' That is how many people will reign in heaven with Christ. This 'little flock' of his faithful followers began to be chosen when the holy spirit was poured out upon the first 120 of them on the day of Pentecost in the year 33.

When did these members of God's spiritual nation begin to live with Christ in heaven? Not as soon as Christ received his kingly power in 1914, but they began to live with him in heaven a few years later...

Time periods like these are found during Jesus' second presence. In 1914 Jesus was crowned as King of the new world. Three and a half years after that, or in 1918, he cleansed Jehovah's spiritual temple. We know that this happened then because that is when Christians who had selfish hearts and wrong ideas toward]his service dropped out of his organization. So, to fit the picture of 1900 years ago, it was only

a very short time after the temple's cleansing, and still in the same year of 1918, that the heavenly resurrection of faithful dead Christians happened unseen to us, and these members of the spiritual nation began living with Christ." From *Paradise Lost to Paradise Regained*, page 213.

The Witnesses teach that there are two classes of God's people, the elect class of 144,000 and a great multitude of lesser ones. The 144,000 sacrifice their right to live on paradise earth just as Jesus did. They do this in order to go to heaven and reign with Christ. Beginning immediately after the "cleansing of the temple" in 1918, those of the 144,000 who had died were "raised up" with spiritual bodies to go to heaven. This "first resurrection" is non-physical. The "remnant" of the 144,000, still alive in 1918 and since, will undergo the "first resurrection" at their death, whenever that may occur. At death they will be changed instantaneously to a spiritual, divine body. This makes them virtually equal to Jesus. They do, receive, and have everything like Him.

We will notice their two-class system of 144,000 and other sheep shortly. It is a manufactured, false position, and its falseness alone shows their position of the "first resurrection" is false. Also, as we have seen, there is no such invisible resurrection as the Witnesses propose; the resurrection of mankind is a physical one. There IS a figurative use of resurrection. For example, Ezekiel 37:1-14 talks of the valley of bones, a resurrection of the fallen. It refers to Israel coming out of Babylon. Romans 11:5 shows that entering into Christ by Israel was "life from the dead." Romans 6:1-8 teaches that baptism is the picture of the death, burial, and resurrection of Jesus and of our own death to sin, burial, and resurrection to newness of life in Christ. The meaning of "first resurrection" in Revelation 20:5-6 is figurative. It is the only place that such is mentioned.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."

Some Observations On Revelation 20:5-6

- 1) **SOULS OF THOSE BEHEADED** - See page 9, point (8) of this book for comments on Revelation 6:9-11, which makes the same argument on the "souls of them that had been slain." This passage demands the meaning of SOULS not BODIES. We grant then that the physical body is not to be considered in this passage. This doesn't help the Witnesses at all on a spiritual, non-physical, invisible resurrection of the elect. They have always contended that SOUL refers to the living, physical body; we, in the flesh, are the only souls that exist! But, this passage is saying that souls were existing without bodies. They can't be right on both points..
- 2) **LIVED AND REIGNED WITH HIM** - This, like the thousand years, is figurative. If they reigned with him for a thousand years, then they only lived with him for a thousand years. Their living lasted just as long as their reigning. This living and reigning with him for a thousand years *is the first resurrection*'. The first part of verse 5, stating - "The rest of the dead lived not until the thousand years should be finished," is parenthetical. For continuity leave it out and the connection then would read -

“and they lived, and reigned with Christ a thousand years. This is the first resurrection.”

Notice that he says *this* is the first resurrection. That thousand years of living and reigning is the first resurrection. The Witnesses claim the “first resurrection” takes place before their “thousand years” begin, and is an ascension to heaven where they live and reign with Christ *forever*. That doesn’t even come close to the passage!

(3) **THE FIRST RESURRECTION** - By the very statement we note this is figurative, and as shown, refers to the thousand years of living and reigning. The subjects of the living and reigning are those souls who were beheaded for the testimony of Jesus. In chapter 6, verses 9:10 it says of them -

“And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

In chapter 6 the martyrs are seen as under the altar, looking for vindication, and in chapter 20 they are vindicated; in a sense resurrected. Taking the souls from under the altar to place them on thrones was a resurrection; they were fallen and now raised. Further, Revelation 2:10-11 says -

“Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.”

Here is persecution and suffering. The disciples were to endure, for they would eventually triumph; though beaten down, they would have victory. Note a parallel -

“He that overcometh shall not be hurt of the second death.” Revelation 2:11

“Blessed and hoily is he that hath part in the first resurrection: over these the second death hath no power.” Revelation 20:6

The point is the same in both instances. It is the resurrection of a cause, the victory of martyrs!

THE RESURRECTION OF LIFE This, and the resurrection of Judgment, is based on John 5:28-29. It will occur right after Armageddon, according to the Witnesses. Those killed in Armageddon will not be raised. Neither will deliberate sinners, those beyond correction, Adam and Eve, Cain, those who died in the flood or in Sodom, Judas, and so forth. They have ceased to exist and will not be brought back, which is their punishment. The resurrection of life is for the faithful of Old and New Testament times. Those servants of God still alive now will survive Armageddon. The dead worthies will be raised in improved physical bodies to live here on earth. Some worthies of old, along with a few current leaders, will become princes and rulers during the millennium. These dead princes will be raised first, then the rest of the Witnesses will be raised who died before Armageddon. (See *Paradise Lost to Paradise Regained*, page 221ff, and *You May Survive Armageddon into God’s New World*, page 354ff).

THE RESURRECTION OF JUDGMENT This resurrection is not for the purpose of condemnation but is a trial period. According to Witnesses, these last two resurrection do not occur at the same time, but extend over a long period of time. Note this:

"...the 'resurrection of judgment'¹ is for those persons whose hearts may have been wanting to do right, but who died without ever having had an opportunity to hear of God's purposes or to learn what he expects of men. Many of these may have been decent people. They may have been sincere in their belief. But still they 'practiced vile things.' They had no opportunity to learn of righteousness from God. So they will get that opportunity. They will get it in the 'resurrection of judgment.'

These people will be brought back into the paradise earth. They will be taught the truth. They will be shown what is right. Then they will be judged according to what they do about it. If they obey God's commands they will get life. If they do not obey God's commands they will go into everlasting death, just as Adam did after he deliberately disobeyed God." *From Paradise Lost to Paradise Regained*, page 229.

This "judgment" extends through the millennium. Children will be born to the people for a short while, in order to replenish the earth. They will be taught, and, if faithful, will be given the perfect physical state of their parents and allowed to live. If they, or any of their parents, or any raised in the "resurrection of judgment" prove to be rebellious or unteachable, they will be destroyed. Note again:

"They will be judged by their past deeds, but on the basis of what their deeds will be during the judgment day they will be tried. Those obeying the King and Judge will gradually be lifted up out of their fallen condition to human perfection. All the while they will be learning righteousness from the judge and through his earthly princes. At the end of the thousand year day of judgment will come the final test upon all of earth's inhabitants then living, to determine who will be written in the book of those entitled to the right to everlasting life on earth." *Let God Be True*, page 293.

