

Jehovah's Witness

DOGMA & THEOLOGY

The Watchtower Society

Charles Taze Russell, the founder of what would become Jehovah's Witnesses, began his religious journey in a period of significant religious ferment in America. In contrast to the apostolic origins of ancient churches, Russell's movement emerged from personal Bible study groups in Pennsylvania during the 1870s. This presents a stark contrast to the traditional model of apostolic succession that characterizes the Orthodox church, where authority is traced directly to the apostles through an unbroken line of succession.

Russell's background is particular. As a teenager, he struggled with traditional Christian doctrines, particularly eternal torment, leading him to question his Presbyterian upbringing. He briefly joined the Adventist movement, influenced by Nelson Barbour, before starting his own Bible study group. This pattern of individual interpretation and rejection of established church authority marks a fundamental departure from how ancient Christian churches were established through direct apostolic mission and succession.

In 1879, Russell founded Zion's Watch Tower and Herald of Christ's Presence (later known as The Watchtower), a publication that would become the cornerstone of his ministry. In 1881, he established the Watch Tower Bible and Tract Society, a legal entity designed to support the publication and distribution of religious literature. This organization became the administrative backbone of the movement, enabling its rapid expansion across the United States and eventually worldwide. Through this magazine, Russell disseminated his interpretations of biblical prophecy, including:

- Rejection of the Trinity doctrine
- Predictions about Christ's return in 1914
- Denial of eternal punishment
- Rejection of traditional Christian symbols and celebrations
- All who disagree with them will be destroyed during the battle of Armageddon (Revelation 16)

These teachings were largely developed through personal interpretation rather than being grounded in historical Christian tradition or apostolic teaching. His teachings attracted a growing number of followers, who came to be known as "Bible Students."

Time Lines and Conundrums

1874: The Invisible Return of Christ

Charles Taze Russell, influenced by Adventist calculations, initially taught that Christ had returned in 1874. This date was based on a complex interpretation of biblical chronology, particularly the "Gentile Times" mentioned in Luke 21:24 and Daniel 4 (a period of 2,520 years calculated from 607 BCE). With the beginning of Christ's presence in 1874, the start of a 40-year harvest period would lead Russell to predict the end of the world in 1914. This belief was central to his early teachings and was widely promoted in Zion's Watch Tower. When no visible events occurred in 1874, Russell reinterpreted the prediction, claiming that Christ's return was indeed invisible and spiritual. This adjustment allowed him to maintain the significance of the date while avoiding the embarrassment of a failed prophecy. The 1874 prediction became a cornerstone of Russell's theology, setting the stage for later chronological calculations.

1878: The Resurrection of the "Saints"

Building on his earlier calculations, Russell predicted that 1878 would mark the resurrection of the "saints" (the anointed Christians) and the end of God's favor toward nominal Christianity. This prediction was based on his belief that a 1,260-year period of Gentile domination over Jerusalem had ended in 1799, followed by a 79-year period leading to 1878.

When 1878 passed without the expected resurrection, Russell again adjusted his teachings. He claimed that the resurrection was a gradual process rather than a single event and that 1878 marked the beginning of Christ's invisible reign. This reinterpretation allowed him to preserve the importance of the date while explaining away its lack of fulfillment.

1914: The End of the Gentile Times and Armageddon

Russell's most famous prediction was that 1914 would mark the end of the "Gentile Times" and the beginning of Armageddon, the final battle between God and Satan. This prediction was based on his calculation of 2,520 years from 607 BCE, which he believed was the date of Jerusalem's destruction. Russell taught that 1914 would bring the collapse of human governments, the resurrection of the faithful, and the establishment of God's Kingdom on Earth.

