DICTIONARY of JEHOVAH'S WITNESSES

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D'HAENE, DONALD (1961-)
A resident of London (Canada) and author of *A Father's Touch* (2004 LTI Publishing) wherein he documents child sexual abuse perpetrated by his JW father.

DAHOMEY
See: *BENIN*

DAILY FIELD SERVICE REPORT
Printed form used in the 1930s and 1940s for reporting proselytizing activities.

DAILY HEAVENLY MANNA (1907)
A 400-page book of Bible citations with a comment for each day of the year. A *Watch Tower* ad for the book said:

> The book has been designed to keep before all Christians the standards of right living, its contents being admonitory in nature and encouraging in effect… Comments are brief averaging approximately fourteen lines each.

DAILY SACRIFICE (Daniel 8:11)
Interpreted by Russell as the Catholic Mass. (Studies III 1891, 100)

Reinterpreted by Rutherford as the preaching activities of his cult around 1918. (w1933 7/1 198-200)

DAILY TEXT
The "Daily Text" is published along with the annual *Yearbook of JWs*. It consists of a Bible passage for every day of the year and a short explanation or application of it.

Until 1985 the Daily Texts were part of the *Yearbook* but have since been published as a separate book titled *Examining the Scriptures Daily*.

DANIEL IN THE LION'S DEN (Daniel 6)
A Bible story to which Rutherford gave a 20th-century parallel:

Daniel pictured Rutherford's obedient followers; King Darius pictured Jehovah; the conspirators against Daniel pictured the clergy and rulers of Christendom; the lions pictured Jehovah's forces of justice; the lions den pictured the prisons in which Rutherford's followers were imprisoned when arrested. (w1934 12/1 & 12/15)

[See also: *PICTURES*]

DARK SKINS
The dark skins of Ethiopians (Isaiah 20:3-5; 37:9) pictured: "those who are in the dark as to Jehovah's promises." (w1941 12/1 361)

DATES — GOD'S
In 1894 C.T. Russell wrote:

> Now, in view of recent labor troubles and threatened anarchy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.
>
> We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning*, but for the *end* of the time of trouble. (wr1894 July 15, 1677)

JWs have discarded all of Russell's "God's dates" except 1914. And for 1914 they have discarded every prediction Russell made for that date and have given 1914 a very different significance. (See: *GENTILE TIMES*)

DATES Part 1 — LIST
C.T. Russell knew about the prophecy failures of the Millerites in 1843-1844, Jonas Wendel in 1873, and Nelson Barbour in 1874-1875. He should from these occurrences have gained wisdom and been cautious but he didn't and wasn't.

Some dates that Russell taught as prophetically significant were past dates such as 1799 and therefore not false prophecies, merely wrongful use and false interpretation of the Bible. Other dates involved predictions that turned out false — they were false prophecies, false predictions.

The following list includes both categories:

1798
End of 1260 days of Revelation 12. Start of "the last days" and the last generation. (Three Worlds 1877, 114)

Abandoned and replaced with 1799 in the 1880s. (Studies II 1889, 256, 296)

1799

Start of "the last days" when Napoleon debased the pope and ended the 1260 days of Daniel 7:25; 12:7. (wr1889 January-February, 1093; Studies II 1889, 256; Studies III 1891, 58, 63, 64)

Abandoned in 1930 when Rutherford switched the start of "the last days" to 1914.

1829

End of the 1290 years of Daniel 12:11 counting from 539AD, and the start of the Adventist movement. (Studies III 1891, 84; The Finished Mystery 1917, 40, 60, 163; Our Lord's Return 1929, 27)

Abandoned in 1930.

1844

William Miller predicted Christ's return and the end of the world for 1844. To Russell 1844 was the start of 30-year "tarrying time" corresponding to the 30 years from Jesus' birth to his baptism. (Studies II 1889, 240)

Abandoned in 1930.

1846

The termination of the 2300 "days" (interpreted as years) when the "sanctuary" was "cleansed" and George Storrs and others supposedly gave up false doctrines.

1846 was also the start of the "spiritistic" "evangelical alliance" by Protestant churches. (Studies III 1891, 108; The Finished Mystery 1917, 163)

Abandoned in 1930.

1873

The year 1873 marked:

- The termination of 6000 years of human existence;
- The start of seventh millennium (the 1000 years of Revelation 20:4);
- The start of the "Day of the Lord". (Studies II 1889, 39, 242)

Abandoned in 1943 when *The Truth Shall Make You Free* introduced new chronology marking 1972-1973 as the end of 6000 years (later adjusted to 1975).

1874

1873, 1874 and 1875 were dates predicted by Nelson H. Barbour for the second coming of Christ. A speaker at a Russellite convention in 1913 said:

> I know of three people who sat all day long with others, watching, I think it was the 2nd of October, 1874, right in Chicago, in their ascension robes, looking up into the sky for Jesus to come and take them away. But the sun went down and Jesus did not come… I know one dear old sister who was there, old Sister Johnson of Los Angeles, she is 91years old. In 1874 she sat here in this city with her ascension robes on, and Jesus did not come. She is Norwegian. She said, in broken language, I know it was time for Jesus to come, but he did not come, and I did not know what to make of it. (Convention Report 1913, 102)

In 1875 Barbour decided that Christ did come in 1874 but invisibly. Russell accepted Christ's invisible 1874 return and it became a distinctive doctrine of Russellism. (Three Worlds 1877, 175; Studies II 1889, 170)

Until 1904 Russell also taught that 1874 marked the start of the Battle of Armageddon which battle would last 40 years:

> The Scriptures give unmistakable testimony to those who have full faith in its records, that there is a great time of trouble ahead of the present comparative calm in the world—a trouble which will embroil all nations, overthrow all existing institutions, civil, social and religious, bring about a universal reign of anarchy and terror, and prostrate humanity in the very dust of despair, thus to make them ready to appreciate the power that will bring order out of that confusion and institute the new rule of righteousness. All this, the Scriptures show us, is to come to pass before the year 1915 (See MILLENNIAL Dawn, Vol. II., Chapter IV.)—that is, within the next twenty-three years...
>
> The date of the close of that "battle" is definitely marked in the Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. Thus far it has been chiefly a battle of words and a time of organizing forces—capital, labor, armies and secret societies... This feature of the battle must continue with varying success to all concerned; the organization must be very thorough; and the final struggle will be comparatively short, terrible and decisive—resulting in general anarchy. (wr1892 1/15 1354 &1355; also Studies II 1889, 101)

1874 was, in 1904, abandoned as the start of Armageddon and switched to 1915. During WWI the Russellites regarded the War as the start of Armageddon.

1874 was abandoned as the date of Christ's invisible return in 1930 and altered to 1914.

1875

- The termination of the 1335 days of Daniel 12:12 and the date of the invisible resurrection of the Saints (the 144,000). (Three Worlds 1877, 118-120, 124)
- The termination of "Great Jubilee Cycle" of 50x50 years. (Studies II 1889, 183-186)

Abandoned as the resurrection date in 1881 when the resurrection was switched to 1878. Abandoned as the end of the Great Jubilee Cycle in 1930.

1878

- The termination of the gospel "harvest";
- The rapture (the physical ascent to heaven) of the Saints. (Three Worlds 1877, 124, 126, 143)

> "Based on Paul's statement at 1 Corinthians 15:51, 52 it had been expected 'that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be for ever with the Lord.' Believing this would take place in 1878, some were disappointed because nothing occurred that they could see." (Divine Purpose 1959, 19)

The prediction of the rapture for 1878 was abandoned when it failed and 1878 was re-interpreted as the year when:

- The dead saints rose to heaven;
- God's favor began returning to the Jews;
- Christendom was rejected by God;
- The last generation started i.e. the generation that would see all nations destroyed and Christ take over the world;
- God's Kingdom in heaven began. (wr1879 November, p.46; December, p.58; Studies II 1889, 101; Studies VI 1904, 663; Millions 1920, 27-28)

The heavenly Kingdom of 1878 was abandoned in 1925 and replaced with the 1914 heavenly Kingdom. The start of the last generation was in the 1940s moved to 1914. The other events for 1878 were abandoned in 1930.

1881

The rapture (the physical ascent to heaven) of the saints" including Russell:

> Soon, probably by, possibly before; the fall of 1881, we shall be changed, born of the spirit [of which we are now begotten] into the glorious likeness of our Head. (wr 1880 December, p.166)

OUR CHANGE SEEMS DUE

> We do not know the day or the hour, but expect it during 1881, possibly near the autumn the... (wr1881 February, p.191)

The cautionary words "possibly" and "seems" do not imply the prediction was not serious since these words are nullified by other arguments such as:

> We now have taken prophetic measurements and allegories together, five different points seeming to teach the resurrection of the dead in Christ and change of the living between the fall of 1874 and 1881. Two or more witnesses are enough to prove any case, as a rule, and certainly God has given us abundant evidence. (wr1881 January, pp 181-182)

The prediction was abandoned in May 1881 after which 1881marked:

- The Fall of Babylon.
- The close of the "high calling" — this meant that God stopped selecting people to join the 144,000 who would rule with Christ in Heaven (except to replace unfaithful ones).

The close of the "high calling" in 1881 was abandoned in 1918 when the "close" was switched to 1918. In 1935 Rutherford changed the "close" to 1935 and this became a central JWs doctrine.

Today JWs are still entering this supposedly closed door that was closed in 1881, 1918 and 1935. In 2006 the number of the alleged 144,000 still living on Earth began to increase.

(See: *MEMORIAL PARTAKERS; SHUT DOOR*)

1905-1907

Russell expected that a European war would weaken the major nations some years before 1914, thereby readying them for destruction when Armageddon reached its climax in 1912 to 1914:

> ...the intensity of the great predicted trouble is yet nearly fifteen years future...
>
> Even should a war or revolution break out in Europe sooner than 1905, we could not consider it any portion of the severe trouble predicted. At most it could only be a forerunner to it, a mere "skirmish" as compared with what is to come...
>
> The date of the close of that "battle" is definitely marked in Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. (wr1892 1/15 1354, 1355)

After the Russian-Japanese war broke out in 1904 Russell suggested it would extend to Europe but it didn't.

1910

A date calculated from the length of a passage in the Great Pyramid. Russell foretold major trials upon his sect around 1910 and also that the 40-year Armageddon period or "time of trouble" (1874-1914) would get more severe near 1910:

> ...but a trouble chiefly upon the church may be expected about 1910 A.D. (Studies III 1891, 364)

> The culmination of the trouble in October, 1914, is clearly marked in the Scriptures; and we are bound therefore to expect a beginning of that severe trouble not later than 1910; — with severe spasms between now and then. (wr 1901 9/15 2876)

1910-1912

> According to our expectation the stress of the great time of trouble will be on us soon, somewhere between 1910 and 1912—culminating with the end of the "Times of the Gentiles," October, 1914. (Studies VI 1904, 579)

1912 to 1914

The remaining "saints" (the 144,000) on Earth would ascent to heaven.

1914

The end of the "harvest" i.e. the preaching to gather the remainder of the 144,000 into Russell's cult, and the climax of Armageddon:

> The harvest work will occupy forty years for its full accomplishment, ending with A.D. 1914. (Studies II 1889, 150)

> And with the end of A.D. 1914, what God calls Babylon, and which men call Christendom, will have passed away, as already shown from prophecy. (Studies III 1891, 153)

To Russell 1914 meant the destruction of all nations, religions, organizations and institutions. Their destruction would mark the end of the "Times of the Gentiles".

1914 was partially abandoned and emphasis gradually put on 1915 from 1904 onwards. In 1915 renewed prominence was given to 1914 because that's when WWI broke out which Russell regarded as the beginning of Armageddon.

Sometime near 1930 Rutherford re-interpreted 1914 as the year when:

- Christ's invisible, second coming occurred;
- Satan and his demons were thrown out of heaven and confined to Earth;
- The "last days" began;
- The "time of the end" began.

In the 1940s came the doctrine that people who witnessed 1914 constituted the last generation and that millions of them would survive to see Armageddon. This was abandoned in 1995 when "this generation" was made indefinitely long:

> Rather than provide a rule for measuring time, the term "generation" as used by Jesus refers principally to contemporary people of a certain historical period, with their identifying characteristics. (w1995 11/1 17)

1915

The destruction of all nations, religions and human institutions. Editions of *Studies in the Scriptures* published near 1914 had 1914 replaced with 1915:

> Be not surprised then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is due to begin the exercise of power in A.D. 1878, and that the 'battle of the great day of God Almighty' (Rev. 16:14) which will end in A.D. 1915, with the complete overthrow of earth's present rulership, is already commenced. (Studies II 1889, 101)

> The "Gentile Times" prove that the present governments must all be overturned about the close of A.D. 1915; and the parallelism above shows that this period corresponds exactly with the year A.D. 70, which witnessed the completion of the downfall of Jewish polity. (Studies II 1889, 242)

Russell measured 2520 years from 606 BC (his date for Jerusalem's destruction) which terminate in 1915 not 1914. In 1943 Jerusalem's destruction was moved from 606 to 607 BCE to make 2520 years end in 1914.

1916

> The present great war is the beginning of the Armageddon of the Scriptures. (Pastor Russell's Sermons 1916, 676)

1918

Christendom would be destroyed. Demons would enter the "swine class" i.e. the clergy and this would provoke "the masses" of people to destroy the clergy. Church members also would be destroyed by millions:

> In one short year, 1917-1918, the vast and complicated system of sectarianism reaches its zenith of power, only to be suddenly dashed into oblivion. (The Finished Mystery 1917, 285, 128, 485)

Abandoned in 1919.

The year 1918 later became the year of:

- The close of the call to join the 144,000 [Changed again to 1935 in 1935];
- The resurrection the "saints" (i.e. the deceased of the 144,000);
- The "Babylonish captivity" when Rutherford and seven other prominent WBTS men went to prison and the activity of Russell's cult declined.
- The cutting short of the "great tribulation" (Matthew 24:22) with the sudden end of WWI. This interpretation of Matthew 24:22 was abandoned in 1969.

1919

- Inspection by Christ of all religions and his choice of the Russellites as genuine Christians who would represent him;
- Fall of Babylon;
- Beginning of the "gleaning work" to find the remaining members of the 144,000;
- Renewed start of the end-time preaching.

The release of Rutherford and his fellow "Bible students" from prison became the "Fall of Babylon the Great". At the same time Christ inspected all religions and saw that WTS alone was faithful and true and therefore chose it and its followers as God's only channel of communication to people on Earth. In 2012 came the doctrine that in 1919 Christ appointed the Governing Body as the "faithful and discreet slave".

1920

Worldwide anarchy and collapse of all earthly governments:

> The three days in which Pharoah's host pursued the Israelites into the wilderness represented the three years from 1917 to 1920 at which time all of Pharoah's messengers will be swallowed up in the sea of anarchy. (The Finished Mystery 1917, 258)

Abandoned in1921.

1921

> It may be that the worldly nations will go down in the fall of 1921. (Millions 1920, 111)

[Note: Non-American editions of *Millions Now Living Will Never Die* may differ from the American in page-numbering. The Australian edition has this quote on page 114; the German edition omits it along with four whole pages.]

> It has long been thought of the consecrated that this year would be an important year. (wl921 3/15 93)

1924

> If we assume that the harvest of the wheat class, namely, the saints, began with the beginning of the second presence of our Lord in 1874, then would it be unreasonable to conclude that the harvest must continue for fifty symbolic days, or fifty literal years? If so, then we might expect the harvest to end 50 years after 1874, or with the end of 1924… That would mean that the selection of the royal family would be completed with the end of 1924. (w1924, 1/1 5)

1924 is expressed as a hypothetical — "if so ... then we might expect" — since the purpose was to stir up door-to-door activity and the main anticipation at the time was for 1925.

1925

The resurrection of the "faithful men of old" (the Bible heroes listed in Hebrews chapter 11) would occur and they would establish the earthly part of God's Kingdom in Palestine in 1925, and take over the world, and bring about worldwide paradise. (The Finished Mystery 1917, 128; Millions 1920 88, 97)

> A simple calculation of these jubilees brings us to this important fact: Seventy jubilees of fifty years each would be a total of 3500 years. That period of time beginning 1575 before A. D. 1 of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things. The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth. (Millions 1920, 88)

A JW reading this today might point to the words "may expect" and claim the prediction was advanced as a possibility. However, the reason that people "may expect" was: "1925, at which time the type ends and the great antitype must begin." They "may expect" because "the great antitype must begin". Subsequent pages state the prediction categorically:

> As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized… Therefore we may confidently expect that 1925 will mark the return of Abraham,

> Isaac, and Jacob and the faithful prophets of old... (p.89)
>
> Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die. (p.97)

The Watchtower in 1922 quoted the Philadelphia *Record* (1922 April 17):

> "Radio Tells the World Millennium is Coming. Judge Rutherford's Lecture Broadcasted from Metropolitan Opera House. Talks into Transmitter. Message is Carried Over Miles of Bell Telephone Wires to Howlett's Station.
> "The millennium sets in the year 1925, human woe will then start to vanish, and disease and sickness, and death itself will be no more, was the message pronounced through a radio-transmitter by ex-Judge J. F. Rutherford, of the New York City Bar, standing on the platform of the Metropolitan Opera House yesterday afternoon…
> "Judge Rutherford delivered his lecture, 'Millions Now Living Will Never Die'… (w1922 6/15 180)

An attempt to make predictions for 1925 less definite appeared in 1923:

> Our thought is, that 1925 is definitely settled by the Scriptures, marking the end of the typical jubilees.
>
> Just exactly what will happen at that time no one can tell to a certainty; but we expect such a climax in the affairs of the world that the people will begin to realize the presence of the Lord and his kingdom power. He is already present, as we know, and has taken unto himself his power and begun his reign. He has come to his temple. He is dashing to pieces the nations. Every Christian ought to be content, then, to do with his might what his hands find to do, without stopping to quibble about what is going to happen on a certain date. (w1923 4/1 106)

1925 was abandoned as the date for the resurrection of the "ancient worthies" in 1925-1926. The date 1925 then marked God's call to the Jews, via the book C*omfort for the Jews* (1925), to accept Christ.

The call to the Jews was abandoned in 1931 when Rutherford removed the Jews from Bible prophecy and interpreted prophecies of Israel's restoration as applying to the "remnant" of the 144,000 and the JWs Organization from 1919 until Armageddon.

Nevertheless 1925 was still "fixed in the Scriptures". (Vindication I 1931, 338) How so?

> The year 606 B.C. would correspond with 1925, when the "organized religions" were plainly seen to be in bondage to Satan, and a part of Satan's organization, and to have been for ever cast away from the Lord. (Vindication 1 1931, 21)

This interpretation of 1925 is similar to Russell's claim for 1878 as the year God rejected Christendom but has been abandoned (as was 1878).

1926

The Golden Age in 1924 said:

> ...we expect the full glorification of the church in about two years. (g1924 2/13 313)

The WTS's third-in-change, W.E. Van Amburgh, in his book *The Way to Paradise* (1924), also put forth 1926:

> Let us suppose that you are living after the Kingdom is established and the blessings have begun to flow out to the people in abundant measure. Of course it will take some time to get things in smoothly running order after the great stress between now and 1926. It may take ten years before you get your home all fixed up... (The Way to Paradise 1924, 328)

Abandoned in 1927 after which *The Way to Paradise* was ignored.

1928

> So the generation now upon the earth is the generation that was on earth in 1878, and many of them must abide until God's favor is fully returned to the Jews, and the Kingdom set up. (Souvenir Notes Bible Students Conventions 1913, 235)

Compare:

> Because the time has come for the fulfillment of these great truths, because the Lord's kingdom is at hand, and because a generation of people exists upon the earth in ordinary times for fifty years or more... (The Standard for the People 1926, 50)

1932

The Kingdom to be fully set up on Earth — 14 years after 1918:

> This vision of the prophet Ezekiel depicts the established theocratic Kingdom of God on earth, civil and religious, spiritual and earthly. While the Temple is an architectural possibility, as shown in the accompanying illustrations, (and may be erected at Jerusalem), it, in its various parts, surroundings, rites and worshippers, is a type and symbol of "better things to come," after the wars, revolutions and anarchy of the period from 1914 to 1925 have passed.
> The time of the establishment of the Kingdom in power is indicated as "in the fourteenth year after that the city (Christendom) was smitten"—or fourteen years after 1918, viz, in 1932. .—Ezek. 40:1 (The Finished Mystery 1917, 569)

The "Kingdom in power" meant that the earthly phase of the 1878 heavenly kingdom would operate on Earth through the resurrected Bible heroes who would rule the world and change Earth into paradise.

In 1922 the 1878 Kingdom began to be discarded and replaced with the 1914 Kingdom and this was made plain in 1925.

Anticipation for 1932 briefly returned when Rutherford in 1931 wrote "God will no longer delay [Armageddon]…"

> God's kingdom has begun to operate. His day of vengeance is here, and Armageddon is at hand and certain to fall upon Christendom, and that within an early date. God's judgment is upon Christendom and must shortly be executed. That God will not longer delay this he says: "Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." (Vindication I 1931, 147)

"God will no longer delay" was abandoned when God again delayed.

1935-1936

Date for Armageddon and the "new world":

> Suppose we should be wrong in the chronology and that the kingdom will not be fully set up in 1925. Suppose that we were ten years off, and it would be 1935 before restitution blessings began. Without a doubt there are now millions of people on the earth who will be living fifteen years from now; and we could with equal confidence say that 'Millions Now Living will Never Die'. Whether it be 1925 or 1935, restitution blessings must soon begin... (w1920 10/15, 310)

> Since the fulfillment of the various time prophecies demonstrate that God's methods of operating are slow, may it not be that the kingdom will not be ushered in for five, ten or even twenty-five years? Our reply is, we are not a prophet; we merely believe that we have come to the place where the Gentile Times have ended. If the Lord has five more years for us here, we shall be very glad to be on this side of the veil… (Light I 1930, 196)

> In the very near future a far greater event will come to pass and which will involve the entire universe. The war of 1914 was the greatest war up to that time. The universal war that is near will be far more stupendous, and only a few persons, comparatively, will survive. Those who do survive will be the ones who receive a knowledge of and who obey the truth…

> During the few remaining months until the breaking of that universal cataclysm the powers that rule the nations of the earth will continue to make treaties… (Universal War Near 1935, 3 & 27)

The quotes in *Light I* and *w1920* are not outright predictions but nevertheless indicate the time frame the sect and its leaders believed in. The statement "we are not a prophet" disagrees with the later doctrine expounded in the "Know Jehovah" book (1971) that the entire "remnant" are God's prophet appointed as such in 1919.

When 1935 was abandoned as a date for Armageddon it became the date for:

- The close of the "high calling" to join the 144,000;
- The start of the selection or harvest of the "great Crowd" (Revelation 7) who will live forever on Earth.

1942

> Receiving the gift [the book *Children*], the marching children clasped it to them, not a toy or plaything for idle pleasure, but the Lord's provided instrument for most effective work in the remaining months before Armageddon. (w1941 9/15, 288)

Abandoned after Rutherford's death when the new WTS leadership predicted there would be a "very short" period of peace after World War II.

1940s

> Those Jonadabs who now contemplate marriage, it would seem, would do better if they wait a few years, until the fiery

> storm of Armageddon is gone, and then to enter the marital relationship... (Face the Facts 1938, 50)

The book *Children* (1941) proclaims the so-called "Divine mandate" which referred to God's requirement for people to wait until after Armageddon to marry and have children. The book is about two JWs teenagers who decide to obey the "divine mandate" and postpone their marriage for "a few years" until after Armageddon:

> Our hope is that within a few years our marriage may be consummated and, by the Lord's grace, we shall have sweet children that will be an honor to the Lord. We can well defer our marriage until lasting peace comes to the earth. (p.366)

JWs abandoned this interpretation of the "divine mandate" progressively between the early 1950s when WTS president Nathan Knorr got married and 1978 when the WTS published *Making Your Family Life Happy*.

1950

A date Rutherford suggested for the resurrection of the "princes", the "ancient worthies" of the Bible, who will rule the Earth:

> It does not seem unreasonable, therefore, to think that twenty-five years, possibly more, will pass before the awakening of the dead shall begin. (w1925 2/15 58)

When 1950 arrived, F.W. Franz addressed an international convention of JWs. The WTS *Assembly Report* (1950) says:

> Brother Franz aroused and quickened the interest of his audience by asking: "Would this international assembly be interested to know that HERE, TONIGHT, in our midst, there are a number of prospective PRINCES OF THE NEW EARTH?"

Franz then re-defined "princes" — they were no longer the ancient Bible heroes resurrected to life but the JWs overseers.

1951

The Watchtower implied a parallel between the 37 years from Christ's death to Jerusalem's destruction in 70 AD and the "time of the end" from 1914. (w1950 9/1 277; 11/1 407)

w1951 3/15 179 and w1951 4/1 214 state: "we are 37 years into the 'time of the end' of this world." This had many JWs expecting Armageddon in 1951-1952 or 37 years after 1914.

This Generation

In the early 1940s JWs attached the start of the last generation before Armageddon to 1914. Many people who were born before 1914 and were old enough to understand the events of that year would live to experience Armageddon:

> The generation that saw the beginning of woes in 1914 would also see the end of Satan and his entire wicked system of things. It is to be carefully noted that the youngest of those who saw with understanding the developing sign of the end of this system of things from its start in 1914 are now well over sixty years of age. (g1966 10/8 18)

A generation is commonly considered to be 30 or 40 years and this helped fuel JWs anticipation for the 1940s and 1950s. In the 1950s and 1960s JWs began to equate "generation" with the normal Western lifespan of about 70 years and routinely cited Psalm 90:10.

The prophecy of "this generation" was called "the creator's promise" which is a phrase that *Awake!* regularly repeated until 1995 when the Governing Body changed the definition of "generation" so that a generation could go on indefinitely. (w1995 11/1) [See also: *GENERATION*]

1975

The alleged termination of 6000 yeas of human history and strongly implied to be the year of Armageddon:

> According to this trustworthy Bible chronology six thousand years from man's creation will end in the fall of 1975 C.E. How appropriate it would be for Jehovah God to make this coming seventh period of a thousand years a Sabbath rest and release… It would be most fitting on God's part… It would not be by mere chance or accident…
> (Life Everlasting In Freedom of the Sons of God 1966, 28-29)

Any difference between 1975 and Armageddon could be "days and months, not years". (Life Everlasting 1966, 26-30; w1967 7/15 446-447; w1968 8/15 499; w1975 5/1 285)

Whether the 1975 date for Armageddon and Christ's millennial reign to begin was definite and conclusive depended on whether Adam and Eve were created in the same year i.e. 4026 BCE. Any time-difference in their creation would have to be added to October 1975.

In 1968 and 1971 the Governing Body confirmed that Adam and were created in the same year — w1968 5/1 271; g1968 10/8 14; Aid to Bible Understanding 1971, p.538.

The *Aid* book says that Eve's son was born when Eve was 130 years old, which was also Adam's age. (Genesis 5:3) Hence both were created in the same year which meant Armageddon would come in 1975 (or 1976).

Abandoned in October 1975 when *The Watchtower* reneged on Adam and Eve being created in the same year. (w1975 10/1 579)

(See: *NINETEEN SEVENTY FIVE*)

1970s

> But why is there reason to hope that this changeover may take place even within the present decade? (g1971 10/8 27-28)

Before 1976 or before 1986

> It is to be carefully noted that the youngest of those who saw with understanding the developing sign of the end of this system of things from its start in 1914 are well over 60 years of age! In fact, the greater part of the adult generation that experienced the start of the "last days" has already passed away in death. (g1966 10/8 18)

If the youngest in 1966 were "well over 60 years" old then the entire last generation was born before 1906. Now compare:

> A generation according to Psalms 90:10, is from seventy to eighty years. The generation that witnessed the end of the Gentile Times in 1914 does not have many more years left. Luke 21:24, 32-36. (w1968 121, 715)

A 70-year generation therefore had to end before 1976, an 80-year generation before 1986!

1984

Unofficial speculation using a "generation" of 70 years added to 1914 and based on Psalm 90:10.

1986

1986 was the United Nations "International Year of Peace". This caused anticipation due to the Governing Body prophecy [based on I Thessalonians 5:3 — w1985 10/1 18] that a declaration of "peace and security" would indicate Armageddon's start.

1989 (Implied)

In 1984 "generation" was redefined to include people born in 1914:

> The Greek word rendered "generation" in the Bible has been defined as, "Those born at the same time . . . Associated with this is the meaning: the body of one's contemporaries, an age." (*The New International Dictionary of New Testament Theology*) "The sum total of those born at the same time, expanded to include all those living at a given time *generation, contemporaries."* (*A Greek-English Lexicon of the New Testament* from Walter Bauer's Fifth Edition, 1958) These definitions embrace both those born around the time of a historic event and all those alive at that time.
>
> If Jesus used "generation" in that sense and we apply it to 1914, then the babies of that generation are now 70 years old or older. And others alive in 1914 are in their 80's or 90's, a few even having reached a hundred. There are still many millions of that generation alive. Some of them "will by no means pass away until all things occur."—Luke 21:32. (w1984 5/15 5)
>
> From a purely human viewpoint, it could appear that these developments could hardly take place before the generation of 1914 disappears from the scene. But fulfillment of all the foretold events affecting the generation of 1914 does not depend on comparatively slow human action. Jehovah's prophetic word through Christ Jesus is: "This generation [of 1914] will by no means pass away until all things occur." (Luke 21:32) And Jehovah, who is the source of inspired and unfailing prophecy, will bring about the fulfillment of his Son's words in a relatively short time. (ibid pp 6-7)

With babies born in 1914 now included we read:

> The Hebrews ... reckon seventy five years as one generation. (g1988 4/8 14)

This implied the end in 1914+75 = 1989.

1994

Speculation and expectation were strong for 1994 because, based on Psalm 90:10, JWs regarded 80 years as the maximum length of a generation.

Also "this generation" no longer meant people old enough in 1914 to understand current events but now included babies born in 1914 — see quote above for "**1989**":

The number 80 is also mentioned in the Bible in connection with various men of God such as:

- Moses who led Israel out of Egypt at age 80 and;
- Daniel who still lived in Babylon at age 80

The 80 years in Psalm 90:10 together with reminders that "this generation" was old and dwindling, kept JWs excited for years regarding 1994 until 1994 came and passed:

> Are there many people still living who were born before 1914? Although their numbers are dwindling, consider figures from just one European country. West Germany has 1.8 million people over 80 years of age and 146,000 over 90, according to a 1986 study by Professor Ursula Lehr and published in the German magazine *Aktiver Lebensabend.* (g1987 4/8 30)
>
> Since 1879 this magazine has grown in circulation to over 15 million copies semimonthly in 111 languages. It directs individuals to the Bible's promise that some of the generation of 1914 will be alive to see good physical and spiritual health restored to mankind (w1992 8/15 9)

By/Before 2000

The article *The Kingdom Sabbath And Its Lord* (w1945 2/15 51) which was reprinted in *Let God Be True* (1946; 1952) implied that Armageddon would take place within the twentieth century.