The "second death" is the annihilating of these incorrigibles. Those who remain are given eternal life, but not immortality. They will still require food and other necessities. It will be a perfect human life. No creature of the universe will be able to destroy them, yet the threat of the "second death" will remain over them against any possible rebellion. The following summarizes the Witnesses position:

"Included in the earthly resurrection will be (1) the faithful witnesses of Jehovah who died before Christ did, (2) the billions of other people who will be brought back in the 'resurrection of judgment' and (3) the people of good will who today take their stand on God's side but who through sickness, old age or some other cause happen to die before Armageddon is fought.

It is thought that the earthly resurrection will be spread out over a period of time so that all these people after being resurrected on earth can be taken care of in an orderly way, and without confusion. The people who are brought back earlier will help to get things ready for the others who are yet to return.

Likely, those who are to be made princes will be raised first so that they can do the work that they have been assigned. Also, those of God's 'other sheep' who die now before Armageddon probably will come back soon after that battle to receive the earthly blessings that they had hoped for. Thus all those who get the 'resurrection of life' will be brought forth, just as Jesus¹ friend Lazarus once was. Later, in God's own time, the people who receive the 'resurrection of judgment' will return from the memorial tombs.

To bring all these people back to life Christ Jesus will use the keys of death and of Hades,' which he now has (Revelation 1:18) Those who come back to life on earth

will not come from Hades or the grave perfect in the flesh. Through Jesus Christ who died for them God will create new bodies for them. Although God creates these, yet they will not be perfect human bodies. Why not? Because those bodies must match the personalities and powers of mind of the people who are resurrected. Their personalities and powers of mind were not perfect or sinless when they died. So their new bodies must match the kind of persons they are when resurrected. Through the use of the keys Jesus will do away with all death that came upon us because of Adam's sin. Since the Bible 'hell' is the common grave, hell will be no more when the last one in the common grave is brought out. Thus 'hell' as well as death from Adam will be cast into the second death, from which there is no return of anything at *all." *From Paradise Lost to Paradise REgained*, pages 233-234.

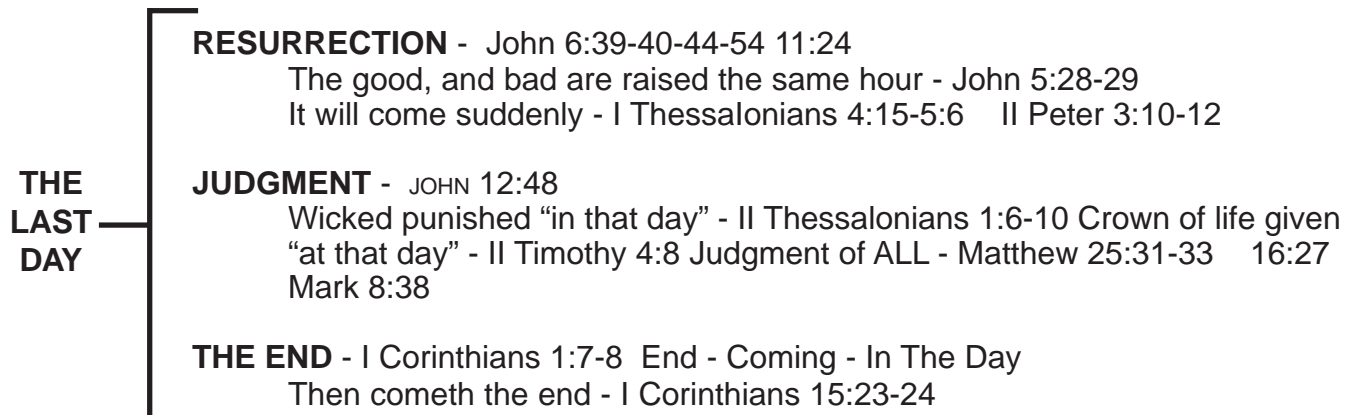
There are several items that stand out in the Witnesses position. There will not be a general resurrection of the good and evil. There are some who will not be resurrected at all; there will be no future judgment day for them. The resurrection will extend over a long period of time, with chosen Witnesses raised first, who will then assist others raised later in getting settled. "Judgment" will be just a trial period covering the 1000 years to see how some act in their "second change." There are some other facts of their position which we will not note specifically here. Some will be dealt with later, and others refuted by showing the error of these points.

The Last Day

This phrase, or an equivalent, is found in several places. It refers to the time of the end and certain events that will occur then. It refers to a DEFINITE TIME that certain things will occur. They will occur in quick order. This last day is *not a thousand years in length*. Quite often II Peter 3:8 is used by those who want to establish some particular theory of the time of the end. It says:

"But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day."

This is supposed to refer to God's measure for prophetic time periods. But, this passage does NOT say that God counts each day a thousand years, anymore than he counts a thousand years to be just one day. Note the context. Peter is only saying that *time doesn't mean anything to God!* Whether it is a day or a thousand years is of no consequence to God. Finally the event he plans does occur. Jesus came in the "fulness of time." It took several thousand years to fulfill God's plan of redemption in the coming of Christ. But, time doesn't mean anything to God, whether it is a day or a thousand years, he will take as long as is needed. When the moment is right, he will act. This is what Peter is saying to the skeptics in II Peter 3. But that moment will come in respect to the coming of Christ. So, in verse 10 Peter says that the "DAY of the Lord will come as a thief." The following chart gives us an overall picture of the events; we will then take up each item in turn.



RESURRECTION AT THE LAST DAY - John 6:40 is typical of the passages listed:

“For this is the will of my Father, that every one that beholdeth the ^Son, and believeth on him, should have eternal life; and I will raise him up at the last day.”

Note that it will be the “last day.” Then, in John 5:28-29 it says:

“Marvel not at this: for the hour cometh, in which all that are in the | tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.”

ALL that are in the graves will come forth, not just *some* as the Witnesses propose. The “resurrection of judgment” is a resurrection to eternal condemnation, not just a trial period giving them a second chance, (more of this in the chapter on eternal punishment). Also note that both classifications of people will be raised the **SAME HOUR**. The Witnesses have the resurrection running over a long period of time, while this term indicates the resurrection occurs for all at the same time. The term **DAY** and the term **HOUR** both refer to a certain point in time when the resurrection and judgment of all will occur. These two terms naturally take us to Matt. 24:42-50:

“But of that day and hour knoweth no one, not even the angels of heaven... Watch therefore: for ye know not on what day your Lord cometh... the Lord of the servant shall come in a day when he expecteth not, and in an hour when he knoweth not...”

This refers to the second coming of Christ. Notice that the understanding of **DAY** and **HOUR** is **THE TIME THAT THE LORD RETURNS**. That **POINT IN TIME** when he returns is called the day_ and hour. A Jehovah’s Witness said recently that they knew the year of the end, but just not the day or hour, and based it on this passage. By that statement she acknowledged that she understood **DAY** and **HOUR** in our usual sense of those terms.