When World War I broke out in 1914, Russell and his followers saw it as confirmation of the prophecy. However, the expected apocalyptic events did not occur. After Russell's death in 1916, as the predictions failed to materialize as expected, the movement had to reinterpret these prophecies. His failed predictions about the end of the world, most notably his assertion that Christ would return in 1914, led to criticism and schisms within the movement. The Watchtower reinterpreted the events of that year. They claimed that Christ had indeed begun ruling invisibly in heaven in 1914 and that the "last days" had begun, but the end was still future.

1918: The Resurrection of the "Anointed" and the Fall of Religions

Following the disappointment of 1914, the Watchtower shifted its focus to 1918, predicting that this year would see the resurrection of the "anointed" Christians and the destruction of organized religion. This prediction was based on the idea that a 40-year "harvest period" had begun in 1878 and

would end in 1918.

When 1918 passed without the predicted events, the Watchtower again adjusted its teachings. It claimed that Christ had begun inspecting spiritual temples in 1918, but the resurrection and destruction of religions were postponed. This reinterpretation allowed the organization to maintain the importance of 1918 while explaining its lack of fulfillment.

1925: The Resurrection of Patriarchs and the End of the World

Under the leadership of Joseph F. Rutherford, who was elected president in 1917, the Watchtower predicted that 1925 would see the resurrection of Old Testament patriarchs like Abraham, Isaac, and Jacob, as well as the beginning of the Millennium. Rutherford promoted this idea in his book *Millions Now Living Will Never Die* (1920), and the Watchtower even purchased a mansion in San Diego, California (Beth Sarim), to house the resurrected patriarchs.

When 1925 passed without the predicted events, the Watchtower faced significant criticism and a loss of members. The organization later downplayed the significance of 1925 and sold the Beth Sarim property. This failure marked a turning point in the Watchtower's approach to prophecy, as it became more cautious about setting specific dates.

1975: The End of 6,000 Years of Human History

In the 1960s and early 1970s, the Watchtower promoted the idea that 1975 would mark the end of 6,000 years of human history, based on a calculation of biblical chronology starting from Adam's creation. Many Jehovah's Witnesses believed this would coincide with the start of the Millennium and the Battle of Armageddon.

The 1975 prediction was primarily promoted by the Watchtower leadership, particularly under the presidency of Nathan H. Knorr (1942–1977). While the idea was not entirely new—it built on earlier chronological calculations by Charles Taze Russell and Joseph F. Rutherford—it was during Knorr's presidency that the prediction gained widespread attention and became a central theme in Watchtower publications.

The 1975 prediction was based on the Watchtower's interpretation of biblical chronology, particularly the calculation of time from the creation of Adam to the present. The organization taught that:

- Adam was created in 4026 BCE, based on their interpretation of genealogies in Genesis.
- Adding 6,000 years to 4026 BCE brought them to 1975 CE, which they believed would mark the end of 6,000 years of human history.

- They associated this 6,000-year period with the "six days" of creative work in Genesis 1, followed by a "seventh day" of rest (the Millennium). This led to the belief that 1975 could mark the beginning of Christ's Millennial reign.

The Watchtower's emphasis on 1975 led many Jehovah's Witnesses to make significant life changes in anticipation of the end. Some sold their homes, quit their jobs, or delayed education and career plans, believing that the current system would soon be replaced by God's Kingdom. When 1975 passed without the expected events, the Watchtower faced widespread disappointment and a significant drop in membership. In response, the organization took several steps to adjust its teachings, downplay the prediction and maintain its authority.

The Generation of 1914

For decades, the Watchtower taught that the generation alive in 1914 would not pass away before the end of the world. This belief was based on Jesus' words in Matthew 24:34 ("this generation will by no means pass away until all these things occur").

As the generation of 1914 began to die out, the Watchtower faced a theological crisis. In 1995, it reinterpreted the "generation" to refer to a longer, overlapping period of time, effectively extending the timeline indefinitely. This adjustment allowed the organization to maintain its emphasis on the imminence of Armageddon while avoiding the embarrassment of another failed prophecy.