Plain statements were also published:

> That now-operating kingdom in heaven will, within the twentieth century, cleanse the entire earth of wickedness… (g1961 2/22 7)
>
> Revelation 16:16 calls it the "war of the great day of God the Almighty," Armageddon. This war will come in the twentieth century. (ibid p.8)
>
> Shortly within our 20th century the 'battle in the day of Jehovah' will begin against the modern antitype of Jerusalem, Christendom. (The Nations Shall Know That I Am Jehovah—How? 1971, 216)
>
> And Jesus has told us to rejoice at seeing the dark storm clouds of Armageddon gathering since that time. He has told us that the "generation" of 1914—the year that the sign began to be fulfilled—"will by no means pass away until all these things occur." (Matthew 24:34) Some of that "generation" could survive until the end of the century. But there are many indications that "the end" is much closer than that! (w1984 3/1 18-19)

Before 2024

Rutherford usually fanned anticipation for dates less than ten years ahead. The following was an exception:

> Seeing that this testimony is so clear, cogent and convincing, establishing the fact of the Lord's second presence, it can with confidence be said that the resurrection of the dead will soon begin. By the word "soon" we do not mean next year, but, we confidently believe, before another century passes away. (Hell—What Is It? Who Are There? 1924, 54)

Before 2040

The book *Survival into a New Earth* (**1984**) says:

> Especially beginning in 1935, when the identity of the "great multitude," or "great crowd," was clearly understood, large numbers of these began to manifest themselves… God's infallible Word depicts this group as 'coming out of the great tribulation,' being survivors of it, living right on into God's New Order without ever having to die. (Revelation 7:9, 10, 14; John 11:26) The early members of this group are now in their 60's or 70's or older. Jehovah did not allow the ingathering of this group to begin too soon. The "great crowd," including many of the earliest members thereof, will survive into the "new earth." (p.184)

The "earliest members" of the "great crowd" emerged in 1934-1935 and at that time numbered about 11,000. This is estimated from the 1935 Memorial attendance where 63,146 attended and 52,455 partook of the wine and bread.

If the "earliest members" were in their "60's or 70's or older" in 1984, then the youngest of the "earliest members" were aged 61 in 1984.

These youngest would now (in 2023) be at least 61 + 39 = 100 years old. This means they might already **all** be deceased. If one is left and lives to become the world's oldest person his expected year of death will be at age 117 in 2023+17 = 2040. The prediction, however, was not that only one member of "the earliest members" will survive, but "many of the earliest members ... will survive"! How many JWs who were of the "remnant" in 1934/1935 are still alive? The prediction of "many" is probably already false.

What failed to occur?

Many WTS dates represent the failure of a whole set of predictions. The following are some of the events anticipated close together:

- The annihilation of all religion;
- Worldwide announcement of "peace and security";
- The termination of the JWs preaching;
- Final attack of the King of the North;
- End of all nations and human governments;
- Armageddon;
- Resurrection of the ancient Bible heroes;
- Ascent to heaven of the "remnant of the 144,000";

- The binding of Satan.

Various combinations of these events failed in 1914-1915, 1918-1925, 1935-1936, 1940s, 1975, "this generation", and "within our twentieth century".

Some dates "probable"

Some WTS-promoted dates and predictions were qualified with the word "probable".

"Probable", however, never implied a delay of many decades. The belief was always that if a date failed the time would still be "short", the event, although delayed, was still imminent. It was always so short that JWs sometimes delayed marriage or surgery, abandoned their employment, discontinued schooling, and even sold their homes to finance their preaching.

If, however, a probable prediction for a probable date fails several times it must be regarded as a definite false prediction. Why? Because "probable" means it's more likely to occur than not to occur. If it never occurs then it was never probable!

Consider a person who flips a coin and predicts, "It will probably come up tails." Suppose it doesn't, and he flips it again and again predicts, "It will probably come up tails." Suppose he does this repeatedly but the coin never shows tails. We would soon conclude the coin is biased or has two heads and conclude, "This person is repeatedly lying to everyone." In the same way the JWs leaders are repeat liars.

(See also entries on individual dates such as: *EIGHTEEN EIGHTY ONE*, NINETEEN FOURTEEN; *TWENTIETH CENTURY*, etc.)

DATES Part 2 — NON-SPECIFIC DATES

The JWs leaders often claimed that the time of the end is "about up" or in its "closing phase" or "nearing its end" or we're "very late in the last days". *The Watchtower* 1984 11/15 21-26 has five such phrases!

Such statements become false prophecies when the end delays more than a few years. Why? Because the climax of a time period is shorter than the build-up. If a film has run for 80 minutes and we're told it's almost finished then we expect the rest to be much shorter than 80 minutes. If a 70-year-old person says he is in the last years of life, we expect his "last years" to be much fewer than 70 years.

Based on this reasoning, the list of WTS "dates" when prophecy failed become many more!

Consider:

The Day of God's Preparation is about up, the FINAL END of Satan's rule is very nigh, the maneuvering of all enemies into the position for their destruction is about done... (w1942 4/15 119)

This is the time of greatest need for life-giving knowledge, because all the developments since the year 1914 prove that this world has entered its "time of the end" and is now nearing the disastrous close of that period. (w1950 9/1 276)

When the many factors are put together, we find that *our* generation, *our* day is the one that is identified in the Bible as the "last days." In fact, in this year 1967 we are actually living in the *final part* of that time! This can be compared to, not just the last day of a week, but, rather, the last part of that last day. (w1967 4/1 197)

The evidence from fulfilled Bible prophecy shows that we are very, very late in the "last days" of this present wicked system of things. (2 Tim. 3:1-5) Soon, God will execute his adverse judgment against it… (w1977 4/1 198)

In the meantime, the last ones of the "sheep" must be gathered. (w1978 1/1 28)

Yes, we are nearing the final phase of the last days, the climax of which is the destruction of Satan's entire wicked system of things. Indeed, this pleasure-loving world is about to end. (w1983 7/1 7)

We also know that the 1914 generation is well into the evening of its existence, thus allowing only little time for this prophecy yet to be fulfilled. (w1985 5/1 7)

…the final part of the days moves on toward its climax! (w1985 7/1 20)

Therefore, this period of time is nearing its end, with the restoration of paradise on earth close at hand! (w1989 8/15 14)

In the 1930s-1940s most of the time of the end was already past

Statements that most of the time until Armageddon, as measured from 1914 or 1918-1922, has elapsed were already published in the 1930s and 1940s.

For example:

The work of giving testimony has been progressing during the past ten years ... and is almost done. (Good News 1932, 60)

> The facts now fully known disclose that the work of preparation, in fulfilment of the prophetic vision, began in 1918 and has progressed over the period of fifteen years, and now the hour draws near for the terrible clash of the armed forces. (w1933 8/1 228)
>
> …there has been given a testimony to the nations of the earth; and particularly has this testimony been given since the second coming of the Lord in these latter days and the heavenly resurrection of the faithful members of the body of Christ who had been sleeping in death. Now the testimony work is about complete. The day of God's preparation is done. War upon and destruction of Satan's organization is now about due. (w1936 8/1 237)
>
> Without a question of doubt we are now well-advanced within "the times and the seasons" of the Lord's presence and of his judgment of the nations and we are approaching unto the time of Armageddon… (w1940 8/15 246)
>
> It will be observed from this report for the year 1939 that many countries that have heretofore reported as making progress in the work are omitted. This omission is not due to any lack of zeal on the part of the Lord's witnesses, but due to the fact that Satan's organization has crushed their work. Of course, this could not have been done except by the Lord's permission, and the fact that he is permitting the enemy to exercise such powerful influence is clear proof that the witness work, commanded to be done, is near an end and therefore Armageddon is close at hand. (Yearbook 1940, 39)
>
> Now the trial of God's elect is reaching its climax as the battle of Armageddon is being approached. (w1943 2/15 53)
>
> The time of the end is running out. (The Kingdom of God is Nigh 1944, 26)
>
> We also know that the 1914 generation is well into the evening of its existence, thus allowing for only a little time… (w1985 5/1 7)

The last-listed prediction (from w1985) was written 71 years after 1914 and would be false if this world lasted anywhere near 71 years beyond 1985.

Sometimes WTS publications quote politicians (or even housewives or teenagers) who fear a crisis in five, ten or 20 years. (e.g. w1960 10/1 582; g1982 4/22 3; w1983 8/15 3) Such quotes are selected because they reinforce current JWs prophetic time-frames. In 1968, for example, the following quote reinforced anticipation for 1975:

> Also, as reported back in 1960, a former United States Secretary of State, Dean Acheson, declared … "I know enough of what is going on to assure you that, in fifteen years from today, this world is going to be too dangerous to live in. (The Truth that leads to Eternal Life 1968, 9)

DATES Part 3 — SPURRED BY DATES

Prophetic dates impress new converts who are unaware of how often JWs predictions have failed and been abandoned.

Prophetic dates also stimulate JWs to:

- Go door to door for more hours;
- Greater conformity (because "rebellious ones" will perish at Armageddon);
- Donate more money (since money will soon lose its value);
- Give up employment or schooling to have more time to preach.

JWs publications sometimes have words such as "near", "soon", "close", etc, up to ten times in a short article! (e.g. w1984 10/22 5-11) This similarly motivates and stimulates donations, volunteer labor for the Organization, extra preaching, and obedience.

Russell wrote:

> …the Lord has provided time prophecies as a spur, to quicken and awaken us fully, and keep us active in his service. (Studies II 1889, 365)

Rutherford applied this "spur" effectively:

> The fight to the finish is about to take place… That fight is near… All the faithful will delight to take up the glad news and herald it to the world… The disobedient ones have fallen away… notice must be served upon Satan's organization before its final destruction… Every one of the remnant will be obedient to the commandment of Christ… The testimony …must go forth. (w1933 5/15 152)

Franz and Knorr applied the "spur" effectively too:

> The thirty-six years intervening since 1914, instead of postponing Armageddon, have only made it nearer than most people think. Do not forget: "This generation shall not pass, till all these things be fulfilled." (Matt. 24:34) Consequently, the important question is: What is the most profitable way in which to use the remaining time? If you are wise you will not dodge or side-step the answer… Preaching is therefore the wise

and profitable thing to do. (w1950 11/1 419)

This is not the time to become lax and indifferent and to think that the battle of Armageddon is far away. (Yearbook 1951, 31)

Let it be emphasized that our paying attention to the prophetic word should not be just for the purpose of gaining knowledge. Far from it! That word should stimulate us to act on that knowledge, causing us to do God's will, and especially now, "in the final part of the days." (Isaiah 2:2, 3) (w1983 11/15 21)

The "spur" is also applied to school children to motivate them to fore-go further education and to drop out of school at the legal minimum age:

If you are a young person, you also need to face the fact that you will never grow old in this present system of things. Why not? Because all the evidence in fulfillment of Bible prophecy indicates that this corrupt system is due to end in a few years. Of the generation that observed the beginning of the "last days" in 1914, Jesus foretold: "This generation will by no means pass away until all these things occur."—Matt. 24:34.

Therefore, as a young person, you will never fulfill any career that this system offers. If you are in high school and thinking about a college education, it means at least four, perhaps six or eight more years to graduate into a specialized career. But where will this system of things be by that time? It will be well on the way toward its finish, if not actually gone! (g1969 5/22 15)

High school kids of 1969 who "will never fulfill any career" are now approaching old age and death.

Prophetic dates also encourage perseverance during persecution — "Sustained by the Millennial Hope." (w1979 10/15 12)

DATES Part 4 — SURVIVING FAILURE

Service to God is forever

When prophesied dates approach and disconfirmation looms, the JWs leaders stress that service to God is forever and not until some date. Russell started this tack in 1881:

There seems to be a disposition on the part of some to say—now if you could only assure me positively that we will be changed this fall, I should be willing to endure anything: I could then take up any cross, deny myself, and do God's will only.

Now dear brother, sister, this is not the right way; it is not the correct thought: God called you to the "high calling" on condition, not that you do his will and not your own for a few months only, but for all eternity. (wr1881 May, p.225)

Non-JWs would query whether promoting false predictions and other so-called "Bible truth" that regularly gets revised is doing "God's will" or "God's service"! JWs, however, do not think that far or discuss it because their Governing Body instructs them to avoid independent thinking.

Multiple dates simultaneously

The following letter appeared in *Bethel Ministries* (Volume 9 No. 4 July/August 1990):

Dear Mr. Watters,
I want to comment on your article (May/June 1990) *When Prophecies Fail*. You showed that cults survive disconfirmation of their prophecies by proselytizing; by members convincing each other they have nowhere else to go; by reinterpreting what was predicted; and because most cult members have invested their lives in the cult and burned their bridges. You showed how these features accompanied the major prophetic dates of JWs—1878, 1881, 1910, 1914, 1918, 1925, 1975.

JWs dates, however, have an added feature you may not have noticed. In every instance from 1878 onwards, new dates were set or stressed even before a current date failed. Before 1975 failed the new date was "within our twentieth century." (The Nations Shall Know, 1971 p.216) Before "within our twentieth century" fails there are already hints for the 21st century. (WT 1980 10/15 31; Awake! 1985 12/22 p.25)

Similarly, before 1924 and 1925 failed there were strong hints for 1928. (WT 1924 1/1 p.4 paragraphs 12-14) Ten years before 1914 the previously "firm" prophecies to occur before or by 1914 were changed to "after October 1914." (Watchtower Reprints 1904 7/1 p.3389) And so on for every other date.

In this way dates act like the "carrot on a stick" with the "carrot" regularly being changed so it stays fresh.

New theological significance

Another way the JWs Organization survives prophecy-failure is by giving failed dates a

new theological significance or by introducing a new line of ministry. In this way the JWs leaders pretend the date was right but details were misunderstood.

For example:

1878 After the predictions for this date failed, it was reinterpreted as the year God rejected Christendom and the Kingdom began in heaven.

1881 After the prediction that the living saints would rise to heaven failed, 1881 became the year the dead saints were resurrected as ghostly, invisible spirits. It also became the dividing year of the 40-year harvest into two parts of 7 years ending in 1881 and 33 years ending in 1914. (Studies I 1886, 238)

1914 After Armageddon and the return of the ancient patriarchs and prophets to set up the kingdom on Earth failed, 1914 became the year that the great tribulation began and the Kingdom was established in heaven.

1918 After the prophecy of Christendom's destruction failed, 1918 became the year "Babylon fell", the dead saints were raised and the great tribulation was cut short.

1925 After the "ancient worthies" again failed to return and bring paradise on Earth, 1925 became the year God made correct knowledge available to the Jews (Comfort for the Jews 1925, 87-88, 94-95) and the Kingdom of 1914 was recognized.

1921 After predictions regarding the destruction of the nations failed, 1921 ended a 40-year period when God tolerated Protestant iniquity:

> …God would bear with the iniquity of Protestantism for a period of forty years from and after the beginning of that period, to wit, the year 1881, as above stated. Forty years added to 1881 marks the year 1921, at which time the forty-year period of forbearance of Jehovah with Protestantism would end. (Vindication 1 1931, 51)

1922 and 1928 After predictions failed, 1922 and 1928 became the first and last years of the "seven last plagues".

1932 After prophecy failed, 1932 is when the election of elders was discontinued so that the Organization might be "theocratic".

1935 After progress toward worldwide paradise, which was supposed to be evident by 1935, failed, 1935 became the division between the harvest of the 144,000-remnant and the "great crowd".

1942 After Armageddon didn't come, 1942 became the new demarcation between the supposed Elijah and Elisha periods. (Let Your Name Be Sanctified 1961, 336)

In 1950 the Old Testament "princes" (whose resurrection was predicted for 1915/1915, 1925, the 1940s, and suggested for 1950) were redefined as the JWs overseers!

Suggestions and Ceertainties

Sometimes Russell seemingly regarded his prophetic dates as possibilities which people can take or reject.

Russell made such statements for 1914 as the year got closer because of the realization that there was no year "0" and this implied 1915 rather than 1914.

Earlier in his prophetic career Russell was confident of 1914 and most other prophetic dates and avoided equivocation. For example, *Zion's Watch Tower* 1892 January 15 spoke of the events which were sure to happen before 1914 as "unmistakable":

> The Scriptures give unmistakable testimony to those who have full faith in its records, that there is a great time of trouble ahead of the present comparative calm in the world—a trouble which will embroil all nations, overthrow all existing institutions, civil, social and religious, bring about a universal reign of anarchy and terror, and prostrate humanity in the very dust of despair, thus to make them ready to appreciate the power that will bring order out of that confusion and institute the new rule of righteousness. All this, the Scriptures show us, is to come to pass before the year 1914 (See MILLENNIAL DAWN, Vol. II, Chapter IV.) — that is, within the next twenty-three years. (p.19)

In 1894 Russell wrote that the dates were "God's dates, not ours":

> Seventeen years ago people said, concerning the time features presented in Millennial Dawn, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable. What changes have since occurred, and what velocity is gained daily? 'The old is quickly passing and the new is coming in.' Now, in view of recent labor troubles and threatened anarchy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how

present conditions can hold out so long under the strain. We see no reason for changing the figures — nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the beginning, but for the end of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the WATCH TOWER of January 15, '92. We advise that it be read again. (w1894 7/15 266)

In 1901 *Zion's Watch Tower* said:

> The culmination of the trouble in October 1914 is clearly marked in the Scriptures; and we are bound therefore to expect a beginning of that severe trouble not later than 1910; — with severe spasms between now and then. (wr1901 9/15 2876)

The Time Is At Hand acknowledged that the claims made are spectacular, but called them "established truth:

> True, it is expecting great things to claim, as we do, that within the coming twenty-six years all present governments will be overthrown and dissolved; but we are living in a special and peculiar time, the "Day of Jehovah," in which matters culminate quickly; and it is written, "A short work will the Lord make upon the earth."
> "In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A.D. 1915. (Studies II 1889, edition of 1907, 98-99)

However, as 1914 approached and events were not unfolding as Russell predicted, he began to bend a little.

In *Zion's Watch Tower* for 1904 (Reprints July 1, p.2389) he altered the culmination of the "time of trouble", saying it would follow rather than precede 1914. This caused confusion and uncertainty which is apparent in the following quote where Russell denies anything has changed:

> QUESTION.--If the "Times of the Gentiles" can be changed as suggested in the July TOWER, so that the anarchy will follow 1914 A.D., instead of preceding it, might not similar changes be made in respect to all the various lines of prophetic time-proof set forth in MILLENNIAL DAWN, Vols. II. and III?
>
> Answer.— You are entirely in error. Not a figure, not a date, not a prophecy is in any sense or degree affected by the article to which you refer. Indeed the harmony and unity of the whole is the more fully demonstrated. Read again the article you refer to, "Universal Anarchy, etc." (July 1 issue), and you surely will see this. If it is not apparent to you upon a further study let us know the particular point of your difficulty and we will endeavor to make it plain. (wr1904 8/15 3415)

We don't claim infallibility, therefore "let each figure for himself"

After changing the culmination of the "time of trouble" from before 1914 to "immediately after 1914" Russell denied his previous certainty and also argued that he did not claim infallibility:

> Can we feel absolutely sure that the Chronology set forth in the DAWN-STUDIES is correct? ...we have never claimed our calculations to be infallibly correct; we have never claimed that they were knowledge, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on faith. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse. ...Possibly some who have read the DAWNS have presented our conclusions more strongly than we; but if so that is their own responsibility. (wr1907 10/1 4067)

By 1914 Russell seemed to accept the possibility that much of his chronology could be wrong. For example, a colporteur asked:

> How shall we do respecting the STUDIES IN THE SCRIPTURES after October, 1914? Will the Society continue to publish them? Will the Colporteurs and others continue to circulate them? Is it right to circulate them now, since you have some doubt respecting the full accomplishment of all expected by or before October, 1914? (wr1914 7/1 5496)

Russell replied:

> So far as the features are concerned, we have merely set forth the Scriptures and our view respecting their application and significance. We have not attempted to say that these views are infallible, but have stated the processes of reasoning and figuring, leaving to each reader the duty and privilege of reading, thinking and figuring for himself. That will be an interesting matter a hundred years from

> now; and if he can figure or reason better, he will still be interested in what we have presented. In any event, we think that the consummation cannot be long deferred. (ibid)

Notice that "God's dates not ours", published in 1894, became "views" in 1914 and readers could "accept as much or as little of them as their hearts and minds could endorse." This comment, however, was bluff and bluster and not an invitation to disagree since anyone who challenged the predictions had to leave the cult.

The "We don't claim infallibility" excuse became a routine excuse of the JWs leadership. If a JW low in the hierarchy ignores or opposes a doctrine with the argument "We have never declared this teaching infallible" he would be excommunicated.

However, Russell and subsequent leaders **did** claim infallibility and still do so but without using that word. They use other words and phrases that mean or imply the same thing.

Also, if a doctrine or date is attributed to God, and God is called infallible, that implies the date or doctrine is infallible.

(See: *INFALLIBLE*; *EXCUSES FOR ERROR*)

DATES Part 5 — *AWAKE!* 1993 March 22

The Governing Body responded to charges of false prophecy in the article "Why So Many False Alarms?" (Awake! 1993 3/22 3-4)

The article begins with the story of the village boy who cried "Wolf!" and says:

> So it has become with those who proclaim the end of the world. Down through the centuries since Jesus' day, so many unfulfilled predictions have been made that many no longer take them seriously.
>
> Gregory I, pope from 590 to 604 C.E., in a letter to a European monarch, said: "We also wish Your Majesty to know, as we have learned from the words of Almighty God in Holy Scriptures, that the end of the present world is already near and that the unending Kingdom of the Saints is approaching."
>
> In the 16th century, Martin Luther, progenitor of the Lutheran Church, predicted that the end was imminent. According to one authority, he stated: "For my part, I am sure that the day of judgment is just around the corner."
>
> Concerning one of the first Baptist groups, it is reported: "The Anabaptists of the early Sixteenth Century believed that the Millennium would occur in 1533."
>
> "Edwin Sandys (1519-1588), Archbishop of York and Primate of England … says … 'Let us be assured that this coming of the Lord is near.'"
>
> William Miller, generally credited with founding the Adventist Church, is quoted as saying: "I am fully convinced that sometime between March 21, 1843, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come."

The Pope Gregory and Luther examples were private opinions whereas the WTS's predictions were "Bible truth" by "God's prophet" who alone understands the Bible, and followers had to "publish" them everywhere or face censure or even excommunication.,.

The Anabaptist and Millerite errors (Matthew 24:24-26) should have made Russell, Rutherford and the Governing Body wise enough to not prophesy falsely. Instead the JWs leaders promoted false predictions for over twenty dates and, by claiming to represent God as God's modern "prophet class", persuaded millions of followers to repeat the predictions door to door. The failure of previous prophets does not justify subsequent prophets just like a murderer won't be exonerated by arguing that some else before him was also a murderer!

The *Awake!* article next refers to Deuteronomy 18:20-22 "The prophet who presumes to speak in my name a word that I have not commanded him to speak or who speaks in the name of other gods, that prophet must die", and responds:

> There are some who make spectacular predictions of the world's end to grab attention and a following, but others are sincerely convinced that their proclamations are true. They are voicing expectations based on their own interpretation of some scripture text or physical event. They do not claim that their predictions are direct revelations from Jehovah and that in this sense they are prophesying in Jehovah's name. Hence, in such cases, when their words do not come true, they should not be viewed as false prophets such as those warned against at Deuteronomy 18:20-22. In their human fallibility, they misinterpreted matters.

The WTS leaders, in contrast to this paragraph, DID predict in God's name! Their predictions

were so certain that they encouraged followers to discontinue education or employment, or postpone marriage, or sell their homes, to have more time to promote the predictions and to criticized Christian churches. Russellites believed the predictions were "God's dates". The Governing Body called their prediction regarding the generation of 1914 "the Creator's promise", "Jesus' promise" and "Jehovah's prophetic word". Such phrases are the same as claiming "direct revelations from Jehovah" and "prophesying in Jehovah's name".

Regarding people predicting Christ's return by 2000 CE, *Awake!* says "The flood of false alarms is unfortunate". The JWs leaders themselves, however, taught for half a century that Armageddon would take place in the twentieth century!

Does false prophecy originate from **all** "Jehovah's Witnesses"? *Awake!* implies it does:

> In our eagerness false alarms may be sounded… Jehovah's Witnesses, in their eagerness for Jesus' second coming, have suggested dates that turned out to be incorrect.

Calling teachers of false prophesying "eager" praises them — which is something the Bible never does. And notice that the "false alarms" are attributed to all "Jehovah's Witnesses" as if all of them together produce the doctrines and prophecies. The fact is only the leaders decide on doctrine and prophecy and any JW who disagrees is expelled. Articles about the expelled or "apostates" never allow any possibility of them being right; it is always presumed they are satanic deceivers. In other words there is no possibility for ordinary JWs to share in the creation of false predictions or even vote on their acceptance. Ordinary JWs are passive receivers of the false predictions and get expelled if they openly don't like them.

The *Awake!* article finishes by repeating the "we don't claim infallibility" excuse and cites previous WTS publications where the same excuse is offered.

The Bible, however, never teaches that false prophecy is OK provided the false prophet afterwards says he did not claim to be infallible. Consider: If a criminal in court for murder or rape argues "When I committed that crime I did not claim to be infallible" would the jury find him innocent?

Furthermore, the excuse that JWs don't claim to be infallible is false — the leaders among them DO claim infallibility, but use other words and phrases that imply the same thing. They taught, for example, that Jehovah God is "the editor" of *The Watchtower* which implies infallibility. (See: *INFALLIBLE*)

The *Awake!* article's deceptive excuses for 150 years of false predictions demonstrate:

1. "The heart is more treacherous than anything else and is desperate" (Jeremiah 17:9); and
2. "If in reality the light that is in you is darkness, how great that darkness is." (Matthew 6:23)

DATING

The Governing Body permits recreational group outings by young JWs but opposes one-on-one dating by the unmarried:

> Dating the opposite sex is not a game or recreation but should be done only with a person to whom marriage is planned and seems certain. (w1966 11/15 702-703)

Even if marriage is planned dating couples are supposed to have a chaperone.

DAVID AND GOLIATH

Rutherford included the David-and-Goliath story in his "pictures" in which Bible stories pictured events in the 1930s/1940s.

David pictured the "remnant". He also pictured Jesus Christ. Saul pictured "the Roman Catholic Hierarchy and other malicious religionists". Saul's herdsman, Doeg, pictured apostates from Rutherford's cult. Goliath and other Philistine giants pictured the Roman Catholic Hierarchy, Nazis, Fascists and Communists. David's friend Jonathan pictured the "great multitude".

David's deliverance at Gilboa (1 Samuel 31) pictured Armageddon. (w1940 1/1 4-11)

DAWN BIBLE STUDENTS ASSOCIATION

One of the more successful groups that developed from Russell's cult and has offices in ten or more countries.

The Dawn Bible Students sell reprints of Russell's six volumes, offer a large selection of booklets and tracts, and publish (since 1932) a magazine called *The Dawn* (circulation about 20,000). They used to broadcast "Frank and Earnest" on over 100 radio stations in 16 countries. In the 1980s they had TV broadcasts on 200 channels.

Origin and expansion

While still in Russell's cult in the early 1920s Norman Woodworth started a dialogue radio program called "Frank and Ernest". Rutherford

opposed this ministry, dismissed Woodworth, and "Frank and Ernest" went off the air.

In 1931 Woodworth with other dismissed followers of Russell raised $1300 to sponsor "Frank and Ernest" on radio station WOR in New York. Woodworth was "Frank" and co-host John Dawson was "Ernest." The program was aired for 13 weeks under the direction of the Associated Bible Students of Brooklyn.

Copies of the dialogs titled *Radio Echo* were published bi-weekly and sent to listeners who requested them. The name was changed to *Dawn* in 1932 and continued as a monthly publication.

Printing was initially done with a foot-operated printing press. In 1935 improved printing equipment was purchase, in1944 a building in East Rutherford, New Jersey, and around 1970 a large offset press.

Printing in the 1990s included magazines, booklets, envelopes, catalogs, cards, letters, forms and convention programs — about 2 million items per year including 250,000 booklets and 12,000 copies of *The Dawn* per month in English and further copies (every two months) in French, German, Greek, Italian, Polish and Spanish.

Preaching by radio was resumed in June 1940 in New York. In October the program was named "The Voice of Tomorrow" and consisted of a 15-minute dialog by "Frank and Ernest."

1943 saw seventy radio stations broadcasting "Frank and Ernest" in English and ten in Polish.

Broadcasting began on the ABC network in 1949 on 174 radio stations and switched to MBS (Mutual Broadcasting System) in1950 on 350 stations.

Television

In 1958 the Chicago Congregation produced fifteen-minute programs for television in black and white and a film titled "King of Kings, and Lord of Lords".

In 1960 Dawn Bible Students in other cities such as New York and Buffalo also turned to television with half-hour and quarter-hour programs. In 1974 100 programs were being aired.

There followed cable TV and Satellite Cable in the USA and Canada; and film distribution to churches, schools and nursing homes — the films were shown using film projectors.

In the 1990s all the programs were converted to video cassettes for playing on VCRs.

Great Britain and Other Countries

The power struggles in America to control Russell's organization affected England which in 1918 had more "Bible Students" than the USA. Over 100 congregations and groups in England separated from the WTS's control in the years after 1917.

Woodworth visited England and initiated close cooperation between Dawn Bible Students and British followers of Russell. Dawn "pilgrims" regularly visited Britain and an office was opened in 1946 for storage and distribution of Dawn literature.

Dawn supporters of various nationalities in England and the USA contacted followers of Russell in other countries and Dawn groups formed in Denmark, Finland, France, Germany, Italy, Lithuania, Norway, Poland, Sweden, Switzerland, etc.

In Italy Dawn established an office in 1953. A convention in 1954 in Naples was attended by 75. The Italian Dawn magazine, the *Aurora*, got subscribers in South America, Europe and Africa.

In Germany and Poland during the Hitler era the Dawn groups faced similar problems as JWs — meetings banned, literature confiscated, and members sent to concentration camps and some executed. A convention in Leipzig after WWII was attended by 850 people. In 1950 *Dawn* magazine was published in German. Conventions in Poland after WWII attracted 600.

