The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JANUARY 1, 1953
Semimonthly

HAPPINESS IN GIVING

HAPPINESS OF KINGDOM AMBASSADORS

MATURITY BRINGS HAPPINESS

THE SCRIPTURES, REASON AND THE TRINITY

"WORK THE WORKS OF GOD"

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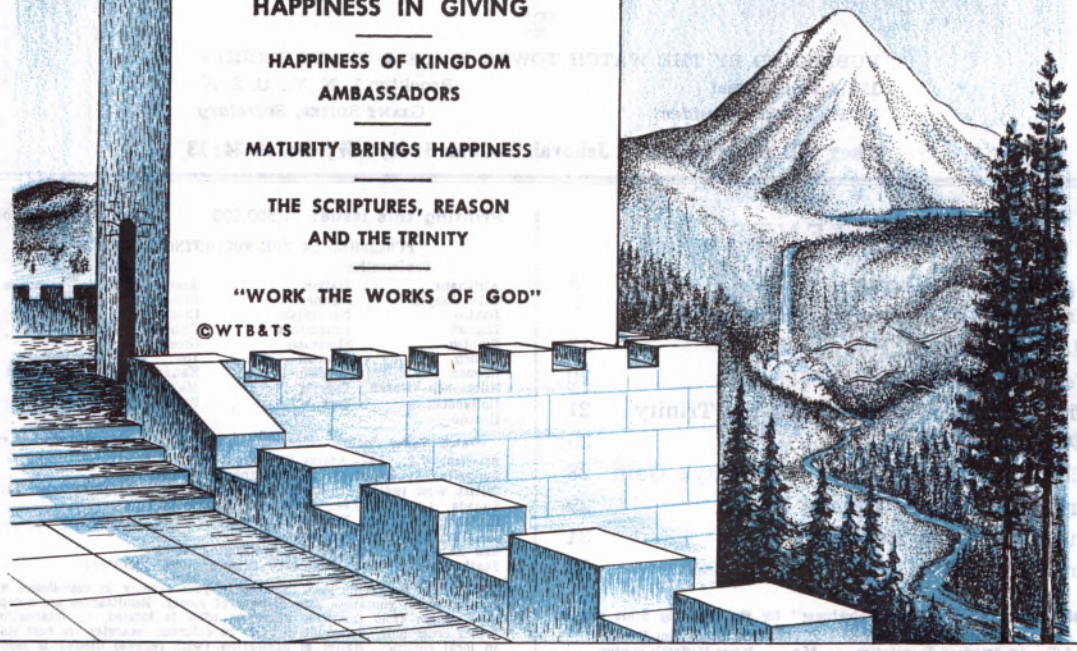

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Happiness in Giving

"There is more happiness in giving than there is in receiving."—Acts 20:35, NW.

HAPPINESS comes in greater measure through giving. Have you ever had that pleasure? Yes, you say, I have given many things to people I love, which made me very happy. But has not such happiness been only momentary and without permanence? Or, have you ever felt that you must give a gift to someone because he gave you a gift which more or less obligated you to do something in return? There was no happiness in that giving, was there? You were giving under compulsion, because you felt you must reciprocate. That is often the case in this system of things; this old world operates on that basis: You give a gift to me, and then I will give you a gift. In that way individuals obligate themselves to others. It occurs all the time in the political, religious and commercial world.

[2] The people of this world do not follow the excellent advice of Jesus, as it is related in Luke 14:12-15 (*NW*): "When you spread a dinner or evening meal, do not call your friends, or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones." "On hearing these things a certain one of the fellow guests said to him: 'Happy is he who is at the feast in the kingdom of God.'" Would you like to sit at the feast in the kingdom of God? You can, if you follow the Master's advice and do not follow the practices of this old world.

[3] Let us look back to a time long before ever we appeared on earth. It was Jehovah God who was doing the giving, and even then it was for our benefit. He gave of his great power, his wisdom, knowledge and love. He gave constantly in a way that affects our lives now. He is still giving. Blessings continually flow from him to his creation, and we are the recipients of these gifts from "the happy God". (1 Tim. 1:11, *NW*) Out of his abundance Jehovah God gives to us. He asks for no return, but we can show our gratitude.

[4] Will you show your appreciation for the many blessings that Jehovah has bestowed upon you? He has been happy in giving to us. Is not there something that we can give to Jehovah? Everything we have we received from him in the first

1. How does the greater happiness come?
2. How can we gain the happiness of feasting in God's kingdom?
3, 4. (a) How long has Jehovah been giving, and in what way? (b) What can we show in response, and how?

place; so if we are going to give him anything at all, what will it be? Really, all that the Father, the Creator of man, wants from his human creatures on earth or that such creatures could give him is the right kind of worship, true worship. This means worshiping Jehovah in holy array. It is something that comes out of the heart, out of a pure mind. If we worship the true God in the way he directs in his Word, he will be pleased. Our worship is our service to him. It should be performed in a spotless manner, and this we can do by observing his commandments.

5 A wise man of centuries ago wrote: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." (Prov. 2:6, *AS*) Think of the vast amount of information known to the Creator. Think of his unfathomable knowledge and his wisdom. All this is his possession, but he does not just hold it to himself. Rather he reveals much of his wisdom to his intelligent creatures. He sends it forth through his Word and gives it to us for our blessing.

6 Every one of his creatures, whether we be young or old, whether we have gone through school or not, can obtain a portion of this wisdom and knowledge. It makes no difference whether you are a new Kingdom publisher in a company of Jehovah's witnesses, or are a pioneer, a missionary, a member of a Bethel home or in a branch office of the Watch Tower Society—you may receive of these wonderful things from God. You must apply yourself, though, and put forth the effort to obtain this knowledge and then show wisdom in dispersing it. We do not want to be like a sponge, just absorbing water, and then needing to have someone squeeze it out of us once in a while so that the good things we have learned will benefit others. It should not be necessary for other people to squeeze us and force the truth out of us. We should be so filled with the truth and with the understanding of God's Word that it runs out of us constantly. It would be better to be like a bubbling spring, always giving forth fresh life-giving water freely, not making it necessary for someone to dig for the waters of truth. Do not forget, "There is more happiness in giving." So why not bubble like a spring, "and let anyone thirsting come; let anyone that wishes take life's water free"?—Rev. 22:17, *NW*.

7 To give means to bestow without a return. When God gave us the gift of his only-begotten Son, he did not give expecting that we would be able to repay him in like manner. No, his gift of life to us was full and generous. It is ours to keep if we continue faithfully obedient to his will. Likewise when we give this good message of life to others, we do not expect to be paid back with money, in time spent, or in possessions by those who receive it from us. We have received the message of life from our Father as a gift, and we want to freely give to others the knowledge we enjoy, that they also may gain the hope of eternal life. So if we are going to have real happiness in giving in the way

5, 6. (a) What does Proverbs 2:6 say Jehovah gives, and who may get it? (b) After getting it, what should we be like with it?

7. To experience happiness in giving, with what attitude must we do it?

Jehovah does, we must do something for other people without expecting a return from them. Man cannot add anything to God; but in view of the many gifts he has received from the hands of his Creator he certainly should show gratitude and follow the course of true worship and service to Jehovah. This service brings happiness.

[8] Happiness is a state of well-being and pleasurable satisfaction. One who is happy is in a peaceful state of mind and has comfort. But we do not always find our brothers and sisters in Jehovah's organization in a pleasurable state of mind and at peace, comforting one another. Sometimes they are disturbed; something is irritating or bothering them. When peace is not present in a congregation, it is easy to see that something is lacking. Someone is not giving, and as a result others are not receiving the gifts they would if happiness existed in the congregation. Love is missing. Someone has forgotten that Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "You must love your neighbor as yourself." (Mark 12:30, 31, *NW*) So that is it: someone was not giving love to his neighbor, as Jesus said we should.

THE SECRET OF IT

[9] There certainly is no pleasure in living without happiness. By turning to Jehovah's Word we can find the secret to happiness; and we can have that happiness day in and day out throughout the years, even throughout eternity, if we strive for it. Surely if we find this secret to happiness, we ought to be eager to reveal it to others. The secret to happiness is, not merely in receiving, but more so in giving. If that is so, then let us give of what we have received to others. And what we have to give as Christian worshipers of the Sovereign Ruler of the universe is the truth, the greatest gift, the knowledge of Jehovah God. We know Jehovah's requirements for true worship, and we should give this knowledge to others.

[10] Jehovah must have great pleasure and happiness in giving to his creatures. He gave us so much in his original creation; and he shows his love continuously by giving the sun, the rains, the fruits and vegetables, wool and cloth, trees and shelter, but, most of all, his words of life. Jehovah directed Paul the apostle to write for us: "Love ... does not look for its own interests." (1 Cor. 13:4, 5, *NW*) Jehovah was certainly not looking out for his own interests when he gave the warm spring rains to bring blossoms to fruitage, or the sun to ripen the wheat, or sheep to grow the wool, or trees to provide timber. All these things were gifts and blessings for mankind. They were an expression of God's love. God was giving and is still giving all these things and many others to mankind, and he is a "happy God" in his giving. If we follow this same principle of love, then when we give we should not be looking after our own interests. Love does not work that way. Furthermore, there is more happiness in giving to others when they cannot repay. Jehovah allows the rain to drop upon the just and the unjust; his sun shines on the good and the evil. We should not be selective in giving the good news to others. Jesus said to preach the Word to all nations, and it is by doing this that we shall receive happiness.

[11] If happiness is what brings us real

8. What is happiness and what does its absence in a congregation indicate?
9. Where do we learn the secret of happiness, and what is it?
10. What makes for even greater happiness in giving, as shown in God's case?
11. What brings satisfaction to living? How may we get it, and for how long?

satisfaction in living and makes our living worth while, then happiness is certainly to be sought after. Living at this time would not be enjoyable without happiness; so how can we increase our happiness? We live for only a short period of time now, but we should like to live indefinitely, for ages. Peter knew that understanding the words of the Most High brings life. He said to Jesus: "You have sayings of everlasting life." (John 6:68, *NW*) If we follow Jehovah's Word and Jesus' sayings, we shall have not only life, but life with happiness. That is why Paul said: "There is more happiness in giving than there is in receiving." (Acts 20:35, *NW*) Living in happiness certainly would be a delight for any person.

12 After writing much information and instruction for our help in this day, Paul reminded us that real, full happiness comes in giving. Starting with Acts 20:27 (*NW*), let us observe now what he brought to our attention. He said: "I have not held back from telling you all the counsel of God." He certainly was giving of what knowledge he had. How? In the twentieth verse of this same chapter he showed that he was teaching "publicly and from house to house". So he did not hold back from any kind of activity. Now the example that Paul set is profitable for all God's servants to follow. Are you also a house-to-house preacher? It was this course of action that Paul took as a preacher that made him so happy. He went on to say: "Pay attention to yourselves and to all the flock." (Vs. 28) So are you doing yourself the most good and God's flock too? Paul's interest was in his brothers, all of them. He knew the flock of God needed attention. He did not want to see the sheep of God scattered, and so he urged proper leadership. Paul knew what would happen after he left the disciples he had made and he repeated Jesus' warning against wolves: "After my going away oppressive wolves will enter in among you and will not treat the flock with tenderness."—Vs. 29.

13 Paul not only gave good news of the ransom sacrifice of Christ Jesus and of the promised heavenly kingdom, but also gave the necessary warning to those who were striving for a place in God's organization. He spoke plainly and yet with compassion, for he loved Jehovah's congregation and the new systems of things Jesus introduced. Paul knew what Jesus had said about oppressive wolves' getting into the congregation and causing a great disturbance. (See what John 10:7-16 says.) Paul's interest in his brothers was keen and he wanted to give all he could in the way of admonition and example. Paul knew of the impending perils which might befall the Ephesian Christians and that to be forewarned meant to be forearmed. That is why he said: "Therefore keep awake, and bear in mind that . . . I did not quit admonishing each one with tears." (Acts 20:31, *NW*) Are all God's people today taking such counsel? Do they heed God's word through the apostle? Are they reading the Bible? Are they studying it? Are they building themselves up? Remember: "Pay attention to yourselves." So ask yourselves: What am I doing in the way of providing an example for the flock? What is my service record?

14 Paul was not a burden to anyone in the congregation. He said: "These hands have attended to the needs of me and of those with me." (Vs. 34) He did not ask someone else to take care of him or to arrange for his travel from place to place. It would have been a wonderful privilege to help him in any way possible, but Paul

12, 13. How did Paul himself illustrate giving and his own admonition, "Pay attention to yourselves and to all the flock"?

14. How was Paul no financial burden to the congregation, and with a love than which there is no greater?

was there to give to his brothers, and it was by so doing that he received happiness. He was not asking them to give to him, nor was he giving expecting a return. Paul devoted his life to his brothers just as Jesus had set the pattern when he was upon the earth by devoting his time and energy to his apostles and to the people of good will who listened to him. Christ Jesus gave everything he had, even his life, for his brothers. He said: "No one has love greater than this, that someone should surrender his soul in behalf of his friends. You are my friends if you do what I am commanding you." (John 15:13, 14, *NW*) Paul followed this wise counsel of Jesus and kept his commandment by serving his friends. Are you doing as much? If you are, then from experience you can say as Paul did: "There is more happiness in giving than there is in receiving."—Acts 20:17-35, *NW*.

[15] Paul did not say that in receiving there was no happiness; there is. He knew the joy and happiness that come with receiving and hearing the truth. So do we. Look how Paul showed his gratitude after he listened to Jesus' voice in the brilliance of his appearance. (Acts 9:3-22, *NW*) Today we delight to go to conventions and assemblies, to *Watchtower* studies and book studies, and to receive the good news from the instructor. But once we have absorbed all these good things, there is more happiness in giving the truth to others, more happiness even than we enjoyed in receiving it. Was not that true in Paul's case? Yes. So let all dedicate themselves to Jehovah God and share his Word with others that they too may live. "Preach the word."—2 Tim. 4:2.

