

reflects that commitment; knowing that we will be judged individually-not collectively. (Matt. 7,21-23) When that judgment takes place organizational numbers and materialistic prosperity will be meaningless. Resting

**The Watchtower, 1/1/89,
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confidence in the use of the divine name Jehovah, when the use of that name lends credence to human interpretations and prophecies will only lead to heavier judgment. □

**The Watchtower, 1/1/89,
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Will Some of the "Anointed" Survive Armageddon on Earth?

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Recently, in the "Questions From Readers" portion of *The Watchtower*, a question was asked regarding whether some members of the "anointed" class of Christians would "survive the 'great tribulation' to live on earth in the new world before being taken to heaven?" (WT 8/15/90, p.30) In reply the article opened with the comment that "Pointedly, the Bible does not say. " It then stated that while" ... the Bible does not say that this will occur, yet certain patterns and prophecies have been taken to indicate that it *might*." (italics added) It is pointed out that certain events can have a later application in addition to the initial one such as Jonah being in the great fish for three days and nights. Jesus used this historical event to picture how he would be in the grave for three days and three nights. (Jonah 1:17; Matt. 12:40) They then address the matter of prophecies sometimes having application beyond the initial fulfillment. Micah 5 :2-15 is cited to demonstrate this. Written sometime between 750-686 B. C ., Micah prophesied regarding the overthrow of the apostate northern kingdom of Israel as well as that of the southern kingdom of Judah. Despite this gloomy forecast, the prophet goes on in

chapter 5 to offer hope for the future:

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." -Micah 5:2 NIV This prophetic utterance pointed forward to the birth of Jesus the Messiah taking place in Bethlehem and is paraphrased at Matthew 2:6 in this regard. The article under consideration makes mention of this and then adds a quotation from *The Watch Tower* of December 15, 1928 that speculates about the full significance of what is next recorded at Micah 5:6-8:

"They will rule the land of Assyria with the sword, the land of Nimrod with drawn sword. He will deliver us from the Assyrian when he invades the land and marches into our borders. The remnant of Jacob will be in the midst of many peoples like dew from the LORD, like showers on the grass, which do not wait for man or linger for mankind. The remnant of Jacob will be among the nations, in the midst of many peoples like a lion among the beasts of the forest, like a young lion

among the flocks of sheep which mauls and mangles as it goes and no one can rescue." -Micah 5:6-8 NIV

The quotation cited from the 1928 magazine and commented upon in the recent Watchtower is as follows: "This may be taken as an indication that some of the remnant will be on earth even after Armageddon is fought and will then have some more work to do in the name of the Lord and to his praise and glory." Notice the modest, reasonable language used to introduce this possibility: "*This may be taken as an indication*" -The Watchtower, August 15, 1990, page 30 (italics in original)

The publishers then go on to mention Noah and his family's experience through the Flood and say: "A parallel might be the survival into the new world of a remnant of the bride class." Mention is also made regarding Jeremiah's surviving the destruction of Jerusalem " ... as suggesting that some of the anointed might live into the new world." A little further on in the article they quote briefly from *The Watchtower* of July 15, 1981 that discussed Micah 5:6-9 again and explained that "the remnant of spiritual Israelites have not had to wait until after ... Armageddon in order to be as a 'dew' of refreshment to people." This discussion again offered the possibility that the remnant might survive God's great war and for a while "continue to be as a refreshing 'dew' to the 'great crowd' of 'other sheep.'" - *Ibid.* page 30.

Throughout this two-page article words like *possibility, suggesting, indication and might* are all woven into the discussion regarding the survival of some members of the "anointed" into the cleansed earth after Armageddon. This is presented as the view that has been held since 1928 when "the modest, reasonable language" was used to discuss Micah 5:6-8 in this regard. No mention is made of the dogmatism that has characteristically attended this concept. There is a great deal of deception represented here. It is carefully written to give the reader the idea that while certain events and prophecies of the Bible have been viewed as *possibly* suggesting the survival of some members of the anointed to live on Earth after Armageddon, no statement of fact is made that the Watchtower Society has been very definite about this matter for more than 50 years!