(See also: *DIVISIONS/SPLINTER GROUPS*)

DAY AND HOUR

Jesus said that no one knows the "day and hour" of his return:

> Does that mean before the turn of a new month, a new year, a new decade, a new century? No human knows... (w1989 10/1 31)

This 1989 statement may have been a hint to soften the shock when the prophecy of Armageddon "within our twentieth century" turned out false (which it did 11 years later).

Or perhaps friendly disagreement existed among the Governing Body in 1989 regarding the 20th century:

> The apostle Paul was spearheading the Christian missionary activity. He was also laying a foundation for a work that would be concluded in our 20th century. (w1989 1/1 12)

The second quote is from the single-issue *Watchtower* and was altered in the bound volume edition and in the *Watchtower Library*

CD. Apparently those who wanted to postpone Armageddon won the debate.

DAY OF CHRIST

Rutherford asserted that the "day of Christ" began in 1918 and that it's the same as the "day of the Lord". (w1936 3/15 84)

DAY OF JEHOVAH

The same as the "Day of the Lord".

According to Russell this was the forty-year period 1874 to 1914 and identical to the "day of wrath", "day of vengeance", "day of reckoning" and "great tribulation". It consisted of a global revolution of the poor classes, drawn to Communism and anarchy, against the wealthy, capitalist, classes. (Studies I 1886, 307-315, 325-335; Studies II 1889, 196, 250, 356; Studies IV 1897, 546, 604-605; w1892 1/15 1357)

The Time is at Hand (1889) says:

> True, it is expecting great things to claim as we do, that within the coming twenty-six years all present governments will be overthrown and dissolved; but we are living in a special and peculiar time, the "Day of Jehovah," in which matters culminate quickly… (p.99)

After the 40-year schedule failed Rutherford made 1914 the start of "the day of Jehovah" instead of its finish. He claimed it began in 1914 and: "…will break like a furious morning storm in 1918." (The Finished Mystery 1917, 404)

After this prediction for 1918 failed Rutherford still taught that Jehovah's Day and the Great Tribulation started in 1914. (w1936 3/15 84; w1940 8/15 232; Yearbook 1937 Text February 15; Religion 1940, 359) For example:

> 'The Day of Jehovah of Hosts' began in 1914, and the climax will be reached in the vindication of his holy name at Armageddon; hence that fight is called "the battle of that great day of God Almighty". (Preparation 1933, 281)

> The day of Jehovah began in A.D. 1914. Satan has had his day, and he must now get out. The war in heaven was fought, and Satan was cast down to the earth. (Rev. 12:1-9) Then in 1918 judgment began at the house of God. (1 Pet. 4:17) The day of tribulation God then stopped for a season in order that the witness work might be done. (w1939 7/1 202)

> The Day of Jehovah began in 1914… (w1940 8/1 233)

> The "day of Jehovah" beginning in A.D. 1914 is far spent and the accomplished end of this world is at hand. (w1950 4/1 103)

For about a century the Watchtower sect interpreted the "day of the LORD" or "day of Jehovah" as something already here, and ignored II Thessalonians 2:1-2

> ...we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us , to the effect that the day of the Lord is already here. Let no one deceive you in any way...

Eventually the "day of Jehovah" was redefined and made synonymous with Armageddon and thus became a future event not "already here". (Live With Jehovah's Day In Mind 2006, 31-35)

DAY OF PREPARATION

Defined by Russell as equivalent to the "time of the end", i.e. 1799-1914. (Studies III 1891, 59)

Rutherford gave the Day of Preparation the new start date of 1874:

> … the second coming of the Lord dates from 1874; that from that time forward was God's 'day of preparation'… (Creation 1927, 319)

After that he restarted the Day of Preparation once again and defined it as the period from 1918 to Armageddon. (w1936 5/1 132)

> It was in 1918 that this mighty Prince came to the temple of Jehovah for judgment, and from that time dates the preparation. (Preparation 1933, 17)

> …the time of 'preparing the way before Jehovah' ends with the coming of Christ Jesus to the temple; whereas "the day of his preparation" begins at the time of the coming of Christ Jesus to the temple. (ibid, 21)

> The Day of God's Preparation is about up, the FINAL END of Satan's rule is very nigh, the maneuvering of all enemies into the position for their destruction is about done, and at the time Jehovah gives his final emphatic warning tidings. (w1942 4/15 119)

"About up" and "about done" implies that the greater part of the period had passed. Since it started in 1918 and the greater part had passed 24 years later in 1942 then the remainder until Armageddon should be much less than 24 years after 1942! Although no

exact year was set, it's another failed prediction.

(See also: *FINAL WAR, THE*)

DAY OF RECKONING
The same as the Day of Jehovah — 40 years, 1874 to 1914. (w1892 1/15 1357)

DAY OF VENGEANCE / DAY OF WRATH
See: *DAY OF JEHOVAH*

DAYS OF CREATION
Russell and subsequent WTS leaders used Genesis 2:4 "the day that God made earth and heaven" to argue the seven days of creation were not literal days.

Their point is that "the day" (singular) refers to all six days and therefore "day" is not literal. They interpreted the Genesis days of creation to be 7000 years long each. (Let God Be True 1952)

The Genesis days were followed by nights (Genesis 1:5) but JWs had in mind 24-hour days — 24 hours not 12 hours represented 7000 years.

Many Christians in contrast argue that "day" may mean a long period when not qualified by a numeral but when preceded by a numeral such as "three days" or "first day", the days are literal. (The Companion Bible 1972, p.3, note 5)

Russell made the first 6000 years of Day 7 — i.e. 6000 years from Adam's creation — end in 1872.

F.W. Franz in *The Truth Shall Make You Free* (1943, p.152) changed this to 1972.

In the 1950s Franz re-calculated the end of 6000 years as 1975. Adding the 1000-year, post-Armageddon, millennium to 6000 would make the seventh day 7000 years long. With the seventh day being 7000 years long, the first six days were also each 7000 years long.

Franz's "truth" of seven 7000-year-long days — and it was truth since it appeared in *The Truth Shall Make You Free* — underwent revision in 1988.

The seven "days" were henceforth of different undefined lengths.

In the 1970s JWs believed that the time period between the creation of Adam and Eve had to be added to 1975 to get the date for Armageddon. By 1988 this implied that Adam lived at least 13 years by himself, and now (2023) it implies Adam lived at least 48 years without Eve.

This may be why the 7000-year-long-days doctrine was discarded — to help JWs forget about Adam's implausibly long bachelorhood and the prophetic nonsense for 1975.

DAYS OF DANIEL and REVELATION
The early Christian Church fathers apparently took the "days" of Daniel and Revelation literally and applied them to the future rule of the Antichrist.

Joachim of Floris (c.1130-1202) introduced the principle that one day represents one year. This was adopted by many subsequent interpreters including Russell.

1260 Days (Revelation 12:6; Daniel 7:25)
At first Russell applied the 1260 days of Revelation to the period of Papal power from 538 to 1798 AD. (Three Worlds 1877, 114; wr1881 December, p.307)

Russell changed this to 539-1799 AD. (w1889 January-February p.4; Studies II 1889, 256; Studies III 1891, 38, 50, 58, 63-69, 172, 306; Studies IV 1897, 584)

Rutherford reinterpreted the 1260 days as literal days that commenced when the arrest-order was made on him and other WBTS Directors. The days ran November 7th 1914 - May 7th 1918. (Light 1 1939, 199; Your Will Be Done on Earth 1958, 181, 331)

This was changed to October 4/5 1914 - March 26/27 1918. (Then Is Finished The Mystery of God 1969, 261-263)

It was changed again, this time to December 28 1914 - June 21 1918. (Our Incoming World Government God's Kingdom 1977, 127-133)

This was changed back to the 1969 interpretation in the book *Revelation—Its Grand Climax At hand!* (1988, 164)

Then changed again this time back to the 1977 interpretation in w1993 11/1 9-10.

1290 Days (Daniel 12:11)
To Russell 1290 years ended in 1829 when the Millerite prophetic movement began. (Studies III 1891, 83-88, 306; The Finished Mystery 1917, 40, 60, 163; Our Lord's Return 1929, 27)

Rutherford changed this to literal days extending January 18 1919 - September 9 1922. (Your Will 1958, 335-336; Our Incoming Government God's Kingdom 1977, 140)

1335 Days (Daniel 12:12)
To Russell these were 1335 years ending in 1874. (Studies III 1891, 83-93, 123-127)

Rutherford changed this to literal days extending September 14 1922 - May 19 1926. (Your Will 1958, 337; Our Incoming Government God's Kingdom 1977, 140)

2300 Days (Daniel 8:14)
To Russell the 2300 days were 2300 years ending in 1846. (Studies III 1891, 105-108, 119, 305)

Changed by Rutherford to literal days spanning May 25 1926 - October 15 1932. (w1933 7/15 214-215; Preparation 1933, 357-358; Your Will 1958, 216; w1959 10/1 601-602)

This interpretation was "truth", "made clear" and "shown" by the "Lord". (World Recovery 1934, 55)

But the "truth" shown by the "Lord" was wrong and therefore again changed, this time to June 1 1938 - October 8 1944. (Yearbook 1975, 247; w1971 12/1 724-727)

DEACONS
Deacons were servants in the congregations from the 1870s to 1932, elected by a show of hands, who functioned as ushers and managed seating arrangements.

DEAD SEA
The Dead Sea pictured Armageddon. (w1939 3/1 69)

DEATH
Russell adopted the Second Adventist belief from George Storrs that when people die they perish, existing only in God's memory until the resurrection.

To JWs also, the dead exist only in God's memory, and the "soul", Hebrew *nephesh*, is nothing immortal but means the person.

They cite a few scholars who support this view — e.g.

> The dead are shown to be "conscious of nothing at all" and the death state to be one of complete inactivity. (Ec 9:5, 10; Ps 146:4)…
>
> Thus, *The Interpreter's Bible* (Vol. II, p. 1015), commenting on 1 Samuel 25:29, observes that "the idea of man as consisting of body and soul which are separated at death is not Hebrew but Greek." (Edited by G. Buttrick, 1953) Similarly, Edmond Jacob, Professor of Old Testament at the University of Strasbourg, points out that, since in the Hebrew Scriptures one's life is directly related with the soul (Heb., *ne'phesh*), "it is natural that death should sometimes be represented as the disappearance of this *nephesh* (Gen. 35:18; 1 Kings 17:21; Jer. 15:9; Jonah 4:3). The 'departure' of the *nephesh* must be viewed as a figure of speech, for it does not continue to exist independently of the body, but dies with it (Num. 31:19; Judg. 16:30; Ezek. 13:19) No biblical text authorizes the statement that the 'soul' is separated from the body at the moment of death."—The Interpreter's Dictionary of the Bible, edited by G. Buttrick, 1962, Vol. 1, p. 802. (Insight I 1988, 597)

Genesis 35:18 says:

> And the result was that as her [Rachel's] soul [*nephesh*] was going out (because she died) she called his name Benoni... (NWT)

The Interpreter's Bible [see above] interprets 35:18 as: "death should sometimes be represented as the disappearance of this *nephesh*". *The Companion Bible*'s note to Genesis 35:18 interprets *nephesh* as life and gives the explanation, "her life ... was ebbing or failing".

The Hebrew word *yatsa* means *depart*, *go forth*, *go out*. Therefore, another interpretation is that *nephesh* i.e. the soul sometimes refers to a conscious continuation of the person that departs when the person dies. Compare Revelation 6:9-11; 20:4.

Also eight Old Testament verses speak of *rephaim* (Job 26:5; Psalm 88:10; Proverbs 2:18; 9:18; 21:16; Isaiah 14:9; 26:14, 19) often translated "shades" or "spirits". The *rephaim* wait in "sheol" and are conscious at least part of the time. Compare also Ezekiel 32:21.

The Apostle Paul wrote about shedding his "tent" (II Corinthians 5:18; Philippians 1:21-24) to "be with the Lord". And Peter wrote "as long as I am in this body" and "the putting off of this body" and "after my departure". These phrases that imply that the "I" will continue to exist apart from the body. (2 Peter 1:12-15)

Ecclesiastes

In denying life after death the JWs' leaders rely mainly on Ecclesiastes. If, however, we take Ecclesiastes at face value, it also teaches that the fate of humans is no better than that of animals:

> For the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other…
> And man has no advantage over the beasts…
> All go to one place…
> Who knows whether the spirit of man goes upward and the spirit of the beast

goes down to the earth? (3:19-21)

Examined superficially this denies the biblical teaching of the resurrection.

However, Ecclesiastes Chapters 1 to 11 describe what an observer supported by ample time and wealth could find out by experience and observation. The phrase "under the sun", which is repeated in Ecclesiastes about 30 times, confirms that the book summarizes what we can find out by seeing and experiencing. Regarding death, an observer would see that, "as one dies so dies the other."

Therefore, it can be asked:

> Who is there knowing the spirit of the sons of mankind, whether it is ascending upward; and the spirit of the beast, whether it is descending downward to the earth? (3:21)

Humans of course do not "know" since they cannot see everything. Chapter 12, however, goes beyond sight and experience and gives the scriptural conclusion about death:

> …the dust returns to the earth as it was, and the spirit returns to God who gave it. (12:7)

JWs who quote Ecclesiastes 3 about dying like a beast don't mention their belief that the 144,000 or "remnant" have since 1918 existed as conscious spirits in heaven immediately upon death, or Russell's belief of their conscious existence in heaven from 1878.

DEATH AND GRIEF

JWs who have "advanced to mature appreciation" do not mourn publicly or wear black clothing when a relative dies.

Sharing of grief is discouraged (g1985 4/22 3-13) because it shows lack of faith in the resurrection of the dead. Harrison in *Visions of Glory* tells of a JW woman disfellowshipped for excessive grief when her baby died.

DEBATES

Although C.T. Russell engaged in several public debates he then discouraged further public debates on the grounds that:

1. Talent makes more impression than truth;
2. Debate arouses anger, bitterness and malice;
3. His own debates had been intended as "entering-wedges for the newspaper work." (wr1915 5/1 5685)

Russell also said: "If we stop to kick at every dog that barks at our heels, we would be a long time reaching our destination." (Convention Report 1913, 59)

Probably the real reason is that public debates would result in his false prophecies being advertised by the opposition. Furthermore, the cult's best debater and natural choice to represent it around 1914 was Rutherford. Rutherford knew that a public debate where he represented Russell would enhance his prestige and popularity in the WTS. Russell, however, probably did not want this because Rutherford was not Russell's choice as a potential successor. In 1915 Rutherford debated with Reverend Troy on four topics. Although Russell's prophecies were not among the topics, Troy nevertheless commented on prophecies undergoing failure at the time.

In the 1920s debates were phased out. A debate between a WTS person and Dr B.H. Shadduck, an anti-Rutherford writer and editor of *The Sunday School Times*, failed to take place because Rutherford's people insisted on "impossible conditions":

> That B. H. Shadduck furnish a bond of $500 as guarantee that he will not…refer to any quotation contained in any periodical or book published by the International Bible Students Association, and if B. H. Shadduck shall…refer to any quotation or book published by the International Bible Students Association he shall at once pay the sum of $500 to his opponent in this debate. (p.3)
>
> One talking-point of the "witnesses" is the boast that the clergy are afraid to debate with Mr. Rutherford. The answer is two-fold.
> (1)Not one clergyman in 500 has read the books of Mr. Russell and not one in 5000 has contrasted the early and late editions.
> (2) If one who is informed accepts the challenge, they impose impossible conditions. I have repeatedly offered to debate. My last experience was with a gentleman in the mid-West. He demanded that I come to his town, bear my own expense, debate with him *twice a day* for *twenty days*, discuss the questions he proposed and no other, and be silenced by the chairman if I introduced other matters. *Not one question*, under this rule, would permit me to discuss doctrines peculiar to this cult. I offered to submit the matter to arbitration and this was refused. (p.31)
> (The Seven Thunders of Millennial Dawn 1928)

In the 1930s Rutherford issued challenges to debate to the Pope, which were ignored.

Knorr and Franz banned followers from public debating. They argued that debates settle

nothing, are influenced by the speaking ability of the debater, and often get off the topic by criticizing the opponent personally.

A WTS letter to one Mike Frederickson said:

> We are please to respond to your letter received May 19, 1994, in which you ask why Jehovah's Witnesses do not debate about their beliefs.
> Please be assured that Jehovah's Witnesses are happy to assist those who want to know what they believe and how the beliefs are supported in the Bible. Our principal means of answering individual's questions is our regular door-to-door ministry. When individuals sincerely want to know about our Bible-based beliefs, we gladly take the time to help them. But, we also recognize that when someone merely wishes to argue a point of view, it is not often that anything constructive is accomplished in such a debate. Becoming sidetracked with such debates, we believe, would mean losing valuable time, time that might otherwise have been used beneficially to help sincere persons to learn about God's will and purposes respecting mankind. For good reasons, therefore, we choose not to engage in debates. (Watchtower B & T Society of New York, Inc. 1994 June 9)

The "losing valuable time" comment ignores the billions of hours spent distributing publications to make converts — which publications contain doctrines later changed, and these alterations often convince thousands of JWs to leave the sect.

Debate with intention to uncover which beliefs are correct would have sorted out many false prophecies before they were preached and saved the "valuable time", billions of "valuable" hours, of millions of people!

To affirm, prior to debate, that one's beliefs are "Bible-based beliefs" and reveal "God's will", is to presume that a potential opponent in debate is wrong. It's comparable to a show-trial in a political dictatorship where the only viewpoint expressed is that of the regime in power.

We should also note that scientists debate in scientific journals constantly as they examine each other's scientific experiments and the result over several centuries has elevated the living standards, prosperity and freedoms of the whole world. The JWs policy of suppressing the interchange of ideas and evidence, of pretending that their current views are beyond reproach, has always been detrimental when replicated in the wider society because it suppresses innovation. The JWs method entrenches error and ignorance, and benefits the minority in charge by defending their power and privileges.

The objections that the better speaker is more convincing even if he's wrong, and debaters can get sidetracked with personal attacks, are overcome by debating in writing, as scientists do.

The real reason the JWs hierarchy won't debate is that informed opponents will bring up their failed prophecies and countless discarded "Bible truths" and that would be bad publicity.

DECECCA, GIOVANNI (1879-1965)

On May 7, 1918, warrants were issued by the United States District Court for the Eastern District of New York to arrest eight leading WBTS men. The eight were J.F. Rutherford, W.E. Van Amburgh, A.H. Macmillan, R.J. Martin, C.J. Woodworth, G.H. Fisher, F.H. Robison and **G. DeCecca**. (w1955 4/15 237)

DeCecca's story appears in w1960 10/1 601-605. He was an Italian-born Roman Catholic shepherd boy whose family migrated to the USA in 1900, and there joined the Baptists.

Dececca:

- Received three of Russell's books from a colporteur in 1904 of which *The Divine Plan of the Ages* "opened up the glorious message of the Bible";
- Was baptized in 1906;
- Joined the Brooklyn headquarters staff in 1909;
- Did the Italian readings for showings of the *Photo Drama of Creation*;
- Translated and helped with correspondence in the WTS's Italian Department;
- Married — with Russell performing the ceremony — in 1916;
- Was Imprisoned in 1918 with Rutherford in the United States penitentiary in Atlanta, Georgia and released in 1919;
- Worked for the WTS at headquarters until he died aged 85. (w1960 10/1 605; 1966 1/15 64)

Announcing his death w1966 1/15 64 adds: "for nearly sixty years Brother DeCecca faithfully served as a true shepherd of God's sheep…"

Some relevant facts which *The Watchtower* omits because they debunk the description "a true shepherd of God's sheep" are that DeCecca supported:

- False prophecy after false prophecy from before 1914 to the end of his life;
- The rubbish known as Pyramidology;
- Rutherford's anti-marriage doctrine — a "doctrine of demons" (I Timothy 4:1-3), and
- Thousands of revisions to so-called "Bible truth".

DECEPTION
Since 1870s Russell and his successors in the WTS have accused other religions of "misleading and being misled" and urged followers not to read literature of other religions because it's "designed to deceive". (w1984 5/1 31)

To examine whether the JWs leaders themselves are truthful see the entries *ADMISSION OF ERROR; DATES; APOSTATES; TRUTH; JEHOVAH'S PROPHET*.

The Bible lists dozens of circumstances that can contribute to self deception including inaccurate knowledge, fear, disobeying God, not knowing God, wicked thoughts, deceitful hearts, lust, pride, self confidence, riches, tiredness, self glorification, desire for revenge, listening to only one side, etc.

JWs claim: "You have nothing to fear in examining your beliefs." (w1968 7/1 389) When JWs, however, are offered help to "examine your beliefs" by using older WTS publications they refuse.

DECLARATION OF FACTS
In 1933 the Nazi Government twice confiscated WTS property and literature at the headquarters in Magdeburg, Germany. After the first raid Rutherford drafted a *Declaration of Facts* — reprinted in the 1934 *Yearbook*.

JWs leaders claim the declaration denounced the Hitler government. (Divine Purpose 1959, 130; Jehovah's Witnesses Proclaimers of God's Kingdom 1993, 693-694)

The Declaration said in part:

> The greatest and most oppressive empire on earth is the Anglo-American empire. By that is meant the British Empire, of which the United States of America form a part. It has been the commercial Jews of the British-American empire that have built up and carried on Big Business as a means of exploiting and oppressing the peoples of many nations. This fact particularly applies to the cities of London and New York, the stronghold of Big Business. This fact is so manifest in America that there is a proverb concerning the city of New York which says: 'The Jews own it, the Irish Catholics rule it, and the Americans pay the bills.'

With "Big Business" so defined, the Declaration went on:

> The present government in Germany has declared emphatically against Big Business oppressors and in opposition to the wrongful religious influence in the political affairs of the nation. Such is exactly our position and we further state in our literature the reason for the existence of oppressive Big Business and the wrongful political religious influence … these oppressive instruments proceed from the Devil.
>
> Instead of being against the principles advocated by the government of Germany, we stand squarely for such principles and point out that Jehovah God through Jesus Christ will bring about the full realization of these principles and will give to the people peace and prosperity and the greatest desire of every honest heart…
>
> Instead, therefore, of our literature and our work's being a menace to the principles of the present government we are the strongest supporters of such high ideals…

This is not a denunciation of the Nazis, but seems to seek their friendship.

The Declaration was written in 1933-1934 when Hitler seemed moderate and Western politicians negotiated with him. Therefore "we stand squarely for such [Nazi] principles" does not refer to death camps and other evils that came years later.

James Penton (historian and ex-JW) says:

> Thus the American leaders—and Judge Rutherford in particular—were directly responsible for what was outright anti-Semitism and a willingness to compromise their loudly trumpeted principle of "Christian neutrality" in order to continue their publishing and preaching work in Germany… (The Christian Quest Volume 3, No. 1, Spring 1990 p.42)

Penton's assessment seems extreme since most JWs did not vote for Hitler or join the Nazi party or Nazi organizations but remained as neutral after the Declaration as before.

A WTS letter to Hitler which accompanied the Declaration stated falsely that the US government had persecuted the JWs for refusing to publish anti-Germany propaganda during World War I:

> The Brooklyn administration of the Watch Tower Society is and in the past has been outstandingly friendly to Germany. For this reason the president of the Society and seven members of its Board of Directors in the United States were sentenced to 80 years imprisonment because the president refused to use two

magazines published by him in the United States for war propaganda against Germany.
[Reprints of the Declaration and the letter that accompanied it are reprinted, in German and in English translation, in *The Christian Quest* Volume 3, No. 1 Spring 1990]

Contradicting the WTS letter is that in 1918 *The Watch Tower* had advocated the buying of war bonds (wr1918 pp 6257, 6268) and supported a National Day of prayer for Germany's defeat. (wr1918, p.6271)

The WTS claims that the branch overseer in Magdeburg, Paul Balzerait, altered the Declaration and also authored the accompanying letter. (Yearbook 1973, 110-111) This, however, can not be confirmed. The Declaration was published as an official WTS document in the 1934 *Yearbook* without any comments about alterations.

(See also: *JEWS—ANTI-SEMITISM*)

DEDICATION
Dedication is the decision to commit one's life to God, i.e. to serve God in His Organization, and must precede baptism for baptism to be valid. Anyone who wants to serve God apart from the WTS is considered misled and self-willed.

Whenever prophetic dates published by the WTS approach refutation the leaders stress that dedication is not until some date, but forever, or until death. (w1912 12/1 5142; Convention Report 1913, 365)

DEEP IN THE TIME OF THE END
A phrase, sometimes used to suggest that the "last days" (or "time of the end") as measured from 1914 have almost finished:

> Much additional evidence could be presented to prove that we are deep in "the time of the end." (w1984 11/15 23)

Phrases that imply that most of the time between 1914 and Armageddon has passed were already published in the 1930s and 1940s. For example:

> Now the testimony work is about complete. The day of God's preparation is done. War upon and destruction of Satan's organization is now about due. (w1936 8/1 237)

> Without a question of doubt we are now well-advanced within "the times and the seasons" of the Lord's presence and of his judgment of the nations and we are approaching unto the time of Armageddon… (w1940 8/15 246)

Such phrases become false predictions when more time has passed after the phrase is published than passed between it and the start-date of 1914.

DEEP THING(S) OF GOD
The JWs Organization is:

> … the only Organization on earth that understands the deep things of God. (w1973 7/1 402)

To JWs understanding is important — the word "understand" is listed 8715 times on the *Watchtower Library* (2007) CD and the phrase "understand the Bible" 298 times.

However, if the WTS "understands the deep things of God" why have the leaders had to make thousands of corrections and revisions to their prophecies and doctrines? (See: *DATES*)

Jesus warned: "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains." (John 9:41)

DEFECTION — GENERAL COMMENTS
JWs speak of "disassociation" or "disfellowshipped" rather than defection.

The disassociated are former JWs who announced by letter that they want no further involvement. The disfellowhipped are former JWs who were expelled with the announcement by an elder to the congregation that so-and-so is no longer part of the congregation. Unbaptized publishers who stop going to meetings are regarded as disassociated rather than disfellowshipped.

A further category consists of JWs who decide to stay away without making any declaration to that effect. When the congregation becomes aware of such a person he is regarded as disassociated. Since 2000 CE any JW who accepts a blood transfusion is also classed as having "disassociated himself".

"Loyal" JWs ostracize known defectors. They don't socialize with them, don't greet them, don't work for them, and don't hire them.

Reason for defection

Many JWs who defect do so when prophecies fail or other "Bible truths" are discarded:

> When mistakes are made, those not wholly loyal at heart seem to pounce upon them as an excuse for quitting. (w1984 10/1 22)

Although mistakes are no "excuse for quitting", the supposed mistakes in other

religions are used to persuade their members to "pounce upon them as an excuse for quitting". Rutherford wrote:

> If you find that doctrines or teachings measured by the Word of God, are contrary to the Word of God, then it is certain that such teachings are lies and that they proceed from the Devil, the originator or father of lies. If you find that a doctrine or teaching is a lie, you should quickly forsake it, regardless of who teaches it or how long you have believed that teaching to be true. (Riches 1936, 178)

When Rutherford's followers applied such advice to themselves and left his cult because of his "lies ... from the Devil" he became increasingly verbally abusive. (See: *VITUPERATION*)

Often the defectors have turned out more correct than the leadership. Many left after 1917 because prophecy, chronology, and the belief in the pyramid were wrong:

> …those who have gone out from us … have generally lost faith in chronology and even in the pyramid as a corroborating witness. (w1920 2/1 47)

Most of Russell's chronology including his pyramidology was dropped after 1929!

Until 1932 WTS congregations had elders who were elected. In 1932 Rutherford interpreted the 2300 days of Daniel 8:14 as terminating in 1932 and signifying the end of the elder position.

Elected elders who disagreed, Rutherford criticized as: "false and foolish teachers", "desire to magnify themselves and to appear as wise teachers to express their own opinion", "false prophets", "selfish", "unclean ones", "wise in their own conceits", "opposers", "the 'man of sin' class", "wrongdoers", "selfish teachers". (Preparation 1933, 240-244)

A new interpretation in 1971 changed the termination of the 2300 days to 1944. In 1972 eldership again became an office in JWs congregations. (w1971 12/1 724-727)

Thus Rutherford's accusations were wrong, and he himself a "false and foolish teacher" who "desired to appear wise".

Verbal abuse of defectors is standard practice in WTS publications. Defectors are "like Satan", "disloyal", "ignorant", "complaining apostates" trying to be "masters over the faith and lives of others." (w1984 11/15 19) They are "senseless", "unprincipled" and "despise Jehovah's teachings". (w1984 5/15 17-18)

JWs leaders mingle negative labels of defectors with flattery of loyal followers such as:

- "honest hearted",
- "Jesus' genuine followers who speak what is right",
- "wisdom to discern what is good and what is bad". (w1984 5/15 15-16)

They recommend their own writings as "truth from God's word", "truth of God" (w1984 5/1 31) and "Jehovah's marvelous provisions". (w1984 5/15 15-16)

Such continuous self-praise combined with unrelenting condemnation of defectors implies the JWs leadership is infallible and dissenters always wrong.

Given that the "Bible truth" of JWs changes as often as the seasons and their prophetic dates have all been false the numerous splinter groups had good reason for choosing independence.

Although defectors now number millions the JWs leaders accept no blame, instead blame defection on:

- Satan, fear, pride, immorality, idolatry, sports, laziness, self-indulgence, selfishness, materialism, lack of appreciation, minds perverted by sex, television. (w1984 10/15; w1984 11/15)
- Permissiveness in society, the blood transfusion issue, wrong entertainment, bad influence of associates, and pleasure seeking. (w1983 8/15 25-29)
- Fear of opposition, treating the ministry as a "routine chore", divorce and immoral remarriage, desire for wealth, drawn to dishonest business practice, recreation or pleasure, striving for position or fame. (w1983 2/15 22-26)

The main reasons for defection — the prophecy failures and doctrinal flip-flops — are not admitted.

The policies of bad-mouthing and ostracism instituted by the Governing Body have been compared to the former practice in the Soviet Union of labeling dissidents "insane" or "suffering delusions" and putting them in solitary confinement in prisons or hospitals.

Goal displacement

The early attraction of Russellism for many was the freedom to think and believe differently to the churches. They expected to apply and benefit from biblical counsel such as:

> He who states his case first seems right, until the other comes and examines him.

> In the abundance of counselors is victory. (Proverbs 18:17 and 24:6)

However, failed prophecies and altered doctrines created disputes, and to save the cult from breaking up required dictator-like centralized authority.