[16] As we read the Christian Greek Scriptures, we can see how all the apostles gave to their brothers. Likewise, someone at some time gave to you. Do you remember when you first heard the truth? Was it from someone who called at your door and explained the Kingdom message? or did you hear it in some other way? When you came to an appreciation of what was being explained to you, you were glad, and in a short time you began to see God's organization and to associate with his people. You were happy to become a part of that organization, because its system of doing things was just, righteous and lovable. The truth, learning to think as God thinks, began to change your entire course of life. Someone had given something to you without cost; it was free, and it was making a change in you for the better and you were grateful to the giver. Next you wanted to tell others about it. So you dedicated your life to Jehovah God, and now you find more happiness in taking the truth that you have received and giving it to others. Now you are bringing them comfort, joy, pleasure, new ideas and the spirit of the new world; you can give the people a hope for life. Is it not the giving of this good news to others that brings you real happiness? There is no satisfaction in just storing up knowledge and information in your own mind and heart without ever letting it out. To keep it to yourself makes a miser of you, and a miser is a wretched person. His life is a miserable one; he just thinks of increasing his own hoard. He never has happiness in giving. Do you want to be a miser with your knowledge? If that is the way you are, you will always be a miserable person, because the real secret to full happiness is in giving.

[17] Happiness cannot lie dormant; it must be expressed. Happiness must affect you or someone else. Have you kept your hap-

15. Is there happiness in receiving? And what do Paul's and our own experience show?

16. How was it that we individually received the truth, and what has added to the happiness of having it?

17. How can one's receiving of knowledge turn out to be useless?

piness inactive? Have you kept it asleep? Are you the miser type who prefers to be unhappy and miserable, never giving to anyone else of that which you have learned? Even if you were to gather all the knowledge of the world into your mind, it would be useless if you never gave it out. In time it would be forgotten, and your knowledge would die with you. Why get knowledge if you are not going to use it? Real Christians receive knowledge from Jehovah. They are taught of Jehovah through his Word, and their happiness comes by telling others.

Happiness of Kingdom Ambassadors

JESUS sent out twelve apostles as ambassadors to preach. He "gave them authority over unclean spirits, in order to expel these and to cure every kind of disease and every kind of ailment". He told them to go to the lost sheep and to "preach, saying, 'The kingdom of the heavens has drawn near.'" Their message was to show the Israelites how necessary it was for them to draw near to God and to repent of their wrong ways, and to listen to the Messiah and to acknowledge the kingdom of the heavens which was at hand. The apostles were to give these life-sustaining truths to their hearers, teaching them of the superior government that would bring blessings and life. The things that would be accomplished by this new government were illustrated in a miniature way; for the apostles had power to cure the sick, to raise up the dead, to make lepers clean and to expel demons. All these blessings they gave freely to the people who would hear. (Matt. 10:1-15, *NW*) The days of their ministry must have been happy ones for them. They gave so much.—See Luke 10:17-21.

[2] As Jesus continued giving his instructions to his apostles, he stressed this important thought by saying: "You received free, give free." The powers that God gave the apostles through Christ Jesus by the holy spirit were not to be used for their own benefit, but to increase the interest of the people in Jehovah's kingdom. After Pentecost marvelous signs were performed by means of the wonderful gifts of the spirit which were granted to the apostles. But even then the gifts of the spirit were not used by the apostles on themselves or on the congregation of God. The holy spirit or active force was used to heal the sick, to open blind eyes, and to make the lame leap. It was by reason of such miracles performed by the apostles that large crowds were attracted to them and then the apostles talked to the people about the good news of the Kingdom. This was done without money and without price.

[3] The Master pointed out that the workers deserved their food in return for such labors of love. If the people did not appreciate what was being given to them and would not listen to the Word, then the apostles were instructed to move on to another city. If a minister of God was unwelcome in a house, he was to leave that house; or if he was unwelcome in a city, he was to shake the dust off his feet

1. In what capacity were Jesus' apostles sent out, and why were their days of ministry happy ones?
2. How had the apostles received, and how did they give as instructed?
3. How did Jesus say that his ambassadors should not let opposers disturb their happiness of giving?

and to go on. Jesus did not instruct the apostles to force the good news of the Kingdom upon the people. The individuals hearing the message had to decide whether they wished to accept it or to rebel against it. Likewise today, if they rebel, why spoil your own happiness by staying? It is best to leave the unfriendly people. In this day and age even in democratic countries where there is freedom of speech and of worship we find individuals, sometimes groups of people, whole towns, who say, "We don't want you here doing this preaching." They get the mayor or the police officials after Jehovah's witnesses, arouse the ire of the people, and have these ministers of God driven out of town. Do you agree that they should then leave? Is that all right? Sure, they will go; they will shake the dust off their feet, and they will remain happy because they have a good message to take to other people in the next town.—Matt. 10:11-15, *NW*.

4 Jesus warned that such conditions of opposition would exist, for he said: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16, *NW*) Do not try to force the truth on other people. Jehovah God is not trying to force his Son or the acceptance of his Son upon the world of mankind. He clearly states that whoever voluntarily believes on him shall have everlasting life, but those who do not believe will not be forced to live in the new world under Christ Jesus. Nor does he threaten them with theories of hell-fire and brimstone or purgatory to make them come to his Kingdom arrangement. He is not using inquisition methods as some religious organizations have done and are still doing to force people into his congregation. Jehovah God has something to give to the world of mankind. He is happy to give it to them, and they can accept it if they want to. It is a gift of life-giving truth which Jehovah's witnesses are bringing to all nations, peoples, kindreds and tongues. These words from the Bible are the words of life. Those who have ears to hear will gladly and gratefully accept the truth and thank Jehovah for bringing the knowledge to them. They will gain great happiness, for in a short time they also will share in the service of giving this word of truth to others. So despite all the hardships in the house-to-house work that a Christian may encounter in preaching this gospel of the Kingdom, there is still more happiness in giving than in being the householder standing on the other side of the door, just listening to what is said.

5 All the apostles and disciples of the early church had much to give to the people, and they gave it with gladness; they gave it freely. There is one thing we are sure of: No matter how much of the truth one might give, he would never run out of it. There is no limit to the speaking of the truth. It is like a stream that comes down out of the mountains, with a source far behind it in the towering, snow-capped peaks. That stream will always flow, and so will the truth of God's Word always flow. It comes through his organization to all the nations of the earth. We shall never run out of truth or happiness as long as we keep on receiving and giving of what we receive. In fact, the more we give of the truth, the more happiness we shall possess. At the same time the truth will build us up and continue to make us stronger in carrying forth the good news from house to house. If our hearts and minds are filled with this good message from God's abundance, we cannot refrain

4. Are we obliged to force the gift upon others, and so who will accept it and with what result to themselves?

5. No matter how much we give it out, why shall we never run out of truth and consequently happiness?

from telling it to others. All of God's people, then, move forward, 'worshiping Jehovah in holy array.'—Ps. 29:2, *AS*.

CHEERFUL GIVER LOVED

6 Paul told the Corinthians: "But as to this, he that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully. Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:6, 7, *NW*) If you know the truth, why should you begrudge it to others? Why should you thus short-change yourself in happiness? On the other hand, God will not compel you to preach it, because he does not love one who is a grudging giver; rather he loves one who is cheerful in his giving. Are you so full of the truth that it flows over, so full that you just cannot hold it in? If you are not that way, then you have not taken in enough truth for yourself. Why have you not been feeding and drinking with Jehovah's people at their organizational study meetings? Remember, "out of the abundance of the heart the mouth speaks." (Matt. 12:34, *NW*) Be a cheerful giver and abundantly reap happiness.

7 Sometimes we find persons in the organization of Jehovah's witnesses who do not go out in the preaching service. How are we going to assist such individuals? Scolding will do no good. It would be much better to talk to such a person and show him the wonderful blessings that are in store for him, reminding him of the things he has received from God through his Word. Each one must resolve in his own heart what he is going to do, whether he will go out in the service of Jehovah and practice true worship, or not. No one should serve under compulsion. Forced praise is not acceptable to the Most High God; cheerful praise is. Just as your knowledge and understanding of his Word is determined by the time and effort you put into study, similarly your fruitage and harvest in the field service will be according to the effort you put forth. If you sow sparingly, if you do not want to plant the seed of truth by preaching the good news of the Kingdom in your territory, then you will not reap bountifully. If you sow plentifully by doing much preaching in your own home town or in an isolated territory that may be assigned to you, then you will reap plentifully.

8 There are a number of folks who go out in the field service and who wonder why they never have any good experiences. Usually you find that they are working only one or two hours in a month. They are not giving out enough to get happiness from the service. They hardly get started before they quit, and then they wonder why people never come into the truth because of their efforts. How about yourself? Are you paying attention to yourself and your life? You need to! Check yourself: Are you sowing sparingly, just a little bit now and then and never watering what you do sow, never looking after it? Are you afraid to go out and scatter seed abundantly in territory near your house or anywhere else? How do you feel about your service to God? Is it satisfactory? Do you do it grudgingly or under compulsion, or are you happy when others assist you? If you do your service, that is, enough of it, as to God, you will receive a great blessing. Give of your knowledge to others. Plant and reap.

9 Your brothers want to assist you, just as Paul wanted to help the Ephesians and

6, 7. (a) How shall we reap happiness abundantly? (b) How should we get out persons who do not go out in preaching service?

8. Why do some miss out on good field experiences, and so what checkup should we make of ourselves?

9. How should we accept help for field service, and how should we render it?

the Corinthians and all the other congregations that he had organized. So the company servants, the circuit servants and other servants appointed by the Watch Tower Society want to help you, the Kingdom publishers, become more efficient in the preaching of the good news. Accept their help in loving appreciation. And whatever you do in the field service, you should do because you love Jehovah. Do it because you know it is the right thing to do, because it is your worship of the Most High. Do it because you want the "joy of Jehovah". Do it because you want the happiness in giving. If you do give the truth freely to others, you will find happiness. Jesus certainly was not unhappy in his service, and it was he who said: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3, *NW*) See how happy all those can be who are seeking Jehovah's kingdom, as Jesus expressed in his lecture on the mount, recorded at Matthew 5:1-13.

THE RESPONSIBILITY TO TALK

[10] Think of the responsibility that rests upon Christians today. Some prefer to think that the whole load of responsibility is upon Jesus Christ and that he did all the necessary preaching in addition to redeeming. Some today look upon Christ as the one who was supposed to do the preaching from house to house, and now all they need to do is to sit down and listen to his words as recorded in the Bible and watch what happens. Do you believe, as do many: "We'll just wait now until God does something"? The early disciples did not look at it that way and neither do faithful followers of Christ Jesus now. They appreciate and apply what Paul said: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us." In other words, we are God's ambassadors instead of Christ; or, we can be ambassadors in the name of Christ. But no matter how you construe what Paul said, we are the ones who are commanded to do the talking, representing God. That is why Paul pleaded with all those who would hear his words: "Become reconciled to God." (2 Cor. 5:20, *NW*) He felt his responsibility; he took hold of the task at hand as an ambassador.

[11] If that is the case, then to be ambassadors we must do the same thing that Jesus did when he was upon the earth and "comfort all that mourn". Certainly Jesus fulfilled Isaiah 61:1, 2, because he did preach good tidings; he did bind up the broken-hearted; he did proclaim liberty to the captives, and he did open the prison to those that were bound. He comforted all that mourned. While Jesus was sitting on the mountain, he said: "Happy are those who mourn, since they will be comforted." (Matt. 5: 4, *NW*) There is much comforting yet to be done, and this can be done only by ambassadors substituting for Christ. The comfort is furnished by their giving the good news they have to others.

[12] One does not have to be hardhearted and domineering to get a place in Jehovah's new world of righteousness. Just the opposite is essential; for Jesus said at the same time: "Happy are the mild-tempered ones, since they will inherit the earth." (Matt. 5:5, *NW*) The study of Jehovah's Word will make one mild-tempered. Those in the old world who are not of a gruff but of a peaceful disposition are the ones who seek after truth and righteousness. They are the kind of

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10. Are we to leave the talking to Jesus personally, and what did Paul say on this point?

11. Hence we must do the same as who did, and so how are those that mourn happy?

12, 13. How are the meek or mild-tempered ones, the ones hungering for righteousness and the merciful happy?

people who love living, and Jesus said they are going to inherit the earth. Anyone who is hungering and searching for righteousness is going to be filled, and such ones will also be made happy. Can you think of any greater joy to come to a person than for him to receive a knowledge of the truth and establish his faith to such firmness that he goes out and preaches the good news he has learned? Think of how filled with the truth such a person is, even to the point of overflowing! Yes, it makes those who have studied God's Word and who rejoice in the wisdom and knowledge they have received from it merciful toward others in sharing the truth with them. The knowledge of the truth changes their lives, and they become mild-tempered and generous. So this quality is expressed in their giving, and they are happy.

[13] Many people in the old world show mercy, and the truth will find such ones too. As Jehovah's witnesses go about the world proclaiming the good news of the Kingdom and trying to feed the other sheep, the merciful ones will listen with appreciation. Certainly, "happy are the merciful, since they will be shown mercy." (Matt. 5:7, *NW*) Jehovah God will show mercy to these merciful ones and will not let them go down into everlasting destruction at Armageddon, because they have the right heart condition. These Christ is gathering now as his other sheep and a great many will survive Armageddon. They are pure in heart, happy and peaceable.

[14] It was for all such ones that the Master "opened his mouth and began teaching" as he sat there upon the mountain. The things that he taught would bring happiness to any individual with a right heart who would listen and believe. For wise counsel concerning the right course to be taken as a Christian, much can be gained by reading Matthew, chapters five, six and seven, which contain the sermon on the mount. The great crowd who heard that discourse were amazed at the way Jesus taught. He spoke to the people so differently from the scribes and the Pharisees who were the religious leaders of that time. You will find, too, in reading this discourse of Jesus that he spoke altogether differently from the clergy of Christendom today. You, too, will be like the multitude; for "when Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes". —Matt. 7:28, 29, *NW*.

