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FAITHFUL AND WISE SERVANT? EXAMINING THE WATCH TOWER'S 1919 APPOINTMENT

by Edmond C. Gruss

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SYNOPSIS

The Jehovah's Witnesses most important claim is that after Christ Jesus began his supposed invisible reign in 1914, he examined the religious organizations on earth and selected the Watch Tower Bible and Tract Society as his "faithful and wise servant" (Matt. 24:45-47) in 1919. Jesus chose the Watch Tower to be his sole channel and only organization in which a person can serve Jehovah God and gain eternal life. The basis for their claimed selection was that the Watch Tower Society provided "the right sort of [spiritual] food, at the proper time." If the Society's current doctrinal "truth" is used as the standard, however, then this claim is suspect since much of what the Society taught before, during, and even after 1919 was later rejected by the Society as erroneous, including certain interpretations of Scripture, particular prophecies, creature worship, idolatry, and certain specific practices that were said to be pagan in origin. The Society even identified some teachings as deceptions of the Devil. This record of doctrinal changes does not support the claim that "God's holy spirit" directed this organization. Even former Watch Tower leadership member Raymond Franz concluded, "It would be an insult to Christ Jesus to say that he selected this organization on the basis of what it was teaching *uniquely and distinctly*, as of 1919."

¹⁸ Evidences are now conclusive that Jesus Christ was enthroned in heaven in 1914 C.E. and that he accompanied Jehovah to his temple in 1918 C.E., when judgment began with the house of God." (1 Pet. 4:17) After cleansing those belonging to this house who were alive on earth, Jehovah poured out his spirit upon them and assigned them the responsibility of serving as his sole visible channel, through whom alone spiritual instruction was to come. Those who recognize Jehovah's visible theocratic organization, therefore, must recognize and accept this appointment of the "faithful and discreet slave" and be submissive to it.

¹⁹ Today those thus charged with this grand privilege and responsibility are called Jehovah's witnesses, and have been since 1931. As a group they have been separated more and more from the secularism of Christendom from the 1970's onward. Since 1879 the Watch Tower magazine has been used by this collective group to dispense spiritual food regularly to those of this "little flock" of true Christians. (Luke 12:32) In 1884 they formed a legal servant, a corporation, called Zion's Watch Tower Tract Society, now known as the Watch Tower Bible and Tract Society of Pennsylvania. By 1919, having survived the fiery trials of World War I, this "faithful and discreet slave" class was no novice organization.

Figure 1: The Watchtower, 1 October 1967

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focuses upon those sincere, Bible-studying Christians who, during World War I, were persecuted for their obedience to Christ and who became "objects of hatred by all the nations" on account of Christ's name. Since they also came under divine inspection, what did the Master show to be his decision on them?

²⁰ According to Jesus' illustration, how did the master who appointed the slave return to his house? Was it in great rage in order to destroy the house? Or was it to enjoy his homecoming and to see how things had been going on during his absence? His return to his house was a peaceful one. He did not come to engage in the "war of the great day of God the Almighty" at Har-Magedon. (Revelation 16:13-16) Rather, he wanted to make sure that his domestic affairs were in the right condition. Had his appointed slave done as he was assigned to do, namely, give to the "domestics" their "food at the proper time"? The master needed to make an inspection.

²¹ The serving of food, the right sort of food, at the proper time was the issue. It had to be according to this that a decision must be rendered by the returned master. Well, then, what about that body of Christians internationally hated and persecuted? (Matthew 24:9) Down to 1919 C.E. they had endeavored to give "food, at the proper time" to the "household of faith" or the "domestics" of the heavenly Master. They did this, despite interference by persecutors and the warring nations. Not only was the regularity in serving the spiritual food a problem, but the quality of the food itself was to be considered. In this respect the body of hated, persecuted Christians, who always sought to be faithful slaves of Jesus Christ, met the test. During the years of the world conflict they had not joined Christendom or pagandom in preaching the war propaganda submitted by the political governments. They persisted in preaching the Bible message for the time

²² According to Jesus' parable, in what sense of time did the master return home, and with what purpose in mind?

²³ In the service of Jesus Christ, and the right kind of food, was the issue on which to base a decision, what did the returned Master find concerning the persecuted, hated Christians?