Centralized control was originally headed by Russell because he was the founder, main writer, president of the WBTS, and editor of *Zion's Watch Tower*. By 1890 many followers saw their freedom declining and complained of Russell's "Pope-like power". By 1932 Rutherford had made centralized control and suppression of freedom among JWs as restrictive as any political dictatorship.

The original attraction (besides prophecy) of Russellism was its offer of freedom to think for one-self and discover real truth. But this was replaced by ever more restrictions and rules until all freedom of choice in belief was gone.

By the 1930s JWs were regimented into efficient distributors of WTS-published propaganda. They were monitored by layers of hierarchy, ordered not to read opposing viewpoints, constantly harangued to go door-to-door for more hours, and regularly threatened with death at Armageddon.

Their situation became worse than the "prison" that Rutherford accused other religions to be:

> When the humble and timid ones in the church organizations obtain a book explaining the truth of the Bible and the clergyman learns the fact, he urges that the book be destroyed, and thus he takes away much comfort from the hungry soul in the church "prison house"…
>
> Such clergymen not only are prison keepers, but are persecutors of the members of their congregation who seek to learn the truth and who attempt to tell others about it. (Righteous Ruler1934, 33-34).

Displacement of goals and purpose occurs in many organizations not just the WTS:

> Sociologists who study bureaucracy have pointed out that if a person lives in the same organization for a long time, with the same policy rules and the same job descriptions, his or her mind is likely to play strange tricks, to "displace" the original goal of serving the customer (or other part of the organization) with a different goal: abiding by the rule book. (Hampton 1978)

(See also: *DISFELLOWSHIPPED*)

DEFECTION IN RUSSELLISM

The prophecy failure of 1878 split the Barbour-Russell cult. Some followed Russell and John H. Paton and others followed Nelson H. Barbour.

Further division came with the prophecy failure of 1881. This time John H. Paton and Russell split up.

By the 1890s Russell's tightening control penetrated every congregation, was enforced by traveling "pilgrims", and his books instead of the Bible had to be studied:

> Dogmatism … had caused many to stumble and fall… some of the colporteurs felt that Brother Russell was attempting to lord it over God's heritage. (wr1894 6/11 1664-1667)

In 1891 Russell estimated that 4,000 were "doing some work." His estimates for 1893 and 1899 were 2,000! Apparently during the 1890s the majority defected!

A major conflict occurred in 1894 when four prominent leaders united in accusing Russell of "Pope-like power" and sexual impropriety.

Mrs Russell visited numerous ecclesias, defended her husband, and possibly saved the cult from implosion. In return she wanted equality with her husband in writing for *Zion's Watch Tower*. Mrs Russell did not get this and defected in 1897. The result was sensational court battles spanning a decade.

There were divisions in Ireland and Switzerland after 1900 A.D. In 1908 the Australian Branch leader Ernest Henninges defected with 80 of 100 converts. A serious revolt against Russell in 1911 included the cult's vice president and Russell's private secretary.

Consider the following statistics of Russell's cult as published by the WTS:

Year	Publishers Worldwide	Memorial Attendance	Colporteurs in USA
1909			625
1914	5140	15,000	
1915		15,400	470
1916			372
1917		21,300	
1918	4136	18,000	
1919		18,000	150

These figures suggest about 20% defected during WWI. Other evidence, however, suggests the yearly figures conceal a much higher turnover. In Belgium meeting attendance plummeted from 500 in 1914 to five in 1918. (Yearbook 1984) In India thousands who attended Russellite classes went back to their previous religions or organized meetings independent of the WTS. In Africa where 9000

were baptized in one year the prophecy failure sparked an uprising in 1915 and WTS control over its former converts ceased. (See: *KITIWALA*) In Germany 380 Russellites joined the army in 1915 and colporteuring stopped. (Convention Report Supplement 1915, 142)

JWs leaders later accounted for the near disintegration thus:

> came to the temple in 1918. Then he entered into judgment with the consecrated servants of Jehovah. He did so in order to determine who of them should be retained in God's service and be constituted and organized as His to do the evangelistic work thenceforth. (w1944 11/1 330)

The simple fact is that many Russellites realized from the false prophecies that they had been misled and therefore left.

And if "Jehovah's Theocratic Servant Christ Jesus ... constituted and organized" the remaining Russellites as "His 'faithful and wise servant' class" then both Jehovah and Jesus were deceived too. This is seen because the "faithful and wise servant class" got booted out of that alleged class in 2012 by the Governing Body! [See: FAITHFUL AND DISCREET SLAVE]

The ever-changing interpretations and contradictions, already numbering thousands, published by the WTS, continue on and on!

DEFECTION NUMBERS
In 1966 baptisms numbered 58,904 but the increase in average publishers was only 24,407. *The Watchtower* asked:

> Where are the other 34,497 that cannot be accounted for? Allowing for one percent of the population dying in a year's time would mean a drop of about 10,000 persons. But where are the others? (w1967 1/1 22)

Evidently about 24,500 had defected. Compared to the average publishers numbering 1,058,675 this amounted to 2.3%.

Not all publishers are baptized and it's unclear whether the dropout rate is higher among unbaptized newcomers or among baptized publishers.

Assuming a yearly dropout rate among publishers (baptized and unbaptized) since the 1960s of 2% per annum, and the average age of new converts being around 25, it appears that the majority of JWs alive in any one year leave the sect progressively over a period of 35 years. The sect increases because the newcomers have consistently exceeded the number who quit.

DEFENDING AND LEGALLY ESTABLISHING THE GOOD NEWS (1950)
A WTS booklet authored by WTS lawyer Hayden Covington for JWs, explaining legal procedure for when they are arrested, and how to conduct themselves in court.

DELEGATE
A JW attending a convention/assembly of the sect is a "delegate" or "convention delegate".

DELIGHTFUL WORDS OF TRUTH
One of many phrases the Governing Body uses to recommend the accuracy of all they publish:

> For over a century, delightful correct words of truth covering every aspect of life have been presented in the Watch Tower Society's publications... (w1990 12/15 26)

DELIVERANCE (1926)
Book by Rutherford.

DEMOCRACY
JWs reject democracy as a demon-inspired method of rule: "Loyal witnesses do not lean toward democratic attitudes and procedures." (w1984 5/15 16)

Rejection and opposition to Democracy is consistent with the WTS's goal of "world conquest by God's kingdom" after which "theocracy" (rule in the name of God) takes worldwide effect.

As a step to this goal Rutherford changed Russell's interpretation of the 2300 evenings and mornings (Daniel 8:14) — from being literal years (extending 454 BCE - CE 1846), to literal days extending from May 25, 1926 to October 15, 1932:

> Count now from the beginning of this international Convention of London on May 25, 1926, and we shall find that the 2,300 days of evenings and mornings bring us to October 15, 1932. (w1959 10/1 600-601)

The year 1932 was when Rutherford, supposedly in fulfillment of prophecy, abolished Russell's arrangement of congregation elders being elected in each congregation. The entire elder arrangement was thrown out and replaced with "service directors" chosen and/or sent by the WBTS:

> This period of six years four months and twenty days ended on October 15, 1932, when "The Watchtower," the official

journal of the sanctuary class, published evidence that the sanctuary class on earth had been cleansed and the sanctuary restored to its rightful state by the abolition from the congregations of Jehovah's witnesses of the democratically elected "elders" and by the theocratic appointment of service directors to the congregations for preaching the Kingdom good News. (w1959 10/15 632

Thus JWs became an authoritarian dictatorship where anyone except the president of the WTS could be removed — similar to political dictatorships where no matter how wrong the chief man's agenda might be he cannot be stopped or contradicted.

At the top of the JWs hierarchy however, a limited democratic arrangement has been in place at least since the 1970s. Raymond Franz (1983) revealed that the Governing Body votes on doctrine, doctrinal changes and policy. A 2/3 majority is required for changes to be introduced. (See also: *VOTING*)

DEMOGRAPHICS

Demographics are statistical studies of populations including variables, comparisons and attributes.

Government Census figures for JWs are usually higher than the figures for publishers given in JWs Yearbooks. For example:

	Year	Census Figures	Peak Publishers
Canada	1961	68,015	40,230
Canada	1984	143,480	80,900

The Yearbook figures exclude children who are too young to be publishers; census figures include children and may include some inactive publishers and interested persons.

Hughes (1997) lists Australian Census figures of Australians identifying as JWs. Comparing these with peak publishers and Memorial attendance gives:

Year	Census	Publishers	Memorial
1971	35,732	23,400	---------
1981	51,815	31,900	65,000
1986	66,495	44,400	84,000
1991	74,803	55,200	101,500
1996	83,414	61,600	100,200

The age profile of JWs in the 1996 Australian Census was close to that of the population:

Age Group	JWs %	Population %
15-19	11.5	9.0
20-29	19.2	19.2
30-39	20.3	20.1
49-49	18.9	18.5
50-59	12.6	12.8
60-69	9.0	9.7
70 plus	8.7	10.6

The marital status of JWs shows divergence from the population:

	JWs %	Population %
Married	62.2	53.3
Separated	3.1	3.4
Divorced	4.9	6.4
Widowed	5.8	6.4
Never Married	24.1	30.5

Possibly the higher JWs married rate reflects Governing Body disapproval of defacto relationships, post-high-school education, and long overseas holiday-trips — without these distractions more JWs wander into marriage. The "never married" bracket is mysteriously lower than the population whereas it should be higher in view of the JWs belief that it is better to delay marriage until after Armageddon.

The following table compares academic qualifications of JWs in Australia with the general population. It reveals that few JWs have university degrees or diplomas, and reflects Governing Body disapproval of education beyond the legal minimum. Probably the majority of JWs with a Degree or Diploma are converts who achieved their qualification before converting.

	JWs %	Population %
Higher Degree	0.4	2.7
Bachelor Degree	1.7	7.7
Diploma	3.3	6.1
Skilled Vocational Training	11.4	10.7

Publishers

In the USA peak publishers in 2008 numbered 1.1 million. However, a study at Trinity College (Connecticut) based on the American Religious Identification Survey conducted in 2008, estimated that 1.9 million American adults self-identified as JWs.

In 2014 USA publishers numbered about 1.2 million and Memorial attendance 2.5 million. The Pew Research Center estimated JWs in 2014 at 0.8% of the population or 2.5 million, up from 0.7% in 2007.

JWs have an active presence in over 230 countries and territories but do not form a majority in any country. The highest Memorial attendances (Zambia and Saint Helena) are about 5% of the population.

Publishers who do at least 15 minutes of door to door activity or other preaching per month and submit a "Field Service Report" are counted for that month. Baptized members

who fail to submit a report are termed "irregular". If they do not submit a report for six continuous months they are termed "inactive".

The recent worldwide statistics for peak publishers (the total of the best month for every country), average Bible studies, and Memorial attendance are:

	2013	2014
Peak Publishers	7,966,000	8,200,000
Av. Bible Studies	9,255,000	9,500,000
Memorial	19, 241,000	19,950,000

JWs usually attend meetings at the Kingdom Hall in their suburb or area, resulting in an ethnic mix of JWs representative of the local population. However, where there are large immigrant populations some congregations are based on language and ethnicity. In the USA 37% of adults who self-identify as JWs are African Americans — this is the highest proportion of the USA's 22 largest religions.

In many countries the JWs increase is dependent on the prior success of Christianity since many converts come from Catholic or Protestant backgrounds. Most converts to JWs in Muslim and Asian countries come from the Christian minority.

Armageddon survivors

The long continuance of the "last days" since 1914 is attributed to God waiting so that more people get saved through Armageddon:

> However, God finds no pleasure in the death of the wicked one. Rather, he delights to see people repent, turn back from their bad ways, and keep living. (Ezekiel 33:11) Consequently, he is exercising patience and is having the good news declared in all the earth so that people may have every opportunity to live. (w2006 2/1 18)

If only active JWs survive Armageddon, then each year of delay means an extra 100 million deaths but only 200,000 extra survivors, since world population increases about 100 million per year but JWs only 200,000.

However, JWs also believe that people who die before Armageddon will be resurrected and have opportunity for salvation after their resurrection. From this perspective longer delay means more deaths before Armageddon but also more resurrections — the longer the delay the better! If we also consider Rutherford's secret goal of expanding the WTS's influence until it (or whoever then controlled it) ruled the world, then again more delay could mean fewer Armageddon deaths.

(See also: *PUBLISHERS; PUBLISHERS MALES/FEMALES; GOAL OF WORLD DOMINATION*)

DEMONIZED

JWs believe in possession by evil spirits or demons.

Demons can enter a JW if he buys an item formerly owned by a "demonized" person or accepts literature from another religion.

Possession by evil spirits is often assumed to be the reason if a JW ceases his door to door ministry or criticizes the Organization or commits immorality. Emotional problems requiring a psychiatrist or recurring sicknesses are often blamed on "demonic influence" and the sufferer urged to throw out or burn any items obtained from other religions.

"Speaking in tongues" is attributed to demonism and JWs regard Pentecostals as "demonized".

DEMONS

Demons are "spirit creatures" led by Satan who deceive the entire world except JWs.

JWs believe that demons hang around objects used by false religion including books, church buildings, and personal possessions. To purchase, use or borrow such objects could attract demons into the mind of a JW and destroy his faith.

Diane Wilson (2002), a JW for 25 years, writes:

> Telling demon stories was a favorite past-time at Witnesses' social gatherings. One Sister exclaimed a demon once grabbed her while she was in the kitchen cooking dinner, and had spun her around in circles. Another said that the beautiful sofa her sister gave her was demonized, as everyone who sat on it developed an impulsive urge to kill someone. Yet another told of her Bible student who owned a blanket possessed by demons; whenever she would beckon it to cover her, it would creep up her body and snuggle itself up around her neck. All such stories were told in hushed undertones, for fear the demons would overhear. The Witnesses believed that anyone showing too much interest or curiosity about the demons would be the demons' next target… Telling and listening to these stories served to reinforce the need to stay closely involved in all Organizational activities as a protection against these evil, invisible demonic forces…

Occasionally a householder would want to give the Witness a religious pamphlet from her own church; while often the Witness would refuse to accept it on the basis that she already had the Truth, at other times another Witness might accept it. However, as soon as we were out of sight of the householder, the pamphlet became like the proverbial "hot potato"—the Witness couldn't get rid of it fast enough! Some Witnesses feared that even touching the pamphlet could cause a demon to transfer itself from the pamphlet to themselves.

DEMONSTRATION
A "demonstration" is when several JWs on the stage at a meeting or convention role-play how to speak to a householder. They may "demonstrate" how to give a door-step sermon, how to offer a publication, or how to arouse a householder's interest.

DENMARK
Publishers and Memorial attendance in Denmark and their ratio to the population:

	Peak	Ratio 1 to	Memorial	Ratio 1 to
1970	12,569	390		
1975	14,554	348		
1980	13,228	387	23,127	221
1985	14,903	343	24,231	211
1990	16,120	319	25,037	205
1995	16,082	324	24,284	215
2000	14,885	359	22,967	233
2005	14,314	378	21,984	246
2010	14,274	388	21,851	253
2015	14,652	388	21,527	264
2018	14,644	395	20,923	276
	Ave.			
2019	14,555	399	20,756	280
2020	14,407	404	20,384	286
2021	14,516	403	22,041	265
2022	14,447	407	20,688	284
2023	14,491	410	20,460	290
2024	14,579	409	20,690	289
2025	14,675	409	20,473	293

DENOMINATTON
Russell claimed he was not starting a new sect or denomination since there were already too many. What resulted, however, was a cult which has progressed into a sect but is not yet a denomination.

DEPARTMENT
The organization and management of conventions/assmblies is divided into "departments" such as cleaning, catering, literature, rooming, etc. JWs who apply to volunteer often suggest the department they wish to work in.

DEPRESSION
JWs often quote: "Happy is that people, whose God is Jehovah." But critics have called their religion "A Ministry of Misery".

The entry "Mental Illness" shows that JWs have about double the mental illness rate of the general population.

Many know they are unhappy but fear letting down the Organization if they admit it. The problems that produce depression include conflicts in the congregation, feeling of helplessness, worry, failure in following rules and ethical standards, and doubts when "Bible truth" is changed.

The elders enforce rigid rules in addition to what's in the Bible and include or have included:

- Don't wear wire-rimmed glasses;
- Men to avoid sideburns;
- Women's dresses to be knee-length or lower;
- Women not to wear jeans;
- Women not to have short hair;
- Men should not have long hair;
- Men not to have a beard or mustache;
- Men to wear suits and ties at meetings and in the "field";
- Men to wear white shirts.

The "encouragement" elders give to publishers who are not fully conforming may not always be tactful nor allow for extenuating individual circumstances, perhaps in such matters as:

- Speaking up at meetings;
- Thorough preparation for meetings;
- Regular attendance;
- Arriving on time;
- Achieving more hours in ministry.

Conformity promoted with guilt

Elders are obligated to promote conformity to "God's organization". Their counsel therefore may include guilt-inducing questions such as:

- Christians show deep respect for Jehovah's organization. Do you always do that?
- Are you more informed than "the faithful and discreet slave"?
- Are you satisfied with your growth to maturity?
- Could your example stumble others?
- Do you feel that humility is important?
- What example would Jesus set?

The choice in answering is between self condemnation and self justification with the latter interpreted by elders as a "rebellious spirit" or "pride".

Usually the elders suggest the person needs to spend more time in the ministry, more time studying the latest publications, more time preparing for meetings, and less time with "bad associations"..

The effect on the publisher can be anxiety, resentment, guilt and feelings of inadequacy, contributing to depression.

Doctrines false but cannot complain

Many JWs recognize that certain doctrines are foolish or false but cannot complain and must instead promote them and "wait on Jehovah" for clarification. Yet they also read in their Bible that God hates lies and in WTS publications that people should leave their religion when they notice false teachings!

Many JWs feel depressed over the false prophecies and former "Bible truths" that are now discarded. The elders explain that "the light gets brighter" and advise that older WTS publications be avoided as well as "apostate writings". Too much knowledge they point out "puffs up, but love builds up".

Many JWs know that enforced silence and bans on alternative views were policies of the Nazi and Communist regimes and of exploitative religious cults, and were control-methods of leaders with something to hide. Although many JWs have this knowledge they fear to disagree or even ask probing questions because of the censure or even excommunication that could result.

And despite feeling depressed JWs have to tell others how happy they are because, "Happy is the people whose God is Jehovah."

Why more JWs don't leave

Many JWs hang on because:

- They fear their bad feelings are deceptions of demons;
- If they leave they will be shunned by friends and family and face isolation and loneliness;
- They fear that outside the JWs Organization Satan will mistreat them and God won't protect them;
- They will die at Armageddon with no hope of resurrection;
- Their work and sacrifices for the Organization will no longer count to their credit but be for nothing;
- When they became JWs they "burned their bridges" socially, financially and educationally and find it humiliating to admit they were wrong;
- Readjusting to the outside world and thinking for oneself is daunting and stressful.

For these reasons many publishers remain "faithful" but must take care to keep up appearances. JWs watch each other and report on each other to the elders. A JW in secular employment as a counselor, secretary, nurse, lawyer or doctor is required to break confidence and report it to the elders if a JW client confesses an indiscretion or sin.

There is no way to achieve status and self respect among JWs other than by full conformity. Successful careers, success in a sport, and higher education are all devalued and anyone seen as seeking recognition based on such accomplishments is regarded as "glorifying himself".

The only recognition a JW can get is through activities that promote the Organization, including "ministerial servant", "elder", "pioneer", "bethel worker", conducting "Bible studies", etc.

There is a lot that any JW can fail at or make him feel guilty with depression as a consequence.

(See also: *MENTAL ILLNESS; HAPPINESS*)

DEVER, JULIANA (c.1978-)

Ex JW and Hollywood actress from Missouri, who starred in *Sasquatch Hunters* (2002) and *Mangler Reborn* (2006).

Townsend (2006) reported:

> …Dever has transformed herself from a sheltered St. Charles teenager forbidden from celebrating her birthday or attending prom into the celluloid star of horror flicks…
>
> "School was weird for me," she said. "Whenever it was someone's birthday, I had to sit in a room by myself while everyone else had cake…"
>
> When she was 15, her parents approved chaperoned visits from an 18-year-old member of their congregation. He would come to the family home to watch movies and eat pizza. But the encounters still drew fire from a church senior elder who … in front of their congregation … accused Dever's parents of being lax caretakers with little concern for their daughter's blatant promiscuity.
>
> "It was sickening," Dever said. "My skin felt like it was on fire. I sat there frozen and trying not to breathe, trying not to look at my mom…"

> Dever was not allowed to attend college, so she went to work… (November 9)

In 1998 Dever worked in California licensing movies to airlines but still attended JWs meetings. In 2001 she moved to Los Angeles and left her JW life behind. In 2006 she married actor Seamus Dever who appears in the movie *Hollywoodland*.

DEVIL
"Satan" the "Devil" is the chief of the evil spirits and "ruler of the world".

DEVIL'S ORGANIZATION
Rutherford taught that in the major political empires: "…the ruling factors consisted of three elements; to wit, commercial, political and ecclesiastical … and each one opposed Jehovah." (Deliverance 1926, 40)

These three elements are united by self-interest (p.147) and together constitute the "Devil's visible organization". The Devil's organization also has an invisible part composed of the Demons in the spirit realm.

JWs believe that everyone belongs either to the God's Organization or the Devil's.
(See: *ORGANIZATION*)

DIAGLOTT (1942)
The Emphatic Diaglott is a useful Greek-English Interlinear New Testament prepared by a Christadelphian (Benjamin Wilson) and published by the WTS.

DICTATORSHIP
Government by one man or a small self-perpetuating group invested with absolute authority. Such governments often demand exclusive allegiance from the population and punish open disagreement. Dissenters or critics may initially be monitored and then marginalized, imprisoned or killed.

The WTS leaders call their rule and Organization "Theocracy" but non-JWs often call it "dictatorship".

Until 1942 one man had absolute authority and power in the WTS religion. Then until 1971 two men were effectively in charge — the president of the Pennsylvania Corporation (the WBTS) and the vice president. (See: *GOVERNING BODY*) The voters who elected the directors of the Corporation were appointed by the president who was also president of the other Corporations. The other WBTS directors, including the vice president, had positions in only one or twol corporations.

From 1944 the seven WBTS directors were also known as the "governing body" but only obtained a regular and equal share in deciding on policies and doctrines in the 1970s.

In 2000 Governing Body members who were also in the Board of Directors resigned from the latter position thus separating spiritual/theological authority from its secular/legal protection.

The Governing Body, however, remained the supreme authority over JWs.

From 2000 CE the various corporations had different presidents and different sets of directors. Any overlap whereby one man is president in multiple WTS corporations was discontinued, probably to protect the Governing Body's authority in the event of future apostasy at upper levels.

In past conflicts among the WBTS's board of directors the president always won. Russell won against the vice president (his wife) in 1897. He won again against the new vice president in 1911. Rutherford won against four other directors in 1917. Knorr demoted Vice President Covington in 1945. Three Governing Body members left around 1980.

In 1976 the president's position was still protected by law whereas about half the Governing Body had no such protection. In a hypothetical showdown among Governing Body members the WBTS president would have won.

Until 1942 one man the WBTS president, dictated doctrine and policies. After that it was several men, and from 1971 the Governing Body as a unit.

Throughout the Organization's history no member below the level of President could challenge any doctrine, policy or prophecy without risking excommunication. Everyone's obligation has always been to suspend "independent thinking" and obey.

The JWs Organization is a dictatorship.

DICTIONARY OF JEHOVAH'S WITNESSES — ORIGIN
Dictionary of Jehovah's Witnesses began as an occasional hobby or pastime in 1983.

In 2003 preliminary pages were uploaded to the website of *Investigator Magazine*. In 2013 these were removed and a separate website in *Google Sites* created to progressively upload the *Dictionary* in PDF format. Around 2020 *Google Sites* gave way to *New Google Sites* which proved difficult to use and to update.

Therefore the latest versions of the *Dictionary* are at:
http://ed5015.tripod.com/jwdictionary/

DIRECTED BY JEHOVAH'S SPIRIT
See: *SPIRIT DIRECTED*

DIRECTOR
Monthly paper issued in 1935-36 containing instructions for Witnessing.

DIRECTORS OF THE WBTS — ORIGINAL
Each corporation of the original WTS is headed by seven directors of whom three or four are officers.

The original directors of Zion's Watch Tower Tract Society when incorporated in 1884 were C.T. Russell (President), W.I. Mann (Vice President), M.F. Russell (Secretary/Treasurer), W.C. McMillan, J.B. Adamson, and J.F. Smith.

The following notice was published in *Zion's Watch Tower* in January 1885:

> A charter of incorporation for Zion's Watch Tower Tract Society was granted December 13th, 1884. In accordance with the same, Certificates have just been sent to each contributor to the Fund, whose donations (all told) amounted to Ten Dollars or more. Each ten dollars representing one voting share.
>
> The certificates are neatly printed and bear the Society's seal upon the face. On the reverse side is a brief statement of the object and past efforts of the Society, the time and mode of electing its officers, etc. The Incorporators are the Directors, named below, from among whom the officers indicated have just been elected for the year 1885:
>
> DIRECTORS:
> C. T. RUSSELL, *Pres.*,
> M. F. RUSSELL, *Sec. and Treas.*,
> W. C. McMILLAN,
> W. I. MANN, *Vice Pres.*,
> J. B. ADAMSON,
> J. F. SMITH.

Blunden

The original Corporate Charter filed in November 1884 and approved in December includes a seventh director named Simon O. Blunden of New York. Blunden resigned in January 1908 and is mentioned again in wr1917 11/1 6162 & 6168)

Smith

Articles by J.F. Smith were published in *Zion's Watch Tower* of April and May 1883. He is probably the "Smith" mentioned in 1892 under the heading "Harvest Laborers":

> Brother Smith is making a thorough canvass of Pittsburgh and vicinity. He is letting the light shine and attracting the attention of some of the children of the light. In the portion of the city already gone over, he has circulated over 2000 copies of DAWN, which, sooner or later, will bring results. (w1892 2/15 1371)

McMillan

An article by William C. MacMillan titled "Look we For Another" was published in January 1886 and a letter in July 15, 1892.
(See: *MACMILLAN, WILLIAM, C*)

Rose Ball

The only other female director besides Russell's wife was Rose Ball. The *Extra Edition of Zion's Watch Tower* for April 25, 1894 titled *A Conspiracy Exposed* lists Rose Ball (1879-1950) among the seven directors! (p.56)

Russell appointed Rose Ball and therefore would have known her age. Yet when accused of physical intimacies with her he wrote:

> "Rose" was quite childish in appearance, wore short dresses, and looked to Mr Russell to be about 13 years old. He did not know her age, but another who knew her guessed that she was then only 10 years old. She may have been older in 1888… (w1906, 7/15

JWs leaders supported this charade for about a century:

> Miss Ball came to them in 1889, a child of
>
> ten... She was an orphan. (A Great Battle in the Ecclesiastical Heavens, 1915, 18)
>
> Mrs. Russell charged an improper intimacy between her husband and "Rose," who became a member of the Russell household in 1888 … occurred in 1894, when this girl could not have been more than fifteen years old... (Yearbook 1975, 69)

In 1894 Rose Ball was not 15 but 25 and quite slim and attractive and Russell admitted regularly kissing her and having her on his lap. Whether more occurred is unclear but even this much was "improper intimacy".
(See: *BALL, ROSE*)

Directors expelled

The WBTS charter provided for the surviving members of the board of directors to fill a vacancy. Therefore after Russell's death, the board of directors elected A.N. Pierson to be a

member. The seven members of the board at that point were A.I. Ritchie, W.E. Van Amburgh, H.C. Rockwell, J.D. Wright, I.F. Hoskins, A.N. Pierson, and J.F. Rutherford. The seven then elected three from among themselves as the Executive Committee.

In 1917 Rutherford expelled four directors who opposed the publication of *The Finished Mystery* which Rutherford with several helpers had prepared secretly. The four had been appointed for life by Russell, but their re-appointment had not been confirmed at the Corporation's annual meeting. Rutherford conferred with an outside lawyer and then dismissed them.

The dissension arose because Russell's Will and Testament stipulated that *The Watch Tower* magazine be managed by a committee of men acting as equals. Rutherford, however, sought to concentrate all power in himself. The book *Jehovah's Witnesses in the Divine Purpose* (1959) says regarding the directors: "Their idea was to make the president's position secondary…" (p.70)

In 1975 the Governing Body rebelled and did what the four Directors failed to do — they made the "president's position secondary" and the "Body" as a whole thereafter decided on new policies and new "truth" by vote.

DISARMAMEMT (MILITARY)

JWs ridicule attempts at disarmament by the nations and instead preach "Universal Disarmament by the Kingdom of Heaven". (w1960 4/15 232-246)

This universal disarmament is at Armageddon when God's angels assisted by natural calamities kill all non-JWs, leaving JWs and the WTS to "inherit the earth".

w1960 5/15 implies when this would happen "a short period of time" after 1914:

> John also had a prophetic vision of our own twentieth century, when a battle in heaven would be fought between the "god of this system of things" and the promised Seed of God's woman. Describing this invisible battle in the twentieth century and its outcome, John writes:
>
> "So down the great dragon was hurled, the original serpent, the one called Devil and Satan., who is misleading the entire inhabited earth; he was hurled down to the earth , and his angels were hurled down with him. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down… Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:7-12. (p.238)

JWs believed that the "short period of time" ends with Armageddon which would occur in the 20th century and produce disarmament by killing all non-JWs).

(See: *TWENTIETH CENTURY*)

To avoid being destroyed at Armageddon the nations would have to do more than disarm themselves — "the nations should all quit fighting against Jehovah God and his heavenly kingdom". (p.240) In other words the nations must become subject to the Governing Body and WTS.

DISASSOCIATE / DISASSOCIATION

To "disassociate" is to separate oneself voluntarily from JWs or be declared by a judicial committee to have voluntarily separated oneself.

If a JW goes to another religion or joins the military without informing his congregation, he will, after he this found out, be declared voluntarily disassociated. A JW who accepts a blood transfusion and does not "repent" is counted as having disassociated himself.

Disassociating oneself is commonly done by sending a signed letter to the WTS or to a congregation, in which the individual declares he no longer wants to be a JW.