[15] Christendom's clergy are not substituting for Christ as ambassadors. So the responsibility is now placed upon us as individuals to give others the knowledge we have; for thereby will come our happiness. Christ Jesus as the Son of God had the authority from his Father to preach this good news of the Kingdom. The command to preach this same message was passed on to the apostles and to the Christians who followed thereafter. Hence today we are ambassadors substituting for Christ. Jehovah's witnesses have taken up that command to preach, and throughout the world they can be found 'worshiping Jehovah in holy array'. Each one of them takes his position in Jehovah's organization, doing with his might what his hands find to do, seeking for opportunities to help others do the same. They have the joy of their Lord Jesus Christ. It is their joy in giving that has made them such earnest ministers of Jehovah God. It is their happiness in giving and their

14. Why, like the multitude in the mountain, are we astounded at Jesus' teaching?

15. (a) With a view to our happiness, what responsibility is now placed upon us? (b) What has made it possible for Jehovah's witnesses to preach the good news to the ends of the earth?

knowing they are right and have the backing of Jehovah that has made it possible for them to preach this good news of the Kingdom to the ends of the earth.

Maturity Brings Happiness

A BABY enjoys getting older. New fields are invaded by the child's mind. When a youngster is but a baby its field of exploration is the crib or its mother's arms. It is not long though until a baby wants to do more exploring, and it starts to crawl. It gets into and takes hold of everything possible. The child wants to see; it wants to know, and it is reaching out for knowledge whether it knows it or not. Often when you explain things to a child it will say, "Why?" Sometimes the questions children ask us make us stop and think, and at times our reply is simply, "Just because." But that is not satisfactory; there must be reason, there must be logic and purpose in our answers. The child is growing up, getting more mature, and it receives happiness from knowing the whys of things.

[2] It is not long until the child is old enough to go to school. Then he really starts using his mind and taking in much information. The things a child learns in the first grade or the few years following he does not have to go back and study over again. These first things he learns are fundamental; they are basic. On these fundamental principles all the theories of grammar, arithmetic and pronunciation are based. He is ready to go to new ideas and greater things. So by the time he gets to high school he is working on algebra, geometry, perhaps studying chemistry, physics, languages—and those very early fundamental principles he learned are still with him and are always very helpful. They are basic things. Without that first fundamental information he could not gain maturity, and he would not be happy.

[3] When an individual takes up a subject for study he must get the elementary principles of the subject in mind and then build on them. As he builds on these true principles he gains greater knowledge and understanding. If he does not study and does not try to advance he will forget even the basic principles. Some people are like that. They become lazy in the use of their minds and they do not take the time to review the things they have learned or to use the knowledge they have to gain greater knowledge. Many people today get a knowledge of the truth and learn the fundamental doctrines, but because they do not use what they have learned by telling it to others, they find they must keep studying the same things over again and again. They are like the people Paul spoke about in Hebrews 5:12 (*NW*): "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food." It is absolutely necessary to *use* the Word of God in order to have it stick in our minds.

1. Why and how does a baby enjoy getting older?
2. In the years of his elementary schooling what are the things the child learns, and why are these important?
3. Why do some people have to go over the primary things again and again, but what course brings increased happiness?

If we do not use that Word as mature teachers, we shall continue as spiritual babes. But think of the happiness that comes with increased knowledge! Then why should we always be going back to the things we learned once before? Paul said: "For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." (Vss. 13, 14, *NW*) There is no happiness in doing wrong. If you are mature you will know what is right and do it, and your knowledge and maturity will bring you happiness.

[4] Associating regularly with Jehovah's witnesses for Bible study is the thing you need to build you up in the faith. Jehovah's witnesses have Kingdom Halls scattered throughout the world. In fact, there are 13,942 companies or congregations of Jehovah's witnesses in the world with regular meeting places so those who want to learn can learn. By regular attendance and study you can gain maturity. Jehovah God has given humans the mind to use, and it is only through use that one's perceptive powers will be trained.

[5] It is natural for Jehovah's witnesses as ministers and teachers to come to the conclusion that after a time the individuals with whom they are studying the Bible in their homes are ready to go out into the field service and do something with the knowledge they have gained. These ministers know that "there is more happiness in giving than there is in receiving". During the service year of 1952, there were 426,704 ministers of Jehovah God preaching the good news every month. That is the average for the service year. There are many more publishers of the Kingdom message than that throughout the world, but not all of them got out every month to preach the Word, due to interferences or duties in life. But if they would arrange their affairs (and they should), they could be regular publishers preaching the good news, which is the most important thing a creature can do today. They would have more happiness in life if they were doing this regularly, because they would be giving.

[6] Mature ministers of Jehovah keep busy making back-calls by going to the homes of people who are interested in the truth. The reason for making these back-calls is to try to help the people of good will use their perceptive powers, training them to distinguish between what is right and what is wrong, and teaching them the fundamental doctrines set forth in God's Word. To accomplish this Jehovah's witnesses made 21,980,794 back-calls on interested persons world-wide last year. They have been conducting 279,622 regular Bible studies on the average every month in the homes of people who want to learn.

[7] After spending six months or maybe a year studying in these homes, they believe it is time for these persons to advance into service; and they feel as Paul did when he expressed himself at Hebrews 6:1-3 (*NW*): "For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. And this we will do, if God indeed permits." If you will read the 6th chapter

4. Why is associating with Jehovah's witnesses necessary, and how many companies of them are available for such association?
5. What do we naturally expect those with whom we study to do eventually, and how many on the average were doing this monthly?
6. Why were back-calls made last year, and how many, together with how many home Bible studies?
7, 8. According to Hebrews 6:1-12, what is our proper desire and aim toward those with whom we thus study?

of Hebrews from verses 1 to 12, you will see that Paul is trying to get these early Christians to grow, to become mature and to be like himself in the service. He points out that "God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering". —Heb. 6:10, *NW*.

[8] As to those who are kind to Jehovah's witnesses, giving them a cup of cold water, the Lord Jesus says: 'These will be blessed.' They are as sheep being put on the right side of the Master. At least they do not show the goatlike spirit. But do not stop with just giving a cup of cold water. Grow up to maturity. Do not stop when you have learned the fundamental doctrines that lead to life. Go on and gain life. Seek it and you will find it. That is why Paul says, in the 11th and 12th verses: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises."

[9] The 1953 *Yearbook of Jehovah's Witnesses* shows how industrious these ministers of God have been during the twelve months of their service year and how they have been striving for maturity and happiness in Jehovah's service. Many of them are in the pioneer service. By that we mean they are spending at least 100 hours a month or more, some as high as 150 or 200 hours, in preaching this good news of the Kingdom that must be announced in all the world for a witness. There were 18,181 pioneers on the average every month throughout the year, devoting themselves to the ministerial activity. Of this number there are 1,421 who have gone through the Watchtower Bible School of Gilead and who are serving in the capacity of pioneers, missionaries, circuit servants or branch servants. This great array of God's ministers, 18,181 pioneers and 408,523 company publishers, has gone forth to the ends of the earth. In fact, their joy in wanting to give freely of the truth took them into 127 different lands, countries, territories and islands of the sea to preach the good news. They distributed literature to the amount of 14,662,122 Bibles, books and booklets so that the people might learn more of the wonderful promises Jehovah has set forth in his Word. In addition to that, they saw to it that many of the interested people would receive the *Watchtower* and *Awake!* magazines regularly. During the year they obtained 704,063 new subscriptions for these two fine magazines.

[10] You probably have seen Jehovah's witnesses on the street corners offering these two magazines, and you may have wondered, How many do they distribute? The report for the year shows that these diligent servants of God have placed 22,484,345 individual copies of these two magazines all over the world in 36 different languages and in 127 different countries. Many of the magazines were distributed in house-to-house work where much time can be spent talking to the people. To supply all the *Watchtower* and *Awake!* magazines world-wide the Society printed 58,531,323 copies.

[11] Jehovah's witnesses see that there are many things to be done in these days, but the greatest work is to promote the true worship of Jehovah God and to preach about his kingdom so that others may share in this wonderful hope. So interested are these ministers in their work that they spent 68,703,699 hours preaching. That is

9. How many pioneers have been showing maturity and gaining happiness, and how many company publishers, and with what results as to literature?

10. What quantity of magazines did they place, and how, and from what supply?

11. How much time did they report preaching, and with what effect on many preached to?

1952 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1951 Av. Pubs.	1952 Av. Pubs.	%Inc. over 1951	Peak Pubs. 1952	Av. Pio. Pubs.	No. Public Meet'gs	No. of Comp's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U. S. of America	118,462	126,626	7	132,797	7,110	79,509	3,103	6,999,674	21,136,069	424,715	12,474,876	7,310,872	91,842
Aden		2	New	2	2			121	221	33	164	20	
Alaska	67	72	8	89	6	91	5	5,345	12,267	583	10,036	4,770	56
Azores Islands	16	29	81	32	2	10	1	871	2,804	2	124	1,211	16
Bermuda	8	15	88	18	2		1	1,044	4,202	146	467	2,875	54
Ethiopia	8	21	163	32	5	20	1	1,178	6,701	26	1,154	2,698	50
Fr. Equ. Africa	37	83	124	112	1	126	3		11,259		2	18,202	75
Gambia	4	4		5	2	1		571	1,177	3	253	554	2
Guadeloupe	63	77	22	81	2	161	3	2,014	12,981	80	3,194	4,513	59
Guam		13	New	15		1		168	622	16	29	85	2
Iceland	10	8		10	6	3	1	14,792	7,933	61	2,690	2,622	20
Israel	11	16	46	24	6	7		1,683	8,464	28	1,230	2,963	32
Korea	21	124	491	192	11	11	5	10,862	34,460		929	12,012	108
Liberia	36	59	64	67	9	20	1	5,515	21,666	233	4,307	9,753	135
Portugal	66	46		62	6	10	2	3,347	12,762	73	577	5,610	47
St. Martins, F.W.I.		3	New	3				34	819	5	14	102	7
Sierra Leone	35	51	46	73	7	100	1	3,613	14,626	131	7,127	5,902	103
Spain	109	141	29	145	3		7	1,578	13,333	76	1,169	7,223	62
Australia	5,098	5,716	12	6,168	361	5,287	277	266,292	967,848	10,187	482,232	350,042	3,895
American Samoa		1	New	1	1			69	585		25	239	1
Fiji	26	30	15	37	4	24	1	4,170	9,621	97	5,453	4,045	37
Papua		2	New	2	1			81	469	6	104	176	3
Western Samoa		4	New	10				79	535		43	117	5
Austria	2,528	2,772	10	2,937	75	1,982	160	149,682	426,372	2,550	325,991	199,258	1,579
Bahamas	110	93		104	12	29	2	3,622	20,652	230	7,787	9,246	145
Belgium	2,762	3,120	13	3,304	101	1,275	80	119,673	447,922	3,399	116,982	143,639	1,698
Luxembourg	100	96		101	6	93	5	4,461	18,641	76	8,503	7,409	78
Bolivia	68	100	47	114	26	43	3	12,144	43,406	929	15,676	17,849	270
Brazil	4,142	5,103	23	5,706	249	3,109	140	274,797	797,281	5,816	138,204	246,769	2,902
British Guiana	279	284	2	317	37	222	15	17,399	73,200	522	34,250	28,380	390
British Honduras	83	78		93	7	43	4	1,991	15,125	108	5,965	5,408	83
British Isles	23,080	24,847	8	25,775	1,161	24,498	695	1,730,964	3,639,159	51,800	516,346	1,519,434	12,898
Eire	107	116	8	126	41	114	4	10,060	68,224	336	5,663	18,429	177
British West Indies	1,931	1,916		2,077	142	2,193	71	32,330	372,928	1,947	109,237	141,537	2,179
Burma	90	109	21	130	11	32	2	24,866	24,497	311	5,394	9,605	124
Canada	18,669	20,338	9	21,562	1,015	11,954	653	547,641	2,883,086	40,178	1,311,496	794,815	9,329
Chile	601	720	20	831	69	346	15	39,809	147,882	1,580	47,966	67,132	1,015
China	39	24		29	3		1	508	4,307	4	139	2,728	45
Colombia	218	281	29	338	33	160	8	15,575	73,911	495	33,342	31,026	418
Costa Rica	1,394	1,583	14	1,720	50	547	40	13,761	187,278	858	33,162	61,158	1,167
Cuba	8,112	8,634	6	8,859	364	3,967	237	94,923	1,064,932	4,170	218,369	322,347	5,215
Cyprus	272	313	15	332	15	126	9	7,345	48,602	159	4,840	16,370	220
Denmark	5,433	6,056	12	6,206	149	2,687	180	164,136	684,955	5,706	394,903	263,643	2,333
Ecuador	203	192		227	36	109	5	15,697	66,052	546	23,770	28,402	385
Egypt	214	228	6	247	19	231	8	26,934	48,982	950	14,585	18,825	172
Anglo-Egyptian Sudan	7	14	100	20			1	47	2,068	8	1,651	339	1
Libya	6	10	67	16	1	2	1	412	1,075	9	410	570	9
El Salvador	238	241	1	292	27	191	10	9,324	62,082	983	27,502	29,352	383
Finland	4,539	4,734	4	4,852	215	5,379	393	202,220	669,857	12,157	287,504	210,408	2,506
France	6,073	6,740	11	7,057	144	3,832	167	227,156	754,250	9,380	285,837	315,760	2,843
Algeria		5	New	5	4			1,578	744	3	206	493	3
Saar	586	577		605	7	235	15	18,138	78,230	949	33,793	40,140	293
Germany, West	33,890	37,753	11	38,653	1,225	16,960	1,043	873,244	6,284,651	23,401	1,776,121	2,383,410	22,487
Gold Coast	3,083	3,919	27	4,446	127	2,733	82	43,712	868,282	1,386	49,785	188,708	2,572
Ivory Coast	2	2	250	12	5	26		245	6,476	44	650	1,774	26