Figure 2: God's Kingdom of a Thousand Years Has Approached

THE "SLAVE" WHO LIVES TO SERVE THE "SIGN" 355

²⁴ In the fulfillment of the illustration, "all his belongings" over which the master appoints the worthy slave do not picture all his belongings up in heaven. The glorified Master, Jesus Christ, to whom "all authority" in heaven and on the earth has been given, is not incapable of taking care of all his "belongings" up in the invisible heaven where his body organs are in his service. "All his belongings" over which the "faithful and discreet slave" class is appointed must refer to all the spiritual things that belong to him on earth in connection with his established heavenly kingdom. It does not mean any part in the political governments of this world as if the King Jesus Christ were now running and controlling all these man-made political institutions. Those institutions are doomed to destruction. "All his belongings" therefore mean the performing of a role on earth in the fulfillment of the prophecies that apply since the establishment of the Kingdom in the heavens in 1914 C.E.

²⁵ On inspecting the remnant of his anointed disciples in the year 1919 C.E., the reigning King Jesus Christ did find the appointed "slave" faithful and discreet in the feeding of his "domestics." Accordingly, he appointed this "slave" class over all his belongings. Their enlarged responsible position now was that of serving in fulfillment of the now due Kingdom prophecies. All through the centuries the "faithful and discreet slave" class has been made up of those who are "ambassadors substituting for Christ," which ambassadors make an entreaty to people to become reconciled to God through Christ. (1 Corinthians 9:19, 20) Since their appointment in 1919, however, they are ambassadors of the inaugurated Messianic kingdom, with a Kingdom message that has taken on new meaning and force. (Matthew 24:14; Mark 13:10) There is the privilege and responsibility to lend themselves as instruments for the carrying out of the Kingdom prophecies that have their finalizing fulfillment since 1914 C.E.

²⁶ "All his belongings" refer to those whom, and what are they?

²⁷ How is the ambassadorship of the "faithful" slave proper now, his formation, and what privilege and responsibility toward judgment do they now have?

Figure 3: God's Kingdom of a Thousand Years Has Approached

In our issue of 1906, p. 26, we said, "Our Lord Jesus in his own person has been the Mediator between the Father and the 'household of faith' during this Gospel age." This statement is incorrect. No Scripture so declares. It is a part of the smoke of the dark ages which we are glad now to wipe from our eyes. As already shown in this article we now see more clearly than ever how no man can come unto the Son during this Gospel age except drawn by the Father, and that none will be in the elect church except "as many as the Lord your God shall call," and as shall then make their calling and election sure, "for no man taketh this honor unto himself"—neither the High Priest nor the under-priests nor the Levites. We are all called of God to be his agents as the Spiritual Seed of Abraham in mediating the New Covenant for the blessing of natural Israel and the world.

Figure 4: *The Watch Tower*,
15 September, 1909

Charles T. Russell founded and served as first president of what is now known as the Watch Tower Bible and Tract Society (Jehovah's Witnesses). Prior to 1896 Russell taught that "the faithful and wise servant" of Matthew 24:45–47 comprised the members of the 144,000 ("little flock," "the whole body of Christ") who were still alive.¹ In 1896, however, he published "new light" (new revelation) in a *Watch Tower* magazine article titled "'That Servant'" in which he identified the "faithful and wise servant" as an individual.² This teaching was repeated in later issues of the *Watch Tower*, and readers often identified Russell as that individual. This belief continued even after his death in 1916.³

The Society currently teaches that Christ's invisible presence and reign began in 1914. Christ Jesus inspected the various religious organizations on earth, and in 1919, after cleansing those persons affiliated with the Watch Tower Society from religious and worldly defilement, he appointed them to be the "faithful and discrete slave" and his "sole visible channel, through whom alone spiritual instruction was to come" (see fig. 1).⁴ The basis for Christ's selection is explained in the publication titled *God's Kingdom of a Thousand Years Has Approached*:

The serving of food, *the right sort of food, at the proper time* was the issue. *It had to be according to this that a decision must be rendered by the returned master...* Not only was the regularity in serving the spiritual food a problem, but the quality of the food itself was to be considered. In this respect the body of hated, persecuted Christians, who always sought to be faithful slaves of Jesus Christ, met the test [see fig. 2]....

On inspecting the remnant of his anointed disciples *in the year 1919 C.E.*, the reigning King Jesus Christ did find the appointed "slave" faithful and discreet in the feeding of his "domestics." *Accordingly, he appointed this "slave" class over all his belongings* [see fig. 3].⁵ (emphases added)

THE RIGHT FOOD AT THE RIGHT TIME?