The 144 000

The doctrine of the 144,000 is one of the most distinctive and controversial teachings of Jehovah's Witnesses, rooted in a literal interpretation of Revelation 7 and 14. Introduced by Charles Taze Russell in the late 19th century, the teaching originally held that 144,000 faithful Christians would be resurrected to heaven to rule with Christ. Russell believed this group began to be selected in the first century and would be completed before the end of the world. Under his successor, the doctrine of the 144,000 underwent significant changes. Rutherford introduced the idea of a "great crowd" (based on Revelation 7:9) who would not be part of the 144,000 but would still receive salvation and live on a paradise Earth. This teaching created a two-tiered system of salvation:

- The 144,000 anointed, who would rule with Christ in heaven.
- The great crowd, who would live eternally on Earth.

This division became a defining feature of Jehovah's Witnesses' theology, with the 144,000 portrayed as a limited, elite group nearing completion by the mid-20th century. Jehovah's Witnesses believe that membership in the 144,000 is not something a person can choose or earn through their own efforts. Instead, they teach that it is a heavenly calling bestowed by God. According to their doctrine, individuals who are part of the 144,000 receive a personal, inward conviction from God that they are among the anointed. This conviction is described as a "heavenly hope" that sets them apart from other believers, who are destined to live eternally on Earth. Those who believe they are part of the 144,000 are expected to partake of the bread and wine at the annual Memorial of Christ's death, an act that symbolizes their inclusion in the heavenly covenant.

However, the process is not without its ambiguities. The Watchtower organization does not officially confirm or deny an individual's claim to be part of the 144,000. Instead, it leaves the matter to the individual's conscience, while discouraging public discussion or speculation about who is truly anointed.

For much of the 20th century, the organization taught that the 144,000 was nearly complete, with only a small remnant of anointed individuals remaining. However, in recent decades, the number of partakers at the Memorial has not consistently declined, as one would expect if the number were fixed and nearly fulfilled. In some years, the number of partakers has even increased, leading to questions about the validity of the doctrine. The watchtower shifted its explanation, suggesting that some partakers might be "mentally unbalanced" or mistaken about their heavenly calling.

Jehovah's Witness - in the New Millenium

Despite the repeated failures of their prophecies and the frequent changes in doctrine, the Jehovah's Witnesses experienced significant growth during this period. By 1977, their worldwide membership had reached 2 million, and it continued to climb in the following years, reaching 6 million by the turn of the millennium. This growth can be attributed to their active proselytizing, their appeal to those seeking a sense of community and purpose.

The Jehovah's Witnesses are known for their distinctive practices and beliefs, which often set them apart from mainstream society. They are perhaps most famous for their refusal to participate in activities that they perceive as conflicting with their religious convictions. This includes refusing to serve in the military or participate in warfare, as they believe that Christians should remain neutral in worldly conflicts. They also refuse to salute the flag or participate in nationalistic ceremonies, as they view these as forms of idolatry.

Additionally, Jehovah's Witnesses do not celebrate Christmas, birthdays, or other holidays that they consider to have pagan origins or to be contrary to biblical teachings. They also have strict rules regarding blood transfusions, which they believe are prohibited by scripture. For many years, they refused to accept blood transfusions, even in life-threatening situations, leading to numerous deaths within their community. However, in recent years, they have softened their stance on this issue and now allow for certain blood fractions and medical procedures that do not involve the direct transfusion of whole blood.

Similarly, they once discouraged vaccination and organ transplantation, but they have since revised their policies to allow for these medical interventions, recognizing the potential benefits and acknowledging the advancements in medical science. These changes reflect the ongoing evolution of the Jehovah's Witnesses' beliefs and practices as they navigate the complexities of the modern world while striving to remain faithful to their interpretation of scripture.

JW Theological Understanding of God

Jehovah's Witnesses emphasize the use of "Jehovah" as God's personal name, derived from the Tetragrammaton YHWH in Hebrew Scripture. This focus on the divine name leads to their

organizational identity, yet their understanding of God's nature presents several theological challenges when compared to traditional Christian doctrine.

