

# What Is The Nature of The Kingdom According To “Jehovah’s Witnesses” ?

## Bible Answers About Denominations

The “Jehovah’s Witness” organization is wrong both in the time of the kingdom’s establishment as well as the nature of the kingdom. “Jehovah’s Witnesses” teach that the kingdom of Christ was not established until the year A.D. 1914. Notice carefully the following statement: “The undefeatable purpose of Jehovah God to establish a righteous kingdom in these last days was fulfilled A.D. 1914. At the coming battle of Armageddon it will smite full force against the entire organization of Satan the Devil and destroy all its parts, high and low, visible and invisible, as foretold by the prophet Daniel....” (“The Kingdom of God” in Let God be True, Watchtower Bible Tract Society, Inc., 1946, pp. 143144).

The “Witnesses” do not allow Christ to reign as King from the time of His ascension, even though the inspired apostle teaches that Jesus was raised and thus was to sit on His throne as king (Acts 2:30). They state, “When the resurrected King finally ascended to heaven into the presence of God.... did he then set up the Kingdom and begin its active operation? No; it was not Jehovah’s due time.” (The Kingdom is at Hand, 1944, p. 276). Our Lord clearly stated, “Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power” (Mark 9:1). The Lord’s kingdom would be established in the lifetime of some who heard Him speak, and He gave “power” as the identifying feature. This promise of “power” is repeated as coming from “on high” on the mount of ascension (Lk. 24:49). The nature of it is identified as being baptism with the Holy Spirit (Acts 1:4-5, 8) and the fulfillment of it is seen in Acts 2:1-4 and with the establishment of the church (Acts 2:47). Were there some people from the time of Christ still living in 1914? From Acts chapter 2 on the kingdom is spoken of as being in existence (Col. 1:13; I Cor. 15:24; Rev. 1:9). The kingdom was established nearly two thousand years ago, not in 1914.

The “Jehovah’s Witnesses” are also wrong on the nature of Christ’s kingdom. They have stated both that the church is not, and is, the kingdom. Russell stated there was a sense in which the church is the kingdom, such as in the parables, but then also stated that when one carefully examines the parables, he will find that the setting up of the kingdom of God in power is future and, in fact, not until the King comes. (Darrell Conley, “The Church, The Kingdom, and the Millennium According to Jehovah’s Witness Doctrine,” Some Modern Cults, Sects, Movements and World Religions, Christian Press, Inc. 1981, p.56). So the kingdom is the church, but not really, according to the “Jehovah’s Witnesses.”

Various prophecies of the kingdom impress upon us that the church and the kingdom are the same (2 Sam. 7:12-14; Isa. 2:2-4; Dan. 7:13-14; Dan. 2:36-45). Not only do the prophets show the church and the kingdom are the same institution, but so do the New Testament writers. Paul says that the

Lord's Supper is in the church (I Cor. 11:17-22). However, the Lord's Supper is in the kingdom (Lk. 22:18). Our Lord promised Peter that He (Christ would build His church and that He would give unto Peter "the keys of the kingdom of heaven" (Matt. 16:18). Peter used these keys of the kingdom to open the doors of the church (Acts 2:36-47). Here again one can see that they are the same. When Jesus returns, He is going to take the church into heaven (Eph. 5:23, 25-27). But it is also stated that He is going to deliver up the kingdom to God, even the Father (I Cor. 15:24). He is not delivering two separate organizations to heaven. They are the same. Those who were Christians in the first century were at the same time members of the church and citizens in the kingdom – in one and same body. They looked for no earthly materialistic kingdom to be established. The Lord's kingdom is spiritual and is composed of all of the saved.

"Jehovah's Witnesses" teach that "the little flock," (or the body of Christ), consists of 144,000. According to their teaching only these will spend an eternity in heaven. An interesting observation here is, if the 144,000 are already chosen (are already in the body), why do the "Jehovah's Witnesses" baptize today, since baptism places one into the body (I Cor. 12:13)? The "other sheep" (Jno. 10:16) will survive Armageddon and will spend an eternity in paradise here on earth, they believe. They believe and teach that the whole earth will become a paradise. (From Paradise Lost to Paradise Regained, 1958, p. 153). It is this literal earth which "Jehovah's Witnesses" believe will be the future and final home of all the saved, other than the 144,000. Therefore, they are in grave and fatal error also on this point.

There is absolutely no evidence that the Lords' people will ever spend one day, in some future age, on this earth. There are many reasons why this is so; (1) Moses wrote, "While the earth remaineth...." (Gen. 8:22). This suggests that there will come a time when the earth will no longer remain. (2) Our Lord said, "Heaven and earth will pass away...." (Matt. 24:35). This should forever settle the question. (3) Jesus told us to rejoice when persecuted because we lay up treasures in heaven (again not on the earth) (Matt. 5:12). The promise that Christ gives to those who follow Him is treasure in heaven (Matt. 19:21). Paul taught that after death and the judgment we have a new abiding place "in the heavens" (2 Cor. 5:1). (4) Jesus left this earth in order to "prepare a place" for his disciples (Jno. 14:1-3). He will return from the "place," at the end of this age, to claim his faithful followers and will take them to the place which he went to heaven to prepare. He ascended to heaven when He left this earth (Acts 2:32-34; Psa. 11:4). Therefore, the "place" which He went to prepare is in heaven. (4) This earth will be destroyed at the last day. The apostle Peter wrote, "But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up" (2 Pet 3:10).

The phrase "new heavens and new earth" must be regarded as a metaphorical designation of the future abode of the righteous. Heaven, "the Father's house" (Jno. 14:1-3), is the final abode of the people of God. Therefore, the "new heavens and earth," is simply heaven where our Lord is, and from which place He will return to claim us and take us back there with Him. Our salvation is in heaven, not on this earth. The apostle Paul wrote, "If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth" (Col 3:1-2).

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