The number of occurrences of the words "disassociated" and "expelled" on *Watchtower Library* (2007) are:

- Disassociated 92
- Expelled ones 10

Since 1981 disassociation has been counted as equivalent to disfellowshipping and JWs must not talk to such people because they are "wicked" "wrongdoers" who "left the way of truth":

> Or, as mentioned in John 6:66, occasionally a Witness on his own initiative will decide to leave the way of truth. He may even make known his decision after the committee begins to look into his wrongdoing. He may inform them in writing, or state before witnesses, that he wants to disassociate himself from the congregation and not be known as a Witness. Then it will no longer be necessary for the elders to continue their investigation. However, the elders would then make a brief announcement of his disassociation so that the congregation will know that he "went out from us." (1 John 2:19) They

then will adhere to the inspired injunction 'not to receive such a one into their homes or say a greeting to him, so as not to become sharers in his wicked works.'—2 John 10, 11. (w1984 7/1 31)

The Watchtower puts it this way:

> One who has been a true Christian might renounce the way of the truth, stating that he no longer considers himself to be one of Jehovah's Witnesses or wants to be known as one. When this rare event occurs, the person is renouncing his standing as a Christian, deliberately disassociating himself from the congregation....
>
> Persons who make themselves 'not of our sort' by deliberately rejecting the faith and beliefs of Jehovah's Witnesses should appropriately be viewed and treated as are those who have been disfellowshiped for wrongdoing. (w1981 9/15 23)

No allowance is made for the possibility that a disassociated person may have valid biblical or moral reasons for leaving. "Faithful" JWs have to abort any love or friendship for the person and not even greet him.

Many JWs, however, leave because of the Governing Body's failed prophecies and other errors. Many exit the WTS's influence so as **to be** Christians and assert their Christianity. In the 1980s and 1990s JWs called their prophecy that people who saw 1914 would survive to see Armageddon "the Creator's promise". This prophecy was false and to endorsed and promote it was equivalent to calling God a liar.

Who, in this instance, "renounced the way of truth" or "his standing as a Christian" — the people who advertised God and Jesus as liars or the people who refused?

(See also: *DEFECTION*; *DISFELLOWSHIPPING*)

DISASSOCIATED PERSON

A person who has voluntarily separated himself from JWs or been expelled by the elders.

The disassociated who have left JWs voluntarily are ostracized as completely as the disfellowshipped.

The title of a report in the *Winnipeg Free Press* expresses the emotional trauma that can result:

> "Prisoners of the faith—Jehovah's Witnesses find quitting is agony" (1987, February 10)

(See: *APOSTATES*; *DISFELLOWSHIPPING*)

DISASSOCIATION LETTER

Disassociation is the process of leaving the JWs religion voluntarily by writing a letter to the local elders or the WTS.

Some disassociation letters include the person's reasons for leaving and can be quite lengthy. Some are "open letters". For example:

November 1995
To the elders of the Luling Congregation of Jehovah's Witnesses:

This letter is to inform you that I no longer wish to maintain my affiliation with the Watch Tower Bible and Tract Society. As you know, I have not attended meetings or participated in the field ministry in several years. After a prayerful and careful examination of the organization, I have determined that cannot, in good conscience, remain a member. To do so would make me a sharer in the deeds of the Society which I have found to be at times, less thin forthright. I am firm in my decision, and ask that no one contact me concerning this matter.

An organization which claims to be God's only true channel on earth must remain above reproach. Certainly the leaders of that organization should always attain to the highest levels of integrity. Unfortunately, this has not been the case with those in leadership positions within the Society.

The Society maintains it is, and always has been, neutral concerning the affairs of worldly governments. However, in 1933, Joseph Rutherford, then Society President, wrote in a Declaration of Facts to Adolf Hitler, in part, "Such is exactly our position…instead of being against the principles advocated by the government of Germany we stand squarely for such principles and point out that Jehovah God through Christ Jesus will bring about the full realization of these principles..." In my view, support of the "principles advocated" by the Third Reich can hardly be considered political neutrality

Another neutrality issue concerns the brothers in Mexico and Malawi. The brothers in Mexico "purchased" from government officials a military card which falsely stated they had fulfilled their military service obligations. At the same time, brothers in Malawi were forbidden from purchasing a "party" card, which in actuality was a simple government identification card. As a result, those brothers in Malawi suffered terrible persecution. Many were imprisoned, beaten, and killed due to

this dichotomy. Why did the Society allow this?

Another issue that is troublesome is the literature arrangement. When the voluntary contribution system was announced, it was presented to the congregations as being a simplification of the arrangement. However, it has come to my attention that this arrangement is not world wide. Most persons around the world continue to pay for literature. Secondly, it has been brought to light that in a court case in California involving Jimmy Swaggart Ministries, the Society filed a 'Friend of the Court' brief on behalf of Swaggart. The State of California ruled against Swaggart and determined that the revenues obtained through the selling of religious items, books, tapes, etc would no longer be tax exempt. After this ruling, die Society introduced the new literature arrangement.

Another area where I feel the Society is culpable involves medical issues, specifically organ transplants and blood. The fact that the Society vacillates and is inconsistent on these matters is of grave importance, since real lives have been jeopardized and even lost.

Concerning the transplantation of human organs, the Society has changed its viewpoint several times. The August 1, 1961 Watchtower maintained that organ transplants were a matter of personal conscience and decision, since there is Scriptural principle or law involved. However, in 1967, the November 15 issue of the Watchtower stated that organ transplants were forbidden Christians, likening receiving a transplant to cannibalism. In the Watchtower of September 1975, the Society issued a warning that some persons receiving transplants had, in effect also received a "personality transplant", taking on the characteristics of the donor. Finally, in Watchtower of March 15, 1980, the Society reverted back to its stance of 1961 and stated that organ transplants are a matter of conscience, making the point that it can be argued that transplants are different from cannibalism since the donor is not killed n order to procure the needed organs. *Insight on the Scriptures* says the following concerning bloodguilt, "The Christian Greek Scriptures outline three distinct ways in which a Christian could become bloodguilty before God: (1) by bloodshed, murder—this would include those actively or tacitly supporting the activities of a bloodguilty organization (such as Babylon the Great [Re 17:6; 18:2, 4] or other organizations that have shed much innocent blood. [Re 16:5, 6; compare Isa 26:20, 21]." How many of our brothers and sisters died needlessly between 1967 and 1980 due to the faith and trust they placed in the Society to guide them in their decisions?

Concerning the blood issue, it is not so much the Society's ban on such that is troublesome, but its inconsistencies. While forbidding whole blood, packed cells, platelets, plasma, and other blood components, the Society allows blood fractions such as can be found in immune globulins, albumin, and factors XIII and IX, which are used in the treatment of hemophilia. It should be noted that many hundreds of units of blood are needed in order to extract these blood fragments. In defending its position, the Society has used the following analogy from the *Live Forever* book, page 216, "If a doctor were to tell you to abstain from alcohol, would that simply mean that you should not take it through your mouth but that you could transfuse it directly into your veins? Of course not! So, too, 'abstaining from blood' means not taking it into your body at all. (italics mine). In the same vein, if one is an alcoholic, he must abstain from all alcohol, even to the point of avoiding the use of certain cough syrups, mouthwashes, etc. that may contain only a minute amount of alcohol. Can Jehovah's Witnesses truly say they, abstain from blood? Is accepting a blood fraction considered abstinence?

On numerous occasions, the Society has altered its interpretation of Scripture. This is often explained by quoting Proverbs 4:18, "But the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." This scripture alludes to a progression, a path that increases in clarity. It does not talk of a light that brightens, then dims, then again brightens. Hence, one would expect an expanded knowledge and understanding of scripture, not understanding that is ever changing, frequently reverting back to "old light." Our taking in knowledge of Jehovah and Christ Jesus leads to everlasting life (John 17:3). Is it reasonable to expect that Jehovah would continually change what He reveals to be truth? Jehovah is a God "not of disorder, but of peace."

Just recently a significant change has occurred. The eighty years (maximum length of a generation from 1914 to 1994 expired. So, now there is "new light" on what Jesus meant by the word generation at Matthew 24.34. It no longer refers to

the generation of' 1914, as has been taught to millions of Jehovah's Witnesses. It mow refers to those people who "see the sign of Christ's presence but fail to mend their ways" (Watchtower 11/1/95). Obviously, this new understanding nullifies previous teaching that the time period from Christ's enthronement as king in 1914 to the tribulation would see its culmination in our lifetime. This generation could theoretically go on and on for many years to come. In saying this, I do not mean to imply that Jehovah's purpose or timetable for these events has changed. I point it out only to show the folly of restricting Jehovah to our limited understanding of His word.

It previously read: "Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away." (Notice it implicitly states 'the Creator's promise)

As of the November 8, 1995 issue, it reads: "Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world that is about to replace the present wicked, lawless system of things."

Has the Creator's promise changed? I'm sure you would answer, 'no.' Is it possible, then, that the problem lies not with the message, but with the messenger?

"So, does Jehovah have a prophet to them, to warn them of dangers and to declare things to come? These questions can be answered in the affirmative. Who is this prophet? ... This 'prophet' was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah's Christian Witnesses…Of course, it is easy to say that this group acts as a "prophet} of God. It is another thing to prove it." (The Watchtower 4/1/72 page 197)

To claim to be a prophet and to speak in the name of Jehovah carries with it serious implications. One must be careful never to mislead or to give the impression that one's own beliefs, feelings, & sayings are coming from Jehovah. If in His examination, Jehovah finds the one claiming in be a prophet to be false, serious judgement will befall that one.

"However, the prophet who presumes to speak in my name a word that I have not commanded him to speak or who speaks in the name of other gods, that prophet must die. 21 And in case you should say in your heart: "How shall we know the word that Jehovah has not spoken" 22 *when the prophet speaks in the name of Jehovah and the word does not* occur *or come true, that is the word that Jehovah did* not *speak.* With presumptuousness the prophet spoke it. You must not get frightened at him."--Deuteronomy 18:20-22 (italics mine).

Sincerely,
Regina Kolesa

***w58 5/1 261 Is Your Religion the Right One?
But the question is, Are you willing to put your religion through such a test? There is nothing to fear, because if you have the right religion you can only be reassured by the examination. And if what you believe is not in keeping with the Bible, then you should welcome the truth, because it leads to light and life.-Isa. 8:20.

DISASTERS
Witnesses believe that there will be no natural disasters after Armageddon such as earthquakes, cyclones or floods. (g1983 1/8 27)

The WTS organizes relief for JWs in disaster areas. (w1985 4/15 22)

DISCIPLINE
JWs leaders advocate discipline with the literal rod, but not "violently", for wayward children.

Older JWs who "think independently" are "disciplined" by being prevented from answering questions at meetings and not getting invitations to social engagements, and further disciplined, if their badness gets worse, by disfellowshipping.

The importance of discipline as a topic among JWs is evident by the frequency of the word on *Watchtower Library* (2007):

- Discipline 4302
- disciplined 339
- disciplining 45

DISCREET VIRGIN CLASS
The Russellites who in 1919 submitted to Rutherford's domination and became the "remnant of the 144,000" (w1985 2/1 17-18, 21) and God's "composite prophet".

DISCRIMINATION AND BLACKS

> ...our colored brothers have a great cause for rejoicing. Their race is meek and teachable, and from it comes a high percentage of the theocratic increase. (w1952 2/1 95)

According to the 1969 U.S. Census 10.6% of Americans were Blacks. Estimates of Blacks among JWs in the 1960s were about 25%.

Kosmin and Lachman (1993) found in a nationwide survey that 52% of American JWs were Afro-American or Hispanic. This was a higher proportion than Baptists (31% Black or Hispanic), Methodists 24%, Episcopalians 10%, Mormons 6% and Lutherans 3%. Despite 52% of JWs being Black or Hispanic the leadership from circuit overseer level and above was close to entirely White.

Whalen (1962) attributed the high proportion of Blacks and Hispanics to the JWs' stated policy of racial equality and equality of treatment. Harrison (1978) says that Black males can obtain status among JWs even if they are only of average intelligence.

Cooper (1974) explains:

> As a "publisher" in the New World Society they are convinced they are Jehovah's chosen people. One is no longer identified as Bill Green, warehouse clerk or shoe salesman, lower middle or lower class, Negro. As a "publisher" he is Brother Green, the West View Study Servant, one of Jehovah's elect. It is an identity impervious to outside opinion. By following the Society's rules for "publishing" and morality, thereby assuring his place among the chosen, Brother Green gains a sense of purity and superiority, factors of importance to an American Negro… (1966:165; Cooper 1974:715).

Cohn (1956) in a study of Afro-American JWs concluded:

> While ... about one half of the membership of the Witnesses is Negro, the leadership is almost completely white. When I visited the national headquarters in Brooklyn in 1952, I was told that there were only two Negroes in the headquarters staff of over four hundred; one Negro worked in the mailing room, the other was a linotypist. The national organizational work, the editing and writing, the supervision of the various departments — all these functions were the exclusive provinces of the white members.

In the past

Past statements in WTS publications suggest racist attitudes. A *Golden Age* magazine article opposing prohibition commenced with reasons why some people supported prohibition: "From a criminal viewpoint the desirability of sobering the southern negro speaks volumes for national prohibition." (g1919 10/15 44)

In 1926 we read:

> Of grand total of the population of the British Empire, which is calculated to be 463,000,000, only one person in seven is of European stock. The remaining 397,000,000 are governed only by the superior mental, moral or physical force of their white rulers. Their superiority is disappearing and the powers of the colored races are expanding. (g1926 5/5 483)

Segregation of Blacks was enforced at meetings during the presidency of C.T. Russell and J.F. Rutherford, and until the late 1950s. Segregation, for example, occurred at showings of the *Photo Drama of Creation*:

> Recognizing that it meant either the success or the failure of the … Drama as respects the whites, we have been compelled to assign the colored friends to the gallery... Some were offended at this arrangement. We have received numerous letters from the colored friends, some claiming that it is not right to make a difference, others indignantly and bitterly denouncing [us] as enemies of the colored people. Some ... told us that they believe it would be duty to stand up for equal rights and always to help the oppressed... We again suggested that if a suitable place could be found in which the Drama could be presented for the benefit of the colored people alone, we would be glad to make such arrangements, or to cooperate with any others in doing so.
>
> ... it is a question of putting either the interests of God's cause first, or else the interests of the race first. We believed it our duty to put God first and the truth first—at any cost to others or to ourself! (w1914 4/1 110)

The Golden Age magazine said in 1929:

> ...the curse which Noah pronounced upon Canaan was the origin of the black race. Certain it is that when Noah said, "Cursed be Canaan, a servant of servants shall he be unto his brethren," he pictured the future of the Colored race. They have been and are a race of servants, but now in the dawn of the twentieth century, we

> are all coming to see this matter of service in its true light and to find that the only real joy in life is in serving others; not bossing them. There is no servant in the world as good as a good Colored servant, and the joy that he gets from rendering faithful service is one of the purest joys there is in the world (g1929 7/24 702).

Russell taught that in the "new world" people would be restored to humankind's original perfection including "original" skin color:

> A little while, and the Millennial kingdom will be inaugurated, which will bring restitution to all mankind—restitution to the perfection of mind and body, feature and color, to the grand original standard, which God declared "very good," and which was lost for a time through sin, but which is soon to be restored by the powerful kingdom of the Messiah. (wr1914 4/1 5434)

In 1904 *Zion's Watch Tower* answered the question "Can The Ethiopian Change His skin?" as follows:

> No. But we will admit that what the Ethiopian cannot do for himself God could readily do for him. The difference between the races of men ... have long been arguments against the solidarity of the human family. The doctrine of restitution has also raised the question. How could all men be brought to perfection and which color of skin was the original? The answer is now provided. God can change the Ethiopian's skin in his own due time... Julius Jackson, of New Frankfort, Mo., a negro boy of nine years, began to grow white in September, 1901, and is now fully nine-tenths white. He assures us that this is no whitish skin disease; but that the new white skin is as healthy as that of any white boy… (wr1904 2/15 3320)

Julius Jackson probably suffered from Vitiligo, a skin disease which affects 1% of Americans. To the Russellites, however, it demonstrated that God can change Blacks into Whites in the New World.

Based on Genesis 9:22, 25 it was argued:

> Noah declared prophetically that Ham's characteristics which had led him to unseemly conduct disrespectful to his father would be found cropping out later, inherited by his son, — and prophetically he foretold that this degeneracy would mark the posterity of Canaan, degrading him, making him servile. We are not able to determine to a certainty that the sons of Ham and Canaan are negroes; but we consider that general view as probable. as any other (wr1902 7/15 3044)

In other words, future change in skin color is necessary because dark skin is part of the "curse" of God. To Russell's credit, however, is that p.3044 he disagrees with people who consider the negro a "beast".

In 1900 the WTS gave hope that Blacks can turn white. The article "Can Restitution Change The Ethiopian's Skin?" says:

> Though once as black as charcoal, the Rev. Mr. Draper is now white. His people say that his color was changed in answer to prayer. Many years ago Draper was employed by a fair-skinned man, and he was often heard to remark that if he could only be white like his employer, he would be happy. While in the white man's service Draper 'experienced' religion.
>
> From that day forward he prayed constantly and fervently that he might become white. Thirty years ago his prayer began to be answered. He first experienced a prickling sensation on his face, and upon close investigation found a number of small white spots scarcely larger than the point of a pin. He became alarmed, thinking he had some peculiar disease but he did not suffer and aside from the prickling sensation felt nothing unusual. Gradually the white spots became larger and extended themselves, until now, after the change has been in progress for over thirty years, Draper has not a single dark spot on his body. (wr1900 10/1 2706)

The WTS considered Blacks to be too uneducated for indiscriminate offering of literature which should be targeted toward people "who give evidence of some ear for the truth":

> There are probably as many as a hundred colored brethren on the Watch Tower lists, some of them very clear in the truth, and very earnest in its service, financially and other-wise. We have received letters from several of these, who had intended engaging in the volunteer work, expressing surprise that in the call for volunteers in the March 1st issue we restricted the inquiry to white Protestant churches… The reason is that so far as we are able to judge, colored people have less education than whites—many of them quite insufficient to permit them to profit by such reading as we have to give forth. Our conclusion therefore is based upon the supposition that reading matter distributed to a colored congregation would more than half of it be utterly wasted, and a very

small percentage indeed likely to yield good results. (wr1900 4/15 122)

If Blacks not reading well enough to benefit from WTS books was due to "less education" the solution would be to educate them. But Russell also believed that Caucasians had "greater intelligence":

> The secret of the greater intelligence and aptitude of the Caucasian undoubtedly in great measure is to be attributed to the commingling of blood amongst its various branches; and this was evidently forced in large measure by circumstances under divine control. It remains to be proven that the similar commingling of the various tribes of Chinese for several centuries would not equally brighten their intellects; and the same with the peoples of India and Africa. (wr1902 7/15 3043)

The WTS occasionally published positive and sympathetic statements regarding Blacks. An article about the high death rate of Black babies said it shows "colored people get a raw deal all around". (g1927 3/9 362). And:

> …the attendance at night schools in the largest Negro city in the world, namely in the Harlem district of New York, proves that the Negroes are one of the most studious and ambitious classes of people in this metropolitan area. The enrollment of one of the Harlem night schools last year was 1,788, the largest in any of the five boroughs" (g1927 3/9 263).

Have Attitudes Truly Changed?

An Afro-American writes in *The Watchtower*:

> I am not saying Jehovah Witnesses are perfect. At times I detect among certain ones of them leftover attitudes of racial superiority, and I have sometimes seen a certain uncomfortableness of some of them when in close association with persons of another race. (w1974 12/1 713-714)

WTS publications in the late 20th century promote the impression that the churches of Christendom are guilty of racial prejudice and JWs free of it.

However, the Catholic Church officially dropped racist views against Afro-Americans decades before the WTS formally did. Until 1873 the Catholic Church believed that Blacks were cursed by God but the WTS still believed this in the 1920s.

WTS publications often quote media comments about JWs conventions where people from many races and nationalities including American Blacks harmoniously attend together. JWs, however, adopted integration of Blacks with Whites in the USA **after** segregation became unlawful:

> The appeal and the need to belong, are so great it makes it impossible for black Witnesses to question the monolithically white nature of their leadership; it allows them to defend the fact that Jehovah's Witnesses were among the last of all religious groups to be integrated in the South. They waited until integration became law; they did not question the segregation laws that had kept them apart until then, nor did they protest them in the name of God. When nuns and priests and ministers and students marched to protest against what the Watchtower Society believed was Caesar's business, the Society called them "crazed mobs." (Harrison, 1978, 261)

An Afro-American was appointed to the Governing Body in 1999. Generally however the low proportion of Blacks in the JWs hierarchy above the level of congregational elder persists although Afro-American JWs now have a higher educational level than White American JWs. Kosmin and Lachman (1993) report that 67.6% of White JWs are high school graduates and 4.4% college graduates, but Black JWs 82.6% are high school graduates and 7.6% college graduates!

DISFELLOWSHIPPED PERSON

A JW who has been formally expelled from their religion and Organization.

DISFELLOWSHIPPING

> No one should be forced to worship in a way that he finds unacceptable or be made to choose between his beliefs and his family. (g2009 July p.29)

Ex JWs can be considered under three categories:

- Disfellowshipped persons;
- Disassociated persons (who write a letter to announce their resignation from JWs);
- People who simply choose to stay away.

Some Numbers

Estimates of Disfellowshipping Worlwide

1952-1957 500 annually	1970 15,000?
1958 1,334	1978 29,893
1959 6,552	

In the USA in 1970:

Became Inactive: 13,700
Disfellowshipped: 4,332
Readmitted: 1,642

All Reactivated: 13,500

In the 1990s disfellowshipping was estimated at 1% of JWs per year. *Cabarus News* (1995 September Volume 2 Number 16) estimated 49,000 at a time when JWs numbered 4.9 million.

Importance and spelling

Disfellowshipping is the official expulsion of a baptized JW from meeting-participation, door-to-door activity, and social interaction with other JWs. It is a severer version of excommunication practiced in other religions. Official disfellowshipping with ostracism and "hate", and the disfellowshipped not even greeted, was instituted in 1950-1952.

The importance of disfellowshipping among JWs is indicated by the number of occurrences of the word on *Watchtower Library* (2007):

- Disfellowshiped 620
- disfellowshipped 544
- disfellowshiping 269
- disfellowshipping 222

The change from one "p" to two took place in 1981.

The *Watch Tower Publications Index 1976-1980* (an index of topics covered in WTS publications) lists references to "disfellowshiping" and "disfellowshiped" persons, but the *Watch Tower Publications Index 1981* refers to "disfellowshipping" and "disfellowshipped" persons.

Russell Period

Russellism did not appoint committees of elders who judged and excommunicated. The method back then involved the entire congregation:

> The administration of discipline is not the function of the elders only, but of the entire church... If the reproved one fails to clear himself, and *continues* in the error or sin, then two or three brethren without previous prejudice should be asked to hear the matter and advise the disputants. (Elders they may or may not be, but their eldership would add no force or authority in the case except as their judgment might be the riper and their influence the more potent.) If this committee decide unanimously with either party, the other should acquiesce and the matter be wholly at an end—correction, or restitution, so far as possible, being promptly made. If either of the original disputants still persists in the wrong course, the one who made the original charge or one of those called in committee or, preferably, all of these together, *may* then (but not sooner) exercise their privilege of bringing the matter before the *Ecclesia*, the body, the Church. Thus it is evident that the Elders were in no sense to be judges of the members—hearing and judgment were left to the local body, or Church.
>
> The two preliminary steps (above mentioned) having been taken, the facts being certified to the elders, it would be their duty to call a general meeting of the *Ecclesia*, or consecrated body as a *court*—to hear the case in all of its particulars, and in the name and reverence of its Head to render a decision…
>
> Indeed, even if the transgressor refuse to hear (obey) the decision of the entire Church, no punishment is to be inflicted or even attempted. <u>What then? Merely the Church is to withdraw from him its fellowship and any and all signs or manifestations of brotherhood</u>. Thence-forth the offender is to be treated "*as* a heathen man and a publican." (Studies VI 1904, 289-290)

Expulsion from the cult in Russell's time was not complete ostracism; interaction on non-religious matters was permitted. Expulsion was also managed locally without detailed WTS rules on interaction between family members when only one family member leaves the cult.

Knorr and Franz institute hate

In 1947 JWs learned that excommunication is "foreign to Bible teachings"::

> This is "canon law" which the Roman Catholic Hierarchy seeks to enforce as the pretext that it is God's law. The authority for excommunication, they claim, is based on the teachings of Christ and the apostles, as found in the following scriptures: Matthew 18:15-19; I Corinthians 5:3-5; 16:22; Galatians 1:8,9; I Timothy 1:20; Titus 3:10. But the Hierarchy's excommunication, as a punishment and "medicinal" remedy (*Catholic Encyclopedia*), finds no support in the scriptures. In fact, it is altogether foreign to Bible teachings—Hebrews 10:26-31. (g1947 1/8 27)

In 1952 the JWs hierarchy, nevertheless, introduced excommunication under a different label — "disfellowshpping".

From the 1950s dsfellowshipping occurred when judicial committees uncovered a "sin" and the sinner seemed unrepentant. A public announcement was made usually at

the "service meeting" that the person "is no longer one of Jehovah's people".

Knorr and Franz instituted disfellowshipping along with shunning and hating the disfellowshipped in 1952:

> We must hate [the Disfellowshipped person] in the truest sense, which is to regard with extreme active aversion, to consider as loathsome, odious, filthy, to detest. (w1952 10/1 599)
>
> Generally speaking, it would be desirable for us to have no contact with disfellowshiped persons, either in business or in social and spiritual ways. (w1952 12/1 735)
>
> [Members of the congregation] will not converse with such one or show him recognition in any way. If the disfellowshiped person attempts to talk to others in the congregation, they should walk away from him. In this way he will feel the full import of his sin... (w1963 7/1 413)
>
> ...do you know how to hate? These very strong words are an expression of godly hate, and you too must have this quality to be pleasing to God. Hate causes a feeling of disgust to well up inside you. You loathe, abhor, despise the object of your hatred. (w1974 7/15 442)
>
> And we all know from our experience over the years that a simple 'Hello' to someone can be the first step that develops into a conversation and maybe even a friendship. Would we want to take that first step with a disfellowshiped person? (w1981 9/15 30)

Love

JWs believe that shunning and hating ex JWs expresses Christian love to them:

> Why is it loving to expel an unrepentant wrongdoer from the congregation? Doing so is an expression of love for Jehovah and his ways. (Psalm 97:10) This action shows love for those pursuing a righteous course because it removes from their midst one who could exercise a bad influence on them. It also protects the purity of the congregation. (w1995 7/15 25)

Grounds for disfellowshipping

JWs who doubt any of the Organization's doctrines are disfellowshipped if their doubt is found out:

> Why have Jehovah's Witnesses disfellowshiped for apostasy some who still profess belief in God, the Bible and Jesus Christ? Approved association with Jehovah's Witnesses requires accepting the entire range of the true teachings of the Bible, including those scriptural beliefs that are unique to Jehovah's Witnesses. What do such beliefs include? ... That 1914 marked the end of the Gentile Times and the establishment of the Kingdom of God in the heavens, as well as the time for Christ's foretold presence. (w1986 4/1 30-31)

JWs who leave or are disfellowshipped for doctrinal reasons tend to stay away permanently. Those who are disfellowshipped for a moral infringement, for example sexual abuse of children, often apply for "reinstatement" and after a period of probation become publishers again.

Disfellowshipping offences include adultery, fornication, lying, drunkenness (w1967 7/1 398), criticizing the Organization, abortion, joining another religion (w1952 3/1), gluttony (w1974 3/15 168), socializing with a disfellowhipped person, and joining the army or a political party. Accepting blood transfusion became a disfellowshipping offense in 1961. (w1961 1/15 63-64)

Later additions to the list included mutual petting by unmarried couples, failure to scream when raped, smoking, and artificial insemination.

Some overseers became overzealous in disfellowshipping and ruled out assistance of any kind to the disfellowshipped person. Hence the need for "balance" was stressed. (w1974 8/1 467)

The disfellowshipped always wrong

JWs who reject a doctrine, interpretation or prophecy are labeled "apostate" and expelled. (See: *APOSTATES*) No allowance is made for any possibility of such a person being right. It is always assumed that the leaders are perfectly right, and the person who disagrees totally wrong and worthy of hate:

> The purpose of observing the disfellowship order is to <u>make the disfellowshiped one realize the error of his way</u> and to shame him, if possible, so that he may be recovered, and also to safeguard your own salvation to life in the new world in vindication of God. (w1952 11/15 704)
>
> [Disfellowshiping] serves as a powerful warning example to those in the congregation, since they will be able to see the disastrous consequences of

ignoring Jehovah's laws. Paul said: "Reprove before all onlookers persons who practice sin, that the rest also may have fear." (w1963 7/1 411)

Thus, the one who doubts to the point of becoming an apostate sets himself up as a judge. He thinks he knows better than his fellow Christians, better also than the 'faithful and discreet slave,' through whom he has learned the best part, if not all that he knows about Jehovah God and his purposes. (w1980 8/119)

... if someone is disfellowshiped, he must at the time have had a truly bad heart and/or been determined to pursue a God-dishonoring course. Peter said that the condition of such a person is worse than before he became a Christian; he is like 'a sow that was bathed but has gone back to rolling in the mire.' (w1983 1/1 30)

Such ones willfully abandoning the Christian congregation thereby become part of the "antichrist." (1 John 2:18, 19) A person who had willfully and formally disassociated himself from the congregation would have matched that description. (w1984 12/15 31)

Now, what will you do if you are confronted with apostate teaching—subtle reasonings—claiming that what you believe as one of Jehovah's Witnesses is not the truth? For example, what will you do if you receive a letter or some literature, open it and see right away that it is from an apostate? Will curiosity cause you to read it, just to see what he has to say? You may even reason: "It won't affect me; I'm too strong in the truth. And, besides, if we have the truth, we have nothing to fear. The truth will stand the test." In thinking this way, some have fed their minds upon apostate reasoning and have fallen prey to serious questioning and doubt." "Do you wisely destroy apostate material?" (w1986 3/15 12)

Why is reading apostate publications similar to reading pornographic literature? (w1986 3/15 14)

Following such Scriptural patterns, if a Christian (who claims belief in God, the Bible, and Jesus) unrepentantly promotes false teachings, it may be necessary for him to be expelled from the congregation. (w1986 4/1 30-31)

Therefore, resolve in your heart that you will never even touch the poison that apostates want you to sip. (w1986 3/15 20)

> Occasionally, though, a person deviates from the path of truth. For example, despite help from Christian elders, he may unrepentantly violate God's laws. Or he may reject the faith by teaching false doctrine…
> By also avoiding persons who have deliberately disassociated themselves, Christians are protected from possible critical, unappreciative, or even apostate views. (w1988 4/15 26-27)

> Apostates are included among those who show their hatred of Jehovah by revolting against him. Apostasy is, in reality, a rebellion against Jehovah. Some apostates profess to know and serve God, but they reject teachings or requirements set out in his Word. Others claim to believe the Bible, but they reject Jehovah's organization and actively try to hinder its work. When they deliberately choose such badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of their makeup, then a Christian must hate (in the Biblical sense of the word) those who have inseparably attached themselves to the badness. True Christians share Jehovah's feelings toward such apostates; they are not curious about apostate ideas. On the contrary, they "feel a loathing" toward those who have made themselves God's enemies, but they leave it to Jehovah to execute vengeance. (w1993 10/1 19)

Similar to ungodly ideologies

This we-are-always-right-dissenters-always-wrong policy imitates political regimes (such as Nazi and Communist) and religious theocracies (e.g. some Islamic nations) in which disagreement with the regime makes a person guilty and fit for prison or death. No amount of law-abiding conduct, no record of good works — nothing — changes the label of "guilty".