Their rejection of the Trinity stems from several arguments:

1. The word "Trinity" doesn't appear in Scripture
2. They view the doctrine as making God into three separate deities
3. They claim it has pagan origins
4. They attribute its development to Satanic influence

Their theological framework establishes a hierarchical view where:

- Jehovah is the Almighty God
- Jesus is a created being, a "mighty god" (with a lowercase "g")
- The Holy Spirit is viewed as God's active force rather than a person

This understanding creates a de facto bitheistic system (belief in two gods of different ranks), though they would reject this characterization. Their translation of John 1:1 reflects this view: "the Word was a god," rather than the traditional "the Word was God."

The biblical testimony presents a more complex picture that affirms both God's unity and the full deity of Christ:

1. The Divine Name and Its Usage:
 - The Tetragrammaton (YHWH) indeed appears in the Hebrew Bible, but the New Testament authors regularly apply Old Testament passages about YHWH to Jesus
 - Philippians 2:9-11 states God gave Jesus "the name above every name," and in context, this refers to the divine name
 - Jesus himself used "I AM" (ego eimi) statements that recall God's self-revelation to Moses
2. Biblical Affirmations of Christ's Deity:
 - John 1:1-3 uses the Greek construction that emphasizes the Word's divine nature.
 - Colossians 1:15-20 presents Christ as creator of all things, not a created being.
 - Hebrews 1:3 describes Jesus as "the exact representation of God's being".
 - John 20:28 records Thomas's confession to Jesus: "My Lord and my God".
 - Titus 2:13 refers to "our great God and Savior, Jesus Christ".
3. Unity and Distinction in the Godhead:
 - Deuteronomy 6:4 affirms God's unity: "Hear, O Israel: The LORD our God, the LORD is one"
 - Genesis 1:26 shows plurality within this unity: "Let us make mankind in our image"
 - Matthew 28:19 presents baptism in the singular "name" (not names) of Father, Son, and Holy Spirit
 - 2 Corinthians 13:14 demonstrates the cooperative work of all three persons
4. The Holy Spirit's Personhood:
 - John 14:26 describes the Spirit teaching and reminding, personal actions

- Acts 5:3-4 equates lying to the Holy Spirit with lying to God
- Romans 8:26-27 describes the Spirit's intercession with "groans too deep for words"

Jehovah's Witnesses' belief is similar to the heresy of Arius. This heresy denies the full divinity of Jesus Christ and His pre-existence as God the Son, co-equal with God the Father. Arius proposed that Jesus was a created being, the first and highest of God's creations, but still a creature nonetheless. Similarly, Jehovah's Witnesses teach that Jesus did not exist as God the Son before his earthly birth. They believe that he was created by God as the archangel Michael and was used as an instrument by God to create other spirit beings. The Early Church Fathers have extensively elaborated writings uniformly affirming Christ's deity. In response to Arianism, the fathers are the one who carefully articulated this biblical teaching, not pagan influence.

JW Theological Understanding of Christ

Jehovah's Witnesses present a view of Jesus Christ that differs fundamentally from traditional Christian understanding. They propose that Jesus existed in three distinct and separate phases, rather than acknowledging the continuous nature of His person through the incarnation. Let's examine each proposed phase and the theological challenges this view presents.

Phase 1: The Pre-human Jesus

Jehovah's Witnesses' Position:

- Jesus was Michael the Archangel before coming to earth
- He was the first and greatest of God's creation
- He assisted in creating everything else
- He was a spirit creature, not divine

Theological Response:

The identification of Jesus with Michael the Archangel contradicts several biblical truths:

- Hebrews 1:5-6 explicitly contrasts Jesus with angels: "For to which of the angels did God ever say, 'You are my Son, today I have begotten you'?"
- Hebrews 1:13-14 shows angels are ministering spirits, while Jesus is the one seated at God's right hand.
- Daniel 10:13 refers to Michael as "one of the chief princes," indicating he is one among many, whereas Christ is unique.
- Colossians 1:15-17 describes Jesus as the creator of all things, including angels, not as a created being himself.