In their *Aid to Bible Understanding*, page 798, they also acknowledge that **HOUR** here refers to “a special or momentous point of time not exactly specified, or to the starting point of that time...” Applying that to John 5 we must conclude an exact time when all in the graves will come forth. The suddenness of the Lord’s coming and that day, connected with the resurrection, is also seen in I Thessalonians 4:15-5:6 -

“For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. But concerning the times and seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober.”

Notice that the coming of Christ, the resurrection, the day of the Lord, and that day, all refer to the events happening at the same time. The Lord returns on what is called, a point in time, the day of the Lord. The resurrection will occur then, suddenly, like a thief. Now, II Peter 3:10-12 -

“But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things

are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Here again is the recurring fact of the DAY of the Lord, and is identified with the second coming of Christ, vs. 4. It will be the time of the end of this world. This DAY is not a thousand years in length, but as the pass-ages above show, refers to the EVENTS that will occur AT THE TIME of the second coming of Christ. All will be raised at that time.

JUDGMENT AT THE LAST DAY - John 12:48

"He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day."

The judging takes place at the same time the resurrection occurs, the last day. Acts 17:31 says that "he hath appointed a day in which he will judge the world in righteousness..." That day is the LAST DAY. II Thessalonians 1:6-10 says -

"...if so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord, and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day."

Punishment will be meted out "in that day" at the second coming of Christ. Now, II Timothy 4:8

"...henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

His "appearing" here is what occurs "at that day." He will be the "righteous judge" at that day, and a crown of righteousness will be given. "In that day" and "at that day" refer to the same thing. Punishment and life will be given at the same time. This is the LAST DAY. You may note also Matthew 25:31-33. It says that all nations will be gathered before him, and all separated - sheep on one side, goats on the other. One will go into eternal punishment, the other eternal life. Of course, the Witnesses claim that this separating has been going on for some time now, and is being done through their preaching. Nonsense!

We have seen that the Witnesses claim that many will not be raised at all; they have already been judged and will stay in the tombs in non-existence, they say. In *From Paradise Lost to Paradise Regained*, page 236, it is said -

"The people of the city of Sodom died by a rain of fire from heaven after receiving an unfavorable judgment. At other times other groups also have received an unfavorable judgment. They proved that they were not worthy of life, and they will not be resurrected."

Here it is stated that the people of Sodom will not be resurrected. However, in their Dictionary, *Aid to Bible Understanding*, page 1519, it is said -

"Jude mentions that ¹ Sodom and Gomorrah... are placed before us as a warning example by undergoing the judicial punishment of everlasting fire.^f This would not conflict with Jesus' statement about a Jewish city that should reject the good news: ^fIt will be more endurable for the land of Sodom and Gomorrah on judgment

Day than for that city.¹ Sodom and Gomorrah were everlastingly destroyed as CITIES, but this would not preclude a resurrection for PEOPLE of those cities..."

Obviously, here, the Witnesses think there will be a resurrection for the people of Sodom. This seems quite a contradiction. But, notice the foolishness of this last quote that surmises that the cities were punished but the people could still be resurrected and given another chance. Notice the reference here also to the judgment DAY. Matthew 11:20-24 says -

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down into Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

It is obvious that the names of all these cities stand for the people that lived there. The people of Jesus' time that rejected him would stand up in judgment, and it would be harder on them than for the people of Sodom. Why would it be more tolerable for Sodom than for the people of Jesus' time if they all received the same thing, NOT BEING RAISED AT ALL? But here it states they would appear together on the day of judgment! The same is said in Matthew 12:42

"The queen of the south shall rise up in the judgment with this generation and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

So, He is saying that "this generation" would appear at judgment. The queen of the south would rise up WITH this generation in judgment. The fact is that ALL mankind will be raised and judged. This will occur at THE LAST DAY, the very time they are resurrected.

THE END AT THE LAST DAY - I Corinthians 1:7-8

"...so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unrepugnant in the day of our Lord Jesus Christ."

Here, the second coming of Christ - the end - and the day of our Lord refer to the same thing. In 15:23-24 note -

"But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power."

At his coming, THEN cometh the end. The end comes when Jesus comes. This is the DAY of the Lord, the LAST DAY. The last enemy abolished is death, which will happen because of the resurrection. The position of the Witnesses on the resurrection is false at every point they make.

144,000 AND "OTHER SHEEP"

The Witnesses have two classes of followers, the elect class of 144,000, and the rest of them making up "Other Sheep," or Great Crowd. One cannot understand the Witnesses theology without having a clear idea concerning these two groups. This doctrine permeates every

other doctrine of theirs. Indeed, most of the scriptures, especially the New Testament, applies only to the 144,000. Many an argument with the Witnesses has been turned aside by them by simply claiming "that passage refers to the elect class, and so has no bearing on this point." Sometimes one will hear a Jehovah's Witness declare that they do not want to go to heaven. This has surprised people who are not familiar with them. What they are saying is that they want to stay here on paradise earth as one of the "other sheep" instead of being in the elect class who are the only ones going to heaven. There is no chance now for any of them to be in the elect class; Judge Rutherford announced in 1931 that the 144,000 had been filled. The only way anyone could possibly get into that number would be for one of the 8,000 or so that are still alive to fall from service and thereby leave a vacancy to be filled by another.

THE ELECT CLASS of 144,000 chosen ones are the most important to God. Russell originally thought that the number of the saved would only comprise 144,000. But when so many converts were made, and it was evident that the number would be surpassed, another class was presented to take care of them. The current position of the Witnesses is some different to that taught by Russell's two classes. This elect class alone will be given immortality, having sacrificed their right to life on this earth, just as Jesus did. They are virtually equal with Christ. Only they can be born again; the new birth does not apply to the rest of the Witnesses. They alone can partake of the Lord's Supper that is offered once a year. They are identified by a variety of names. In the 1966-1970 Index of Publications, under the listing CONGREGATION OF GOD, they list the following names: Anointed, Body of Christ, Bride of Christ, Chosen Ones, Holy Nation, Israel of God, Kingdom Class, Little-Flock, New Creation, 144,000, Royal House, Royal Priesthood, Spirit Begotten, Spiritual Israel, Spiritual Sons. All of the passages that mention these terms, names, or ideas are supposed to apply only to this class. The leaders of the Society must be in this class, and only those in this class can hold high Society office. The rulers of the Witnesses are of this class and must be obeyed; the rest of the Witnesses are "slaves." They taught for many years that the "Higher Powers" of Romans 13 referred to God and Jesus, and the "powers that be" pertains to the Society and its representatives in local congregations; they must be obeyed. (See my first book, vol. I, page 12, for a discussion of this point). The following quote represents their class order:

"The agency which the Master uses to distribute or dispense his truth is called his 'faithful and discreet slave'. Matthew 24:45-47 says: 'Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings.' (NW) This clearly shows that the Master would use one organization, and not a multitude of diverse and conflicting sects, to distribute his message. The 'faithful and discreet slave' is a company following the example of their Leader. That 'slave' is the remnant of Christ's spiritual brothers. God's prophet identifies these spiritual Israelites, saying: 'Ye are my witnesses, saith Jehovah, and my servant whom I have chosen.' Isaiah 43:10, AS; Yg.