Some of the things taught by the Society in 1919, however, did not qualify as "the right sort of food, at the proper time" even by Society standards. The following are examples of doctrines current in 1919 that were later changed by the Society. They were often claimed to be divine insights on the Bible. Some of the doctrines that the Society eventually rejected had been taught for many years. Others were more recent and had replaced previous interpretations viewed as incorrect. Some doctrines were changed during Russell's successor Joseph F. Rutherford's presidency. Others continued to be taught after Rutherford's death. The following examples are just a small sample of the many contradictions.⁶ (Emphasis in all of the following quotes has been added.)

Interpretations of Prophecy and End-Time Predictions

History proves that none of Russell's predictions for 1914 and shortly thereafter were realized. Any suggestion that Russell was correct is ludicrous. He predicted, for example, that 1914 would see the battle of Armageddon and the destruction of every institution — "both civil and ecclesiastical" — on the face of the earth,⁷ but, of course, this did not happen.

Later, other dates were set and other predictions were made. The year 1918, for instance, was to be the time “when God [would destroy] the churches wholesale and the church members by [the] millions.”⁸ After this failed to occur, the Society taught its membership that the prophecy was that Babylon (non-Watch Tower religions) would merely “fall” that year.⁹

In 1919, moreover, the Society still taught in its publications that “the time of the end” began in 1799, that the second coming (invisible presence) of Christ occurred in 1874,¹⁰ and that “Abraham should enter upon the actual possession of his promised inheritance in the year 1925 A.D.”¹¹ In 1920, the organization launched a major campaign declaring, “Millions Now Living Will Never Die,” which identified the year 1925 as the end.¹² These dates all proved to be wrong and were later abandoned by the Society. They are now viewed as not possessing any prophetic significance.

The Great Pyramid

The Society also taught that God had designed the Great Pyramid of Gizeh, whose symbolic teachings were “in exact harmony with the Bible....‘The Bible in Stone.’”¹³ In late 1928, however, the Society taught that the pyramid was “*Satan’s Bible, and not God’s stone witness*” — and years later it was identified as “*a monument of demonism.*”¹⁴

Prayer for Military Victory

During World War I, the Society called on the entire membership to join other Americans in a national day of prayer (30 May 1918) for an Allied victory over Germany.¹⁵ Today, such an act would mark a Jehovah’s Witness as an “apostate.” It is also worth noting that prior to this Pastor Russell had “refused to heed the plea of U.S. President Wilson for all clergymen and preachers to join in nation-wide prayer for peace.”¹⁶

The Purchase of Liberty Bonds

In 1918, Society president Rutherford prepared a statement for the *Brooklyn Eagle* that said in part, “The International Bible Students’ Association [the Watch Tower Society] is not against the Liberty Loan. *Many of its members have bought and hold Liberty Bonds....*Some members of the Brooklyn Tabernacle congregation had previously purchased Liberty Bonds” as have some “Tabernacle workers who are paying 25 per cent of their monthly allowance to purchase a bond.”¹⁷ Bond purchase was viewed as a matter of individual conscience.¹⁸ Today, the Watch Tower Society would condemn the purchase of “liberty” or war bonds.

Displaying the Flag

The 15 May 1917 issue of *The Watch Tower* raised the question, “Suppose the city or state officials should issue an order requiring, or even requesting, that all persons display the American flag. What should we do? We answer, We think it would be right to display the flag in obedience to such order or request....*Every one in America should take pleasure in displaying the American flag* — especially when requested so to do.”¹⁹ Witnesses expressing similar attitudes in more recent years, however, have suffered chastisement and rejection. The article further related that since the beginning of Brooklyn Bethel Home, a small bust of Abraham Lincoln flanked by two American flags had been displayed in the drawing room.²⁰ Such displays would later be seen as enabling rather than “fleeing from idolatry” (1 Cor. 10:14). The flag came to be seen as an *emblem of the Devil*, and saluting the flag was “to salute the Devil as the invisible god of the nation.”²¹

Christmas, Birthdays, and Holidays

The Watch Tower Society recognized and celebrated Christmas, birthdays, and other holidays, such as Mother’s Day, at that time and would continue to do so for a few more years. Such celebrations are now equated with pagan worship (Christmas) and “creature worship” (birthdays and Mother’s Day).²²