Greece	3,363	3,541	3	4,191	16	1,425	242	40,641	276,567	2,122	59,210	126,598	989
Guatemala	276	271		313	31	286	10	22,708	62,215	1,486	22,252	29,089	476
Haiti	117	165	41	208	20	184	7	11,763	43,793	219	9,451	17,046	311
Hawaii	428	550	29	629	42	335	11	30,322	118,796	3,201	48,615	49,349	877
Honduras	225	311	38	339	25	346	14	14,285	68,179	690	17,046	31,955	443
Hong Kong	20	37	85	48	8	54	1	3,971	13,209	180	815	7,264	143
India	438	472	8	514	41	418	39	25,097	120,746	915	21,817	38,058	495
Ceylon	29	29		32	7	26	1	5,488	12,807	168	4,788	4,491	36
Iran	1	1		1				5	18		5	6	1
Indonesia, Republic of	34	91	168	116	18	64	4	24,711	35,375	1,172	12,991	15,572	232
Italy	1,532	1,869	22	2,036	87	485	98	96,937	271,097	1,631	24,190	115,132	1,124
Jamaica	2,374	2,558	8	2,719	87	2,430	138	22,472	397,437	982	73,584	128,452	2,369
Japan	215	255	19	311	54	180	9	65,126	103,484	999	28,792	53,030	959
Taiwan	244	306	25	611	3			146	84,412	78		23,042	116
Lebanon	301	355	18	420	23	252	9	17,123	64,699	599	6,344	14,846	140
Jordan	19	55	190	102	9	41	3	3,850	16,495	94	923	4,386	55
Kuwait		1	New	1				5	29	2	6	14	1
Saudi Arabia		2	New	2				20	92				
Syria	57	89	56	111	5	31	4	1,345	11,377	160	898	2,401	36
Mexico	8,366	8,937	7	10,577	292	4,005	376	141,506	1,165,375	7,668	269,784	281,921	5,280
Netherlands	6,431	7,040	10	7,272	235	2,236	145	86,832	1,004,786	4,687	294,564	276,247	2,686
Netherlands W. Indies	154	193	25	215	13	194	4	16,729	35,285	1,310	28,376	14,262	203
Newfoundland	203	208	3	263	27	291	22	15,890	49,471	947	24,407	15,051	147
New Zealand	1,265	1,442	14	1,578	76	839	62	57,762	221,503	3,836	162,239	79,385	1,019
Nicaragua	137	128		142	18	246	6	4,870	38,438	388	12,184	17,570	186
Nigeria	9,447	10,989	16	12,290	613	10,704	399	96,981	2,454,232	2,455	94,415	407,708	6,333
Cameroun	321	460	43	532	9	211	23	2,635	115,353	195	2,092	34,085	202
Dahomey	247	314	27	450	28	465	12	2,946	106,124	51	2,592	15,414	222
French Togoland	28	38	36	58	3	206	2	448	24,545	53	132	5,647	88
Northern Rhodesia	17,319	18,913	9	20,282	60	1,507	314	74,942	3,409,365	2,103	25,185	609,139	9,623
Belgian Congo	33	48	46	213			1		4,970		7	767	15
Kenya	2	2		4				69	167	4	12	75	1
Tanganyika Terr.	138	152	10	198	2	20	14	1,286	35,939	12	302	7,640	128
Uganda	3	3		4				38	151	1	84	71	1
Norway	1,888	2,072	10	2,151	84	1,228	116	126,018	274,105	4,022	261,124	109,119	750
Nyasaland	10,813	11,244	4	12,030	179	14,942	589	65,339	2,435,977	1,095	13,785	579,587	9,482
Portuguese E. Afr.	280	282	1	322	1	240	21	1,447	46,109	23	162	12,246	184
Pakistan	32	44	34	47	7	52	1	4,006	14,448	296	4,512	5,711	61
Panama	553	509		562	58	332	20	20,121	127,182	1,157	43,688	59,486	973
Paraguay	140	141	1	164	9	30	14	7,896	24,710	422	11,009	9,385	98
Peru	201	260	29	282	48	263	9	25,991	86,899	1,079	43,226	37,744	593
Philippine Republic	12,743	14,890	17	17,520	579	3,073	431	330,501	2,150,005	8,680	138,887	397,564	6,481
Puerto Rico	449	590	31	653	70	295	19	54,183	145,317	4,342	95,758	67,235	992
Virgin Islands	80	86	8	100	4	73	3	5,057	14,468	423	8,926	6,892	106
Singapore	67	81	21	104	12	46	2	17,432	22,940	1,515	6,622	11,459	191
North Borneo	2	3	50	3			1	87	266	20		168	4
South Africa	8,580	9,571	12	10,010	716	7,411	448	293,006	2,653,214	11,420	365,397	604,751	7,787
Angola	16	20	25	21		64	1	27	3,741			913	19
Basutoland	39	53	36	67	9	66	5	1,236	26,424	6	333	6,499	64
Bechuanaland	77	114	48	143	6	89	8	390	37,780		379	9,279	68
Mauritius	7	10	43	13	2	15	2	4,863	4,116	56	700	2,240	39
St. Helena	13	34	162	41	2	20	2	498	6,059	17	254	1,679	24
South-West Africa	14	18	29	29	3	15	3	6,895	6,400	194	5,441	2,373	18
Swaziland	141	146	4	170	6	57	8	50	37,717		122	7,394	149
Southern Rhodesia	7,932	9,477	19	10,315	955	8,295	217	126,468	3,068,771	2,491	44,021	692,787	12,418
Surinam	67	87	30	109	14	67	2	5,423	26,276	187	11,609	10,489	167
Sweden	4,796	5,077	6	5,341	219	4,661	344	222,164	708,675	6,800	524,932	275,357	2,358
Switzerland	2,554	2,857	12	3,011	58	1,632	102	161,722	353,871	4,529	330,524	158,364	1,830
Thailand	103	132	28	149	24	81	9	34,636	38,710	589	4,887	12,878	170
Turkey	57	48		55	6	1	2	4,152	13,298	167	2,544	6,123	90
Uruguay	507	580	14	605	50	255	14	15,669	133,830	936	36,367	56,481	841
Venezuela	474	564	19	662	52	282	12	35,002	146,380	752	40,571	56,111	671
10 Other Countries		43,741		47,734	233	1,358	2,106	195,399	3,562,947	6,946	408,235	1,483,798	27,501
GRAND TOTAL	384,694	426,704	11	456,265	18,181	240,921	13,942	14,662,122	68,703,699	704,063	22,484,345	21,980,794	279,622

a great deal of talking. Have you shared in preaching the Kingdom message to others? Have you reported your work? Because of the preaching Jehovah's witnesses have done they have interested many others in the work. In fact, before the year ended a new peak of publishers was reached, because many of those who had become interested in the great ministerial activity of Jehovah's witnesses had gone out with them in the service.

[12] The peak in number of publishers reported for any one month throughout the whole year was 456,265. This is the highest number of persons who have engaged in field service to help others gain knowledge of Jehovah ever to report to the Society in one year. So that such ones will never go back to childlike living, the Watch Tower Society has regular Bible studies in Kingdom Halls and in the homes of the people. Attending these meetings helps one grow to maturity. Public lectures also are arranged at the Kingdom Halls, and these talks totaled 240,921 last year. What is the reason for all this effort? It is that those who are turning to the truth may grow in powers of understanding. Paul expressed it this way: "Brothers, do not become young children in powers of understanding, but be babes as to evil; yet become full-grown in powers of understanding."—1 Cor. 14:20, *NW*.

[13] The time is here for those who have dedicated their lives to Jehovah God to forget the things that are behind, this old world and its immoral way of living, and to move forward. Look to the things ahead; consider the New World society and the blessings to come. This means activity. If every company of Jehovah's witnesses increased its number of publishers by 10 per cent during the 1953 service year, we would average 468,374 publishers for 1953. Expansion comes by bringing to maturity those who are interested in Jehovah's kingdom. We know they will gain happiness in their maturity because they will want to give freely of the water of life. So we must expect increases and help the new ones to see their responsibility to teach others.

[14] Jesus said: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." (John 15:8, *NW*) Are you going to bear fruit, or are you going to be a baby all your life? Why not be a teacher? You ought to be! Let your maturity bring you happiness. "Let us press on to maturity." (Heb. 6:1, *NW*) As those in Jehovah's organization strive for maturity, they will increase in numbers. So let those who are mature ministers help others during 1953, and take those who are growing in the truth out in the witnessing work with you. If you do, we can expect a 20 per cent increase in the peak number of publishers in every company in the world and a corresponding 20 per cent increase in the year's peak report for 1953. Why not strive to hit this new peak of 512,044 by the end of April 1953? It can be done by striving for maturity and happiness and by really helping the 54,707 individuals who symbolized their dedication to Jehovah's service last year by water baptism.

[15] Jehovah God will bring these mature, happy ministers into his kingdom of righteousness in not too long a time. Paul said: "Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above and which God

12. The publishing was engaged in by what peak number, together with how many public meetings, and what is the reason for such effort?

13. In what direction must we look, and how could we average 468,374 publishers in 1953?

14. How many were baptized, and what should mature ministers do during 1953, and with what increase of publishers possible?

15. According to Philippians 3:13-16, of what mental attitude should both remnant and other sheep be now?

extends in Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." (Phil. 3:13-16, *NW*) The anointed remnant must be of this mental attitude, and the other sheep too are urged to follow the same advice.

[16] All of us have experienced the sorrow and unhappiness of this old world. Now having turned to God's Word we have learned what it means to be happy and joyful in his organization. So Peter said: "Accordingly, put away all moral badness and all deceitfulness and hypocrisy and envies and all kinds of backbiting, and, as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, provided you have tasted that the Lord is kind." (1 Pet. 2:1-3, *NW*) So Jehovah's servants everywhere are trying to help the "newborn infants" to grow up and gain salvation. There are many of these young ones who need help as babes in the truth. At the Memorial service of Jehovah's witnesses last year there were 667,099 who associated themselves with God's people on that one night. It is easy to see there is much interest, but over 200,000 of this number are spiritually babies. Most of them know the fundamental doctrines, and they are happy that they see the difference between the Devil's organization and Jehovah's organization. More truth though will bring happiness, satisfaction, contentment, and eventually everlasting life. Why not help all to be mature in the truth? Then they will know, just as you do, the Scriptural reason why this world is in this dilapidated condition and the reason why Jehovah God is going to destroy it. They will know what to say to people in order to comfort them. They will know, as you do, that happiness comes by gaining maturity and by taking the right course now. The right course is to associate with Jehovah's witnesses in praising Jehovah God, promoting true worship, and preaching that the kingdom of the heavens is at hand. That will bring you true happiness that comes with maturity.

[17] What makes Jehovah's witnesses so happy? Look at the record of their activity as reported in the 1953 *Yearbook of Jehovah's Witnesses*. Examine the chart of their world-wide field service as published on pages 16, 17 in this issue of *The Watchtower*. There is the answer—service, true worship of Jehovah God. Some countries are not named in the report. In fact, ten of them are grouped together. Why? In order to safeguard the witness work and so as not to reveal how many persons are actually preaching behind the Iron Curtain and in dictator-controlled countries. Still the witnesses are there telling the good news to others even though under terrific persecution. All of them, no matter where they may be, are happily united as one in 'worshiping Jehovah in holy array'. (Ps. 29:2, *AS*) Be one of these praisers and worshipers of Jehovah in your country in 1953!

16. Of those attending the Memorial supper how many must be babes spiritually, and what happiness-bringing course should we take toward them?

17. Judged by the 1953 *Yearbook* what makes Jehovah's witnesses so happy, even despite oppressive governments?

FEAR OF THE SOVEREIGN JEHOVAH

THE command is given, "Let all the earth fear Jehovah."* (Ps. 33:8, *AS*) Appreciating how fearful and exalted is the position of our Sovereign Jehovah God, how can we help fearing him? Him, the Creator not only of the earth but of all things unseen as well as seen; him, whose spirit no one has directed and whom no one has counseled; him, the potter who can do with his vessels whatever he pleases and whom none may question.—Job 38:1-36; Jer. 18:2-10; Rom. 9:20, 21.

Our Sovereign Jehovah is so far above us, so highly exalted that the distance between him and us is almost absolute. We are dependent upon him, not only for a few things or in certain respects, but totally, for life and all its associated blessings. To maintain his sovereign control of the universe and for our own good he makes laws for our guidance and provides "sanctions" in the way of punishments if we transgress them and rewards if we keep them.

In view of these facts we can at once see that godly fear of Jehovah, the great Sovereign Ruler, is right, desirable and proper. And such fear is not merely a reverence but is actually an apprehension of harm, a dread, a consciousness of possible danger. Being completely at God's mercy we cannot afford to trifle with him or be careless regarding his requirements, for to displease him would result in the sanction of death being applied against us. —Isa. 8:13, *AS;* Heb. 12:29, *NW.*

However, in this present system of things there are also other, though lesser, sovereigns, referred to in the Scriptures as "Caesar", who make their own laws and who provide for sanctions for the violating of them. Because at times the laws of these two sovereigns, Jehovah and Caesar, clash, Christians find themselves in trying positions. What, then, shall they do? Follow the examples contained in God's Word showing how his servants in times past conducted themselves under like circumstances. Uniformly their attitude has been: "We must obey God as ruler rather than men." (Acts 5:29, *NW*) Out of warm love for God, which continually bathes our conscience, we will unhesitatingly keep ourselves in total subjection to our theocratic governing authorities, consisting of Jehovah God and Christ Jesus.