From and after A.D. 1918 this 'slave' class has proclaimed God's message to Christendom which still feeds on the religious traditions of men. The truth so proclaimed does a dividing work, as foretold, the ones accepting the truth being taken to the place of security, and the others abandoned. Those who have been favored to comprehend what is taking place, and who have taken their stand for Jehovah's Theocracy, have unspeakable joy now. The light of his truth is not confined to a small place, or one corner of the globe. Its proclamation is world-wide. In the thirty-three years from 1919 to 1952 inclusive Jehovah's witnesses distributed more

than half a billion bound books and booklets, hundreds of millions of magazines, tracts and leaflets, and delivered hundreds of millions of oral testimonies, in over 90 languages. Only by God's spirit and power could this witness have been given in the face of worldwide opposition and persecution; and the witness still continues and increases." *Let God Be True*, 1952 edition, pages 199-201.

So, the Witnesses claim that the "faithful and discreet slave" is the Watchtower Society, which is comprised of members of the 144,000. They are to provide spiritual food for the "domestics," the "other sheep." The spiritual food that they give out is supposed to be "God's message," and is spread abroad through the publications of the Society, its magazines and books. Let's explore this claim through their history to see the arrogance of it.

Originally Charles T. Russell, the founder of the Watchtower Society, claimed that he was the "faithful and wise servant" of Matthew 24. This is currently denied by the Society. They claim in the 1973 book, *God's Kingdom of a Thousand Years Has Approached*, page 346 -

"From this it is clearly seen that the editor and publisher of Zion's Watch Tower disavowed any claim to being individually, in his person, that 'faithful and wise servant.' He never did claim to be such."

Yet, in their 1959 book, *Jehovah's Witnesses in the Divine Purpose*, page 95, they say -

"Some insisted on living in the past, in the time of Pastor Russell, when the brothers in general had viewed him as the sole channel of Scriptural enlightenment. It was the published and accepted thought down till 1927 that he was 'that servant' of Matthew 24: 45."

Going further back we find not only the full truth, but an indication of what the Society considers inherent in being the "Faithful and wise servant." First from the WATCH TOWER, December 1, 1916, p. 356-386 -

"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."

Now, from the WATCH TOWER of May!, 1923, p. 63 it is said -

"We believe that all who are now rejoicing in present truth will concede that Brother Russell faithfully filled the office of special servant of the Lord; and that he was made ruler over all the Lord's goods....Often when asked by others, Who is that faithful and wise servant? - Brother Russell would reply: 'Some say I am; while others say the Society is.' Both statements were true; for Brother Russell was in fact the Society in a most absolute sense, ..in this, that he directed the policy and course of the Society without regard to any other person on earth."

Russell claimed he was the "faithful and wise servant," and his followers claimed it for him until it was abandoned in 1927. Russell's feigned humility, for that's what it was, is laughable in view of what he claimed for him-self. Note -

"In all his warnings he claimed no originality. He said that he could never have written his books himself. It all came from God, through the enlightenment of the Holy Spirit." *Studies in The Scriptures*, Vol. 7, p. 387.

This arrogance is best illustrated by his statements in the September 15, 1910, WATCH TOWER, p. 4685. Note -

"If the six volumes of SCRIPTURE STUDIES are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes - the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind Of Bible study.

Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also that if anyone lays the-SCRIPTURE.STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures "

The same claim was made for Judge Rutherford however. On the inside cover of a 1932 booklet LIBERTY, it is said:

"Until you have read Judge Rutherford's explanation of these questions, and of hundreds of others which in the past have been just as puzzling, you simply cannot understand the Bible."

These are but samples of the many statements of like claim. After Rutherford died the articles and books that appeared from the Society have born no authors names. Emphasis is on the Society. But the claims are the same. From the *Watchtower* of July 15, 1960, page 439, it is said -

"The facts show that during this time and up to the present hour the 'slave' class has served as God's sole collective channel for the flow of Biblical truth to men on earth. Just as the early Christians congregation collectively served as the channel of communication from heaven to earth, so in our time. (Eph. 3:10) Abundant spiritual food and amazing details as to the doing of God's will have been flowing through this unique channel actually as a miraculous evidence of the operation of holy spirit. The present stature of the new World society of Jehovah's Witnesses, numbering nearly a million ministers in 175 lands, gives eloquent testimony that it is not the product of human ingenuity. Rather, it is the product of holy spirit operating theocratically through a tested channel, influencing the lives of dedicated men and women in all walks of life."

For other information on this subject, see my Volume I, pages 8-12. This all gives us an idea of the claim for the 144,000 as the elect class. The reference to Matthew 24:45 in all this is directed to individual Christians who are teachers. The application of it to the Society is without any foundation in the passage, but an arbitrary move to lend authority to the Society.

THE GREAT MULTITUDE of "Other Sheep." This lesser class is also called by various names. It is referred to as the Great Crowd, Great Multitude, Other sheep, Jonadabs, etc. This latter one comes from II Kings 10 and Jere-miah 35. Jonadab was not an Israelite but helped Jehu, and Israelite king. So the idea is that the "Jonadabs" are not of the elect class, but help in their work. In *You May. Survive Armageddon into God's New World*, pages 367-368, 42 types

and prophecies of the earthly heirs of the New World are listed. This is the class that is expecting to live on Paradise earth. There will be those in the resurrection of judgment that will become members of this class at the time of their resurrection. They will be instructed in Witness theology during the millennium. Witnesses are told and trained today that they must learn their lessons well so they can be prepared to instruct these new members during the millennium. Certain ones will be designated as princes to rule over this class in Paradise earth and direct their activities. Among these will be such ones as David and prophets of old. Those mentioned in Hebrews 11 will be in the number. All of these worthies will not be in the elect class. Only those that lived after the death of Christ can be in the elect class. All others will remain on earth as Other Sheep.

This entire speculative theory is based on just THREE passages of scripture. First, we will look at Revelation 7:4-17, and 14:3-5.

"And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel: Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben twelve thousand: of the tribe of Gad twelve thousand; of the tribe of Asher twelve thousand; of the tribe of Naphtali twelve thousand; Of the tribe of Manasseh twelve thousand; Of the tribe of Simeon twelve thousand; Of the tribe of Levi twelve thousand; Of the tribe of Issachar twelve thousand; Of the tribe of Zebulun twelve thousand; Of the tribe of Joseph twelve thousand; Of the tribe of Benjamin were sealed twelve thousand. After these things I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." 7:4-17.

"...and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish."

These passages are supposed to teach the Witnesses two class system. They want to take the 144,000 and great multitude and make them literal, but the rest of the passages only figurative. This is an arbitrary rendering and has no foundation. Note the identity of the 144,000. If the Witnesses want the number to be literal, they ought to accept what is stated ABOUT that number literally as well.

THEY WERE ALL JEWS

THEY WERE ALL MEN

THEY WERE ALL VIRGINS

So, we have 144,000 virgin Jewish men. In chapter 7, the 144,000 of verse 4 are supposed to be in heaven, while the great multitude of verse 9 is on earth. But, according to the passage, the great multitude is in HEAVEN also!