The Cross

Until 1936, the Society believed and taught that Jesus died on a cross, which was *displayed on the front cover of Zion's Watch Tower* beginning in January 1891. In fact, the magazine continued to display the cross until 1 October 1931, a period of more than 40 years. The Watch Tower Society later identified the cross as a pagan religious symbol and condemned it as a form of idolatry.²³

The Use of Blood

There was no prohibition against the use of blood or blood products in medicine during Jehovah's Witnesses' early history, including vaccinations and blood transfusions, something (except for vaccinations) that is now condemned as being against "God's law" as recorded in Scripture. Members left such decisions to their doctors, a course of action that today would result in their being disfellowshipped for "violating God's law" and would supposedly cost them eternal life.²⁴ This new position did not begin to be articulated until 1945, and *blood transfusions would not become a disfellowshipping offense until 1961.*²⁵

The "Faithful and Wise Servant" and Creature Worship

In 1917, it was stated that "*THE WATCH TOWER unhesitatingly proclaims Brother Russell as 'that faithful and wise servant.'*"²⁶ This important doctrine, firmly in place in 1919, was not rejected until 1926. The publication *Jehovah's Witnesses in the Divine Purpose* explained that "the insistence that Russell had been 'that servant' led many to regard Russell in what amounted actually to *creature worship.*"²⁷

The Worship of Jesus

The Watch Tower Society leadership under both Russell and Rutherford encouraged the worship of Jesus Christ. Rutherford wrote, "*Jehovah God commands all to worship Christ Jesus* because Christ Jesus is the express image of his Father, Jehovah, and because he is the Executive Officer of Jehovah always carrying out Jehovah's purpose (Heb. 1:3-6)."²⁸

In 1944, Article II of the 1884 Watch Tower Charter was amended to state that among the "purposes of the...Society are...public Christian *worship of Almighty God and Christ Jesus*; [and] to arrange for and hold local and world-wide assemblies for such worship."²⁹

The 1 January 1954 *Watchtower* concluded, however, "that *no distinct worship is to be rendered to Jesus Christ* now glorified in heaven."³⁰ The 8 April 2000 *Awake!* states that "reverent adoration should be expressed only to God. To render worship to anyone or anything else would be a *form of idolatry.*" It concludes that "true Christians do well to *direct their worship only to Jehovah God, the Almighty.*"³¹

The Return of the Jews to Palestine

Both Russell and Rutherford were strong and frequent supporters of Zionism.³² On 17 October 1920, Rutherford delivered a lecture in Jerusalem in which he stated, "Israel is *absolutely certain* to be fully established as a nation and the Jews again as a specially favored people of God....The zealous workers in Zionism today are *fulfilling prophecy*....Zionism is *one of the steps in the great divine program.*"³³ In 1932, however, in his book *Vindication* (vol. 2), we read, "Jehovah's Witnesses came to see that such a 'back to Palestine' movement *was by the spirit of Jehovah's archfoe, Satan*, who has deceived the entire inhabited earth."³⁴

The Book *The Finished Mystery*

The book *The Finished Mystery* (1917) is often mentioned in the two Watch Tower histories and is included among the "Noteworthy Events" in the history of Jehovah's Witnesses.³⁵ Shortly after its publication, the *Watch Tower* touted it as "the *God-given interpretation* of Revelation and Ezekiel,"³⁶ promoted it as "*the first and only book that makes clear every part of Revelation and Ezekiel,*"³⁷ and claimed that it was a *fulfillment of prophecy.*³⁸

Raymond Franz, former Watch Tower Governing Body member, explains the importance of this book as it relates to the Watch Tower claim of being selected in 1919 as God's sole channel: "Since it is steadfastly argued that the 'light shines ever brighter,' this noteworthy new publication logically should have been *prime evidence of the 'quality' of the food being served*, something the recently installed King could use as a *worthy example in his testing which channel could be counted on to serve quality food.*"³⁹