Consider the Khmer Rouge of Cambodia whose rule killed 1½ million Cambodians (about 20% of the country's population):

> …the-root-and-branch campaign to eradicate any opposition to the Khmer Rouge regime was the product of widespread paranoia. Khmer Rouge leaders believed that treachery was infectious and had to be eliminated … anyone who wasn't a revolutionary was bound to be a traitor… If the leaders deemed you guilty, you were guilty, liable to be interrogated and then executed. (The Weekend Australian 2009, August 1-2, p.23)

Similarly, a JW who leaves the sect because of its false prophecies or its countless changes in doctrine is guilty of "apostasy", of "opposing the truth", of "lack of appreciation", of being "like Satan", of being "puffed up", of opposing "God's organization", of being "rebellious", etc. It's not the instigators of the false prophecies who are guilty but the person who's life was ruined by them. He is not treated as "innocent until proved guilty" as occurs in modern democracies in the occurrence of crimes, but is guilty just for disagreeing.

If someone joined JWs because he believed they were speaking the truth, but finds out he was lied to — and that all the supposed "true prophecies" were false — and he leaves JWs for that reason, he is considered so evil that no JWs may greet him for the rest of his life. They have to hate him, not even say "Hello":

> …in order to hate what is bad a Christian must hate the [Disfellowshipped] person. (w1961 7/15 420)

> Those who are acquainted with the situation in the congregation should never say 'Hello' or 'Goodbye' to [the Disfellowshipped person]. He is not welcome in our midst, we avoid him. (w1952 3/1 141)

Family members

Relationships within families would be tense if one member considers another to be loathsome, odious and filthy, and hates him.

If a family member is disfellowshipped the "faithful" one must not pray with him, discuss the Bible with him, or sit with him if he attends a meeting:

> It is all right for the faithful members of the family to ride with the disfellowshipped one in a car bound for the Kingdom Hall, but upon arrival the faithful ones should not sit with or associate with the disfellowshipped one at the hall, but rejoin him only when departing for home. (w1953 4/1 223)

Full shunning within the family is not mandatory but any talk must be non-religious:

> If the excommunicated husband insists on offering prayer at mealtimes, the dedicated members of the household would not say "Amen" to the prayer, nor would they join hands as some have the custom, as this would be participating spiritually. They could bow their heads and offer their own silent prayer to Jehovah. (w1963 7/15 446)

> The second situation that we need to consider is that involving a disfellowshiped or disassociated relative who is not in the immediate family circle or living at one's home. Such a person is still related by blood or marriage, and so there may be some limited need to care for necessary family matters… Christians related to such a disfellowshiped person living outside the home should strive to avoid needless association, even keeping business dealings to a minimum… (w1981 9/15 29)

1988 Article

A major article on shunning in 1988 drew a parallel with executions in ancient Israel:

> [9] Why is such a firm stand appropriate even today? Well, reflect on the severe cutting off mandated in God's Law to Israel. In various serious matters, willful violators were executed. (Leviticus 20:10; Numbers 15:30, 31) When that happened, others, even relatives, could no longer speak with the dead lawbreaker…

> [11] God certainly realizes that carrying out his righteous laws about cutting off wrongdoers often involves and affects relatives. As mentioned above, when an Israelite wrongdoer was executed, no more family association was possible. In fact, if a son was a drunkard and a glutton, his parents were to bring him before the judges, and if he was unrepentant, the parents were to share in the just executing of him, 'to clear away what is bad from the midst of Israel.' (w1988 4/15 27, 28)

From such parallels with the Mosaic Law some commentators conclude that the JWs hierarchy would, if they ever become the rulers of entire nations, legislate to have their "apostates" executed. The hurt inflicted at present reflects the limitations imposed by secular law.

The law

Can disfellowhsipped ones sue for libel or defamation or other hurt?

> [3] 'But,' someone may ask, 'is it not harsh to expel and then refuse to talk with the expelled person?' Such a view surfaced in a recent court case involving a woman who was raised by parents who were Jehovah's Witnesses. Her parents had been disfellowshipped. She was not, but she voluntarily disassociated herself by writing a letter withdrawing from the congregation. Accordingly, the congregation was simply informed that she was no longer one of Jehovah's Witnesses. She moved away, but years

later she returned and found that local Witnesses would not converse with her. So she took the matter to court...

[10] We can be just as sure that God's arrangement that Christians refuse to fellowship with someone who has been expelled for unrepentant sin is a wise protection for us. "Clear away the old leaven, that you may be a new lump, according as you are free from ferment." (1 Corinthians 5:7) By also avoiding persons who have deliberately disassociated themselves, Christians are protected from possible critical, unappreciative, or even apostate views…

[11] God certainly realizes that carrying out his righteous laws about cutting off wrongdoers often involves and affects relatives. As mentioned above, when an Israelite wrongdoer was executed, no more family association was possible. In fact, if a son was a drunkard and a glutton, his parents were to bring him before the judges, and if he was unrepentant, the parents were to share in the just executing of him, 'to clear away what is bad from the midst of Israel.' (Deuteronomy 21:18-21) You can appreciate that this would not have been easy for them…

[16] You may want to know the outcome of the court case involving a woman who was upset because former acquaintances would not converse with her after she chose to reject the faith, disassociating herself from the congregation.

[17] Before the case went to trial, a federal district court summarily granted judgment against her. That judgment was based on the concept that courts do not get involved in church disciplinary matters. She then appealed. The unanimous judgment of the federal court of appeals was based on broader grounds of First Amendment (of the U.S. Constitution) rights: "Because the practice of shunning is a part of the faith of the Jehovah's Witness, we find that the 'free exercise' provision of the United States Constitution … precludes [her] from prevailing. The defendants have a constitutionally protected privilege to engage in the practice of shunning. Accordingly, we affirm" the earlier judgment of the district court.

[18] The court opinion continued: "Shunning is a practice engaged in by Jehovah's Witnesses pursuant to their interpretation of canonical text, and we are not free to reinterpret that text… The defendants are entitled to the free exercise of their religious beliefs…

[20] Hence, this important case determined that a disfellowshipped or disassociated person cannot recover damages from Jehovah's Witnesses in a court of law for being shunned. Since the congregation was responding to the perfect directions that all of us can read in God's Word and applying it, the person is feeling a loss brought on by his or her own actions.

[21] Some outsiders, upon hearing about disfellowshipping, are inclined to sympathize with a wrongdoer who can no longer converse with members of the Christian congregation. But is not such sympathy misplaced? …

[25] Or consider the feelings of one who was disfellowshipped and later reinstated. Sandi wrote: 'I would like to thank you for the very helpful and instructive articles [mentioned above] on reproof and disfellowshipping. I am happy that Jehovah loves his people enough to see that his organization is kept clean. What may seem harsh to outsiders is both necessary and really a loving thing to do. I am grateful that our heavenly Father is a loving and forgiving God.' (w1988 4/15 -31)

Fair and appropriate?

Again notice (in the preceding quoted paragraphs) that the Governing Body's position is repeatedly equated with God, righteousness, the Bible, loyalty, saving life, God's Word, love, etc. Those who leave are always wrongdoers, evil, lawbreakers, violators, bad, unappreciative, unrepentant, etc.

Are these labels always fair and appropriate?

In 1961 JWs prophesied: "Armageddon … will come in the twentieth century." (g1961 2/22 5-8) The WTS has published false predictions for up to 30 dates and revised thousands of its previous "Bible truths". Its writers who are mainly the Governing Body routinely deny the number and importance of the revisions to mislead potential converts.

When converts discover they've been lied to, many elect to leave JWs. And the *The Watchtower* indirectly supports their right to do so:

> Is it always proper, however, to listen to those who have been entrusted with positions of authority? Not if they attempt to use their authority in an ungodly way. (w1988 4/1 28)

To lie to people about JWs history in order to convert them uses "authority in an ungodly

way" because lies are condemned throughout the Bible, possibly more often than any other sin. Victims ought therefore to have the right, after they discover the facts, to exit the sect without censure, blame, insult, libel, misrepresentation, ostracism, or other punishment.

Are shunned dissidents "feeling a loss brought on by his or her own actions"? They doubtless do if shunned by family and "friends". But if they left because they were required to promote false prophecies and flip-flopping doctrines mislabeled "the truth" what other moral course was there? The blameworthy "actions" are the Governing Body's, for by publishing their speculations as Bible truth they betrayed people's trust.

The shunning doctrine is the Governing Body's strategy to shield the majority of JWs against discovering the horrible doctrinal history of the Organization.

Would JWs kill?

If JWs had the power would they kill the "poisonous snakes" whom they loathe, abhor and despise?

From time to time *The Watchtower* reminds JWs that in Moses' times "rebellious ones" were executed but killing is not done today because the nations are not "theocratic":

> We are not living today among theocratic nations where such members of our fleshly family relationship could be exterminated for apostasy from God and his theocratic organization, as was possible and was ordered in the nation of Israel in the wilderness of Sinai and in the land of Palestine... Being limited by the laws of the worldly nations in which we live and also by the laws of God through Jesus Christ, we can take action against apostates only to a certain extent, that is, consistent with both sets of laws. (w1952 11/15 703)

> Korah, Dathan and Abiram rebelled. Jehovah confirmed that he was dealing through Moses and Aaron, not through these religious rebels. Then Moses told the people to get away from the rebels' tents. What would the children and households of Korah, Dathan and Abiram do? Would they put loyalty to family ahead of loyalty to Jehovah and his congregation? Most of those closely related to the rebels put family before God. Jehovah executed these relatives along with the rebels. (w1981 9/15 26)

Is the Governing Body preparing JWs for a future round-up and execution of "rebels" and "snakes" when the world consists of "theocratic nations"?

(See also: *GOAL OF WORLD DOMINATION*)

Early Christianity

1st century Christians did not force one another with threats of expulsion and ostracism to agree with false predictions and other speculations.

Paul explained the faith:

> For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the Scriptures, and that he was buried, and that he was raised on the third day in accordance with the Scriptures… (I Corinthians 15)

This was the "gospel", the "one faith", the foundation of Christianity. Further beliefs led on from it but not false predictions and doctrines that required revision again and again.

Russell saw the problem in Catholicism but failed to see the same development in his cult:

> The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the "gospel" the "one faith" which Paul and the other apostles set forth, was lost—buried under the mass of uninspired decrees of popes and councils. The *union* of the early church, based upon the simple gospel and bound only by love, gave place to the bondage of the church of Rome—a slavery of God's children… (w1893 9/1 1572)

People who shunned now sorry

A lot of people who obeyed Governing Body orders and shunned friends or relatives are now sorry. The following was shared on the Internet:

> We truly thought we were doing the right thing, because the brothers told us to!! It breaks my heart now to think of how I treated my disfellowshipped aunt. When I saw her, she would say hello, and I would simply return the greeting and walk away. We thought we were giving her "tough love". Who was I to act like such a little snot??

(See also: *DEFECTION*; *SHUNNING*)

DISFELLOWSHIPPING OFFENSE

Disfellowshipping offenses are violations of Governing Body rules and some biblical

standards that get an unrepentant offender expelled from the sect.

DISGUSTING THING (Matthew 24:15)
A prophecy of Jesus that was allegedly fulfilled in the Papacy in 539 CE. (Studies III 1891, 76, 95, 103)

Later the WTS changed this interpretation and the disgusting thing meant the League of Nations. (w1921 1/1) The interpretation was again changed again and the disgusting thing was "the religious organization which includes all the nations of Christendom." (Armageddon 1937, 45-46) A further re-definition produced: "The totalitarian-Fascist-Hierarchy rule." (Salvation 1939, 119)

Further revision after WWII made the disgusting thing the United Nations.

DISLOYALTY
JWs regard failure to uphold or endorse the Watchtower Organization in thought, word and deed as disloyalty and equivalent to turning against God. Loyalty to the Organization is regularly emphasized. (See: *LOYALTY*)

DISPLAY CARTS, STANDS and TABLES
A method of distributing WTS publications promoted by the Governing Body in the new millennium:

> Kingdom preachers have used stands, tables, and kiosks to reach people in public places. In addition, congregations around the world have been supplied with some 250,000 literature display carts...
>
> In Dar es Salaam, Tanzania, nearly 700 people have asked for Bible studies since the special metropolitan public witnessing program began there in 2014… In one year, over 250,000 pieces of literature were taken from display carts by people from countries in Africa and overseas. (Yearbook 2016, p.20ff)

DISTRIBUTION
The WTS distinguishes the "placement" or "distribution" statistics of WTS books, booklets, magazines and pamphlets to the public from the number printed.

Individual JWs retain copies of WTS publications for themselves and these are not included in the official distribution figures. Items not distributed or discontinued are sometimes destroyed. Therefore distribution statistics are much lower than printing statistics.

w1985 11/1 28 says: "Records show that from 1879 to 1984 Jehovah's modern-day witnesses have distributed more than 8.8 billion tracts, pamphlets, magazines, Bibles, and Bible study aids…"

Distribution Statistics To 1983 of
Pamphlets (P), Magazines (M), Books (B)

	1879-1918	1919-1983	Total
P	419,194,085 (Magazines included)	2,364,604,245	2,783,604,330
M		5,514,682,225	5,514,682,225
B	10,150,665	508,660,881	518,811,546

(From: Centennial of the WBTS of Pennsylvania 1884-1984, October 6, p.26)

(See also: *WATCHTOWER; BOOKS; BOOKLETS*)

DISTRICT
An area or territory under the supervision of a District Overseer comprising about ten Circuits (an area encompassing about ten congregations).

In 1969 the WTS had the world divided into 292 districts and 2252 circuits.

DISTRICT CONVENTION
An annual convention of all congregations within a "District" usually held in a rented stadium for three or four days. It is supplanted every five years or so by a National or International Convention.

DISTRICT OVERSEER
An elder in full-time service assigned to oversee a number of circuits. He usually visits each circuit once or twice annually, staying with a family in their home or in an apartment at a assembly hall.

The district overseer ranks above the circuit overseers and in turn reports to the Branch Office having oversight in the country where he serves.

DIVIDING THE PEOPLE (1933)
Booklet by Rutherford.

DIVINE FAVOR
God's blessing — which until 1878 was upon Protestantism but was withdrawn in 1878 and given to the Russell cult. (The Finished Mystery 1917, 394)

DIVINE INSTRUCTION
Writings and instruction of the Governing Body published by the WTS. (w1984 5/15 17)

DIVINE LIGHT
A phrase describing the individual or collective teaching of the WTS leaders:

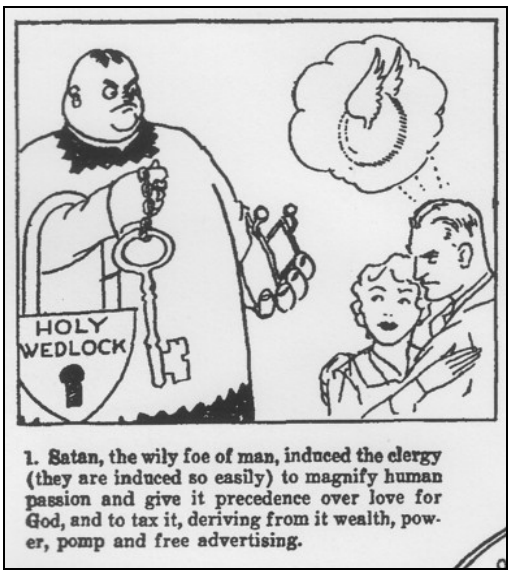
> They were quick to appreciate the dazzling flash of divine light that emblazoned the theocratic firmament in 1935, at Jehovah's due time. (Revelation It's Grand Climax At hand! 1988, 125)

DIVINE MANDATE
A phrase JWs used in the 1930s and 1940s which referred to God's command to produce children and fill the earth. (Genesis 1:28; 9:1)

The divine mandate applied to the post-Armageddon world when JWs would carry it out. (Salvation 1939, 325-331, 337) Prior to Armageddon JWs had to warn people of impending destruction and not get sidetracked with marriage, love and child-rearing. On this basis Rutherford all but banned romance, marriage and sex among JWs and advised them to delay marriage a "few years" until after Armageddon.

The doctrine was taught in *Face The Facts* (1938), *Salvation* (1939), and *Children* (1941). From 1939 to 1949 the "divine mandate" joined the list of "What the Scriptures Clearly Teach" which used to be listed on page 2 of *The Watchtower*.

As part of his anti-marriage agenda Rutherford criticized marriage in other religions as a money-making scheme by clergymen. The following cartoon from *The Golden Age* 1937, January 22 is an example:



1. Satan, the wily foe of man, induced the clergy (they are induced so easily) to magnify human passion and give it precedence over love for God, and to tax it, deriving from it wealth, power, pomp and free advertising.

The pressure on young people to stay single gradually decreased after WWII but was still obvious in the 1970s when Armageddon was predicted for 1975-1976. With the publication of the book *Making Your Family Life Happy* (1978) the JWs aversion to marriage was officially buried.

Mainline churches which JWs routinely stigmatize as "false religion" and apostate Christianity" understood the Bible on marriage the entire time when JWs didn't. For example, a Lutheran marriage-guidance book titled *For Better Not For Worse* (1939) gives excellent counsel besides discussing anti-marriage cults including a mention of Rutherford:

> Thus the procession of counterfeits of Christianity marches on, with leaders like "Judge" Rutherford of "millions-now-living-will-never-die" fame (whose wife was finally granted a divorce after five years of scandal)...

Statements that Armageddon and the fulfillment of the "divine mandate" were only a "few years" away became false predictions when Armageddon delayed longer than a few years.

The Bible warns that "false prophets will lead many astray" (Matthew 24:11) and also states:

> Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, through the hypocrisy of liars... They forbid marriage... (I Timothy 4:1-3)

(See: *CHILDREN; MARRIAGE*)

DIVINE NAME THAT WILL ENDURE FOREVER, THE (1984)
A brochure defending the presence of the name "Jehovah" in the Old and New Testaments, and its use in speech and prayer.

DIVINE PLAN OF THE AGES
Russell's first volume, published in 1886, of his series *Studies in the Scriptures*.

The "Divine Plan of the Ages" presented Russell's division of history into three "worlds" or epochs besides various other doctrines.

The Finished Mystery (1917) says that to misrepresent this "Divine plan" was to "blaspheme the holy name". (p.276) The life-story of Giovanni Dececca, baptized into Russellism in 1906, says that *The Divine Plan of the Ages* "opened up the glorious message of the Bible." (w1960 10/1 601-605)

Although containing much that present-day JWs do not accept *The Divine Plan* is probably the "Scripture Study" of C.T. Russell that remains the most readable from their perspective.

(See: *DATES; CHRONOLGY; FINISHED MYSTERY, THE*)

DIVINE DIRECTION
A phrase listed 125 times on the *Watchtower Library* CD (2007).

The phrase is not in the Bible but used by JWs in reference to:
1. Bible characters who (according to the Bible) responded to God
2. The Governing Body and their rules.

This two-fold use of the phrase implies agreement between Bible and Governing Body and thus helps to indoctrinate JWs into accepting the Governing Body's dictates as divine direction from Jehovah.

For example:

> Because of **overlooking divine direction or treating it lightly, some might think our meetings should be shortened**, assembly locations should not be so far away, and study should always be simple, never including solid food. (w1985 6/1 12)

JWs who wanted "meetings... shortened" got this in January 2009 when the Governing Body, "overlooking divine direction", mandated shorter meetings.

(See: *MEETINGS*)

DIVINE RULERSHIP—THE ONLY HOPE OF ALL MANKIND (1972)
A WTS booklet.

DIVINE TEACHING
From time to time the JWs leaders invent new phrases to favorably sum up their theology — such as "flashes of light", "Jehovah's truth", "true Christianity", "accurate knowledge", "Bible education", "divine instruction", etc. They then use the new phrase numerous times, to indoctrinate people by repetition.

In 1993 the new buzzword, previously rarely used, was the phrase "divine teaching":

> Divine Teaching Triumphs… Jehovah's instruction is divine teaching…
> The world is proud of its many educational institutions, but not one of them imparts divine teaching. Why, all the worldly wisdom of the ages amounts to little when compared with divine instruction based on Jehovah's infinite wisdom… Christ's own words recorded in the Bible add much to our knowledge of divine teaching. By teaching what Jesus taught, anointed Christians obey their grand instructor. (w1994 2/1 8)

The ten pages following this quote use the phrase "divine teaching" repeatedly plus other expressions that imply JWs are right — such as "Jehovah's teaching", "knowledge of God's word", "God's wonderful light", "God-given light". Such expressions are contrasted with "false religion", "religious error", "apostasy", "teachings of demons", etc.

Such intensity of repetition to a captive audience afraid to consult alternative information is effective indoctrination. It convinces JWs readers that all WTS material is "divine teaching", "wonderful light" and "God's instruction", therefore free of error. JWs who later encounter the false prophecies and revisions to major doctrines often suffer shock at the extent they were lied to. (*Investigator* 110, September 2006) (See also: *INDOCTRINATION*)

DIVINELY CONSTITUTED AUTHORITY
A phrase describing the Governing Body's position of power over the WTS and JWs. Just when and how their power became "divinely constituted" is unclear. It can be traced back to Russell and the Advent Christian Church around the year 1870.

DIVISIONS/SPLINTER-GROUPS
Judge Rutherford's book *Preservation* (1932, 337) lists some of the splinter groups that had left the control of the WBTS:
- Bible Students;
- Associated Bible Students;
- Russellites teaching the truth as expounded by Pastor Russell;
- Stand-Fasters.

In 1931 J.F. Rutherford chose the name "Jehovah's witnesses" to distinguish his followers from other types of Russellism.

There were serious divisions already in Russell's time over doctrine and Russell's autocratic rule. In Rutherford's time the main issues were failed prophecies, explicit rejections of Russell's doctrines, and insulting language "in no way indicating the spirit of Christ."

Most splinter groups eventually failed but some are still functioning and even expanding.

Splinter groups in Russell's time

Larger Hope Association
John H. Paton, a co-founder of Russell's cult, authored *Day Dawn* (1880) which was promoted in *Zion's Watch Tower* and 4000

copies sold to *Tower* subscribers. (wr1880 June, p.111)

Paton disagreed with Russell over the ascent to heaven of the saints in 1881 and taught universal salvation with which Russell disagreed. Paton and Russell therefore separated. Some of the early contributors to *Zion's Watch Tower* (such as W.I. Mann, B.W. Keith, and L.A. Allen) sided with Paton and contributed to his magazine *The World's Hope*.

Paton formed the *Larger Hope Association* in 1903, himself as president.

Paton had left the Baptist Church in 1872 and formed an independent church with fifteen members modeled on the Advent Christian Church. They built a small chapel where Paton was pastor. Paton was cooperating with Nelson H. Barbour and his *Herald of the Morning* when Russell joined them in 1876. Paton stayed with Russell during the split with Barbour in 1879.

New Covenant Bible Students
M.L. McPhail was a pilgrim (travelling representative) for the WTS and a member of the Chicago Bible Students. He left the Russell cult in 1909 and formed the New Covenant Bible Students in the USA. McPhail's group published *The Kingdom Scribe* which discontinued in 1975, but *Berean News*, a newsletter started in 1956, continues. The group still continues in Illinois under the name "Berean Bible Students Church".

New Covenant Fellowship
In 1909 E.C. Henninges, the Australian Branch Manager of the International Bible Students Association, and his wife Rose Ball, withdrew support from Russell. About 80 of 100 Australian converts joined them. They cooperated with McPhail and the two groups together constituted probably the largest split from Russell's cult in Russell's lifetime. Henninges produced *The New Covenant Advocate and Kingdom Herald* (1909-1944) and numerous books, booklets and tracts.

Henninges' wife was the same Rose Ball who 15 years earlier used to sit on Russell's lap, which annoyed Mrs Russell and contributed to the marriage breakup.

After Rose Ball died in 1950 *The New Covenant Advocate* was restarted by H.S. Winbush.

The New Covenant Bible Students gradually declined. In Victoria a group led by Harry Shallcross continued and published *The New Covenant News*. It holds yearly conventions and camps.

McPhail and Henninges objected to Russell's idea that the "new Covenant" did not apply to Christians but to the Jews of the future. Hence the name "New Covenant Advocate" — they advocated that it applied to Christianity. Their viewpoint is actually plain in the New Testament (Hebrews 8) and the JWs leaders eventually conformed but without giving credit to McPhail and Henninges.

Bible Student Publishing Co
This group broke away in 1914 and lasted until 1924. They published *The Bible Student* magazine and criticized Russell and Rutherford.

Splinter groups during Rutherford's time

After Russell's death in 1916 Rutherford became the WBTS's second president (or third if we count Conley as first) and authorized the preparation and publishing of *The Finished Mystery* (1917) with prophecies that began to fail the following year. Of the seven-member board of directors of the WBTS Rutherford expelled four who objected to *The Finished Mystery* (R.H. Hirsh, I.F. Hoskins, A.I. Ritchie, and J.D. Wright) and replaced them with his own appointees.

The expelled ones along with other prominent Bible students decided to carry on apart from the WTS and were joined by many ecclesias (congregations) loyal to Russell.

Around the world study groups, congregations and individuals progressively withdrew support from Rutherford. The four directors founded an institute and continued the work modeled closely on Russell's ministry. Others formed additional corporations. Some Bible Students followed a popular elder; some stayed independent of all others; and some drifted away or into indifference. Of the groups that continued some followed Russell's teachings strictly; some set new dates for the end of the Gentile Times and the Church's ascent to heaven; some isolated themselves as utopian communities; some believed the preaching was finished and there was no further work; some had leaders who claimed to receive revelations from God.

Many of the groups published booklets, magazines and tracts whereas others used only what Russell's WBTS had published. Many groups swapped speakers and literature. Some continued to show the *Photo Drama of Creation* into the 1930s.

The Rutherford-led faction meanwhile changed their identity from semi-independent congregations cooperating with a publishing house, to being "God's Organization" dominated by one man (Rutherford) and underwent hundreds of alterations to Russell's doctrines. By 1930 the majority of Russellites, probably over 70%, had ceased allegiance to the WBTS. But they were replaced with newcomers by means of Rutherford's emphasis on advertising and door-to-door promotion.

Pastoral Bible Institute (PBI)
Incorporated in New York in November 1918 by the four directors of the WBTS expelled by Rutherford — R.H. Hirsh, I.F. Hoskins, A.I. Ritchie, and J.D. Wright.

The first convention organized by these former directors was held in July 1918 in New Jersey. In November 1918 about 300 persons attended a second convention on Rhode Island where it was decided to form the Pastoral Bible Institute. They brought out *The Herald of Christ's Kingdom* edited by R.H. Streeter until his death in 1924. The PBI also published Streeter's two volume on Revelation (1923) and one on Daniel (1928).

The offices of the PBI were located in Brooklyn until 1960. The Institute still exists and publishes *The Herald of Christ's Kingdom* as well as *Studies in the Scriptures*, and various booklets.

In the 1930s several prominent PBI members denied the Presence of Christ and other doctrines. This led to a schism in 1937 when Isaac Hoskins and others withdrew and published *The Watchers of the Morning*, which discontinued in 1957 when Hoskins died in California.

Laymen's Home Missionary Movement
Founded in 1919-1920 by Paul S.L. Johnson, a prominent "pilgrim" who believed himself appointed by God as Russell's spiritual successor and proceeded independently of all other Russellite splinter groups.

In December 1918 Johnson published *The Present Truth and Herald of the Christ's Kingdom* and in 1920 *The Herald of the Epiphany* [later renamed *The Bible Standard and Herald of Christ's Epiphany*.] Johnson proclaimed Russell as the "Parousia Messenger" and himself the "Epiphany Messenger". He wrote 15 volumes of *Epiphany Studies in the Scriptures* and died in October 1950.

After Johnson's death Raymond Jolly (a former WBTS pilgrim) took charge, after which the Layman's Home Missionary Movement itself produced splinter groups — the Epiphany Bible Students Association and the Laodicean Home Missionary Movement:

In 1956 disagreements between Jolly and John Hoefle of Florida (who had left Rutherford's cult in 1928 to join Johnson) led to Hoefle's disfellowshipping. Hoefle published a newsletter under the name Epiphany Bible Students Association. He died in the 1980s and his wife continued the Epiphany work.

John Krewson, a Layman's Home Missionary Movement pilgrim, was disfellowshipped in 1955 and started the Laodicean Home Missionary Movement which lasted 1957-1990. Krewson claimed that Russell was the "Parousia Messenger", Paul Johnson the "Epiphany Messenger", and himself the "Apokalypsis Messenger". Krewson published three volumes titled *Apokalypsis Studies in the Scriptures* and a monthly magazine *The Present Truth of the Apokalypsis*. He died in the 1970s but others carried on until 1990.

The Layman's Home Missionary Movement is still going. Below is their magazine of July 1994 (Vol. LXXV, NO. 7). It has 8 pages, one article titled "Satan—His Nature And Empire", plus letters, announcements, and ads for Russell's six volumes and other books and tracts and pamphlets.



The group continues as "Bible Standard Ministries" and has a website under that name with pages on "Our movement", "Our Beliefs", and literature on offer including Russell's six volumes.
https://www.biblestandard.com/topics.html

Stand Fast Bible Students Association of Portland, Oregon
Founded in 1918 by Charles E. Heard of Vancouver and others.

The "Stand Fasters" were determined to "stand fast on war principles that our dear Pastor Russell announced" and opposed Rutherford's recommendation in early 1918 to buy U.S. war bonds. The Stand Fasters felt that Christians should not join the army, not even as non-combatants, or buy war bonds. The Stand Fast Bible Students Association was set up in December 1918 at Portland, Oregon, with about 1,000 supporters.