- 1) Verse 9 says they are standing before the throne. In their book *New Heavens and a New Earth*, pg. 16 it is said that the throne of God is in heaven, not on earth. "To fit his unequalled position, his throne is in the heavens and our earthly globe is beneath his feet."

It is also seen that in verse 11 the angels are before the throne of God. In 14:3 it says the 144,000 were before the throne. So, the 144,000, the angels, and the great multitude were all before the throne of God, which the Witnesses admit is in heaven.

- 2) In verse 15 they are said to be also in his temple. In *Let God Be True*, p. 132, they admit that the temple is in heaven. "Those members now resurrected and united with Christ Jesus at the temple all proved faithful by a consistent course of preaching and ministering while on earth, and they are forevermore in heaven with the Head of th« congregation..."

Seeing that the THRONE and the TEMPLE is admitted by the Witnesses to be in heaven, and the GREAT MULTITUDE is before the throne and in the temple, we must conclude that they are also in heaven. But, this is the very thing the Witnesses deny.

The second fact about these classes here is that the 144,000 AND THE GREAT MULTITUDE ARE THE SAME! There are not TWO classes but only ONE. Notice that in Revelation 7:4 is only says -

"And I heard the number of them that were sealed, a hundred and forty and four thousand..."

At this point John did not SEE anyone, but only HEARD their number. Then in verse 9 it says, after numbering of the twelve tribes -

"After these things I saw, and behold, a great multitude, which no man could number..."

At first he only HEARD a number, but when he SAW them they were a great multitude. The number of 144,000 is but a figurative representation of the great multitude. But, they are one and the same, in the same place together in these passages.

It is also seen in verse 16 that it says "neither shall the sun strike upon them." That rules out EARTH as the place meant.

The other passage used, concerning the "other sheep," is John 10:16. From this passage the term "other sheep" is taken. It says -

“And other sheep I have, which are not of this fold: them also I must bring, and they shall heard my voice; and they shall become one flock, one shepherd.”

The Mormons use this passage to claim Jesus was talking about people in North and South America at that moment. Both are wrong. The statement of Jesus concerns Jew and Gentile. At that moment he had followers among the Jews, but there would be Gentiles also that would follow him. The use of the present tense, “I have,” is to be under-stood in the same way as the Lord’s statement to Paul as he entered Corinth for the first time, Acts 18:10 - “for I have much people in this city.” Jesus said that “they shall bedome one flock, one shepherd.” Ephesians 2:11-22 shows how the Gentiles, though at one time separated from the Jews, have become ONE in Christ. John 10:16 doesn’t teach a two class theory like the Witnesses propose. There is ONE FLOCK - not TWO!

All of the other passages the Witnesses use are interpreted on the basis that the Bible teaches their two class system. They see these two classes everywhere in the Bible. But there basic argument is erroneous; there is no such dual-class idea in the Bible.

PUNISHMENT

The Witnesses insist that the only punishment to be received is death, a ceasing to exist, and the only hell to be expected is the grave. Russell, and his posterity, claim that it is superstitious error to believe otherwise. In *Let God Be True*, page 99, it is said -

The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true, mainly for four reasons: (1) It is wholly unscriptural; (2) it is unreasonable; (3) it is contrary to God’s love, and (4) it is repugnant to justice. From this it is appreciated more that Gehenna is the condition of destruction where the Devil, his demons and all human opposers of Jehovah’s theocratic government will go and from which condition there is no resurrection.or recovery. But hell, sheol and ha’des means mankind!s common grave, the condition where humans, good and bad, go and rest in hope of a resurrection under God’s kingdom.

First, we will note in this section that eternal punishment is scriptural. Secondly, whatever man thinks is a “reasonable” position has things backwards. The Witnesses continually take “reason” over scripture. The question is what the Bible teaches, not what seems reasonable to man. Thirdly, the Witnesses look forward with relish to Armageddon when the enemies of God will be punished, and blood will flow. They speak a lot about the vengeance of God. God’s character has many sides. He is love, but he is also just. God said what we are to understand about punishment for the wicked, and it isn’t inconsistent with the love of God. Fourthly, the justice of God demands that punishment be meted out. God is the one who determines the extent of that punishment and its nature. The real question is “What does the Bible teach?”

Russell, Rutherford, and the present day Witnesses have continued to misrepresent what the Bible says, the Hebrew, Greek, and English languages, and what non-Witnesses believe on the subject of eternal punishment. What the Witnesses seem to think we teach is that men are turned on spits over hot coals by little devils with horns and pointed tails, or something like that. Here is a sample of their picture -

That man being unconscious after death is not very consistent with the theory of being in bliss or standing on his head in a vat of boiling oil or being otherwise tortured by fireproof devils wearing asbestos coats...If hell is a place of eternal torment, and if the Devil is the chief fireman, who is going to keep up the fire when the Devil is destroyed? *Where Are The Dead?*, by J.F. Rutherford, pp. 17-21.

But are not Satan the Devil and his demons down in hell keeping the fires and making it hard for those who are in it? This is what is taught by Christendom's clergy, but you will be surprised to know the Devil never was in such a place. *Let God Be True*, p. 93.

These are but samples of the utter misrepresentations used. They are not so. I know of no one that teaches any such thing as they picture here. It is just an attempt to deceive those who know no better.

The Witnesses then take these misrepresentations and make some silly arguments on the word HELL in the Bible. For example, Amos 9:2 says -

"Though they dig into hell, thence shall my hand take them, though they climb up to heaven, thence will I bring them down." (King James Version)

Let God Be True, page 92 says about this - How can men dig into hell if it is a place of literal fire and sulphur in the bowels of the earth?

Amos is not saying that men actually could dig into hell, anymore than they could climb into heaven. If it were possible for them so to do God would still have control over them. The word for HELL here is *sheol*, which we will take up shortly. The term does NOT refer to the place of eternal punishment. The Witness misrepresentation is without foundation. Jonah 2:2 says -

"out of the belly of hell cried I." (King James Version)

Here again is the word *sheol*. Jonah was in the belly of the whale, and was very much alive. Yet, the WATCHTOWER, of February 1, 1955 surmises-

"if hell were eternal, Jonah would not have gotten out."

So they play on the English word HELL in its modern understanding. The word HELL is not a fair *present day* translation of the term. Our English word HELL has changed in meaning over the centuries so that it now refers solely to the place of eternal torment. Some have supposed that the word HELL in the King James is a mistranslation by them, but that isn't so either. For the English of that time it is correct and does correspond to the word SHEOL and HADES. It is now misleading, and is why the Witnesses can deceive the ignorant with such arguments as above. Notice the following on the origin of the term HELL -

There is an early Eng. verb, *hele*, to cover, to hide; and from this source comes the final hiding-place, Hell. This was at first used of the abode of the dead, the underworld (which contained both the Elysian Fields of the blessed and Tartarus for the accursed); but its use to translate Gr. *gehenna*, in the New Testament, turned it into the haunt of the fiends and the devils, horrid hell. *Dictionary of Word Origins*, by Joseph T. Shipley, The Philosophical Library, N.Y., 1945, p. 179.