Consider their use of *The Watchtower* of July 15, 1981 where Micah's prophecy is again considered and about which they say "This discussion again offered the *possibility* [italics in original] that the remnant might

survive God's great war and for a while continue to be as a refreshing 'dew' to the 'great crowd' of 'other sheep.'" On page 23 of the July 15, 1981 magazine they again quote from the earlier *Watch Tower* of December 15, 1928. The rather lengthy quote begins with the sentence: "This may be taken as an indication that some of the remnant will be on earth even after Armageddon." But on the very next page (24) they speak about the "sheep like companions" of the "anointed remnant" who "will survive on earth into the millennial reign of Jesus Christ and his glorified joint heirs. *How many of the anointed remnant of Christ's joint heirs will survive with them through 'the war of the great day of God the Almighty' at Armageddon we do not know, nor for how long thereafter. But whatever time it is, they will continue to be as a refreshing 'dew' to the 'great crowd' of 'other sheep.' ...*" -pages 24-25 (italics added) Take note of the fact that it is assumed that some members of the anointed remnant will survive and remain on Earth! The only questions remaining are how many will survive and for how long will they remain on the Earth after Armageddon.

Following are several other quotations that show the Watch Tower Society's position hasn't been as "modest" in this matter as they claim: "With this remnant of the sanctuary class [Le., anointed remnant] as *fellow survivors*, the great crowd of 'other sheep' will be in excellent position to renew Jehovah's worship on the purged globe, just as Noah's sons and their wives joined in with their father and mother in offering thanks and sacrifice to Jehovah God right after the flood." -*The Watchtower*, May 15, 1960, page 313 (italics added) "*Among these survivors will be the 'remaining ones of [the woman's] seed, who observe the commandments of God and have the work of bearing witness to Jesus,*" -*The Watchtower*, October 15, 1973, page 623 (italics added)

"The earthly survivors will also include those whom the apostle John groups together as a 'great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues,' ... These will join with the 'remaining ones of [the woman's] seed' in singing the 'new song' to Jehovah God for his divine victory. *All these survivors on earth* are the ones against whom Satan the great dragon stirred up the 'kings of the earth'" -*The Watchtower*, October 15, 1973, page 623 (italics added) Note that the "remaining ones of the woman's seed" (the anointed) are included in the earthly survivors along with the "great crowd."

Consider yet another statement from the *Watchtower* that clearly taught that members of the anointed would survive to live on earth for a time after Armageddon: "When the New Order sets in, the surviving remnant of spiritual Israelites will still be tenting like 'temporary residents' on the earth. They will be looking forward to their transfer from the earthly scene to their heavenly inheritance, ... But *during their post-Armageddon sojourn on earth* they will have the loyal cooperation of the 'chieftain' class." -*The Watchtower*, February 15, 1980, pages 23, 24 (italics added)

As recently as 1988 comments in Watchtower publications have asserted that some members of the "anointed remnant" will survive on Earth after the war of Armageddon. In the book *Revelation-Its Grand Climax At Hand*, published in 1988, we are provided the following sequence of events: "At this point in Jehovah's timetable, when the sealing of the 144,000 has reached completion, the angels release the four winds of the great tribulation. (Revelation 7: 1-3) First, judgment is executed on harlot-like Babylon the Great. The victorious Christ next moves on quickly to Armageddon to destroy the rest of Satan's organization on earth and finally, to abyss Satan and his demons. (Revelation 19: 11-20:3) No doubt, *anointed ones who survive on earth* will soon enter into their eternal reward to join their fellow members of the bride class. Then, amid a setting of universal peace, the marriage of the Lamb can take place." -page 277 (italics added)

Again, you will note that it is not modestly suggested that some of the anointed *might survive Armageddon*. That is presented as a certainty and that soon thereafter they will go to their eternal reward. Clearly, the presentation of the subject in *The Watchtower* of August 15, 1990 this year is a departure of the teaching held to for many decades. Why not come out and simply admit they are changing the teaching? Why imply (lie?) that the matter has always been viewed only as a possibility without frankly acknowledging that they have been quite dogmatic about it all along? Why use a selected quotation from one page of the 1981 Watchtower to illustrate that they have been less than dogmatic when the very next page clearly shows that they were? Don't they realize that it is an insult to the intelligence of those who have been Witnesses for 10 years or more to present the material as they do? And equally disturbing is the obvious fact that the writer of the current article could not have presented those quotations without fully knowing what he was doing. What does that say about his personal integrity?