Phase 2: The Human Jesus

Jehovah's Witnesses' Position:

- When Jesus came to earth, Michael ceased to exist
- The human Jesus was purely human, not divine
- God transferred Michael's life force into Mary's womb

- No incarnation occurred; instead, a complete transformation took place

Theological Response:

This understanding contradicts the biblical doctrine of incarnation:

- John 1:14 states "the Word became flesh and dwelt among us," indicating addition rather than transformation
- Philippians 2:6-7 describes Christ as not giving up His divine nature but adding human nature: "who, being in very nature God... made himself nothing, taking the very nature of a servant"
- Luke 1:35 describes the Holy Spirit's role in Jesus' conception, not a transfer of angelic life force
- Hebrews 2:14-17 explains that Jesus had to be made like His brothers in every way while remaining divine

Phase 3: The Resurrected Jesus

Jehovah's Witnesses' Position:

- Jesus was not physically resurrected
- His physical body was disposed of by God
- He was recreated as Michael the Archangel
- He now exists again as a spirit creature
- He returned invisibly in 1914

Theological Response:

This view contradicts clear biblical testimony:

- Luke 24:39 records Jesus saying, "Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have"
- John 20:27 shows Jesus inviting Thomas to touch His physical wounds
- Acts 1:11 describes Jesus' ascension and promise of return "in the same way"
- 1 Corinthians 15:14-17 ties the physical resurrection to the validity of Christian faith
- Colossians 2:9 affirms that even after the resurrection, "in Christ all the fullness of the Deity lives in bodily form"

JW Understanding of Human Nature and Destiny

The Jehovah's Witnesses' view of human nature and destiny shapes not only their view of salvation but also their conception of human purpose and eternal destiny. They accept the biblical account of Adam's fall but interpret its consequences in a distinctive way. They teach the common narrative that when Adam sinned, he lost perfection and passed this imperfection to all his descendants. Their understanding however significantly differs when comes the subject of the mortality of the soul:

1. Hereditary Sin:

- All humans inherit sin from Adam

- This inheritance includes both sinful nature and death
- No one can achieve perfection in current human existence

2. Mortality of the Soul:

- They reject the concept of an immortal soul
- Humans are viewed as purely physical beings
- Death means complete cessation of existence
- No consciousness continues after death

This understanding differs from traditional Christian teaching in several crucial ways:

- It denies the spiritual dimension of human nature affirmed in Genesis 2:7
- It conflicts with Jesus' teaching about consciousness after death (Luke 16:19-31)
- It contradicts biblical affirmations of the soul's endurance (Matthew 10:28)

Additionally, as previously alluded, one of the most distinctive aspects of Jehovah's Witnesses' theology is their teaching about two different classes of saved people:

Class	The Anointed Class	The Great Crowd	Non-Believers
	The Anointed Class (144,000)		
	• Limited to exactly 144,000 individuals • Will receive immortality in heaven • Will rule with Christ as kings and priests • Called the "little flock" (Luke 12:32) • Selection began at Pentecost and continues until the full number is reached	• Unlimited number of other faithful Witnesses • Will live forever on paradise earth • Will be subjects of the kingdom ruled by the 144,000 • Must maintain faithfulness through Armageddon • Will never receive heavenly life	Complete Annihilation: • Non-believers cease to exist at death • No eternal punishment or separation from God • No consciousness or existence in any form • Second death means permanent extinction No Eternal Hell: • Reject concept of eternal torment • View hell (Sheol/Hades) as common grave • Interpret fire imagery as symbolic of destruction • Consider eternal punishment incompatible with God's love