To this the Watchtower Society agrees as per their article on HELL in their *Aid to Bible Understanding*, p. 752. As they state at that opening, "...the word 'hell,' as understood today, is not a happy translation." So, the issue does not turn on what the current English word HELL means, but rather what does the Bible teach? We must determine what the Bible says and what the appropriate words mean that deal with the subject.

SHEOL-----

This Hebrew term appears 64 times in the Old Testament. It is translated HELL thirty-one times, and otherwise as GRAVE or PIT, in the King James Translation. More recent translations do not translate the word, but just render it into English as is. The following listing of definition is by Parkhurst -

The invisible state of the dead, "the place and state of those...who are out of the way and to be sought for." Bate...In this view it seems nearly to answer to the Greek

Hades (by which the LXX almost constantly render it), i.e. *ho hades topos* the invisible place, and to our old English *Hell*, which though now scarcely used but for the place of torment, yet being a derivative for the Saxon *hillan* or *helan* to hide, or from *holloa cavern*, anciently denoted *the concealed or unseen place* of the dead in general, as is manifest from the version of... signifies that which is *common* to all, *the common receptacle of the dead*,...thus Leigh in his *Crit. Sacra* well remarks, that "Jacob, Gen. 37: 35, would go down mourning into *Sheol* to his son; not into *Hell* (the place of the damned), for he never thought his son to be gone thither, nor into the *grave properly so named*, for he thought his son had been devoured by a wild beast; but into the *receptacle of the dead*, *Hebrew-English Lexicon*, by John Parkhurst, p. 673. See also Gesenius, p. 798.

Primarily then, the word means the unseen place of the dead. So, we are to understand the King James Translators to mean by HELL simply the unseen abode of the dead without reference to their condition. Here is a sample listing of various shades of meaning attached to SHEOL. All quotes are from the American Standard Version.

1) SHEOL MAY REFER TO JUST AN UNSEEN PLACE.

1) Jonah 2:2 - "Out of the belly of Sheol cried I." Jonah was not even dead at the time, and was certainly not in a tomb or grave. He was in a place not seen by human eyes.

2) SHEOL MAY REFER TO THE REGION OF THE DEAD, BUT NOT A TOMB IN THE GROUND.

1) Genesis 37:35 - "...For I will go down to Sheol to my son mourning.." Though Jacob spoke of going to his son to Sheol, he thought Joseph was eaten by a wild animal. Hence he was not in a tomb, yet was in Sheol. Here it means the underworld of the dead; the earth doesn't have anything to do with it.

3) SHEOL MAY REFER TO THE PLACE OF THE SOUL DISTINCT FROM THE BODY.

1) Psalms 16:10 - "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption." Soul in Sheol, body in the tomb.

4) SHEOL MAY REFER TO A PLACE OF CONSCIOUS EXISTENCE.

1) Ezekiel 32:21 - "The strong among the mighty shall speak to him out of the midst of Sheol with them that help him..." This indicates consciousness. No contradiction with Eccl. 9:10, which see below.

5) SHEOL MAY REFER TO SOME CONDITION OF PUNISHMENT.

1) Proverbs 23:13-14 - "Withold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from Sheol." There is no way one could keep one's child from death, yet here one can be kept from Sheol. By discipline a child can grow to be righteous, and hence escape the punishment of Sheol. See I Cor. 5:5, Luke 16:23.

The Witnesses agree that the term refers to the common grave of mankind. It does not refer to a hole, grave, tomb, in the ground. There are other Hebrew words for GRAVE and TOMB, meaning a place in the ground. Sheol means neither.

ARGUMENTS OF JEHOVAH'S WITNESSES

- 1) GENESIS 37:35 - "For I will go down into the grave unto my son mourning." The grave is just the receptacle of the body and so that is where all men go; back to the dust of the ground.

ANSWER:

- 1) GRAVE here does not refer to the ground or earth, but to the region of the dead. Jacob would go "unto my son," but he thought Joseph had been devoured by an animal. Jacob certainly didn't think that in going "unto" his son that he also would be devoured by an animal.

- 2) NUMBERS 16:32-33 - "...went down alive into the pit, and the earth closed upon them, and they perished from among the congregation." The pit here is SHEOL, and they PERISHED when they went there. So, man ceases to exist when he goes into the grave.

ANSWER:

- 1) The text says that they perished FROM AMONG THE CONGREGATION.

- 3) JOB 14:13 - "Hide me in the grave. " Who is the ME here? He just goes into the grave.

ANSWER:

- 1) Just grant that this is speaking of the tomb, their contention would not be so. But, this does not refer to the tomb in the ground, but the abode of the dead.

- 4) JOB 17:13—16 - "If I wait the grave is mine house...They shall go down to the bars of the pit, when our rest together is in the dust." So all there is for man is the dust. That is where "I" goes.

ANSWER:

- 1) I do not deny the body of man returns to the dust. Eccl. 12:7 Grave and Pit here refer to the abode of the dead, as per the definition.

- 5) PSALMS 89:48 - "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" All see death, all go into the grave, so man is entirely mortal.

ANSWER:

- 1) This is a figurative statement as shown by the term "hand of the grave." It is the SOUL of man that goes into Sheol, the abode of the dead.

- 6) ECCLESIASTES 9:10 - "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Man goes into the grave, all his thoughts, knowledge, wisdom perish.

ANSWER:

- 1) This passage speaks of things concerning this life now in the flesh. All one can do must be done now; all purposes, plans, etc. will cease at death. All earthly processes cease. Eccl. 8:15-17 shows the area of the subject- "under the sun," in this life.
- 7) EZEKIEL 32:27 - "And they shall not lie down with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads, but their iniquities will be upon their bones." They all die, go into the tomb, so are entirely mortal.

ANSWER:

- 1) If we granted that SHEOL refers to a tomb, it doesn't prove the Witness point. But note verse 21 of the chapter - "The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword." Here they are said to speak out of hell. Sheol is just the receptacle of the dead.
- 8) AMOS 9:2 - "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." Sheol is what one can dig into, therefore the ground. If it is a place of literal fire* how could they dig into it? It must be just the tomb.

ANSWER:

- 1) Sheol here is the antithesis of heaven, a spiritual realm. Amos is saying that IF they could dig into sheol, or climb into heaven, God would still know where they are, and control them.
- 9) JONAH 2:2 - "And Jonah prayed to God out of the fish's belly, out of the belly of hell cried I, and thou nearest my voice." If hell were eternal, Jonah would never have gotten out; if a place of fire, the whale would have been consumed. The word only refers to the grave, hell is no deeper than the tomb.

ANSWER:

- 1) Jonah wasn't dead, but just unseen by human eyes. HELL here does not refer to the place of eternal punishment after judgement. Their argument is silly.