And while being careful so that at no time will we render God's things to Caesar, we may nevertheless pray for persons acting for Caesar in official capacities, not that they may be converted, but that God may cause them to be reasonable, unprejudiced and amenable to the witness being given them by God's servants appearing before them, so that the work may go forward unmolested.

So, recognizing our greatly inferior position before the living God and that we are totally dependent upon him for life and all its present and future blessings, let us humbly submit ourselves to him, showing obedience with the fullest understanding. Let us never risk displeasing the Sovereign Jehovah by any act of unfaithfulness. Let us lay aside all old world customs and scruples and accept and perform the new duties which we ascertain from a study of God's Word, foremost of which is preaching the good news of the Kingdom. (Matt. 24:14) Let us ever live in the dread of displeasing our Sovereign, and so enjoy now to the full the fruits and peace of new world subjection while looking forward to new world blessings.

* For details see *The Watchtower*, June 15, 1952.

The Scriptures, Reason and The Trinity

FOR the great majority of professed Christians the most vital teaching is that of the trinity. Well expressing the sentiments of such is the statement appearing in the Nazarene publication, *Herald of Holiness:* "No one can take the doctrine of the Trinity lightly and at the same time be loyal to Christianity."—June 11, 1952.

In discussing the trinity at a solemn mass performed at St. Patrick's cathedral, the Msgr. Greene held that Jesus taught the trinity by his words as recorded at Matthew 28:18-20 (*Cath. Confrat.*): "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." According to this monsignor: "At His baptism in the river Jordan, all the persons of the Trinity manifested themselves. The Father was heard as a voice from heaven. The Son was there in the person of Jesus. The Holy Ghost appeared in the form of a dove. There is no answer in this world to this impenetrable mystery, which is not contrary to reason but above reason. In some mysterious way, there are three persons in one God—yet only one God. That is what we accept without understanding it." —New York *Times,* June 9, 1952.

CONSIDERING THE "PROOFS"

But does the mere associating together of the Father, the Son and the holy spirit prove that they constitute a trinity? Certainly that in itself is no basis for the trinitarian concept as expressed in the Athanasian creed: "In the Trinity none is afore or after the other; none is greater or less than another. But the whole three persons are coeternal together, and coequal." If that were the case then 'Abraham, Isaac and Jacob' would be a trinity and so would 'Peter, James and John'.

Nor can their being present at the time of Jesus' baptism argue for a trinity. No more than can the presence at a United States presidential inauguration of the president, the judge who administers the oath and the Bible on which the oath is taken, although all three are essential to the ceremony. The fact is that the circumstances on that occasion prove the very opposite. We see God in heaven, as the Superior One, voicing his approval of his Son; we see his Son on earth expressing delight to do his Father's will; clearly two separate and distinct personalities and not at all equal. Separate and distinct also is the holy spirit being shown descending as a dove. Nothing here to indicate that it is a person, let alone that it is equal with God Jehovah.—Matt. 3:16, 17; Heb. 10:5-7, *NW*.

For proof of the trinity some quote 1 John 5:7: "There are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one." (*Dy*) However, these words are no part of God's inspired Word, not being found in any Greek manuscript earlier than the fifteenth century, nor in Jerome's Latin *Vulgate,* nor in any Latin version written before the ninth century.

Nor can John 1:1 be used to prove the trinity: "In the beginning was the Word: and the Word was with God: and the Word was God." (*Dy*) In the first place not three but only two persons are here involved. Further note that in the original Greek there is a definite article before God when applied to Jehovah, but not when applied to the Word. Accordingly, modern translators render it: "The Word was divine." (*AT*) "The Logos was divine." (*Mo*) "The Word was a god."—*NW*.

But, someone will ask, does not Jesus state, "I and my Father are one"? (John 10:30) True, but did he mean oneness of person or substance, or oneness of work and purpose? Evidently the latter, for he said: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works, in order that you may grasp the fact and may continue knowing that the Father is in union with me and I am in union with the Father." Clearly showing that Jesus meant oneness of purpose, of work, of organization are his further words in his prayer for his followers: "That they may be one just as we are one. I in union with them and you in union with me."—John 10:25, 37, 38; 17:20-23, *NW*.

Another text frequently used to prove the trinity is 1 Timothy 3:16, which reads, in part: "God was manifest in the flesh." However, modern Bible scholarship renders this text "He [that is, Christ Jesus] who was manifested in the flesh". (*AS*) And a footnote of the *AS* version states: "The word *God,* in place of *He who,* rests on no sufficient ancient evidence."—See also *An American Translation; Moffatt; Rotherham; New World Translation.*

SCRIPTURES DISPROVE TRINITY TEACHING

Having considered the strongest purported Scriptural evidence in favor of the trinity and having found it invalid, let us now consider Scriptural evidence disproving this teaching. To hold that Jehovah God the Father and Christ Jesus his Son are coeternal is to fly in the face of reason. The very fact that the Son received his life from the Father proves that he could not be coeternal with him. According to the Scriptures, Jehovah God, the great Father and fountain of life, has always existed. "From everlasting to everlasting, thou art God." (Ps. 36:9; 90:2) But the Son received his life from his Father: "I live because of the Father." (John 1:18; 6:57, *NW*) Clearly Jesus owed his existence to God; but God owes his existence to no one else. Jesus Christ "is the image of the invisible God, the firstborn of all creation". God is not the image of anyone, but he created creatures in his image. (Gen. 1:26) God was not born, but his creatures were; they had a beginning, but not he. The first of his creatures was his only-begotten Son, "the beginning of the creation by God."—Col. 1:15; Rev. 3:14, *NW*.

And not only in this respect but also in every other is Jehovah God the Father superior to his Son Christ Jesus. Jesus himself assures us, "The Father is greater than I am." (John 14:28, *NW*) Nor can it be argued that God was superior to Jesus only because of Jesus' then being a human, for Paul makes clear that Christ Jesus in his prehuman form was not equal to his Father. At Philippians 2:1-11 (*NW*) he counsels Christians not to be motivated by egotism but to have lowliness of mind even as Christ Jesus had, who, although existing in God's form before coming to earth, was not ambitious to become equal with his Father.

Throughout the Scriptures Jehovah God is repeatedly termed the Almighty God. "I appeared unto Abraham, . . . by the name of God Almighty." (Gen. 17:1; Ex.

6:3; Ezek. 10:5) But his Son is merely termed a mighty one. "Gird thy sword upon thy thigh, O mighty one." "And his name shall be called . . . Mighty God." (Ps. 45:3; Isa. 9:6, *AS*) Jesus appreciated this distinction. In replying to the religious leaders of his day, who accused him of blasphemy, he said: "Is it not written in your Law, 'I said: You are gods'? If he called 'gods' those against whom the word of God came, and yet the Scripture cannot be nullified, do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son?" (John 10:34-36, *NW*) Yes, Jesus did not claim to be The God, but only God's Son.

That Jesus is inferior to his Father is also apparent from Paul's words at Hebrews 7:7 (*NW*): "Now without any dispute, the less is blessed by the greater." Did Jesus bless God? No, but it was 'God who anointed Jesus with the oil of gladness more so than his partners'. (Heb. 1:8, 9, *NW*) Jesus was also inferior to his Father in the matter of knowledge, he himself stating regarding the time of a certain future event: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36, *NW*) Jesus confessed: "The Father taught me," and Paul tells that Jesus did not please himself but learned obedience by the things he suffered. But, "Who has come to know Jehovah's mind, or who has become his counselor?" Yes, "Who has first given to him, so that it must be repaid to him?" —John 8:27-29, 58; Rom. 11:34, 35; 15:1-3; Heb. 5:8, *NW*.

Jehovah God commanded the angels to worship the Son, but he himself did not bow down to his Son. (Heb. 1:6) But Jesus recognized that he must bow down and worship his Father. (Matt. 4:8-10) After his resurrection both the apostles and Jesus himself, although Jesus then 'was the exact representation of his Father's very being', still recognized that Jehovah God was the "God" of Jesus Christ. —2 Cor. 1:3; Eph. 1:3, 17; Heb. 1:3; Rev. 1:6; 3:12, *NW*.

Jehovah God, being the God of Jesus Christ, was therefore also his Head: "The head of every man is the Christ; . . . in turn, the head of the Christ is God." Time and again, therefore, we read that Jesus is God's servant whom God sent forth for the accomplishing of God's will.—Isa. 42:1-4; Matt. 12:17-21; John 8:42; 17:18, 25; 1 Cor. 11:3, *NW*.

Jesus prayed to his God and was heard. "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear." Can we imagine Jehovah God seeking help from his Son?—Matt. 26:39; 27:46; John 11:41, 42; Heb. 5:7, *NW*.

THE "HOLY GHOST"

The Greek word translated "ghost" or "spirit" throughout the "New Testament" simply means "a current of air", 'breath or blast of wind, or breeze.' (Strong's *Concordance*) The "Holy Ghost" or holy spirit is God's active force by which he accomplishes his purposes, whether they include that of creating, of writing the Scriptures or helping his servants to understand them.—Gen. 1:2; 2 Sam. 23:2, *AS;* John 14:26; 15:26; 1 Cor. 2:10; 2 Pet. 1:21, *NW*.

There is no basis for concluding that the holy spirit is a person. The Bible tells of being baptized, which actually means being dipped in or immersed in water, with fire and with the holy spirit. How could the 120 persons at Pentecost be baptized with a person? (Acts 1:5; 2:1-4) The mere fact that the holy spirit is some-

times given personality does not argue against this, for often in the Scriptures personality is attributed to things not persons, such as Jerusalem, Zion, etc. But nowhere do we read of Jehovah God and Jesus as being referred to by neuter pronouns, which is the case in regard to the holy spirit. "*It* is the Spirit of Truth. The world cannot obtain that Spirit, because it does not see *it* or recognize *it;* you recognize *it* because *it* stays with you and is within you." (John 14:16, 17, *AT;* Acts 2:33) This is further borne out by the frequent lack of the definite article before holy spirit, such as at Acts 2:4 (*NW*): "And they all became filled with holy spirit." Neither Stephen nor John saw any "Holy Ghost" in their visions of heaven. —Acts 7:55; Rev. 5:1-6.

OF PAGAN ORIGIN

Having seen that there is no Scriptural support for the teaching of the trinity but much Scriptural evidence contradicting it, obviously it is not of divine origin. From where, then, did it originate? Note the following testimony:

"The recognition of a trinity was universal in all the ancient nations of the world."—*The Two Babylons,* Hislop.

"The word triad, or trinity, was borrowed from the pagan schools of philosophy and introduced into the theology of Christians of the middle second century by Theophilus, Bishop of Antioch."—*Bibliotheque Ecclesiastique,* Dupin.

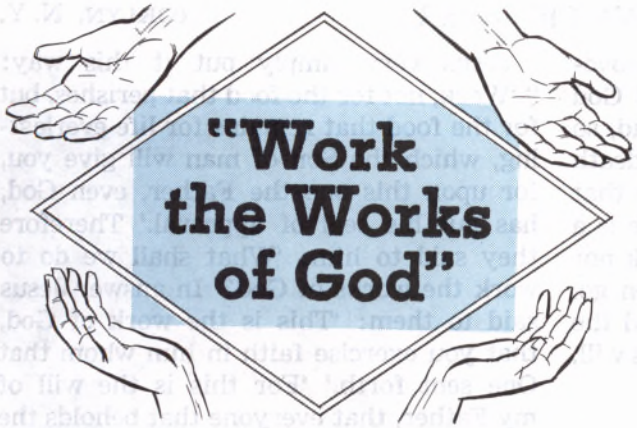
"Trinity is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."—*Religious Dictionary,* Abbott.

Yes, the trinity finds its origin in the pagan concept of a multiplicity, plurality or pantheon of gods. The law Jehovah God gave to the Jews stated diametrically the opposite: "Jehovah our God is *one* Jehovah."—Deut. 6:4, *AS.*

Jehovah God says: "Come now, and let us reason together." (Isa. 1:18) The advocates of the trinity admit that it is not subject to reason or logic, and so they resort to terming it a "mystery". But the Bible contains no divine mysteries. It contains "sacred secrets". Every use of the words "mystery" and "mysteries" in the *King James Version* comes from the same Greek root word meaning "to shut the mouth", that is, to keep secret. There is a vast difference between a secret and a mystery. A secret is merely that which has not been made known, but a mystery is that which cannot be understood.

The advocates of the trinity admit that they cannot understand it. In vain they try to do the impossible, to elucidate it by analogies which are not analogous in vital respects; a practice which convicts them of inconsistency and a lack of confidence in the merits of their position. Jehovah God by his Word furnishes us with ample reasons and logical bases for all regarding which he expects us to exercise faith. Through the apostle Paul he counsels: "Make sure of all things; hold fast to what is right." (1 Thess. 5:21, *NW*) We can make sure of what is right only by a process of reasoning on God's Word.

The fact that the teaching of the trinity is not mentioned, not discussed, *not* explained nor vindicated anywhere in the Scriptures when so many other main points of teaching are (and that in spite of the fact that it has been the most controversial teaching of so-called Christianity) is strong circumstantial evidence that neither Christ Jesus nor his apostles nor disciples, nor, for that matter, any of the prophets of old recognized or taught such a mysterious teaching. God through his Word appeals to our reason. The trinity doctrine is a negation of both the Scriptures and reason.



JEHOVAH God works. His Son Christ Jesus is his "master workman". All the holy angels of the universe work. Man must work. Every work of Jehovah God is an honor and credit to him. They tell of his glory and power and praise him day by day. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." His wondrous works are seen all about us. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—John 5:17; Prov. 8:30, *AS;* 2 Thess. 3:10; Deut. 32:4; Ps. 19:1-4, *AS.*

Those who are invited to take part in the works of Jehovah should seize the opportunity, because there is nothing that can possibly be more refreshing or exhilarating to him. In addition to refreshing one, to work the works of God brings happiness and ultimately salvation to the creature. For one to accept to do the works of God means for one to accept more of His energy and use such to shine forth His glory. Those who were energized with God's spirit at Pentecost were heard "speaking in . . . tongues about the magnificent things of God".—Acts 2:11, *NW.*

The creature must accept to do God's will willingly. No one is hoodwinked or forced into it. Showing that there would be willing servants responding to do God's will, the inspired Word says: "Thy people shall be willing in the day of thy power." His people enjoy working, find happiness and peace in their work, and really love to work.