They believed that WBTS teachings were correct up to Easter 1918 but that the Elijah and Elisha work then separated. The Stand Fasters being the Elijah class promoted Pastor Russell's teachings.

They published *Old Corn Gems* and held conventions. Divisions followed their Seattle

convention of July 1919, largely because many Stand Fasters accepted *The Finished Mystery*.

The Stand Fasters were loosely organized. This plus false prophetic hopes and the belief that the harvest was over led to their early demise. Many moved west, believing the rapture would take place there in 1920. In 1923 E.C. Heard and Isaac Edwards expected the "time of trouble" in 1924 and led several hundred Stand Fasters to live on a commune which shut down some years later. The Standfast movement gradually faded away.

In 1923 John A. Herdersen, C.D. McCray and about 300 persons from the Stand Fast Bible Students organized the Elijah Voice Society. They published the *Elijah Voice* and numerous tracts. They opposed flag saluting before JWs did. This group also eventually also dwindled away.

Christian Millennial Fellowship (CMF)
Founded in 1928 in Connecticut (USA) as the "Millennial Bible Students Church" by Gaetano Boccaccio (died 1996) and the Italian Bible Students Association. Boccaccio had joined Rutherford's cult in 1917.

The CMF discarded much of Russell's writings and cooperated with the New Covenant Bible Students founded by McPhail and Henninges.

In 1940 the CMF began to publish *The New Creation, a Herald of God's Kingdom* and later relocated to New Jersey.

Led by Gaetano Boccaccio the CMF organized branches in Australia, Austria, England, Ghana, Germany, India, Italy, Japan and Romania.

CMF is international and still based in New Jersey and still publishes *The New Creation*.

Dawn Bible Students Association (DBSA)
Founded by Norman Woodworth — cousin of C.J. Woodworth editor of *The Golden Age* — who left the Rutherford faction in 1928.

Supported by the Brooklyn ecclesia of Bible Students, Woodworth created the radio program *Frank and Earnest*.

In 1932 the group started *The Dawn and Herald of Christ Presence*. This led to the Dawn Bible Students Association which many independent Bible Students and ex JWs joined. The Dawn Bible Students resumed publication of *Studies in the Scriptures* which the WBTS ceased to publish in 1927 and became one of the main continuations of Russellism.

By the 1960s the DBSA rejected much of Russell's prophetic speculation. In 1974, a splinter group was formed called Independent Bible Students.



Dawn Office in East Rutherford, New Jersey
http://commons.wikipedia.org/wiki/File:
Dawnoffice.jpg

Today the Dawn Bible Students produce video and audio-cassettes. Their Radio and television programs are broadcast in North and South America and Europe.

Servants of Yah 1925-?
Led by C.H. Zook this group had its headquarters in Brooklyn, New York, and a branch in Vienna, Austria. They believed that Jehovah is Satan. They denied Armageddon, water baptism, the ransom sacrifice and much more. They believed in universal salvation with everyone getting eternal life on Earth except the 144,000 who go to heaven. The group declined until defunct.

H.J. Shearn group (1920s-present)
H.J. Shearn (died 1946) published *Bible Students Monthly* (1927-1951). This was superseded by *Bible Study Monthly* which commenced in August 1951. Shearn cooperated with the Pastoral Bible Institute.

Associated Bible Students
Independent groups in North and South America, Europe, Africa and Asia. Some formed in the late 19th century. They used the name "International Bible Students" until 1914 when Russell incorporated under that name in Britain.

Many groups published newsletters, tracts and booklets. Some run Bible Student Retirement Centers in North America and Europe and also hold conventions.

Congregations named Associated Bible Students exist in Connecticut, Ohio, Maryland and some other states of the USA.

Bible Students
Many websites are maintained by "Bible Students" but it is often unclear which division of Russellism they represent. Here is a sample of websites:

Chicago Bible Students
http://chicagobible.org/

Detroit Bible Students
Southfield, Michigan
www.biblenewsletter.org/

Forth Worth Bible Students
www.divineplan.org/

Los Angeles Bible Students
http://labiblestudents.org/index.htm

Macomb County Bible Students
Warren, Michigan
www.pastorrussell.com/legacy/intro.html

Miami Valley Bible Students Ecclesia
Dayton, Ohio
www.godsplan.org/

New Brunswick Bible Students
New Jersey
www.bible411.com/

Northwest Indiana Bible Students
www.blessedbible.com

Oakland County Bible Students
www.bibletoday.com/

Orlando Bible Students
Orlando, Florida
www.orlandobible.org

Phoenix Bible Students; Arizona
www.phoenixbiblestudents.org/

Portland Area Bible Students
www.portlandbible.com/

Washington Bible Students
http://washingtonbiblestudents.com/links.html

The Detroit Bible Students website says they are a "non-denominational Christian group" but displays the Cross & Crown symbol of Russellism. The Fort Worth Bible Students website advertises Russell's book *The Divine Plan of the Ages* and claims this book is "Hailed as a Christian classic for 130 Years!"

Splinter group in the 1980s

Bonham [Texas]
Most members of the Bonham congregation left JWs around 1985-1986. They were led by elders Ralph E. Deal, and Tony M. Jones.

The WTS sent other elders to regain control. A legal battle ensued over the ownership of the Kingdom Hall which was won by the breakaway group. The Governing Body then directed that another, larger, hall be built.

Splinter groups in other countries

Australia

Berean Bible Institute
The BBI is an Australian Bible Students group that separated from the WTS in 1918 when R.E.B. Nicholson rejected *The Finished Mystery*.

The BBI has published the *People's Paper* monthly in Melbourne since 1918 (edited by E.E. Martin 1926-1980s) and numerous booklets, tracts and books. The BBI cooperates with the Pastoral Bible Institute and the Dawn Bible Students and represents them in Australia. Several BBI ecclesias still function in Australia and New Zealand. The total membership is now probably under 100.

The Christian Truth Institute
A now defunct group founded by Frederick Lardent of Melbourne Australia, with a branch in England. It published the monthly *Gleanings for Truth Seekers*, as well as booklets and tracts.

Canada

Many Bible Students groups continued in Canada during the Rutherford period and some still function today. From their websites it is not clear from which division of Russellism they originate. For example:

North Seattle Bible Students
www.nsbible.org/

Victoria Bible Students
www/reganbalman.com/

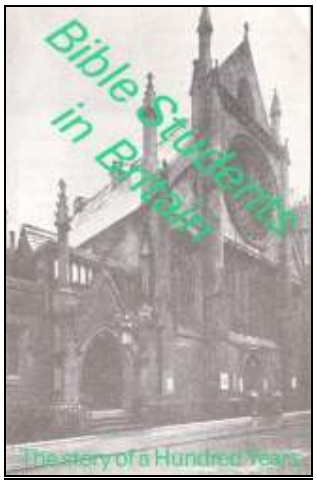
Winnipeg Bible Students
http://winnipegbiblestudents.com/

A new splinter group arose in 1979 when 80 JWs in Lethbridge, Alberta, defected along with James and Marilyn Penton. Their reasons were the false predictions for 1975, the excessive pressure by the WTS on JWs to preach more, and the Governing Body's campaign against further education. The story is told in James Beverley's book *Crisis of Allegiance*.

Groups in Great Britain

The cover picture of the book *Bible Students in Britain* (1989) by A.O. Hudson (1899-2000) shows the London Tabernacle. This was purchased and opened for meetings in 1911 and became the central hub for Britain's Russellites. C.T. Russell was the Tabernacle's pastor. J.F. Rutherford was voted pastor in January 1917.

There were about 100 "classes" or congregations in Great Britain in 1917. Many



left WBTS control due to changing_doctrines and because Rutherford insisted "that the Watch Tower Society and its president was the only channel of Divine truth and direction of evangelical activity." (Hudson p.100) In April 1919 the "Bible Students Committee of Great Britain" was formed to lead activities requiring joint action such as printing, publishing, sending public speakers, and negotiations with Rutherford. By 1921 "the secession was an accomplished fact..."

Independent groups that got established include:

Bible Student Publishing Co.
This was set up by William Robertson prior to the main split of 1917. Robertson published *The Bible Student* and criticized both Russell and Rutherford but ceased activity sometime in the 1920s.

Bible Fellowship Union (BFU) 1917-present
A group formed by the British Board of Directors which stopped supporting Rutherford and took over the London Tabernacle. They started publishing *The Bible Students Monthly* in 1924, renamed *The Bible Study Monthly*. The BFU was led by A.O. Hudson who became the general director until his death in 2000. Today members still meet in London but do not sell Russell's books and their publications do not refer to Russell.

Forest Gate Church (London) 1918-1979
Led by F.G. Guard this was Britain's second biggest Bible Students group. They published *The Forest Gate Church Bible Monthly* (1936-1985) but dispersed in 1979.

New Jerusalem Fellowship 1922-1992
A group formed in 1922 which published a monthly journal as well as books, and booklets and ceased in 1992.

Institute of Pyramidology 1923-present
Started by Adam Rutherford (not related to J.F. Rutherford) a Bible student and pyramidologist in Britain. He published four volumes on *The Great Pyramid*, founded a monthly magazine called *Pyramidology* (1941), and published booklets and tracts.

Old Paths Publications 1925-1961
This split off from the BFU. William Crawford, a member of the BFU Board had doctrinal views that the British Bible Students rejected by national referendum and therefore he founded "Old Paths Publications" in 1925. He produced the monthly journal *Old Paths*, plus books, booklets and tracts.

Goshen Fellowship
A group founded by Jesse Hemery in England in 1951.

Hemery joined Russellism in 1901; Russell appointed him president of the International Bible Students Association (the British Isles Branch of the WTS). He was vice president in 1946 when he stepped down. Knorr disfellowshipped him in 1951 and he died in 1955.

Hemery accepted many of Russell's doctrines but rejected the 1914 presence. He wrote several books on prophecy including a commentary on Revelation. Under the new leader, Frank L. Brown, the group started publishing *Zion's Herald* in 1965.

Germany

Ewald Vorsteher refused to follow the WTS in the 1920s and published *Wahrheitsfreund* (Friend of Truth). He criticized the Hitler regime and was persecuted along with JWs.

German Bible Students Association
This group broke with JWs because of Rutherford's numerous doctrinal changes and published *Der Pilgrim* in the early 1930s. It founded *The Christian Watchtower* magazine in 1949 and *Tagesanbruch* [Daybreak] c.1950 in Berlin but then moved to Freiburg. The group translated Russell writings into German and also published *Herald of Christ's Kingdom*.

France

Eglise du Royaume de Dieu (1918-present)
The "Church of the Kingdom of God" was founded by Alexander F.L. Freytag in France. Banned during the Nazi era it re-emerged in 1945 and 14,000 attended a convention in Paris in 1946.

Russell appointed Freytag manager of the Swiss WBTS office in 1898. In 1916 Freytag replaced Lanz at the Geneva office. In 1917 he started using WTS presses to publish contrary views and was ousted in 1919 by Rutherford.

Freytag founded the "Angel of Jehovah Bible and Tract Society" and later published:

- A four-volume set of Bible interpretation in French;
- Two magazines *The Monitor of the Reign of Justice* (monthly) and *Paper For All* (weekly);
- A hymn book to which he wrote and composed the music;
- Many booklets and tracts.

Freytag claimed to have special revelations, called himself the Ambassador of the Age, and wrote a detailed constitution for the Kingdom of God. He preached vegetarianism, reforestation, rejection of medicine, and abstinence from alcohol and tobacco.

Freytag's writings were translated into English, Spanish, German, Italian, Portuguese and Dutch. The sect has offices in France, Switzerland, Austria, Germany, Belgium, and Italy. They view Freytag as the "Faithful and Wise Servant" of Matthew 24:45-47.

After Freytag's death Bernard Sayerce (1912-1963) and Lydie Sartre (a former Huguenot) took the lead in France.

The Swiss section of Freytrag's sect, with headquarters at Cartigny, broke away from the French section after his death. It has about 2,000 members.

Association of Free Bible Students of France
This group has published the bi-monthly *Zion's Journal and the Message of Christ Presence* since 1951. They have published most of Russell's writings in French.

Greece

Greek Bible Students Association
These affiliate with the Dawn Bible Students and publish a Greek version of the *Dawn*.

India

International Bible Students of India
Independent of the WTS since 1921. Publish *Zion's Express* and *India Bible Students Monthly* and other writings. They have seven ecclesias in India.

India Bible Students Association
S.P. Devasahayam (died 1936) joined Russellism in 1912 and translated *Studies in the Scriptures Volume 1* into Tamil. He became inactive in 1920 but appointed a successor V. Devasandosham. Contact with the American WTS was lost during World War I but in the 1920s there were contacts with the PBI.

Devasandosham founded the "Associated Bible Students", renamed India Bible Students Association, and centered his ministry in Madras. His published *Babylon and her Daughters*, *Is Saturday the Sabbath of the Christians?* and *The True Bible Catechism* in Tamil. He predicted Armageddon for 1944 which caused hardship because many followers sold their homes in anticipation.

Poland

Polish Bible Students Association
Rutherford sent C. Kasprzykowski (1886-1961) to Poland in 1920 to establish a Polish branch of the WTS. He deserted in 1925 and founded three Bible Students groups:

- Independent Bible Scholars (1925)
- Secular Missionary Movement (1928)
- Association of Bible Students (1936)

Polish Bible Students rejected Rutherford's doctrinal revisions and published several monthly magazines: *Dawn of a New Era* (started in 1930), *The Watch* (1948) and *Day Break* (1958).

H. Oleszynski (1857-1930) was in Russell's cult in the USA from 1893 to 1918 and then moved to Poland where he edited *Straz* [Watchman] in 1923 and *Brzask Nowej Ery* [Dawn of a New Era] in 1930.

Conventions in Poland every two years still attract about 2,000.

Romania

The True Faith Jehovah's Witnesses
Romanian JWs were banned by the Communist regime from 1948 to 1989. Due to poor communications with Brooklyn they studied Rutherford's books and missed out on much of the post-WWII "new truth". When Communism fell and contact was re-established many Romanian JWs were shocked at the theological changes that had occurred. A large group adopted a resolution in 1992 to separate and called themselves *True Faith Jehovah's Witnesses.*

They use WTS books published up to 1962 and believe the main branch of JWs apostatized in the 1950s.

(See: *TRUE FAITH JEHOVAH'S WITNESSES*)

The current situation

Today members of different Bible Students groups in Europe, Asia, Africa and South America meet together at conventions besides sharing speakers and swapping literature.

Many groups are led by committees or directors along the lines stipulated in Russell's Will and Testament, and publish their own magazines, tracts and newsletters. Some run retirement centers and summer camps.

Many co-operate with or identify with one or another of the American and British groups.

Bible Students groups still exist in Africa, Argentina, Australia, Canada, Belgium, Brazil, China, Columbia, Czech Republic, Denmark, France, Germany, Japan, Lithuania, Mexico, New Zealand, Peru, Philippines, Poland, Russia, Sweden, Switzerland, Ukraine, and other countries.

Until 1940 the combined world membership of the splinter groups probably exceeded JWs — i.e. they numbered about 100,000. After 1945 the JWs, being more organized, wealthier, and highly focused on proselytism, surged ahead.

Other Groups

Many Bible Student groups not listed above have come and gone or still exist. Small memberships and repeated splintering makes the history difficult to unravel.

Distinct from the Bible Student Movement is the Kitawala movement in East Africa which originated out of Russellism around 1910; and God's Kingdom Society centered in Nigeria which originated in 1934 out of Rutherfordism. Both may have tens of thousands of members.

JWs like to mock "divided Christendom" and contrast it with their own "unity" although their splinter groups have been estimated at several hundred!

DIVORCE

JWs accept "fornication" as the only basis for divorce.

In 1972 the JWs leaders defined "fornication" (from the Greek "porneia") as sexual intercourse with a person of opposite sex not one's marriage mate. Homosexuality and bestiality were not grounds for divorce because they did not, by this definition, constitute "porneia". (w1972 1/1 31-32)

Any JW who divorced a marriage mate who practiced such things was therefore disfellowshipped. This policy caused much misery until Governing Body member Raymond Franz persuaded fellow Governing Body members that "porneia" referred to all types of gross sexual immorality and not just to fornication. (Franz, 1983)

This new view was published in w1972 12/15 766-768. Persons disfellowshipped under the previous ruling of "what the Bible said" received no apology since JW leaders never accept blame for their mistakes.

Until 1983 "porneia" within marriage, not involving a third person, constituted grounds for divorce. (w1974 11/15 703-704; w1978 2/15 30-32) Some JWs were divorced under this ruling.

Then in 1983 the truth changed again and "porneia" included "a broad range of illicit sexual practices" involving "the genital organ(s) of at least one human" but "outside the marriage arrangement" not inside. (w1983 3/15 30-31)

This new interpretation implied that many previously divorced JWs were unscripturally divorced and if remarried they lived in a state of fornication! What now? Were these too to be disfellowshipped for fornication or at least forced to annul their new marriages?

The Governing Body reasoned:

> Those who acted on the basis of knowledge they had at the time are not to be criticized. (w1983 3/15 31)

If JWs who misunderstand the Bible because they obey human leaders are not to be criticized why do JWs persistently criticize other religions for supposedly misunderstanding the Bible and obeying human leaders?

To compound their double standards JWs leaders claim to understand the Bible and the "deep things of God", and call their views "Bible truth", and claim:

> So human views are subject to change" but God's Word "is stable and free from error or misjudgment. (w1972 2/1 93)

DIXON, J. LOWELL

A JW doctor who served at the Brooklyn headquarters in the 1980s.

An article by him and Gene Smalley explaining the JW opposition to blood transfusions and mentioning alternative treatments appeared in *JAMA* in 1981 titled "Jehovah's Witnesses The Surgical/Ethical Challenge" (1981:246 (21):2471-2472).

The *Daytona Beach Morning Journal* (November 27, 1981) refers to Dixon and Smalley as being "of the medical and research department of the world headquarters of Jehovah's Witnesses" and also calls Dixon a "surgeon".

Another article, solely by Dixon, is "Blood: Whose Choice And Whose Conscience?" which appeared in the *New York State Journal of Medicine,* 1988; 88:463-464 and is on the official JW website.

DO MORE FOR JEHOVAH

A Resolution that unbaptized children who attend JWs meetings were asked to sign in

2014 pledging to distribute tracts and spend time in the ministry.

Of course, given the JWs history, doing "more for Jehovah" is actually doing "more for the Governing Body".

DOCTRINE

JWs distinguish three sources of doctrine:
(1) God;
(2) Human opinion;
(3) Satan and demons.

Rutherford claimed that "no human opinion" is published in *The Watch Tower* which implies that all *Watch Tower* material is from God.

JWs doctrines are referred to as "light" and allegedly come from Jehovah and are only published after Jehovah makes them known:

> Through the columns of The Watchtower comes increased light on Bible doctrine and the discussion of fulfillment of prophecy as Jehovah makes this known… (Organized to Accomplish Your Ministry 1983, 66)

In the 1930s angels supposedly communicated the "truths" to be published. This was because JWs believed that God stopped giving humans the Holy Spirit in 1918 and the Holy Spirit could therefore not convey anything.

From the late 1940s "new light" was attributed to guidance of the Holy Spirit. The guidance supposedly came via the "anointed remnant" of the 144,000 also called the "faithful and discreet slave":

> ...this God-provided channel for Christians is the collective congregation of anointed ones who serve as a prophetlike organization under the leadership of its communicating head, Christ Jesus... (w1955 5/15 308)

In practice new "truth" came from the WBTS directors until the 1970s and the Governing Body since then.

The "God-provided channel ... of anointed ones", more usually called the "faithful and discreet slave", were officially dismissed from that position, and from their function as "God-provided channel", in 2012.

JWs, other than the Governing Body, who get "new light" independently and insist on its truthfulness, including members of the "anointed", are disfellowshipped as apostates.

(See also: *FAITHFUL AND DISCREET SLAVE*)

DOCTRINE DEVELOPMENT

The doctrines of JWs have developed since the 1870s and are disseminated in printed publications and at conventions and meetings.

The early doctrines were formulated by Charles Taze Russell and altered, added to, or suppressed by his successors.

Until 1881 Russell supported the doctrine of the Trinity but then switched to a variation on 4th century Arianism. This is still the JWs belief. However, many of Bible verses required interpretation to render them consistent with Jehovah being a solitary almighty God, and the later attempts at harmonization often differ from Russell's. Thus although the concept of a solitary "God almighty" has been accepted since 1882 the differences in detail possibly number hundreds.

Similarly with some other major beliefs. JWs retain Russell's beliefs at superficial levels but with numerous differences in details. Belief in resurrection, for example, is common to both Russellism and JWs but with many differences in dates and in who will go to heaven and who will live on Earth.

Estimates of how many Bible statements explained in *The Finished Mystery* (1917) are interpreted differently by JWs today have been estimated at around 1300.

(See: *FINISHED MYSTERY, THE*)

Russell understood

Russell claimed he understood the Scriptures because it was God's time for them to be understood. Rutherford taught that the "truth" was brought to the minds of the "remnant" by angels:

> Enlightenment proceeds from Jehovah by and through Christ Jesus and is given to the faithful anointed on earth at the temple, and brings great peace and consolation to them. Again Zechariah talked with the angel of the Lord, which shows that the remnant are instructed by the angels of the Lord. The remnant do not hear audible sounds, because such is not necessary. Jehovah has provided his own good way to convey thoughts to the minds of his anointed ones...
>
> Those of the remnant, being honest and true, must say, We do not know; and the Lord enlightens them, sending his angels for that very purpose. (Preparation 1933, 64, 67)

Since 1976, doctrinal changes have been made at closed meetings of the Governing Body who vote on decisions and describe what they come up with as "God's progressive revelations":

Jehovah, the God of
Progressive Revelation

> …The abundance of spiritual food and the amazing details of Jehovah's purposes that have been revealed to Jehovah's anointed witnesses are clear evidence that they are the ones mentioned by Jesus when he foretold a 'faithful and discreet slave' class that would be used to dispense God's progressive revelations in these last days...
> How thankful we should be for the provision God has made of this slave class, the modern spiritual remnant, as they faithfully dispense the revealed truths of Jehovah! ...
> Jehovah's faithful witnesses have been progressively brought to an understanding of Jehovah's purposes, which are clearer now than ever before in history. (w1964 6/15 365)

JWs outside the Governing Body play no role in the development of doctrine and must not question any of it:

> Are we assigned as individuals to bring forth the food for the spiritual table? No? Then let us not try to take over the slave's duties. We should eat and digest and assimilate what is set before us, without shying away from parts of the food because it may not suit the fancy of our mental taste. The truths we are to publish are the ones provided through the discreet-slave organization, not some personal opinions contrary to what the slave has provided as timely food. Jehovah and Christ direct and correct the slave as needed, not we as individuals. (w1952 2/1 79)

> Christians have implicit trust in their heavenly Father; they do not question what he tells them through his written Word and organization. (w1974 7/15)

JWs are taught to expect changes to their doctrines and regard "adjustments" as "new light", "greater light" or "new understanding" from God, and believe this puts them on the "path of the righteous". ("The Path of the Righteous Does Keep Getting Brighter", w1981 12/1 26-31)

The Society claims that many of its doctrines and revisions were revealed as flashes of light. (w1995 5/15 5 "Flashes of Light—Great and Small")

The basis for the "light gets brighter" doctrine is Proverbs 4:18 "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."

In the 1920s prophetic dates such as 1874 and 1925 were described as "indisputable", "absolutely and unqualifiedly correct" and bearing "the stamp of approval of Almighty God" — claims equivalent to claiming infallibility. But "the light got brighter" and the infallible dates were discarded.

When changes are made the previous interpretation is often not mentioned and most JWs remain unaware of the previous "light". In 1943, for example, when revised chronology brought Adam's creation 100 years forward (*The Truth Shall Make You Free* 1943, 141-152) the previous chronology which had been described as "correct beyond a doubt" was not mentioned.

The Governing Body sometimes justifies doctrinal changes with the reminder that the "the brothers" are neither infallible nor divinely inspired.

Below is a summary of some of the doctrinal development of Russellism and JWs.

Doctrines 1879

In the early editions of *Zion's Watch Tower* Russell taught a number of doctrines that he had learned from Second Adventists such as George Storrs and Nelson H. Barbour.

These included the atonement, the soul, the invisible return of Christ, chronology of God's "plan of the ages", the resurrection, and mankind's redemption from death.

He wrote that Christ's "ransom for all" (I Timothy 2:5) applied to all humankind and leads to their resurrection out of death. A minority numbering 144,000 would be a heavenly priesthood and these began getting resurrected in 1878 and would rule the Earth which would be converted into paradise starting in 1914.

Millennium teaching

A central theme of Russell's teachings was the time (1874), and nature (invisible), and purpose (to begin the Millennium) of Christ's second coming.

These were publicized in *Three Worlds* (1877) which forecast that the "living saints" would ascend physically to heaven in 1878. The failure to ascend led to the doctrine that the dead saints ascended invisibly to heaven in 1878 (altered to 1918 by Rutherford).

Russell's doctrine of the Millennium was based on Barbour's calculations and used the year-for-a-day principle drawn from Ezekiel 4 and Numbers 14 where one day in a prophecy represents one year in the fulfillment.

The day-year principle was popularized a half century earlier by American preacher William Miller.

Types and antitypes
Russell incorporated Miller's teaching of types and antitypes according to which events in the Old Testament (the types) prefigure corresponding situations (the antitype) in the New Testament and in the 19th century.

Russell produced parallel time periods in which events and dates in the Jewish age are prophetic of corresponding events in the Gospel age.

Russell wrote that the internal harmony of his "plan of the ages" proved its validity beyond reasonable doubt and noted that a change of just one year would destroy the parallelisms. He supported this with measurements of passages in the Great Pyramid of Giza, which he viewed as a divinely-built witness to the Bible.

Chronology
Russell taught that the 70 weeks "until Messiah the Prince" (Daniel 9:24-27) refers to 70 weeks of years i.e. 70x7=490 years. He started the period in 454 BCE and terminated 69 weeks (483 days) 483 years later in 29 CE with the start of Jesus' ministry. Christ's crucifixion occurred at the midpoint of the 70th week; the 70th week ended in 36 CE when the Gospel was taken to the Gentiles. This is one of the few doctrines of Russell which JWs retain without much adjustment.

Times of the Gentiles:
Russell adjusted the calculations of Miller and Englishman John Aquila Brown who taught that the punishment of Israel for their sins would last "seven times" where each "time" referred to 360 years. This came to 2520 years.

Russell commenced the period in 606 BCE when, he claimed, Judah's king, Zedekiah, was deposed, which event began the earthly dominion of Gentile nations. Russell added 2520 years to 606 BCE and got 1914 when the kingdom would be re-established on Earth under the leadership of prominent Old Testament Hebrews restored to life.

The time of the end:
Miller preached about the "time of the end" (Daniel 12:4, 9) when the meaning of certain prophecies would be understood. Russell commenced the "time of the end" in 1799 when the French army entered Rome, abolished papal government, and established the Republic of Italy. Russell calculated 1799 by adding the 1260 days mentioned in Revelation 11:3 to 539 CE (when Emperor Justinian recognized the pope as universal bishop) and applying the year-for-a-day rule.

Great Jubilee:
The Mosaic law provided for a Jubilee year at 50-year intervals when slaves were set free and leased-land was returned to previous owners. Russell believed this arrangement foreshadowed the release of humans from sin and bondage. He taught that the Millennium was the antitypical "Great Jubilee" and would start after the 50th 50-year cycle or 2500 years and would mark the beginning of Christ's second coming in 1874.

The Great Sabbath
Russell accepted Miller's view that because "one day is with the Lord as a thousand years" (II Peter 3) the seventh thousand-year period after creation would be a 1000-year-long sabbath day. But whereas Miller had believed that 6000 years after creation ended in 1843 Russell calculated 1872. He assumed that Adam and Eve had lived two years in Eden before their expulsion and calculated that 6000 years from when sin entered the world would end in October 1874 when Christ returned and the "times of restitution began".

Parallel Time Periods:
Russell taught that events that befell the Jewish nation were prophetic and had counterparts or parallels during the Gospel age. He calculated that the Jews had enjoyed 1845 years of favor from the death of Jacob to 33 CE — this period being he Jewish Age — and would experience the same length of time of God's disfavor from 33 to 1878, this being the Gospel Age. The Jews' fall from favour was gradual, spanning 37 years from 33 to 70 (when Jerusalem was destroyed), and their restoration to favour would also be gradual and of the same duration i.e. 37 years from 1878 to 1914-1915.

Although the Jewish fall began in CE 33, God's favor towards individual Jews continued another 3½ years after Pentecost, during which time the call to accept Jesus was limited to Jews. That typified 3½ years from 1878 to 1881 when the "high calling" to rule with Christ in heaven closed.

The 3½ years between Christ's anointing as Messiah in CE 29 CE and his riding into Jerusalem on an ass in CE 33 typified the period from his second coming in 1874 to his crowning as king in 1878 and his rejection of the "nominal church systems". The 40-year "harvest" of the Jewish Age led by the Apostles from 29 to 69 typified a 40-year harvest led by Russell's cult between 1874 and 1914.

The Jews expected the Messiah's arrival when Jesus was born in 2 BCE, 30 years before his baptism by John the Baptist, and this corresponded with the "Great Disappointment" in 1844 when Miller's prediction of Christ's second coming turned out premature by 30 years.

Jehovah
Russell used the name "Jehovah" occasionally and believed it referred to God, the heavenly Father of Jesus. JWs retain this belief but interpret certain problematic Bible verses differently than Russell.

Biblical infallibility
Early editions of *Zion's Watch Tower* made reference to the Bible as God's "infallible Word". Despite countless changes to their theology JWs still claim that the Bible as originally written is completely accurate. How they could possibly know such a thing after changing thousands of their Bible interpretations has never been explained.

Ransom
Russell taught that God's plan for mankind was restitution or restoration to the perfection Adam and Eve lost in Eden. Restoration depended on God providing a ransom to release humans from death and Christ's death became that ransom sacrifice. JWs still believe this but again with many changes in details.

Second Coming
Russell claimed that the year of Christ's Second Coming or "presence" (1874) can be calculated from Bible chronology by determining the end-point of the "Gentile Times" and the date for the close of 6000 years of human history. The Greek word *parousia* (Matthew 24:37) is better rendered "presence" than "coming" and since no one could see Christ the second "presence" is invisible. This theology came from Nelson Barbour after his prediction of Christ's second coming proved wrong three times — 1873, 1874 and 1875. Rather than admit to faulty chronology and wrong dates Barbour concluded that the second coming occurred on time but invisibly. JWs retain belief in an invisible return but in 1930 transferred it to 1914.