An examination of this book, however, reveals numerous teachings that have been contradicted, including: (1) It presents 88 "proofs" that Christ's "Second Advent occurred in the *Fall of 1874*" (68–71). This date was later discarded and replaced with 1914.⁴⁰ (2) The rider on the white horse in Revelation 6:2 is identified as "the Bishop of Rome, the *embryo Pope, the personal representative of Satan*" (106). Rutherford's commentary on the same verse identifies the rider as "the *glorified Christ Jesus.*"⁴¹ (3) The volume claims that Revelation 8:3 "shows that, though *Pastor Russell* has passed beyond the veil, he *is still managing every feature of the Harvest work*" (144). Rutherford, however, attacked such a view: "No one of the temple company will be so foolish as to conclude that some brother (or brethren) at one time amongst them, and who has died and gone to heaven, is now instructing the saints on earth and directing them as to their work."⁴² (4) The angel of the abyss in Revelation 9:11 (Abaddon or Apollyon) is identified as "*Satan, the Devil*" (159). Rutherford, on the other hand, discussed these same titles and explained, "*Christ Jesus* being the chief executive officer of Jehovah...*the titles Abaddon and Apollyon therefore properly apply to him.*"⁴³

When Rutherford published his own commentaries on Revelation and Ezekiel (1930–1932), he claimed that it was *then* "God's due time" and that previous interpretations were not satisfactory.⁴⁴

After reviewing *The Finished Mystery*, Raymond Franz concludes, "I sincerely doubt that the organization today would consider reprinting a single chapter, in fact any portion whatsoever of that book. *It would prove painfully embarrassing.*"⁴⁵

Character Development

Under Russell, and for a time under Rutherford's leadership, the development of Christian character ("character likeness to Christ," sanctification) was declared to be absolutely essential and to be the goal of every believer.⁴⁶ In 1926, however, Rutherford denounced it: "Let dreaming and talking of 'developing a perfect character' cease."⁴⁷ The following year it was viewed as "one of the *subtle tricks of the adversary* [the Devil] to ensnare the consecrated."⁴⁸

The Church and the New Covenant

According to Russell, "The more closely we investigate the New Covenant, the more we must be convinced of this fact — that *it belongs to Israel alone.*"⁴⁹ This teaching was repeated in 1918: "The church of Christ is *not* under the New Covenant. Therefore it is not proper to speak of the church as being blessed by this covenant."⁵⁰ In 1934, however, Rutherford concluded that "the new covenant has nothing to do with the natural descendants of Israel and with mankind in general, but that *it is limited to spiritual Israel* [the church]."⁵¹

The Inauguration of the New Covenant

In 1880, Russell asserted that the inauguration of the new covenant was a *future* event; between 1881–1906, he explained it as *already realized*; and in 1906, he again concluded that it was *future*.

Claiming increasing light, Russell explained, "Where is the mercy to the Jew and the forgiveness of his sins? We answer that the *New Covenant is not yet in existence*, and hence *the Jew, who is first to be blessed* under it, is not yet receiving his portion...*shortly the inauguration of the New Covenant will take place.*"⁵² Elsewhere he concluded, "We understand that the *New Covenant goes fully into operation at the beginning of the Millennium* and that it brings blessings all through that age."⁵³

In 1932, Rutherford also viewed the inauguration of the new covenant as future: "The closing hours of the 'seventh day' are now here and the purging or atoning work *will soon end, and then the inauguration of the New Covenant shall take place* and it shall be put into operation for all mankind."⁵⁴ Two years later,

however, he published this statement declaring that the inauguration had already begun: "After casting the great Pharaoh, Satan the Devil, out of heaven *Jesus Christ came to the temple of God, to wit, in 1918, and there sits as a refiner and judge and begins the inauguration of the new covenant.*"⁵⁵

Finally, numerous later Watch Tower publications assigned another date for the inauguration: "So on the day of Pentecost, A.D. 33, Jehovah God inaugurated the new covenant through Jesus Christ as his Mediator."⁵⁶

Christ Jesus as Mediator

The 15 September 1909 *Watch Tower* informed its readers, "In our issue of 1906, p. 26 [*Watch Tower Reprints*, 3709], we said, 'Our Lord Jesus in his own person has been the Mediator between the Father and the "household of faith" during this Gospel age.' *This statement is incorrect. No Scripture so declares. It is part of the smoke of the dark ages which we are glad now to wipe from our eyes*" (see fig. 4).⁵⁷ In 1934, however, Rutherford wrote, "Christ Jesus is the mediator of the new covenant toward his own brethren, that is to say, *spiritual Israel*, during the period of time God is taking out from the nations a people for his name."⁵⁸