CONTRASTING VIEWS ABOUT WORK

How unlike the present attitude of the old world toward work is this! Most people of the world today do not really enjoy working; at least, that is the impression they leave. The vogue is to do only that which is absolutely essential to the general welfare of the people, and as little of that as one can possibly get away with. A good many are born lazy, or they get that way shortly after birth, perhaps by copying their parents. Selfishness drives the more ambitious ones roughshod over their fellow man into habits of greed. Most of these operate on the principle, "Get all you can, and then hold all you get." To appease the lackadaisical and to pamper the lazy, the work day has been cut down to but a few hours; the work week to but a few days, and the work month into saint days, patriotic days and holidays. Man will work, but today's examples show a definite lack of will to work.

On the other hand, those who work the works of God love their work. Such ones do not show any regard for time. They are not clock watchers nor bench warmers nor just plain loafers. Such ones do not care to loaf, they enjoy working and very few things distract them from their work. When away, they miss it. If ill, they often insist on working, whereas the lazy and

indifferent will slack at the slightest provocation. One who works the work of God does not say, "Oh, I wish I were dead, so I wouldn't have to work." To him death is an enemy. His desire is to live so that he can work. He appreciates that life is a gift from God; that there is 'no work nor device in the grave', where dead men go. He loves life. He loves his work; and the man that finds pleasure in doing God's will, happy is he.

GOD'S WILL RESPECTING CREATURES

The work of Jehovah God at this time is reflected in the course of his Son. Jesus brought a work of ministry to this earth. Said he: "We must work the works of him that sent me while it is day; the night is coming when no man can work. As long as I am in the world, I am the world's light." (John 9:4, 5, *NW*) During this three and a half years of ministry he tramped throughout Palestine preaching and teaching the kingdom of God as mankind's only hope. He ministered in the synagogues, the homes of the people, along mountainsides, by the seashores, everywhere that the people gathered, there he taught them. He put his life into his ministry. He practiced his faith. His daily conduct, his integrity under strain and provocation, his diligent ministry, his entire life provided a perfect pattern for us to follow. (1 Pet. 2:21) He said in his sermon on the mount: "You are the light of the world. . . . let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens." (Matt. 5:14, 16, *NW*) Christians take up the work where he left off. Their assignment too is great. In order to accomplish it they must follow closely in his footsteps. They, as he, must learn God's will. They too must dedicate their lives as he did to Jehovah God and his work.

Jesus very simply put it this way: " 'Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you, for upon this one the Father, even God, has put his seal of approval.' Therefore they said to him: 'What shall we do to work the works of God?' In answer Jesus said to them: 'This is the work of God, that you exercise faith in him whom that One sent forth.' 'For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I should resurrect him at the last day.' "—John 6:27-29, 40, *NW*.

Exercising faith in Christ means one's putting his life into his faith, activating it, and making it a producer of right works. It means we imitate Christ and not the world. There must be a definite turning away from the world in our personality and conduct. This change should become evident in the life of every Christian. The apostle Paul said: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24, *NW*) The entire tenor of the Bible is that our faith in Christ must produce a change in our lives. This change is not brought about by the miraculous, but through hard and sincere work on the part of the Christian endeavoring to put into practice the principles of Christianity. This effort must be made.

The disciple James argues in the second chapter of his epistle: " 'You have faith, and I have works. Show me your faith apart from the works, and I shall show you my faith by my works.' You believe there is one God, do you? You are doing quite

well. And yet the demons believe and shudder. But do you care to know, O empty man, that faith apart from works is inactive? Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? You behold that his faith worked along with his works and by his works his faith was perfected, and the scripture was fulfilled which says: 'Abraham exercised faith in Jehovah, and it was counted to him as righteousness,' and he came to be called 'Jehovah's friend'. You see that a man is to be declared righteous by works, and not by faith alone. . . . Indeed, as the body without breath is dead, so also faith without works is dead." (Jas. 2:18-26, *NW*) So, too, our faith must join hand in hand with right works, creating a favorable change in our life which wins the approval of God and salvation.

FAITH WORKING FOR BETTER CHANGE

If our sincere desire is to work the works of God, then we must make our faith mean something to us. It must produce a course of action in our lives that is in harmony with God's will and purpose. It cannot remain idle. As the apostle Paul declared: "Keep working out your own salvation with fear and trembling, for God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act. Keep doing all things free from murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world." "Now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Phil. 2:12-15; Col. 3:8-10, *NW*.

The Word of God must be more to us than just words. It must be recognized as a divine rule for the conduct of his people. If we believe this to be true then the above counsel should be heeded. We cannot go around murmuring and arguing among ourselves or among those of the world and still claim to be Christians. This would be hypocritical, and God hates hypocrites. We cannot go around lying, cheating and stealing, inside or outside of the theocratic organization. God despises a liar, a cheat and a crook. Our speech must match our claim. The fact that we work among those who habitually use foul speech, is that any reason for us to? Our determination should be one of cleanness. Abusive speech, obscene talk, dirty jokes, filthy stories do not find any association with the Word of God. He loathes such.

Christians should always be aware of their position before God. And as Paul states, "Whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, thanking God the Father through him." (Col. 3:17, *NW*) Our conversion must be complete. It can be by making our faith work, by taking to heart and putting into action all the admonition of the Bible, by keeping a proper balance in all things, by meditating daily on God's Word. Let us work hard at putting into operation Christian principles while it is yet the day of God's toleration of the wicked, because Armageddon is fast approaching. "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." —1 Cor. 15:58, *NW*.

Cleveland's Loss Is New York City's Gain

SINCE when does a city turn business away from its doors? Since when does a city deny its facilities for peaceable assembly? Since when does a city, which is large enough to accommodate world series baseball crowds, football crowds, Legion crowds, church crowds, the Baptist World Congress crowds, the Eucharistic Congress crowds, Jehovah's witnesses convention crowds, suddenly reject the use of its facilities, on the basis of not being able to handle large crowds? Since the invention of flimsy excuses and intolerant, prejudiced politicians.

Jehovah's witnesses had planned to hold their 1953 international convention in the Municipal Stadium at Cleveland, Ohio. Considerable expense, time and effort were expended to expedite a favorable agreement. The Cleveland ball club department was most co-operative and favorable, and had no objection to the use of the field. (Jehovah's witnesses have held conventions in the Municipal Stadium at Cleveland in 1946, in Yankee Stadium at New York, in Griffith Stadium at Washington, D.C., and at Wrigley Field, Los Angeles, and have had no complaints.) The businessmen of the city were eager to have them back. During the 1946 convention at Cleveland, peaks in business levels reached an all-time high, most of which have not been equaled since. Businessmen were more than anxious over the prospect of another assembly, realizing that the convention delegates living in Cleveland and vicinity for eight days would mean that they would be spending in the city for rooms, meals, shopping in the stores, etc., anywhere between five and ten million dollars. This would in turn bring in more revenue to the city; also the publicity Cleveland would receive would be world-wide, because peoples from approximately a hundred lands are expected to be present.

Strange that all this publicity and revenue should be kept away from Cleveland. Stranger still that one man should decide this—the city's mayor. His feeble excuse being that the city did not have the facilities to accommodate the convention crowd. The Watchtower Society showed its willingness to co-operate by agreeing to take any dates in the summer convenient to the ball-team schedule and to the city. The Watchtower Society was wholly in agreement with accommodating itself with the city in handling its convention. The Society would arrange for the rooming of all its delegates, provide their own watchmen, doctors and nurses. Yet the mayor said No. The application was denied. The only possible reason that the mayor could have had for denial was his own prejudice and intolerance against Jehovah's witnesses as a group. In this way, he permitted his personal views to work to the injury of not only the business of Cleveland but the welfare of its peoples and the peoples of its vicinity.

The people of Cleveland do not applaud the mayor's decision. One prominent clergyman of Cleveland wrote directly to the mayor stating that, while he did not agree with the views of Jehovah's witnesses, he protested the action taken by the mayor in rejecting the application for the assembly, because he feared that if one group can be denied the right of assembly in Cleveland it may not be long before

all groups may be denied that same right. He also stated that regardless of personal views or prejudice this grant of assembly should be reconsidered. As for the excuse of not having the facilities to accommodate the crowds, that was discounted as not a reasonable answer for denial.

Another letter appearing in the Cleveland *Plain Dealer,* September 14, 1952, under subheading "Readers, in Letters to Editor", stated: "Editor *Plain Dealer* —Sir: You will no doubt be amazed to know that the Watchtower Society tried very hard to obtain the facilities of Cleveland Stadium for an eight-day convention for 1953 at the regular rental rates, but were turned down by Mayor Burke and Commissioner Paul J. Hurd. . . . The mayor of Cleveland well knows that in 1946 the Watchtower Society handled between 70,000 and 80,000 people in an orderly and well-behaved manner, and that it was estimated that between three and four millions of dollars benefited Cleveland merchants as a result of the convention. Similarly a like amount would have been spent had our mayor not refused next year's convention. We believe Cleveland businessmen have been deprived of this business without warrant as the flimsy excuse that Cleveland is too small to accommodate a real convention, especially in view of the fact that in 1946, during a world war, Cleveland was amply large enough to take care of 70,000 to 80,000 visitors. Are we retrograding or progressing as a city? In 1946 the Watchtower Society paid the city of Cleveland well over $50,000 in rentals, asking no discounts. Is Mayor Burke setting a precedent and does this refusal mean that should other large religious organizations such as the Roman Catholic church desire to have another Eucharistic Congress such as they had here in 1935, would they too, be refused Cleveland's public facilities? . . . Cleveland's loss will be New York City's gain, as the Watchtower Society has engaged Yankee Stadium for the 1953 international convention."

Clevelanders do well to soberly ponder the prejudicial actions of its mayor before it is too late.

Priest-led Mob in Cyprus Foiled

IT SEEMS passing strange that a religious organization claiming to be Christian, the Greek Orthodox Church, should carry on religious persecution of Christians. And almost as strange is the fact that such should take place in a British colony, when Britain engaged in two world wars and is now supporting the United Nations, all ostensibly in the interests of the basic human freedoms. All of which is by way of introduction to the report received by *The Watchtower* from the island of Cyprus:

"Our Christian assembly at the cinema at Famagusta, Cyprus, scheduled May 23 to 25, 1952, started off well. On Friday evening we had an attendance of 200 and on Saturday 250. The brothers were thrilled with the release of two Bible tracts in the Greek language and a new ministry school schedule for the congregations, arranging for the study of the Christian Greek Scriptures. The advertising of the public lecture in town was excellent, and the people, for the most part, treated the witnesses well.

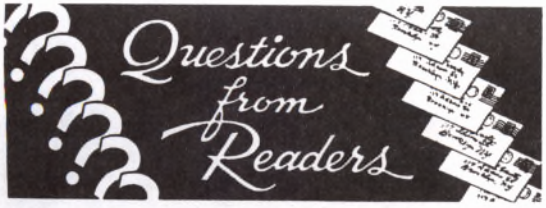
"The public talk was due to start at eleven o'clock Sunday morning. Knowing of past disturbance at our public meetings we took all precautions, and instructions were given the attendants not to allow any persons to enter who were suspected to be troublemakers, some of whom were known to us. About ten minutes before the public lecture was to begin, a procession came toward the cinema headed by six priests of the Orthodox Church and followed by scores of students of the secondary school which is controlled by the church. They turned to enter the cinema, but our alert attendants, with the assistance of the police, prevented their entering the building. The priests were told to leave, as they would not be permitted to enter. The leading priest had caused a disturbance in the same cinema in 1948.

"The priests insisted on entering and started pushing the attendants and police. To prevent their entering the doors were closed and locked. This so enraged the priests that they stated that they would enter if killed in the attempt. Police headquarters were contacted and request was made for more police officers, who arrived shortly. With a struggle the priests and the students were thrown off the stairs of the cinema and into the street. By this time the street had become a seething mass of people, and women were shouting and screaming. One of the witnesses was held captive for a time by four of the priests, but managed to free himself after having been struck in the face and having his clothing torn.

"The police told the crowd to disperse or their names would be taken, but the priests refused to move. One of the priests began to lecture on the opposite side of the street and their followers cheered and clapped. For an hour and a quarter this priest hurled abuse against us. The mob listening to him acted as though possessed by the demons. However, with the doors closed the speaker inside of the cinema was able to go on with his talk. He was heard by 330, but there is no doubt that hundreds more would have been present if all had been orderly outside of the cinema.

"The brothers were instructed to remain inside the cinema as there was no way of knowing just what the mob intended to do. At 12:15 the church bells began to ring and the priests led the procession back to their church. After the police cleared the way, strangers attending the lecture were permitted to leave and later on the brothers themselves left the cinema. The attendants, however, still had to guard the doors and more police were sent to maintain order during the afternoon session, as there were still some lawless elements outside."

It may come as a surprise to some persons to note that clergymen, who appear so sanctimonious in their black robes, would so violently oppose the right of others to worship God according to the dictates of their conscience. But well-informed Christians are not surprised. They know that Jesus stated that his followers would receive the same kind of treatment that he got. And, no question about it, Jesus was violently persecuted by the clergy of his day, the scribes and Pharisees of Judaism. True to his words, his sheeplike followers are receiving the same kind of treatment from certain goatlike elements whenever such elements have sufficient power to give it.—Matt. 10:16-31; 25:31-46.