Consider their use of *The Watch Tower* of December 15, 1928. In the recent magazine they quote from it to draw attention to the "modest, reasonable language used" in connection with the "possibility" that some members of the anointed class would survive on Earth after Armageddon to carry on a post-Armageddon work. Compare this use of the 1928 magazine with the way they used *the very same issue* in the December 15, 1974 *Watchtower*: "Only from the end of the year 1928 was the prospect opened up to the spiritual understanding of *the anointed remnant of the 'Israel of God' to survive the 'war of the great day of God the Almighty 'at Armageddon and enter here on earth into Jehovah's righteous new order.* (See *The Watch Tower* under the date of December 15, 1928, page 376, paragraphs 35,36.) And now, as the year 1975 opens up, some thousands of the anointed remnant, still alive on earth, look ahead to realizing that joyful prospect ... In the New Order Jehovah God will *add to the 'length of days' of the anointed remnant on earth* to the point of satisfying the members thereof. *It remains to be seen whether they will be yet retained here on earth to see the start of the resurrection* of the earthly dead and to meet faithful witnesses of ancient, pre-Christian times. They would enjoy that *before being taken off the earthly scene* to the heavenly reward with Christ. "--*The Watchtower*, December 15, 1974, pages 765, 766 (italics added) Isn't it rather frightening to know that they use the 1928 Watch Tower to *prove two* differing points of view? Could this be done ignorantly? One would rather hope that ignorance, not duplicity, were at work here. However, both mentalities are dangerous.

Another Watchtower publication had this to say in 1973: "In the earthly courtyards of Jehovah's spiritual temple these survivors of mankind's greatest tribulation of human history will offer their sacrifices of thanksgiving as they enter the blessed thousand years of Christ's reign. In an ecstasy of joy and jubilation they will make the Whole earth resound with their irrepressible cry, 'Hallelujah!'. What a > pleasurable sense of being alive there will be then, especially after one has been snatched from the jaws of death! With a mutual love, like that between David and his loyal friend Jonathan, the remnant of Jehovah's 'chosen ones' and the loyal 'great crowd' will peacefully take up work together under the 'new heavens' of God's Messianic kingdom. (2 Peter 3:13) *Side by side they will continue to work together on the cleansed earth* until God's due time for calling the remnant of His spirit-begotten 'chosen ones' to their thrones with the

King Jesus Christ in the 'heavenly Jerusalem' .. How the departure of this spiritual remnant will be brought about is not now known from the Scriptures." -*God's Kingdom of a Thousand Years Has Approached, 1973, page 411 (italics added)*

Did you read anything in the above quotation that would suggest that they were only 'modestly suggesting' that some of the remnant 'might' survive on Earth after Armageddon or were they quite specific about it? What conclusion would readers of that 1973 book understand the 'truth' to be on this subject? Would they not logically conclude that some of the remnant (those alive on earth when the 'great tribulation' hits) will survive on the earth and be taken to heaven later on? What other conclusion could they draw? It is quite remarkable the way they can use their own historical writings to argue different ways at different times--depending on the current objective. What does this say about their fundamental ethics? Why not simply say that they are no longer certain that some of the heavenly class will survive on earth following Armageddon? Why pretend that they have only presented the matter as a mere possibility? It represents just another example of *calculated* deception. If they have no respect for the intelligence of Jehovah's Witnesses--many of whom know the Society has been dogmatic about this teaching for decades--have they no fear of Jehovah God? Do they think He doesn't hear what they say in His name? Do they think they are fooling Him?

Do they think He would be a party to such dishonesty?

The Watchtower Society lays claim to the highest form of Christian ethics. Jehovah's Witnesses are led to believe that the Society would never deliberately misrepresent their history or use quotations in a less-than-honest manner. In an instruction book published by the Society detailing how material for argumentation ought to be developed they wrote: "Be very careful to be accurate in all statements you make; Use evidence honestly. In quotations, do not twist the meaning of a writer or speaker or .use only partial quotations to give a different thought than the person intended." -*Qualified to be Ministers, revised ed. 1967, page 199.*

Has the Society used the evidence honestly in the *Questions From Readers* discussed in this issue of *The Christian Respondent*? How can an article in a 1928 issue of *The Watch Tower* be used to 'prove' one thing and in another presentation be used to 'prove' something else? How many Witnesses even bother to read those quotations in their original context? Or for that matter even have access to the publications quoted--especially the older ones? How can an honest presentation of a position held be made when the bulk of the evidence is totally ignored? It is extremely unfortunate that the Society discourages critical analysis of its own writings. And it is extremely unfortunate that the Witnesses are content to have it so. □