Issues	• It creates a hierarchy within salvation not found in Scripture • It contradicts the unity of the body of Christ (Ephesians 4:4-6) • It misinterprets Revelation's symbolic numbers as literal • It introduces a class system foreign to New Testament teaching	This understanding requires reinterpreting numerous biblical passages: • Jesus' teachings about eternal punishment (Matthew 25:46) • Descriptions of conscious existence after death (Revelation 20:10) • Passages about degrees of punishment (Luke 12:47-48)
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Jehovah's Witnesses maintain a unique view about earth's ultimate destiny:

Earth Destiny	Eternal Earthly Paradise	Armageddon	Millennial Kingdom
Description	- Earth will never be destroyed - Will be transformed into paradise - Most faithful Witnesses will live here eternally - Perfect conditions under Christ's rule	- Will eliminate current world system - Won't destroy earth itself - Will usher in millennial reign - Will remove wicked people	- 1,000-year reign of Christ - 144,000 ruling from heaven - Great crowd living on earth - Progressive restoration to perfection
Implication	- It minimizes the cosmic scope of redemption (Romans 8:19-22) - It conflicts with biblical teachings about new heavens and new earth (2 Peter 3:10-13) - It creates an artificial separation between heavenly and earthly destinies		

Salvation and the Afterlife

Jehovah's Witnesses view salvation primarily as rescue from death and the opportunity for eternal life, either in heaven for the 144,000 or on paradise earth for the "great crowd." This understanding differs markedly from the Orthodox Christian view of salvation. Consequently, to achieve salvation, individuals must fulfill specific requirements: diligently studying the Bible with the guidance of Watchtower publications, adhering to both divine laws and the directives of the Watchtower Society, undergoing baptism within the Watchtower organization, and actively participating in door-to-door proselytization by distributing their magazines.

Upon attaining salvation, a select group of 144,000 individuals, referred to as the "little flock," are destined to ascend to heaven and share divine status with Jehovah. The remaining believers, constituting the "great crowd," will enjoy eternal life on Earth in the presence of Jesus. Those who fall outside these categories face annihilation, as Jehovah's Witnesses reject the concept of hell as a fabrication of the devil, whom they perceive as a deceptive entity.

General Morals and Worship

Jehovah's Witnesses adhere to a strict interpretation of the Bible, which leads to specific practices and prohibitions. Blood transfusions are strictly forbidden, even in life-threatening situations, as they believe the Bible forbids the consumption of blood. Celebrations such as birthdays and holidays like Christmas and Easter are also shunned. They view these as having pagan origins and therefore incompatible with their faith. Additionally, Mother's Day, Father's Day, and other similar celebrations are not observed as they are not explicitly mentioned in the Bible.

Jehovah's Witnesses are also politically neutral. They do not participate in the armed forces, vote, or salute the flag. These actions are seen as demonstrating allegiance to human governments rather than to Jehovah.

A key distinction between Jehovah's Witnesses and many other Christian denominations is their structure. They do not have a clergy class; all baptized members are considered ordained ministers. This reflects their belief in the priesthood of all believers. Religious symbols, such as the cross, are also rejected as they are viewed as having pagan roots. They believe that Jesus was crucified on a stake, not a cross, although this view is not supported by historical evidence.

Unlike some other Christian denominations, Jehovah's Witnesses do not observe the Sabbath. They believe that the commandment to keep the Sabbath was fulfilled with the coming of Christ.