The Church's Share in the Sin Offering

Russell's doctrine was clear: "*We share with him in the world's sin-offering, as his members. We participate in the sufferings which are counted as his sufferings.*"⁵⁹ Elsewhere he stated, "When we were accepted by Jesus as disciples, he imputed his own merit to us, and *made us part of his own sacrifice*. He was at the same time *making us part of that which he is to give to God for the sins of the whole world*, at the close of this age when the church, his body, is complete and glorified together with him."⁶⁰

In 1939, however, Rutherford *denied* that the church had any part in the sin offering: "*It has been repeatedly said [in Watch Tower publications] that the church, that is, the glorified members of the Body of Christ, by reason of their sacrifice, have a part in the sin offering....Neither the foregoing [Leviticus 16:15] nor any other scripture sustains the conclusion that the body members of Christ have any part in the sin offering.*"⁶¹

The "Church of the Firstborn" and the "Great Company"

A 1918 Watch Tower affirmed that the "church of the firstborn" in Hebrews 12:23 included the "great company" (multitude, crowd): "*Question: — What is included in the name 'Church of the First-born'? Answer: — To our understanding this term includes both the little flock and the great company....In the antitype the Church of the First-born is a name used to include all the spirit-begotten of the Gospel age, whether of the priestly little flock or of the great company.*"⁶² In 1934, Rutherford denied this: "The church of the firstborn in this text [Heb. 12:23], which are gathered unto God, does not include the 'great company' class."⁶³

Members of the "Great Company" Are a Spirit Class

In agreement with past teachings, the article "Two Classes in the Church" in the 15 February 1918 *Watch Tower* explained that "the great company class, *born on the spirit plane*...are to be the servants before the throne....No one could be either of the little flock or of the great company class *unless he is spirit-begotten.*"⁶⁴ In his article on "The Great Multitude," Rutherford also concluded that "*all the facts and the scriptures bearing upon the matter under consideration show that those who form the great multitude constitute a spirit class, born on the spirit plane.*"⁶⁵ In *Vindication* (vol. 3, 1932), Rutherford again argued that the great multitude "*must be spirit creatures.*"⁶⁶ Looking back, however, the 15 May 1995 *Watchtower* states, "In 1935 a bright flash of light revealed that the great crowd mentioned at Revelation 7:9-17 *was not a secondary heavenly class.*"⁶⁷ That year "the Lord revealed to his people for the first time the meaning of 'the great multitude' as an *earthly class* and made known that he is gathering that part of his sheep."⁶⁸

A SPIRIT-DIRECTED ORGANIZATION?

If the Watch Tower Society's current teachings are used as their standard of biblical truth, then their teachings current in 1919 did not qualify as "the right sort of food, at the proper time" that was claimed

as Christ's reason for the selection of this organization. The Watch Tower Society before and after 1919 (1) published numerous major false prophecies and erroneous interpretations of Scripture; (2) participated in, by its own definition, "considerable creature worship," idolatry, and customs and practices of pagan origin; and (3) promoted doctrines that were later attributed to Satan's trickery and deception. This record is not an example of a Spirit-directed organization according to the Watch Tower Society's own statement: "Being the 'spirit of truth,' God's holy spirit could never be the source of error but would protect Christ's followers from doctrinal falsehoods."⁶⁹

Former Watch Tower authority Raymond Franz observes: "It would be an insult to Christ Jesus to say that he selected this organization on the basis of what it was teaching *uniquely* and *distinctively*, as of 1919."⁷⁰ He asks, insightfully, "Why would Christ have picked out this admittedly error-plagued source of information as the example of faithfulness and discretion, as the only one passing the test and chosen as the sole avenue of communication through which the enthroned King would now send all guidance to mankind?"⁷¹ The answer is, He didn't.