HADES-----

This Greek term means essentially the same as the Hebrew SHEOL does. It appears only ten times in the New Testament. Thayer, p. 11, says that Hades means "*the nether world, the realm of the dead,*" Cremer records -

"Hades, taken in its most general sense would thus be the place of assembly and residence for all who depart from the present world, in a word, the world beyond. *Bibliotheca-Theologiaal Lexicon of New Testament Greek*, by Cremer, p. 67.

The classical Greek writers considered Hades to be divided into two parts. The upper part the *Elysian fields*, the abode of the good. The lower part, must lower down, was *tartaros*, the place of punishment for the wicked. At any rate, it refers to the realm of the dead, without, of itself, considering their condition. Again, the King James translates it as HELL. Following is a list of the passages where it is found in the New Testament.

- 1) MATTHEW 11:23 (also Luke 10:15) - "And thou Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades..." Here is an intimation of, not just an end of life, but of some punishment to go with it. Regardless of how they exalted themselves, their end would be sure.
- 2) MATTHEW 16:18 - "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." GATES here indicates a closure that would keep one in Hades. Jesus went to Hades when he died, but it did not contain him; He came forth to complete his plans.
- 3) LUKE 16:23 - "And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." The previous verse states that the rich man died, and wound up in Hades. Note that his condition was torment. (See page 20 of these notes for more on this passage).
- 4) ACTS 2:27—31 - "Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption...neither was he left unto Hades, nor did his flesh see corruption." This is a quote from Psalms 16:10 where SHEOL is the term used. Note there is a difference between where the soul went and where the body went. In *Let God Be True*, p. 93, the Witnesses say -

The original word in each language means mankind's common grave, a condition where the dead and buried ones are unseen. There is where the Son of God went for three days, like Jonah.

But, Jonah wasn't dead or in a grave while he was in the Whale. The soul of Jesus was in Hades, his body was in the tomb. The words, in both languages, means the realm of the dead.
- 5) I CORINTHIANS 15:55 - In the most reliable manuscripts at present, HADES does not occur in the passage; the word THANATOS - DEATH appears here. It has no bearing on our present discussion and wont be treated here.
- 6) REVELATION 1:18 - "I am alive for evermore, and I have the keys of death and of Hades." Jesus has control of the realm of the dead - he opens and none can shut, he shuts and none can open.
- 7) REVELATION 6:8 - "And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him." This is a highly symbolic passage, and just shows a connection between death and hades.
- 8) REVELATION 20:13-14 - "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death,

even the lake of fire.” Again, very symbolic. It tells of final judgment, the end of the region of the dead, and final punishment in the lake of fire.

The arguments of the Witnesses on this term are the same as on SHEOL, and equally wrong.

TARTARUS-----

This term is also translated by the word HELL. It is found only once in the New Testament, II Peter 2:4, in the verbal form *tartaroo*. Thayer defines it as follows:

“the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds... ” p. 615

II PETER 2:4 says -

“For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment.”

The Witnesses, in *Aid to Bible Understanding*, p. 1576, treat this word, and passage. It is admitted by them that TARTARUS does NOT mean the same as Sheol and Hades. Many of their conclusions however are ridiculous. They claim that the “angels that sinned” of this passage are the “spirits in prison” of I Peter 3:18-22; that these angels were imprisoned during the days of Noah, and were then the demons that Jesus cast out into the heard of swine in Luke 8:26-31. All of this is very fanciful, but entirely assumed; just imagination. It is further claimed by them that TARTARUS was intended only for super-human personages, such as angels, and never for humans. We note, however, that TARTARUS was a place of detention for the sinful, and includes humans. This is seen by the context of II Peter 2. Verses 3-4-9-17 together show that man is included -

“And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment..the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment...These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.”

The unrighteous will suffer the same as the angels here, and will be kept “under punishment unto the day of judgment,” just like the angels will be “reserved unto judgment.” The ungodly will be consigned to the “blackness of darkness,” just like the angels that were “committed to pits of darkness.” If the angels continued in a conscious existence in their chains of darkness, as the Witnesses admit, then we must conclude that the humans so consigned continue in a conscious existence, and under punishment!

GEHENNA-----

This word, of all those we have noted, can rightly be translated HELL in our modern sense of eternal punishment. It is used eleven times by Jesus, once by James. It has a literal origin, but a figurative application. . Arndt & Gingrich Lexicon, p. 152, defines it -

Valley of the Sons of Hinnom, a ravine south of Jerusalem. There acc. to later Jewish popular belief, the Last Judgment was to take place. In the gospels it is the place of punishment in the next life, *hell*.

The first mention of it is found in Joshua 15:8 concerning the laying out of the boundaries of Judah. It was a pleasant valley originally, and became later a place for pagan sacrifices. The pagan god Moloch was erected therein which children were placed in the fires of the idol in sacrifice. So, concerning King Ahaz, II Chronicles 28:3 says -

“Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the nations whom Jehovah cast out before the children of Israel.”

It was repugnant to God, so Jeremiah 7:31-33 declares -

“And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind. Therefore, behold, the days come, saith Jehovah, that it shall no more be called Topheth, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place to bury. And the dead bodies of this people shall be food for the birds of the heavens, and for the beasts of the earth; and none shall frighten them away.”

Then Isaiah 30:33 adds to the picture like this -

“For Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.”

The term TOPHETH means “abomination, detestation” and comes from a word meaning “to vomit with loathing.” (See Gesenius, p. 872). It was a detestable place. The burning of children in the fires of Moloch of itself was de-testable. It was also detestable in what it became. Notice in the above references what God had in store for it. It would be a place of corruption that no man would want to enter. After King Josiah defiled the valley, making it unfit for further religious rites, it became what God prophesied it would be. It became the garbage dump for the city of Jerusalem where all kinds of refuse was thrown. The stench was terrible; animals and worms fed on the garbage thrown there. It is said that fires were kept burning there to control the refuse, and that some criminals were sometimes thrown there after being put to death. But the imagery of the place, from the burn-ing fire of Moloch to the detestable nature of the garbage dump is carried into the Dortrayal of Hell. The Wit-nesses argue that we must take Gehenna in its literal sense as the valley of Hinnom. They make silly arguments against eternal punishment based on its literal meaning, and then turn around and claim that it but *represents* total annihilation of man, and it can’t be taken literally. That is all we claim for the term - it is not a lit-eral reference to the valley of Hinnom outside of Jerusalem, but a figurative reference to eternal punishment. The term PARADISE originally and literally meant a cool pleasure garden, and is of Persian origin. However, in the New Testament it is applied to a spiritual place of rest and peace; in one instance referring to heaven. Just as the imagery of pleasure, peace, and rest carry over from PARADISE in the realm of Heaven, so the imagery of fitfe, smoke, and lamentation from GEHENNA carry over into the realm of Hell. GEHENNA is used *figuratively* to represent eternal punishment. The Witnesses position on the term is given as follows, from the Appendix of the *New World Translation*, 1950 edition, p. 767 -

“No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence the place could never symbolize an invisible region where human souls are tormented in literal fire and attacked by undying immortal worms for ever and ever. (Isaiah 66:24) Because the dead criminals cast here were denied a decent burial in a memorial tomb, which symbolizes the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize everlasting destruction,

annihilation from God's universe, or "second death", an eternal punishment. Hence to be sentenced to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and from its significance the symbol of the "lake burning with fire and sulphur" was drawn, at Revelation 19:20, 20:10,14,15; 21:8."