Comparative Summary

Elements of Faith	Historic Christianity	Jehovah's Witnesses
Supreme Being	We believe in one personal/supreme God who is Creator and Lord of everything that exists. He eternally exists as Triune God: Father, Son, Holy Spirit. (Gen. 1; Deut. 6:4; Matt. 28:19.)	They believe in one God, properly called Jehovah. His Holy Spirit is an impersonal force. Reject the doctrine of Trinity.
Key Figures in	We believe in Jesus, the Christ,	Charles Taze Russell (1852-1916)

History	eternally one with the Father and incarnated supernaturally through the Virgin Mary. (John 1:1-12; Matt 1:18-25)	
Person of Jesus	The Lord, Jesus Christ, is perfect in His divinity and perfect in His humanity, yet His divinity parted not from His humanity for a single moment, nor a twinkle of an eye. A supreme example of God's character and His love for humanity. Full and final revelation of God and His love. (John 1:1-13.)	They believe he created being with stages of existence: 1. Archangel Michael or the Word. 2. Jesus, the perfect man, became Messiah at his baptism. 3. After His spiritual resurrection, became Michael again but retained the name Jesus.
Work of Jesus Christ	Jesus was born, lived, and died in a given time and place as a unique historical event. He lived a sinless life, and willingly died on the cross as a sacrifice for the sins of humanity. He is the Messiah, (Christ,) Lord, and Savior. (John 1:14-18; 3:16)	Christ's ransom sacrifice on a "stake" made salvation possible for each and every one of us.
Sources of Authority	We believe in the Holy Bible, (Old and New Testaments,) and Tradition. Unique, revealed, factual, accurate, and the inspired Word of God. (2 Tim. 3:16-17.)	They believe in the Bible, (the New World Translation of Holy Scriptures,) as interpreted by Watchtower Bible, and Tract Society.
Doctrine of Humanity	Humanity is part of creation, but distinct from the rest of creation & from God. Human beings are created in God's image. Every person is a unique, precious being of dignity & worth. (Gen. 1:26-28.)	Created in Jehovah's image; a soul, not immortal; capable of responding to Jehovah.
The Basic Human Problem	By their free will, human beings have chosen to sin against God, rejecting His nature, & pursuing a course of life that is opposed to His essential character & revealed law. (Gen.3; Rom. 3:23.)	Sin is viewed as a willful rebellion against Jehovah.
Solution to the Basic Human Problem	Salvation: restoring man back in communion with God. It is considered a process rather than an event. Freedom from the guilt &	Their solution is allegiance to Jehovah and the works, (baptism, faithfulness in Kingdom Hall work; those ignorant of Jehovah given a

	power of sin is God's gift of grace, as well as new nature received through baptism. (Eph. 2:8-9.)	chance to believe during the millennium.)
Ethics, (Value System)	Ultimate values for humanity are based on God's character and His Ten Commandments. Human beings are potentially good, but not inevitably good. They always need God's grace to renew their characters.	Those not loyal to Jehovah are unrighteous; all earthly organizations are controlled by Satan; Jehovah's Witnesses are required to obey Jehovah's laws as explained by the Watchtower Bible, and Tract Society.
Life After Death	Eternal communion with God, (heaven,) or eternal separation from God, (hell.) (Heb. 9:27; Rev. 20-22.)	144,000 "select" to reign with Christ in the Kingdom of God, (heaven.) Other Jehovah's Witnesses live on glorified paradise earth. Annihilation for all who reject Jehovah.



Review Questions

1. Are Jehovah's Witnesses Christians? (A: No)
2. How many 'gods' do they believe in? (A: Two)
3. How many people do they believe will get into paradise? (A: 144,000 followers.)
4. What is their scripture called? (A: The Watchtower Bible)
5. How many stages did they believe 'Jesus' went through? (A: Three.)
6. List three things forbidden for Jehovah's Witnesses. (A: Saluting the flag, blood transfusions, and birthdays/ holidays.)
7. What do they call their God? (A: Jehovah.)
8. How do they believe the events of the resurrection transpired? (A: They believe, in his resurrection as a "spirit person," "Jesus" became Michael the Archangel again, newly created or restored.)
9. How do they believe the events of the crucifixion transpired? (A: They claim Christ "was crucified on a stake, not a cross.")
10. What do they believe about Jesus? (A: He is seen as "the equal of the perfect man Adam.")



[The Heresy of Jehovah's Witnesses](#)