● Revelation 22:13 (*NW*) speaks of the "Alpha and the Omega, the first and the last, the beginning and the end". At Revelation 1:17 (*NW*) Christ Jesus is spoken of as "the First and the Last". So is not Revelation 22:13 also referring to Christ? The context sounds like it, yet the Watchtower publications say Jehovah is the "Alpha and the Omega". Why?—J. J., New Jersey.

Alpha is the first letter of the Greek alphabet, and *omega* is the last; one is the beginning and the other the end of the Greek alphabet. So the expressions "the Alpha and the Omega" and "the first and the last" and "the beginning and the end" are parallel expressions and mean the same thing. They are applied to Jehovah God. Isaiah 44:6 (*AS*) reads: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God." Revelation 1:8 (*NW*) catches up this thought in Isaiah and adds to it the point that he is coming: " 'I am the Alpha and the Omega,' says Jehovah God, 'the One who is and who was and who is coming, the Almighty.' "

So just because the verse preceding Revelation 22:13 speaks of that "Alpha and Omega" as coming does not necessarily mean it refers to Christ Jesus, whose second coming is frequently mentioned. Revelation 1:8 shows Jehovah as coming, and so Revelation 22:12 may do likewise. He comes representatively, through Christ Jesus. Revelation 4:8 speaks of Jehovah as coming, and Revelation 21 shows his presence with humankind. "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them.... I am the Alpha and the Omega, the beginning and the end. To anyone thirsting I will give from the fountain of the water of life free. Anyone conquering will inherit these things, and I shall be his God and he will be my son." (Vss. 3, 6, 7) This reference is certainly to Jehovah God, for he is God to the anointed body members of Christ and they are his spiritual sons. They are Christ's brothers, not sons, so the text is speaking of Jehovah, and it calls him "the Alpha and the Omega". So when the Alpha and Omega is mentioned again in the very next chapter, why must the term suddenly shift to Christ Jesus instead of Jehovah God? It does not.

Some argue that it refers to Christ Jesus at Revelation 22:13 because verse 16 shows Jesus speaking. But that does not mean the speaker of the preceding verses must also be Jesus. The use of the single quotation marks in the *New World Translation* shows a change in speakers between verses 15 and 16. We must remember that the revelation God gave to Jesus Christ was passed on to the apostle John by one of Christ's angels, and that this angel sometimes spoke for Jehovah God and sometimes for Christ Jesus; so we must watch for these changes and note them on the basis of content and context. It is true that when the angel speaks for Christ, at Revelation 1:17 (*NW*), he states: "I am the First and the Last." But a check of the context shows this "First and Last" was with definite limitations, was relative to just the matter of Christ Jesus' death and resurrection, as verse 18 shows. Christ was the first one raised in the first resurrection, and the last one that will be raised directly by Jehovah God. Others who follow in that resurrection will be raised by God through Christ. (John 6:40; 1 Cor. 6:14) In fact, this limitation is also shown by the footnote on "First" in Revelation 1:17 in the *New World Translation,* where "First" is shown to mean "Firstborn" by one ancient manuscript. Christ was the firstfruits of those asleep in death. (1 Cor. 15:20) When "First and Last" is again applied to Christ Jesus, at Revelation 2:8, note that again it is with respect to death and resurrection. But when it speaks thus of Jehovah no limitation is set on the meaning.

So we must be reasonable. When we see an expression that is applied to Jehovah several times in its unlimited sense, and then come across it again but not specifically indicated as applying to Jehovah, we cannot become flighty and switch the expression to Christ Jesus; and especially when we note that it is applied elsewhere, not in its unlimited sense, but only with definite limitation of meaning. Trinitarians try to capitalize on this expression to show it was used indiscriminately for either God or Christ, and in this way show God and Christ are the same. But logic and reason do not allow this, no more than do many other texts in the Bible.

"WATCHTOWER" STUDIES

Week of February 8: Happiness in Giving.

Week of February 15: Happiness of Kingdom Ambassadors.

Week of February 22: Maturity Brings Happiness.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JANUARY 15, 1953
Semimonthly

UNHAPPY COMPLAINERS

DISPELLING THE SPIRIT OF COMPLAINT

MARRIAGE COPIED FROM DIVINE PATTERNS

JAMES, THE BROTHER OF JESUS

THE MENTAL BREAKDOWN

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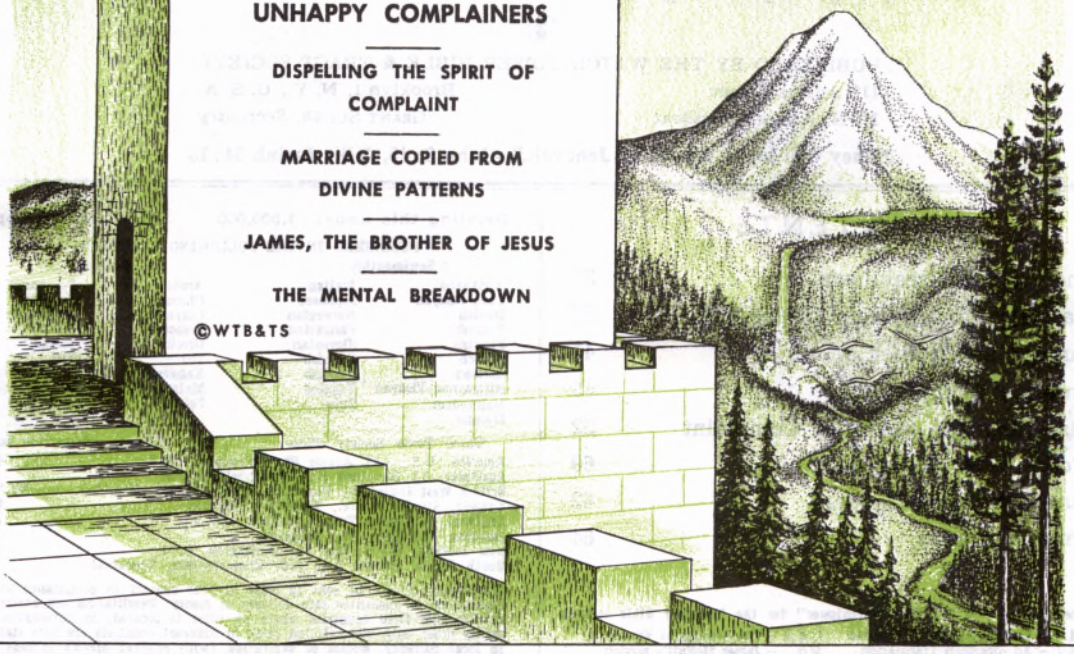

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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THE MENTAL BREAKDOWN

LAZINESS works untiringly because it is easy for it to work—in the mind! Just let thinking take a holiday, and it may take a permanent vacation. Just exchange reasoning and logic for emotionalism and sensual thrills and the mind is imperiled with an ominous threat: that of a mental breakdown.

"Danger, Emotion at Work" is a sign that could well be posted at every newsstand, for any careful appraisal of what is for sale graphically illustrates why a breakdown of the public mind is manifesting itself today. Look over the glamorous array of magazines. Are the majority thought-provoking? Do they call for sober thinking? Sales are stimulated by voluptuously uncovered "cover girls". Magazines and newspapers sell better if they are of the "quick" kind and contain, for the most part, pictures. Pulp magazines grind out issue after issue of sordid immoral life; fornication and sexual lusts subtly normalized! Do the pocket-size books that purvey sex, sadism, murder, vice, passion and crime, and which sell by the millions of copies, require real thinking? No, it is emotion that is at work, sweeping the reader along with jetlike propulsion and wedging an opening in the mental window frame for laziness of thinking to climb in. The public tends to demand fiction; even these "dream world" novels must be of a comparatively light nature. Works by Shakespeare, Browning, Victor Hugo and Alexandre Dumas are losing appeal, for their writing requires the use of a dictionary!

The public mind today avoids a dictionary like a bad lobster in a dark cellar. Reading, like traveling, can acquaint one with entirely new vocabularies. Yet the mass reading of today with its strong emotional impact anesthetizes thinking so the reader believes he does not need to look up a word in the dictionary. Some people, regardless of what they are reading, will never go to the dictionary. Dictionaryphobia is part of the mental breakdown.

Mental laziness is perceived in the language of the "man on the street"—riddled with vulgarism and slang. The trend is for the mass public mind to distrust and dislike material involving an intellectual structure which must be built up through reasoning. At San Francisco recently, Governor Stevenson spoke: "I don't believe, as some say, that I've talked over anyone's head either. I don't believe I could if I tried." This criticism of the presidential candidate's style of speaking: is it really a condemnation of Stevenson or of the public mind? A letter that Stevenson received from a lady aptly answers the question: "I do not believe you talk above our heads. I am easily swayed by emotion, until I think, which I sometimes do." The public mind thinks "sometimes", but thinking "sometimes" is not sufficient for self-protection and self-realization. Thus, even

in the matter of political opinion, preference for a candidate is determined only to a small extent by logical thinking based upon knowledge of social conditions and of the actual policies of the parties.

Draft rejection figures spotlight the mental breakdown. About one in every six is turned down for "mental" reasons. Yet schools and colleges are plentiful. Could it be that the mental breakdown has its inception at an early age? Youths are frequently seen at newsstands with handfuls of comic books and teen-agers stroll out of drugstores with a good supply of "Who did its?" generously spiced with lascivious living. Thus mental laziness stalks youth; minds become impervious to thought-provoking material.

Another insidious facet in the mental breakdown picture is the craze for TV. Does TV entail thinking? Does it even stimulate thinking? No! Why, adults and children who wish to improve their mind in a TV home are sometimes forced to leave the house for a private place to study. Concentration is difficult with TV. Complained one announcer: "The number of commercials is driving even me batty." The TV industry itself, subjecting its adults to stultifying time-killers, seems to assume the public has moron mentality. Mature minds viewing the present trend in TV, in journalism, in the radio, in motion pictures, in magazines, in best-selling books, in mass response to emotionalized propaganda, and in public aversion to dictionaries, wonder: Has Uncle Sam grown into a perpetually adolescent man—with a comic book always in his grasp? If so, he is not so much a man as a boy who has outgrown his breeches.

Some may contend, however, that there is good in TV blood-chillers, pocket-size "Who did its?" with their accent on sex and violence. Good, because it enables a person to get the evil intentions out of his system "vicariously". But if one can eradicate evil tendencies by reading such abjectly perverse material, and then go out and do good, could not the opposite hold true? Read the Bible, get the good out of you, and then go out and do evil! No, such reasoning is specious, for what the mind is filled with determines the type of actions that ensue on the part of adults and children alike. Children naturally are more susceptible to the mental breakdown. Can a child who sees corpses strewn about like popcorn at a circus—via TV programs, movies, comic books, etc.—understand that it is just "vicarious" for him? Hardly! In Brooklyn one six-year-old son of a policeman asked his father for real bullets because his little sister "doesn't die for real when I shoot her like they do when Hopalong Cassidy kills 'em".

The mental breakdown thus inexorably marches on alongside its sinister twin, the moral breakdown, both of which were foretold for these last days by the Bible. (2 Tim. 3:1-5) Christians must be diligent to guard against the encroachments of emotion and laziness, which work so easily in the mind. God's own Word says: "Come now, and let us *reason* together, saith Jehovah." (Isa. 1:18, *AS*) Such reasoning means to study his Word, to ascertain God's will, and then to exercise the mind continually in good works. The mental breakdown must be avoided by Christians. Paul's advice to them is fitting today: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8, *NW*) No one will receive the gift of everlasting life in the new world who does not use his mind now to the glory of its Creator, Jehovah.

Marriage Copied from Divine Patterns

WHEN we think of marriage it is fitting to think of Jehovah. He is the Author of marriage. He arranged for the first marriage. In Eden God saw that it was not good for the man to be alone, that he needed a helper as a complement to him: "And Yahweh God said, It is not good that the man should remain alone, I will make for him a helper as his counterpart." Jehovah filled this need when he made "a woman, and brought her in unto the man". Immediately thereafter the two are spoken of as man and wife, as being of "one flesh".—Gen. 2:18-25, *Ro.*

Marriage is used in a figurative way to illustrate the close ties in certain heavenly relationships, and brief consideration of these divine patterns will deepen our appreciation of the earthly marriage relationship. First, Jehovah God uses the figure of marriage to show the relationship between himself and his universal organization, referring to himself as the Husband of his womanlike organization. (Isa. 54:5) Again, the marriage relationship is used to illustrate the close bond between Christ and his church, he being spoken of as the Bridegroom and the church as his bride, and their marriage as being consummated in heaven.—2 Cor. 11:2; Rev. 19:7.

Just as in Eden the man and the woman are spoken of as being "one flesh" and also human marriage partners thereafter, so God and the chief one of the universal organization, Christ Jesus, are called one. And Christ and his bride, the church, are referred to as being one. (Matt. 19:4-6; John 14:10; 17:21-23) However, the Bible clearly shows that Jehovah and Christ are not one in any mysterious pagan trinity. Nor are Christ and the 144,000 members of the church class literally made into one; no more so than do man and wife, two persons, literally become one after marriage. In all three cases the oneness is in aim, purpose, goal, desire and direction of effort. And these divine unions that make two or more unite as one require some sort of headship, for a head is required to give intelligent direction to the energies of those united. A headless union would lack proper directive force. On the other hand, a two-headed union would be freakish, doubtless divided against itself, and hence unable to stand. (Matt. 12:25) Everyone has a head over him, except Jehovah God. "I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God."—1 Cor. 11:3; 15:28, *NW*.

EXACTING DUTIES UPON HUSBANDS

In some countries, such as the United States, where there is a strong tendency for many women to try to share or take over the family headship, loud objections rise against the divine assignment of man to be family head and the woman to be subject to him. It is viewed as oppressive and discriminatory against women, and too difficult a load for them to bear up under. However, sober reflection will disclose that

it is the husband who has assigned to him the more difficult role in the marriage arrangement. He must strive to copy the flawless examples of Jehovah God and Christ Jesus as they play their husbandlike roles in the figurative marriages.