The Witnesses are correct that GEHENNA is symbolic in its New Testament usage, but are wrong in the symbols involved. We have already seen in previous chapters that ANNIHILATION is not taught in the scriptures. The Witnesses agree that GEHENNA refers to eternal punishment. We must then just determine what the nature of that punishment is. Let's note a few passages. Matthew 18:8-9 says -

"And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire."

Notice that the "eternal fire" of verse eight is the same as the "hell (gehenna) of fire" of verse nine. Mark 9:43, a parallel passage, says -

"And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire."

At this place "Gehenna" and "unquenchable fire" are parallel. The fire spoken of is eternal and unquenchable, and consequently the punishment represented by it is the same; they continue to be punished by the fire. A Jehovah's Witness explanation of this eternal, unquenchable fire is that there will always be a place of punishment. It will continue to exist as a warning for those "other sheep" so that they will never rebel against God. We have shown their Dual-class doctrine and attendant theories are false, so this explanation is groundless on the very surface. The punishment lasts as long as the fire does, but punishment is not such unless experienced. Mark 9:48 further adds -

"where their worm dieth not, and the fire is not quenched."

The term WORM here stands for the punishment experienced. Thayer, p. 580, says of this word -

"a worm; spec, that kind which preys upon dead bodies..."their punishment after death will never cease" symbolizing perh. the loathsomeness of the penalty."

The Witnesses like to try to laugh off this passage by talking about immortal worms. They claim that the worms WILL NOT DIE, but MAN WILL. Here is the statement from *Let God Be True*, p. 95 -

"This text is seized upon by hell-fire screechers to prove there is a place of fiery torture where the wicked are suffering conscious pains. But close examination of the words of Jesus reveals that what dies not is the worms, not the creature man. So according to the clergy theory the worms are immortal. This is wholly unscriptural and unreasonable."

Of course, they mean that the whole passage is symbolic and therefore eternal punishment isn't in the passage. But they just laugh off the statement of the passage and do not answer it. Certainly it is symbolic, the worms are not literal ones, but they symbolize eternal punishment.

All of the statement in these passages noted keep emphasizing the fact of eternal existence in a condition of loathsome punishment. One could not have such a condition if he were not conscious. For a discussion of Matthew 10:28, see pages 7-8 and 19-20.

PUNISHMENT-----

The Bible teaches punishment for the wicked. Punishment is not effective unless experienced. Here are two other words now that are specific of punishment.

1) KOLASIS - "*Correction, punishment, penalty...brings with it or has connected with it the thought of punishment.*" Thayer, p. 353. The term is clearly defined. There is a related term KOLAZO, but KOLASIS is appropriate to our subject. It is found in two passages.

a) I JOHN 4:18 - "There is no fear in love: but perfect love casteth out fear, because fear hath punishment." The *New World Translation* renders it here as "restraint," for which there is no excuse. That is incorrect. Could we substitute "annihilation" or "cutting off" here instead? Of course not!

b) MATTHEW 25:46 - "And these shall go away into eternal punishment: but the righteous into eternal life." The *New World Translation* renders this here as "cutting-off." They translate it thus, and use it in arguments this way to leave the impression that they just cease to exist, are just "cut-off." But, this word nowhere means "cutting-off." Here now is a statement on this by Dr. J.R. Mantey, co-author of the Dana-Mantey *A Manual Grammar of the Greek New Testament*. It is taken from a tract by Dr. Mantey in which he takes the NEW WORLD TRANSLATION of the Witnesses to task on this word and passage -

"In Jehovah's Witnesses' New World Translation (Mt. 25:46) the Greek word *Kolasin*, which is regularly defined punishment in Greek Lexicons, is translated "cutting off" in spite of the fact that there isn't a shred of lexical evidence anywhere for such a translation. We have found this word in first century Greek writings in 107 different contexts and in every one of them it has the meaning of punishment, and never "cutting-off." But since their premise is that there can be no eternal punishment, they have translated the Scripture to make it somewhat compatible with their theology. By that method one can easily pervert the biblical teachings and make them teach the opposite of what God intended. Evil can be made to appear good; and black, white. *Kolasin* is also mistranslated *restraint* in I Jno. 4:18." (This originally appeared in *Bibliotheca Sacra*, 112:341, October, 1955, under the heading IS DEATH THE ONLY PUNISHMENT FOR UNBELIEVERS?)

2) BASANIZO - "*to test (metals) by the touchstone... to question by applying torture... to torture; hence., to vex with grievous pains (of body or mind), to torment... to be harassed, distressed.*" Thayer, p. 96. This term refers to torment, and is something that is experienced. Note how it is used.

a) MATTHEW 8:6 - "...and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented." No doubt of what torment means here.

b) MATTHEW 8:29 - "And behold they cried out, saying, What have we to do with thee thou Son of God? art thou come hither to torment us before time?" Notice that the demons had torment now from the Lord, and expected to receive torment later, a torment in both instances, but the future one to be worse. This is why James 2:19 states that the "demons also believe and shudder." Why should they shudder if annihilation is all that awaits them? (See also Mark 5:7)

- c) II PETER 2:7-8 - "and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds)." The word VEX here refers to the torment he experienced from the ungodliness he saw around him.
- d) REVELATION 9:5 - "And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man." Here it refers to suffering that was experienced over a period of time.
- e) REVELATION 20:10 - "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." The torment never ceases. As in the next verse, it is for ever and ever.
- f) REVELATION 14:11 - "and the smoke of their torment goeth up for ever and ever; and they have no rest day and night..."

3) THE SECOND DEATH - The phrase is found only in the Revelation. The Witnesses insist that annihilation is all that is taught, and the terms are only symbols. But, just what is picture? Notice these passages from Revelation -

"And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." (20: 10)

"And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (20: 14-15)

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that bumeth with fire and brimstone; which is the second death." (21:8)

"And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that bureth with brim-stone." (19:20)

Now, it is granted that we are dealing with some figurative language here. But, it is also evident that the language is hitting at a particular point, the fact of conscious, everlasting punishment! To emphasize this further, look at the parable of the Tares, in Matthew 13:37-42. Jesus here gives his explanation .of the parable, so there can be no misunderstanding of what is meant -

"And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth."

How could there be weeping and gnashing of teeth unless there was conscious punishment? Then in Matthew 25:41 note -

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels...”

This is the second death as seen in the above passages from Revelation. It is the place where all wicked go Verse 46 then says that they will go away into “eternal punishment.”

Keep in mind now all the words used to speak of the punishment of the wicked. Every word, every picture, all the statements presented in the scriptures picture on fact — the eternal conscious punishment of the wicked. Every argument the Witnesses make is without foundation, depending on faulty definition of words and specious reasoning