God's Kingdom
God's Kingdom is, to JWs, a heavenly government of 144,000 ghost-like "spirits" in heaven (or 144,001 with Christ included) who rule over Earth. Russell taught that the Kingdom started in 1878 and that everyone in his cult were members of it. Rutherford transferred the Kingdom from 1878 to 1914 in 1923-1925. In 1923 we read: "It was in 1914 that God placed his King Christ Jesus upon his throne." (w1923 10/15 309) It took another two years for the idea that the Kingdom began in 1914 to sink in. In 1935 JWs taught that all the "kings" had been chosen and henceforth new converts would be members of the "great crowd" who obtain everlasting life on Earth.

Selection of 144,000
Russell initially taught that the selection of the 144,000 finished in 1878 but later extended this to 1914. In 1919 Rutherford taught that the selection finished in 1918 except for a "gleaning" of a few more. However, in 1935 the "harvest" of them definitely stopped except to replace the few who became unfaithful. This was changed around 2010, after their number stopped declining and began to increase, and the selection of the 144,000 was extended indefinitely.

Trinity
Russell rejected the Trinity doctrine in 1881-1882 and JWs still do. Russell wrote:

> We understand the Scriptures to teach that the holy Spirit is not a separate and distinct person, but that it is the divine mind or influence—the motive power of Divinity exercised everywhere and for any purpose, at his pleasure. (wr1882 July, p.370)

Earlier, in the book *Three Worlds* (1877) Russell and co-author N.H. Barbour had criticized the Christadelphians for being anti-Trinitarian. In *Day Dawn* 1880 J.H. Paton taught that the Holy Spirit was a person. And early editions of *Zion's Watch Tower* referred to the Holy Spirit as "He", "Him", "his" and "His":

> Then let the Spirit use His sword upon others as he may see fit to humble them, strip them of pride, and bring them to the rock that is higher than they. (wr1880 August, p.126)

> I wish the brethren would take their Concordance and find under the head of Holy Ghost what is judicated of Him, and having studied each passage where His offices and services are spoken of, ask themselves if there be left any possible avenue through which the man agency can supplement His work? (wr1880 August, p.129)

> The Spirit is still our leader and instructor. He is now telling us of Him who comes by way of *unseen presence* that He is here present. (wr1880 November, p.161)

Although agreeing with Russell's denial of the Trinity JWs differ in the interpretation of many Bible verses relevant to the topic.

Paradise Earth
Russellites and JWs agree that most humans will live forever on Earth after their resurrection during the millennium. Again the similarity is superficial due to differences in dates, and in defining the categories of people who will live on Earth and in Heaven.

Evolution
To Russell evolution was a teaching contrary to the Bible and which denied the need of redemption by Christ. Rutherford initially taught that evolution was a means by which

God created, but Rutherford then rejected the theory and banned JWs from even discussing it. In 1950 the WTS re-allowed discussion and started its modern assault on the theory.

Souls
Russell obtained his outline about souls from Adventists. Humans, he believed, are living souls and the dead are unconscious until the resurrection. There are no "immortal souls" and there is no eternal torment in hell.

Hellfire
From his Adventist mentors Russell adopted the interpretations that "hades" in the New Testament refers to the grave and biblical statements about eternal fire and torment are symbolic.

Clergy-laity distinction
From 1880 Russellism viewed the clergy-laity distinction as unscriptural; JWs claim "all Christians are ministers". However, Russellism had and JWs have an elder versus non-elder distinction with the former doing virtually all the teaching in the congregation. Elders have approximately equivalent duties of ministers in other religions.

Time of the end
In 1890 Russell identified the "Time of the End" (Daniel 12:4) as beginning in October 1799 during Napoleon's invasion of Egypt, and ending in 1914 with worldwide revolution that would overthrow all governments and religions. JWs replaced 1914 with other dates for Armageddon and in the 1930s defined Armageddon as a war fought by angels.

Rapture
Russell taught that the saints would rise physically to heaven in 1878 and when this failed he tried 1881. After that the Biblical rapture was understood to be a gradual event with sect-members from 1878 onwards transformed at death into invisible spirits, and the remainder who survived to 1914 to ascend physically together in 1914. JWs retain belief in the immediate change to spirit-status of the "heavenly class" at death but commence this in 1918.

This generation (Matthew 23:36)
To Russell "this generation" meant the population of the world in 1799 and also in 1874. Rutherford initially regarded "this generation" as the world population in 1878 but in the 1940's JWs defined it as the people who saw 1914.
In 2008 "this generation" was redefined as "anointed" believers (i.e. members of the alleged 144,000) who will "not pass away" before the great tribulation begins. Redefined again in 2010 to refer to two generations of the "anointed" with the second generation overlapping with the previous anointed "who were on hand when the sign began to become evident in 1914." [Question: If one "generation" means two generations, why can't it in another 50 years mean three generations, or in 100 years four? and then five?]

Great Company/Multitude/Crowd
Russell identified the "great company" of Revelation 7 as a secondary spiritual class of "insufficient zeal for the Lord" who obtain heavenly life but on a lower spiritual plane than the 144,000. They serve in heaven as servants rather than kings and priests. JWs have since 1935 viewed the "great crowd" as JWs who live forever on Earth.

Creative days
Russell defined the length of each creative 'day' of Genesis as 7000 years (Berean Bible Teachers' Manuel 1909, 1-3) and the endpoint of the first 6000 years of Day 7 to be 1872 CE when the Millennium supposedly commenced.

In 1943 F.W Franz (in *The Truth Shall Make You Free*) advanced the endpoint of the first 6000 years of Day 7 by a century to 1972. In the 1950s he corrected this to 1975.

In the1970s the seven days of creation were still of equal length. Each was 7000 years long, this being, "The Days of Creation from God's Viewpoint". (w1970 2/15 117-119)

In 1988 "God's Viewpoint" turned out wrong and the Governing Body made the lengths of the seven "days" variable and unknown but lasting thousands of years each. (Insight, Volume 1, 1988)

Armageddon
To Russell Armageddon meant a showdown between all the worlds major ruling categories, each fighting all the others, in worldwide revolutions and anarchy. Russell timed Armageddon as a 40-year period from 1874 to 1914. After that he claimed Armageddon began in 1914, and in 1916 explained the delay: "In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress…" (wr1916 9/1 5951)

JWs believed Armageddon would occur in the 1930s, 1940s, 1975, "this generation" that saw 1914, and in the 20th century. Rutherford interpreted Armageddon as a battle between God's angels led by Christ and Satan's angels, resulting in the destruction of human governments and false religions.

Seven Angels (Revelation 1-2)
Russellism identified these as St Paul, St John, Arius, Peter Waldo, John Wycliffe, Martin Luther, and Charles Taze Russell.

Other sheep (Matthew 25:31-46)
Russell applied the fulfillment of the parable to the Millennium. JWs until 1995 applied it to the

20th century i.e. 1918 until Armageddon. In 1995 the fulfillment was deferred to the Millennium.

Michael
Michael, the dragon and the child in Revelation 12 meant, in Russell's time, respectively the Pope, the Roman Empire and the papacy, but in 1925 were redefined as Jesus, Satan and the 1914 Kingdom.

First resurrection
The first resurrection applies to the "sleeping saints" i.e. the deceased members of the 144,000. To Russell this occurred in 1878; to JWs in 1918.

The time of the end
To Russell a 115-year period from 1799 when Napoleon was in Egypt until Armageddon in 1914. The final reference to 1799 as the "time of the end" was in Rutherford's book *Creation* (1927, 293) To JWs the "time of the end" began in 1914 and was to terminate in the 1930s, 1940s, 1975 and in the "twentieth century".

Faithful and wise servant/slave (Matthew 24:45-47):
From 1887 to 1927 the servant was regarded as being Russell. In 1927 the servant was defined as a "class" comprising the "anointed" Christians living on Earth i.e. the remnant of the 144,000. In 2012 the "faithful and wise slave" was redefined again and limited to the Governing Body.

Great Pyramid of Giza
To Russell the Great Pyramid was "the Bible in stone" and its size and passages in "pyramid inches", where 1 inch meant 1 year, agreed with Russell's biblical chronology. In 1928 Rutherford declared the Pyramid to have no prophetic significance and that its construction was inspired by Satan.

Celebrations
Russell saw nothing wrong with Christmas and birthday celebrations, Christmas being a "tribute of respect" to Christ", but Rutherford banned Christmas celebrations among his followers in the late 1920s.

Superior authorities (Romans 13:1)
Russell interpreted these as the governments and their law enforcement agencies. In 1929 Rutherford reinterpreted them as God and Christ. In 1962 the interpretation was changed back to them being the secular authorities.

Jehovah's Witnesses
Russell refused every name for his cult other than "Christian" but Rutherford adopted the name "Jehovah's witnesses" in 1931.

Holy Spirit
Russell until 1881 regarded the "Holy Spirit" to be a member of the Trinity; after that a force by which God carries out his will.

Rutherford claimed that God's holy spirit stopped operating on people in 1918 when "the Lord [Jesus] came to his temple". The Spirit is therefore hardly ever mentioned in Rutherford's writings. After WWII JWs brought the Spirit back and claimed that the Spirit operates only in their religion and nowhere else. They even claimed it operated in and after 1918:

> … so now in the spring of 1919 there was an outpouring of Jehovah's holy spirit organizationally upon the Christian remnant. (w1955 5/15 296)

Jews
Russell taught that the Jews will literally be restored to Israel in 1914. Rutherford's book *Life* (1929) still supported Israel's restoration.

In1932 the Jews became irrelevant in Bible prophecy when Rutherford interpreted Bible prophecies of Israel's restoration as fulfilled in the restoration and growth of Rutherford's cult from 1919 forwards.

Influence/Teaching from the dead
Although believing that contact with the dead is Satanic Rutherford in *The finished Mystery* (1917) taught that Pastor Russell influenced the harvest work from heaven. In the 1930s Rutherford declared this belief "foolish".

JWs re-established a version of this "foolish" belief in *Revelation Its Grand Climax At Hand!* (1988, 125) by suggesting that the anointed in heaven communicate with those on Earth.

Tobacco
Russell's view of tobacco was: "… the matter of the use of tobacco would not bar Christian brotherhood, but might be considered in the choice of an elder of the church." (wr1910 1/1 4540

In the 1930s Rutherford prohibited the use of tobacco at branch offices and by traveling representatives of the WTS. The prohibition was extended to all official positions including overseers in 1940, and in 1974 to all JWs who were given six months to cease smoking or be disfellowshipped.

Cross
Russell accepted that Jesus died on a wooden cross and an image of a cross appeared in *The Watch Tower* until 1931. Thereafter the cross was considered a pagan symbol and Jesus died on a stake or "torture stake".

Marriage and children

Russell cautioned against marriage and children as his opinion but not as a doctrine. Rutherford in 1937 placed a virtual ban on JWs marrying and having children. He claimed that the biblical command to "be fruitful and multiply" applied after Armageddon during the millennium. (Salvation 1939) JWs became known as an "anti-marriage cult". In the 1950s the pressure against marriage slowly eased and starting in the 1970s the WTS even published books on how to have a happy marriage.

606/607 BCE
Russell calculated the destruction of Jerusalem by the Babylonians as 606 BCE and the end of the Jewish exile 70 years later in 636 BCE. In 1943 the JWs leadership accepted that there was no year zero which meant that the so-called "Gentile times" lasting 2520 years ended in 1915, not 1914. To retain 1914 the destruction of Jerusalem was placed one year earlier — 607 BCE.

Adam's Creation and Eve's
Russell calculated Adam's creation date as 4128 BCE. In 1943 JWs changed this to 4028 BCE; in 1944 to 4026 BCE; in 1953 to 4025 BCE; and in 1963 back to 4026 BCE.

To JWs the interval between Adam's creation and the close of the sixth creative "day" was initially regarded as "quite some time" and this affected estimates for the timing of Armageddon. Russell wrote of this Interval: "Just how long we are not informed, but two years would not be an improbable estimate. Before the creation of Eve, Adam was permitted to live long enough to realize his lack of a companion… (Studies III 1891, 127)

In the late 1960s the interval became "a comparatively short period of time" that "may involve only a difference of weeks or months, not years." *Aid to Bible Understanding* (1971) reduced the interval to less than 1 year. This meant that Armageddon and Christ's 1,000 year reign should occur in 1975

Blood transfusions
To Russell the command to abstain from blood (Acts 15) was "necessary" to maintain peace between Jewish and Gentile Christians:

> These prohibitions had never come to the Gentiles, because they had never been under the Law Covenant; but so deeply rooted were the Jewish ideas on this subject that it was necessary to the peace of the church that the Gentiles should observe this matter also. (w1909 4/15 116-117)

Russell's view was not affected by the discovery of the ABO blood groups in 1901. Nor did Russell's followers object when transfusions saved soldiers' lives in World War I or when in the 1920s U.S. hospitals compiled lists of blood donors.

Change came in 1944:

> Not only as a descendant of Noah, but now also as one bound by God's law to Israel which incorporated the everlasting covenant regarding the sanctity of life sustaining blood, the stranger was forbidden to eat or drink blood, whether by transfusion or by mouth. (Gen. 9:4; Lev. 17:10-14) (w1944 12/1)

In 1961 the acceptance of a blood transfusion was made a disfellowshipping offense.

Comments

The above is a brief outline of changes in JWs doctrine. A complete list would itemize every revised explanation of every Bible verse and would number thousands of items and require hundreds of pages.

Some interpretations such as whether the people of Sodom and Gomorrah would be resurrected went back and forth three, four or five times. Most JWs don't realize that "new light" is regularly extinguished and "old light" switched back on.

Russell was not a great restorer of Bible truth who independently restored "the truth" by direct study of the Bible, this being the myth JWs promoted during the 20th century.

Russell relied on forbears whose work he accepted and/or amended — men who included Jonas Wendel, George Storrs, John Aquila Brown; William Miller; James Hatley Frere; H.L. Hastings; Joseph A. Seiss; Henry Dunn; C. Piazzi Smyth; Nelson Barbour; John H. Paton; and others.

Tony Wills (2006) refers to instances of Russell's doctrines that Rutherford changed but which N.H. Knorr changed back to what Russell taught and asks: "How can the Society harmonize this circular development with the claimed progressive development?"

The intention in many revisions of doctrine is to make false predictions seem partly right. Making Christ's coming invisible when the coming failed in 1873-1875 is an example. Inventing a "gleaning" in 1919 when more converts showed up after the harvest was predicted to finish in 1918 is another example. When by 1935 the "gleaning" threatened to be bigger than the entire harvest and exceed 144,000, another harvest was announced — that of the "great crowd".

In testimony at a 1954 court case in Scotland, senior Watch Tower Society figures admitted that doctrines were subject to change and all

JWs were required to accept current versions or risk expulsion. Society lawyer H.G. Covington explained: "You must understand we must have unity, we cannot have disunity with a lot of people going every way."

DOMESTICS
Until about 2012 the "domestics" were the individual members of the 144,000 or "faithful slave class". This class, according to JWs doctrine, received information from God and passed it to the Governing Body who conveyed it to all JWs including other domestics:

> Obviously, Jesus' description of this faithful slave does not fit any individual human. No, but it does describe Christ's faithful anointed congregation as a whole, as a group. The domestics are Christ's anointed followers as individuals... (w1993 5/1 17)

> If all the anointed as a group, no matter where on earth they live, are members of the slave class, who are the "domestics"? They are the same anointed ones but considered from a different viewpoint—as individuals. Yes, as individuals they would be of the "slave" or they would be "domestics," depending on whether they were dispensing spiritual food or partaking of it. To illustrate: As recorded at 2 Peter 3:15, 16, the apostle Peter makes reference to Paul's letters. When reading them, Peter would be as one of the domestics feeding on the spiritual food provided by Paul as a representative of the slave class. (w1995 5/15 16)

In 2009-2012 the doctrine was changed and the Governing Body alone became the "faithful slave". The domestics now are all of JWs — all the "anointed remnant" plus all "other sheep".

DOMINGO, CHARLES (1875-?)
African convert to Russellism and the main leader in the Watch Tower movement in Nyasaland (Malawi) after Kamwana was exiled to South Africa in 1909.

Domingo was born in Portuguese territory and taken to Livingstonia, Nyasaland in 1881. He served in the house of missionary Dr. Robert Laws, studied in the local school, and got daily teaching from Laws in theology, church history, function of government, uses of money, necessity of taxation, housing, sanitation, etc. Domingo passed theology exams in 1900, was appointed as a church elder, became the first African assistant in the mission school, and was known as an "ideal teacher [who] maintained order and discipline, and yet contrived to keep the students bright and happy." (Rotberg, 1965)

In 1907 Domingo was a leading African figure in Nyasaland and a "first-class preacher…of unblameable character". Yet the Church, due to a policy of keeping authority in European hands, had still not ordained him as pastor. After a quarrel with Scottish missionary Donald Fraser, Domingo preached independently in 1908. He learned of and met Joseph Booth who from 1906 to 1909 promoted Russellism, and also met Booth's convert John Chilembwe at the latter's Providential Industrial Mission.

In 1910 Booth represented the Seventh Day Baptists, and Domingo accepted a combination of Seventh Day Baptist beliefs (such as Sabbath observance) and Watch Tower millennial prophecies.

Until 1916 Domingo headed the African Seventh Day Baptists with about 2,000 members and used both Seventh Day Baptist and Watch Tower literature. He established a network of schools and churches where colonial rule was criticized, especially European financial exploitation of Africans. Growth of the movement stagnated, however, because the American Seventh Day Baptists suspended funding due to the African group's mixed theology and low moral standards.

DOMINICA
Publishers and Memorial attendance on Dominica (an island in the Caribbean) and their ratio to the population:

	Peak	Ratio 1 to	Memorial	Ratio 1 to
1970	186	342		
1975	225	312		
1980	182	386	656	107
1985	222	365	816	99
1990	263	309	810	100
1995	332	216	1,153	62
2000	347	207	993	72
2005	362	198	1,082	66
2010	461	158	1,407	52
2015	450	162	1,448	50
2018	428	173	1,046	71
	Ave.			
2019	411	175	1,561	46
2020	404	178	966	75
2021	409	176	1,433	50
2022	403	189	1,215	63
2023	391	187	1,272	57
2024	385	190	1,240	59
2025	382	175	1,168	57

DOMINICAN REPUBLIC
Publishers and Memorial attendance in Dominican Republic and their ratio to the population:

	Peak	Ratio 1 to	Memorial	Ratio 1 to
1970	3,591	1,117		
1975	6,366	738		
1980	6,412	780	25,530	196
1985	8,930	632	29,990	188
1990	12,108	661	42,700	187
1995	18,440	412	58,200	131
2000	23,284	368	79,600	108
2005	25,936	345	98,400	91
2010	33,100	359	123,500	96
2015	37,500	279	120,100	87
2018	38,600	282	113,900	96
	Ave.			
2019	38,000	283	116,498	92
2020	38,400	283	110,400	98
2021	38,495	285	150,100	73
2022	38,100	290	115,100	96
2023	38,100	293	117,200	95
2024	38,100	300	117,600	97
2025	38,497	299	114,300	101

DONATION ARRANGEMENT
The "Donation arrangement" was the procedures introduced in 1990 for treating cash received from householders for WTS publications as gifts or donations.

1990 saw a Supreme Court ruling against Jimmy Swaggart Ministries in a California sales tax case. The WBTS participated as a "friend of the court" along with the International Society for Krishna Consciousness, the National Council of Churches of Christ and the Evangelical Council.

The justices ruled against Swaggart on January 17 and this was followed by a WTS letter (February 9) instructing JWs to stop naming specific prices for publications offered door to door and seek "donations" instead.

DONATIONS
Financial gifts and gifts of property and other assets given to the WTS.

Until the 1990s WTS publications were sold door to door and money receipts were termed "donations".

DONATIONS
Zion's Watch Tower was not owned or published by the WBTS until Russell donated his business assets to the WBTS to stop his wife benefiting financially from their divorce. For its first quarter century *Zion's Watch Tower* was owned by Russell personally. He also owned Tower Publishing Company, which was a business and made profits.

The WBTS often gave away free literature which was supplied to the Society by Russell's Tower Publishing Company. Tower Publishing (and hence Russell) was paid by transfer of funds from the WBTS. Thus Russell took money which cult members donated to the WBTS, and transferred it to Tower Publishing to pay for literature.

In the 1890s colporteurs sold Russell's books which they received on credit and therefore ran up substantial debt to Tower Publishing. Russell would pay this debt using money donated to the religious work of the WBTS. He even charged the WBTS 6% interest on colporteur debt.

Thus by controlling both the WBTS and Tower Publishing Russell could indirectly pocket contributions/donations. This could be viewed as a "religious financial racket" but was incidental to Russell's hope of winning widespread acceptance of his prophecies and doctrines and himself as "God's mouthpiece".

Collecting donations
JWs leaders have often chided Christian churches for collecting "donations" on collection plates. JWs, however, differ not in the act but in the method. One method in Russell's time was that followers regularly put aside money every week and post it to his headquarters quarterly. (wr1892 1/15 1361) Another method was "voluntary contribution boxes" at meeting places and conventions. A third method was to make the WBTS a beneficiary in one's will and testament.

From Rutherford's time until the 1990s WTS publications offered door to door were sold for a "contribution". The argument was that they were sold below cost and that the householder "contributed" to the cost. Commencing in 1990 the WBTS in the USA got JWs to give publications away but to ask for a "contribution" (or "donation"). Observers speculated that this maneuver was introduced to bypass taxation laws.

This new policy meant that the Watchtower religion, which for a century had criticized other religions for collecting donations, was itself now collecting "donations". It was collecting "donations" not just on Sundays from its own people but on **every** day from the public, yet did not apologize for its previous criticisms.

The Watchtower Study Edition (2008 11/15 5-8) urged JWs to show a "loving and generous spirit" by contributing "funds", "outright gifts" and "charitable donations" including making the WTS the beneficiary of:

- Life insurance policies and retirement plans;
- Stocks and bonds donated as outright gifts;
- Saleable real estate;
- Wills and trusts.

Also listed were "Ways in which some choose to give" which include:

- Set aside an amount to put into "contribution boxes",
- Send cheques payable to the Society;
- Donate jewelry or other valuables.

With large payouts by the WTS to sexual abuse victims having already started the "generous spirit" of JWs probably helped to meet this expense.

Governing Body hypocrisy, however, was exposed twice over:
1 By collecting donations more intensively than the Churches whom they had criticized for collecting donations;
2 When authorities discovered thousands of sexual abuse victims among JWs after JWs had for a century castigated "immoral Christendom"!

(See also: *CONTRIBUTIONS*)

DOOR TO DOOR
See: *HOUSE TO HOUSE*

DOUBT
JWs view as spiritually sick any baptized person who has doubts about the Organization or the truthfulness of its teachings. Evidence of doubt includes irregular door-to-door effort, infrequent attendance, and poor involvement at meetings.

DRAGON (Revelation 12:7-12)
According to Russell the "dragon" and "devil" in Revelation 12 refer to Imperial Pagan Rome; Michael refers to the Pope; and Michael's angels to the Bishops.

The "war in heaven" (Revelation 12:7) was: "Between the two ecclesiastical powers, Pagan Rome and Papal Rome" and refers to the Church taking over the power of Rome's civil authorities. (The Finished Mystery 1917, 188-189)

Rutherford altered this interpretation and made the dragon and devil refer to the supernatural agent "Satan the devil"; Michael refers to Jesus in heaven; and the "war in heaven" (Revelation 12:7-12) supposedly occurred in 1914. (Light I 1930, 239-244)

DRAMAS
Staged dramas often with colorful costumes have been regular features of JWs conventions since 1965. Some dramas portray Bible stories and extract ethical principles from them. Many dramas stress obedience to the Organization and urge JWs to not become "inactive" just before Armageddon thereby missing out on eternal life.

DREAMERS (Jude 8)
Russell applied Jude 8 to defectors from his cult who defended their withdrawal and tried to persuade others. (wr1910 3/15 4590)

DREAMERS (Old men of Joel 2:28 and Acts 2:17)
Rutherford applied these verses to Russellites who refused his doctrinal changes (Religion 1940, 253-254). The worst "dreamers" were those who refused to sell Rutherford's books door to door. (w1931 2/15 52)

DRESS
Speakers at Russellite conventions wore frock coats like Russell.

At the 1926 British convention Rutherford initiated a fashion change by appearing in a business suit. In 1927 the new fashion was made mandatory on all male followers at meetings and when going door-to-door. (w1927, 150-152, 166-169, 254-255, 371-372).

In the late 1960s and early 1970s JWs had a campaign against mini skirts so that the "brothers" would not be tempted by short-skirted "sisters". "Sisters" are also admonished to wear clothing that does not closely resemble male clothing.

Nowadays, JWs are considered properly dressed if they copy bank managers, executives and politicians. Wearing clothing that is pressed, clean and in good repair is said to enhance their "witnessing". (w1983 2/1 26)

DRUGS
JWs oppose the taking of non-prescription drugs and drugs that governments ban or restrict on safety grounds. Drugs became a regular convention topic after 1965.

For example, *The Morning Bulletin* (Rockhamp-(ton, Australia) reported an anti-drug speech given at a District Convention in 1971:

> Speaking on the subject Approach to Jehovah or the Demons—Which? Circuit Supervisor, Mr John Synod said, "We are not making a major issue over this problem for already they have become one, especially in colleges, high schools and rapidly spilling over into grade schools."
>
> Regarding their widespread use, the speaker quoted the U.S. News of July 2,

1971, which claimed that more than four students in every 10 interviewed admitted taking marijuana, almost double the rate of a year ago and eight times as high as in 1967. (1971 September 24)

DRY BONES RESTORED TO LIFE (Ezekiel 37)
Fulfilled, according to JWs, when Rutherford and his co-accused were released from prison and reorganized Russell's cult starting in 1919. (w1984 3/1 19-20)

No other religions promote this interpretation of Ezekiel's valley of dry bones restored to life.

Russell's interpretation was, firstly as the captivity of the Hebrews in literal Babylonia followed by their release and return to Jerusalem; secondly as the ruin of Christendom during the "Time of Trouble" (which began in 1914) after which surviving professing Christians, in the "depths of despair", finally turn to God:

> They will lose all the hopes they had as Christians. Then Pastor Russell's message will preach to Christendom the necessity of receiving the Holy Spirit in its entirety, in order to realize their hopes; will turn the people to the whole Truth of the Word of God ... and that they must connect themselves with the Ancient Worthies, resurrected and reigning at Jerusalem ... through them alone hope can be vitalized. Then Christendom will pray to God, "We submit ourselves wholly to Thee in heartfelt consecration...."
> (The Finished Mystery 1917, 551-555)

Of course World War I did not merge into Armageddon, Christendom was not destroyed, and there were no "Ancient Worthies, resurrected and reigning at Jerusalem".

DUE TIME / DUE DATE
A phrase employed in WTS publications:

(1) To suggest the end of the current world is

almost here; or

(2) To support a new doctrine by claiming it came at "Jehovah's due time":

> Because his due time for action has come, he challengingly invites all the nations, in the language of the prophecy of Joel 3:9-12, to come on for the encounter. (w1971 10/15 623)

> They were quick to appreciate the dazzling flash of divine light that emblazoned the theocratic firmament in 1935, at Jehovah's due time.
> (Revelation It's Grand Climax Near At hand! 1988, 125)

DUMB DOGS (Isaiah 56:10-11)
A title applied by Russell to ministers of other religions but using the abbreviation D-Ds. (Studies VI 1904, 287)

Rutherford directly called clergy "dumb dogs" and also increased the use of the D-D abbreviation:

> ...the Scriptures refer to the clergy as "dumb dogs" (Isa.56:10, 11; Phil. 3:2). (The Finished Mystery 1917, 238)

The pun, with D.D. standing for Doctor of Divinity as well as dumb dog, became a joke for 25 years. Persons who failed to "understand" that Jesus' Second Coming occurred in 1874 and the time of the end began in 1799 were "D.D.s". (Our Lord's Return 1929, 21, 27-31)

Nowadays, JWs themselves fail to "understand" the Second Coming of 1874 and the time of the end in 1799 but don't call themselves dumb dogs.

Consolation (1940 3/6 24) carried the joke further: A photo shows a dog with a sign advertising a Rutherford sermon suspended from its neck, and the caption "NOT A DUMB DOG".

Today, the allusion to dogs persists whenever WTS writers describe ministers as "howling" over the success of JWs.

DUNLAP, ED (c.1921-1999)
The registrar of Gilead Missionary School in the 1960s and one of the four instructors.

Dunlap was in the five-man team that wrote *Aid to Bible Understanding* (1969; 1971), and authored *Commentary on the Letter of James* (1979) and *Life Does have a Purpose* (1977). He suffered from trigeminal neuralgia (inflammation of a facial nerve). Knorr believed the problem was psychological, therefore sent Dunlap to work in the bindery department. (Franz 1983, pp 236-240)

Dunlap entered full-time service for JWs around 1940, began partaking of the emblems at the Memorial in 1980 but then left Bethel, and later formally disassociated from JWs.

DUNN, HENRY (1801-1878
British Bible believer of Congregationalist parents, secretary of the British and Foreign Schools Society from 1830 to 1856, and one of the men whose theology influenced Russell.

After his retirement in 1856 Dunn "resolved to devote the rest of his life to non-sectarian study of the Scriptures" and wrote eight volumes "to promote Biblical Education along non-sectarian lines."

He rejected the Church Fathers and "all catechetical and denominational instruction" and had supporters whom critics called "Dunnites". However, he remained a Trinitarian and believed in an immortal soul that awaits judgment.

In 1872 George Storrs informed his Bible class in Allegheny (including C.T. Russell) about the writings of Dunn and in 1873 discussed Dunn's *Study of the Bible* (1862) in *The Bible Examiner*.

Russell reprinted articles from Dunn. (wr1884 July, p.644; August, pp 649 & 652)

DUTROUX, MARC (1956-)
The *Chicago Tribune* reported:

> The Dutroux case has horrified people throughout Europe… Although Dutroux purports to be a devout Jehovah's Witness, he has a troubled background and long history of criminal behaviour. (1996, September 3)

Over a period of 11 years Dutroux abducted 15 girls and several older women, raped all of them, sold several into sexual slavery, and let four girls, aged 8 to 12, starve to death in his cellar.

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