NOTES

1. "In the Vineyard," *Watch Tower Reprints* (hereafter *WTR*), October/November 1881, 291.
2. "That Servant," *WTR*, 1 March 1896, 1946.
3. See Edmond C. Gruss, "Who Is 'That Faithful and Wise Servant'?" chap. 6 in *Jehovah's Witnesses: Their Claims, Doctrinal Changes, and Prophetic Speculation* (Fairfax, VA: Xulon Press, 2001).
4. "Finding Freedom with Jehovah's Visible Organization," *The Watchtower*, 1 October 1967, 590.
5. *God's Kingdom of a Thousand Years Has Approached* (Brooklyn: Watch Tower Bible and Tract Society of Pennsylvania [hereafter *WTBTS*], 1973), 350, 355. After his election as Society president in 1917, Joseph F. Rutherford claimed, "The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization [chartered 1884] until now the Lord has used it as his channel through which to make known the glad tidings to many thousands." ("Convention at Pittsburgh," *WTR*, 15 January 1917, 6033.)
6. See Paul S. L. Johnson, *Merariism* (Philadelphia: Paul S. L. Johnson, 1938), 373–77. Johnson, Russell's associate, reported that he had found 140 contradictions to Russell's teachings in Rutherford's publications by 1935 and claimed that Rutherford had misinterpreted "thousands of verses properly interpreted" by Russell (377).
7. C. T. Russell, *The Time Is at Hand* (Allegheny, PA: WTBTS, 1889), 76–78.
8. Clayton J. Woodworth and George H. Fisher, *The Finished Mystery* (Brooklyn: International Bible Students Association, 1917), 485.
9. "Babylon the Great Has Fallen!" *God's Kingdom Rules!* (Brooklyn: WTBTS, 1963), 606.
10. "Who Is Wise?" *The Watch Tower*, 1 March 1922, 73.
11. "Relation of European War to Israel's Hopes," *WTR*, 15 October 1917, 6157.
12. See Gruss, "1925 and the 'Millions Now Living Will Never Die' Fiasco," chap. 24 in *Jehovah's Witnesses*.
13. "'The Bible in Stone,'" *WTR*, 15 March 1911, 4790.
14. "The Altar in Egypt," *The Watch Tower*, 15 November 1928, 344; "Jehovah Is in His Holy Temple," *The Watchtower*, 15 November 1955, 697.
15. "May 30 for Prayer and Supplication," *WTR*, 1 June 1918, 6271–72.
16. "Postwar Enlargement of the Theocratic Organization," *The Watchtower*, 15 July 1950, 216.
17. "'The Dust of His Feet,'" *WTR*, 15 May 1918, 6257.
18. "Stand Fast — Striving Together," *WTR*, 1 March 1919, 6395. Later it was stated that it probably would have been better to have said nothing. ("Who Will Gain the Victory?" *WTR*, 1 June 1919, 6439.)
19. "Congress Enacts Conscription Law," *The Watch Tower*, 15 May 1917, 6086.
20. *Ibid.*
21. Joseph F. Rutherford, *Salvation* (Brooklyn: WTBTS, 1939), 260.
22. *1975 Yearbook of Jehovah's Witnesses* (Brooklyn: WTBTS, 1974), 147.
23. "Racketeers," *The Watchtower*, 1 August 1937, 232.
24. *Blood, Medicine and the Law of God* (Brooklyn: WTBTS, 1961), 55.
25. "Questions from Readers," *The Watchtower*, 15 January 1961, 63–64.
26. "Proclaimers of the Kingdom Message," *WTR*, 1 March 1917, 6049.
27. *Jehovah's Witnesses in the Divine Purpose* (Brooklyn: WTBTS, 1959), 69.
28. "Snares," *The Watchtower*, 15 November 1939, 339.
29. *1945 Yearbook of Jehovah's Witnesses* (Brooklyn: WTBTS, 1944), 32.
30. "Questions from Readers," *The Watchtower*, 1 January 1954, 31.
31. "Is It Proper to Worship Jesus?" *Awake!* 8 April 2000, 26–27. For further treatment, see Edmond C. Gruss and Jay Hess, "Is It Proper to Worship Jesus?" *Christian Research Journal* 23, 4 (2001): 22–25, 42–46.
32. See Gruss, "Will God Restore the Jews to Palestine?" chap. 25 in *Jehovah's Witnesses*.
33. "Zionism Certain to Succeed," *The Golden Age*, Easter 1921, 369, 377, 382.

34. "Modern History of Jehovah's Witnesses: Part 10," *The Watchtower*, 15 May 1955, 296.
35. *Jehovah's Witnesses — Proclaimers of God's Kingdom* (Brooklyn: WTBS, 1993), 719.
36. "Fulfilled Before Our Eyes," *WTR*, 15 December 1917, 6188.
37. "The Concluding Work of the Harvest," *WTR*, 1 October 1917, 6150.
38. *WTR*, "1917 — Annual Report — 1917," 15 December 1917, 6182.
39. Raymond Franz, *In Search of Christian Freedom* (Atlanta: Commentary Press, 1991), 136.
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