Jehovah God, as the Creator of the universe and the Father of all living, is the supreme Head over all creation, visible and invisible. He brought all things into existence, established the laws that both animate and inanimate creations must follow to exist, and provides for their continuance. Even in his own acts Jehovah consistently follows righteous principles and conducts his headship in justice and wisdom, and, above all, in love. Jehovah's example is copied by Christ Jesus, as that one administers his headship over the church. Justice and wisdom, love and compassion are outstanding. Did not Jesus work tirelessly in the interest of his body members when he was on earth, teaching and preaching, providing the spiritual sustenance that is so much more vital than literal bread? Did he not show exemplary patience and long-suffering in dealing with his earthly disciples, making allowances for their fleshly frailties? Did he not endure persecution and torture in maintaining integrity toward God, and thus making himself a safe model for his followers? And finally did he not go the limit and lay down his life for his bride and wife, the church class?

So it is in the case of human husbands. They must try to measure up to the perfect way Jehovah plays his husbandlike role as Head of his womanlike universal organization, and the excellent way Christ Jesus enacts his headship as Husband over his wife, the church. The human husband must provide food, clothing and shelter for his wife. He must give proper direction to their united efforts by making wise decisions, shoulder the responsibilities for these decisions and cope with any consequences that may follow in their wake. And at all times in the exercise of his headship he must show a patience and long-suffering, a mercifulness and forgiveness, and, above all, a love that are patterned after that shown by Jehovah toward his universal organization and that shown by Christ toward his Christian church organization. To measure up to such high requirements is certainly more difficult than being submissive under such upright headship.

PATTERNS FOR WIFELY SUBJECTION

The outstanding member of Jehovah's universal organization, Christ Jesus, did not find it galling to be in subjection to the great Husband and Head of that organization. He delighted to do Jehovah's will, declaring the work that God assigned to him to be as vital food for his sustenance. (Ps. 40:8; John 4:34; Heb. 10:7) His endurance of persecution and torture and death was not only a fine model for his followers, but also a dramatic testimony for Jehovah's side of the issue concerning integrity, a heavy contribution in vindication of Jehovah's name. It showed Jesus' complete subjection to Jehovah's headship. Never did he seek to seize that headship from God or try to share it as an equal of God: "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake."—Phil. 2:5-8, *NW*.

Christian wives should have the mental attitude of Christ, and not the attitude of

many worldly wives that clamor for equality with and ofttimes even dominancy over their husbands. Christian wives will not even untheocratically consider seizing a part or all of the husband's divine assignment of headship. They will be submissive to the marriage arrangement as it has been ordered, not by any man, but by God himself. To rebel against the arrangement is to rebel, not against man, but against God. Jesus delighted to do the good will of Jehovah; Christian wives should be pleased to have the theocratic headship of their husbands. It was the covering cherub in Eden that was headstrong and felt cramped and oppressed by Jehovah's headship and thereupon rebelled and became infamous as Satan the Devil. Wives who are not submissive to their husbands are copying Satan, not Christ.

Again, there is an example for wives in the submission of the church to its Head, Christ Jesus. Taking on the obligations to preach as one of Christ's anointed body members brings upon one a certain amount of persecution and tribulation in the flesh, but the joys of serving under the loving headship of Christ far outweigh the fleshly tribulations. Submission to such an upright headship is not difficult or degrading, though heady and haughty ones down through the centuries have thought so, and in these last days such ones have made themselves into an "evil slave" class by their rebellion against Christ's headship. It is the "faithful and discreet slave" class that finds real joy by submissiveness to Christ. Rebellion brings no happiness to the "evil slave", for he lands outside with the hypocrites, and "there is where his weeping and the gnashing of his teeth will be". (Matt. 24:45-51, *NW*) Christian wives who are not submissive to their husbands are copying the "evil slave", not the "faithful and discreet slave".

EACH A HELP TO THE OTHER

Hence the sum of the divine patterns is, properly exercised headship is not oppressive to the one under it. The husband must strive diligently to act as a just and wise and loving family head. If he does this to the best of his ability, wifely subjection to him should not be too difficult. And if the wife meets her duties to the best of her ability, the husband's administration of proper headship will be that much easier. Both are imperfect. Both make mistakes. Both need to receive and extend patience and forgiveness, love and respect. Because of differences in mental and physical and emotional make-up, each needs the other, each can supply a lack in the other, each is made to be a complement to or counterpart for the other. But to mesh all these qualities harmoniously requires each one to play the role assigned by God. Neither can grasp at the other's duties. Remember, Adam was Eve's head, but when she ran ahead of him and ate the fruit she ducked out from under her head, and lost her life. And when Adam tolerated her rebellion and weakly tagged along the trail she blazed he discarded his role as head, and it cost him his life and the life rights of his offspring. All man's troubles are traceable to rebellion against proper headship, to the time when the covering cherub in Eden refused to submit to Jehovah's and when Eve stepped out from under Adam's.

So it is for the mutual good of both marriage partners to stick to the roles assigned them by Jehovah God. The wise family head earns wifely respect, and the submissive wife increases the husband's love. God's Word counsels: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjec-

tion to the Christ, so let wives also be to their husbands in everything. Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.' Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband."—Eph. 5:22-25, 28-31, 33, *NW*.

Dictators rule over their subjects oppressively and to their physical and mental and spiritual hurt. The Christian husband is to be no dictator in that sense. His appointment to headship is no license to be a tyrant. He loves his flesh, provides for its needs, inflicts no deliberate injury upon it, and strives to keep it in comfort. He should show the same love for his wife, who is one flesh with him. And as the man's flesh never fights against his head but takes its direction through nerve impulses from the head, so the wife, who is part of his flesh, must show similar submission. For all this blending of two different dispositions and temperaments and personalities a high degree of love is called for. Just how great that love must be is shown at 1 Corinthians 13:4-8 (*NW*): "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails." Nor will a marriage founded on such love ever fail!

A MARRIAGE BRACE THAT IS THEOCRATIC

Today's matrimonial seas are cluttered with the wreckage of many marriages that have gone on the rocks. Often strange flesh outside the marital union rises up as a lure that draws the marriage to its final crash. Such marriage triangles are common in this delinquent world, and occur when the marriage is built on the shifting sands of fickle flesh. The safeguard is to build the marriage on the rock foundation of God's Word. Conform to its requirements. Let each one measure up to the divine standard, each one supplying what his or her assigned role requires. Then the marital union will stand, unwrecked by the stormy assaults that collapse so many marriages today.

No strange flesh will intrude to form a lusty triangle, for the place of a love stronger than that between man and wife will already be filled. Not by the minister or civil official that officiates at the ceremony, nor by the legal papers required by the state; though such services and documents are necessary. (Luke 20:25; 1 Thess. 5:22) It will be occupied by Jehovah God. He is the real witness in the theocratic marriage ceremony. It is not just a matter of a man and woman entering into an agreement between themselves, but of the two of them entering into an agreement before God. He is witness to the theocratic marriage vows, and the real uniter of the two, since Jesus said: "What God has yoked together let no man put apart." (Matt. 19:6, *NW*) Hence if the married couple abide by his marriage regulations he will become the unselfish Friend in a theocratic marriage and will brace it against the worldly pressures and strains brought against it. If the man and woman

reserve their greatest love for God, put him first, obey him first, give him first call on their time and energy and substance, their marriage will not become more driftwood on the matrimonial seas.

This putting of God first by married couples is shown by the apostle Paul, at 1 Corinthians 7:29-31, *NW:* "Moreover, this I say, brothers, the time left is reduced. Henceforth let those who have wives be as though they had none, and also those who weep be as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those not possessing, and those making use of the world as those not using it to the full; for the scene of this world is changing." Paul is not here saying to withhold the various marital dues and responsibilities, for in this very chapter he admonishes that these should be rendered. (1 Cor. 7:3-5) What he is admonishing is that whole or chief attention should not be given over to personal, selfish matters relating to the flesh, whether these be enjoying a husband or wife, or rejoicing overmuch in pleasure pursuits, or allowing ourselves to be swallowed up in our sorrows and griefs and even drawing an unhealthy satisfaction from self-pity, or seeking to accumulate extensive possessions by unduly entangling ourselves in worldly businesses—all of which excessive caterings to the flesh are characteristic of this old world and are to pass away with it. Hence the Christian should not bury or sink himself too deeply in these things to the neglect of what is eternal, and specially so now that the "time left is reduced". Nothing should be allowed to so engross the Christian's time that he has none left for Jehovah's service. So it is within this qualified view that the married couple lives as though unmarried, always putting Jehovah first.

Only marriages meeting the foregoing divine requirements are truly successful marriages, and they have the opportunity of succeeding gloriously. They may endure on into Jehovah's new world, wherein earthly married couples will finally carry out the mandate first issued by God in Eden, to "multiply and fill the earth". —Gen. 1:28, *Ro.*

JAMES
The Brother of Jesus

JESUS, the Son of God, once stated: "A prophet is not unhonored except in his native territory and in his own house." That he himself had this experience in regard to his immediate family is apparent from the record made by his preferred disciple John: "His brothers were, in fact, not exercising faith in him." Matthew and Mark name four brothers, James, Joseph, Simon and Judas. (Matt. 13:55-57; Mark 6:3; John 7:5, *NW*) After Jesus' death and resurrection, however, at least some of his uterine brothers (having the same mother but a different father) did exercise faith in him, for we read that, pending Pentecost, the eleven apostles with one accord "were persisting in prayer, together with some women and Mary the mother of Jesus and with his brothers".—Acts 1:13, 14, *NW.*

In view of the fact that some of our readers may object to the statement that Mary had other children besides Jesus, holding that she was "ever virgin", before considering what the Christian Greek Scriptures have to say about James, the brother of Jesus, let us briefly consider that objection. If Mary was "ever virgin" then why did Matthew say at chapter one, verse twenty-five, that Joseph "knew her not", that is, "had no relations with her *until* she gave birth to a son"? (*Dy; NW*) And why did Luke describe Jesus as her "firstborn"? (Luke 2:7) Had Mary given birth to no other children would he not have referred to Jesus as her "only" son? Clearly Matthew and Luke did not consider that Jesus was Mary's only son or they certainly would have emphasized the point; especially if they had thought this matter as vital as some religious organizations do.

Nor can it be argued that these "brothers" were not of Jesus' immediate family, but were kinsfolk or cousins, for the word used literally means "from the same womb". (Young's *Concordance*) Had mere kinsfolk been meant the inspired writers doubtless would have used the Greek word translated cousin and cousins at Luke 1:36, 58. ("Cousin" and "kinsfolks" in the *Douay*) Neither is the position tenable that these "brothers" were his spiritual brothers or disciples, because, as we have already seen, they did not exercise faith in Jesus at the time. That these "brothers" were separate and distinct from his disciples John's record makes clear, for in it we read: "After this he [Jesus] and his mother and brothers *and* his disciples went down to Capernaum."—John 2:12, *NW*.

PROMINENT IN EARLY CONGREGATION

Of these flesh-and-blood brothers who became Jesus' disciples after his resurrection James was foremost. Evidently foreknowing the role James would play in the early Christian congregation, Christ Jesus singled him out for special attention, for Paul, in giving proof of Jesus' resurrection, seems to refer to Jesus' brother James, when he writes: "After that he appeared to James," the only one Paul mentions by name, aside from Peter and himself, as ones to whom Jesus appeared individually.—1 Cor. 15:7, *NW*.

Peter likewise gives James special mention. When visiting the group of Christians assembled at the home of Mary, the mother of John Mark, after his miraculous release from prison, Peter instructed them: "Report these things to James and the brothers." (Acts 12:17, *NW*) And that James was not only foremost among his flesh-and-blood brothers but also prominent among his spiritual brothers seems apparent from the fact that he evidently presided at the special meeting held at Jerusalem to discuss the question of whether Gentile converts to Christianity should be circumcised or not, for he summed up the proceedings. His recommendations were adopted and instructions in keeping therewith were sent to the various Christian congregations.—Acts 15:14-21, *NW*.

Not only did Peter at the time of his miraculous release from prison make it a point that James should be notified, but Paul likewise specially mentions him. In telling the Galatians of his first years as a Christian minister he states: "Later I went up to Jerusalem to visit Cephas, and I stayed with him for fifteen days. But I saw no one else of the apostles, only James the brother of the Lord."—Gal. 1:18, 19, *NW*.

Undoubtedly James the brother of Jesus played a most prominent role in the governing body of the early Christian congregation situated at Jerusalem. He would be the logical one to write the letter bearing the name of James. The apostle James,

who was the brother of John, was martyred far too early to allow his authorship of such a letter, and since of James the son of Alphaeus practically nothing is known, it is not likely that he would have written this letter and not identified himself as an apostle. Peter and Paul repeatedly mention the fact that they are apostles, while John in his letters leaves no doubt of his being an intimate associate of Jesus. Particularly in view of the outspoken nature of the letter, had the writer been an apostle he would have so stated so as to add weight to his message, instead of merely beginning with "James, a slave of God and of the Lord Jesus Christ".—Jas. 1:1, *NW*.

In view of the foregoing it also follows that this letter was sent out by at least A.D. 62. How so? Because, according to secular history, it was in that year that the procurator of Judea, Festus, died; and before Albinus, who was to take his place, arrived, the Jews staged an outbreak in which James, the brother of Jesus, was haled before the Sanhedrin. There, due to false charges made against him by the high priest, who, it seems, had convened this council for this very purpose, James was delivered over to be stoned to death.

THE LETTER OF JAMES

It seems that by the time that James wrote this letter the early church had grown considerably, had become quite firmly established and was enjoying a measure of freedom from persecution. As a consequence some were growing careless and were allowing themselves to become spotted by the world and were seeking friendship with it. There were gossiping, yielding to selfish desires and even willful sinning. To arouse Christians to the danger of the Devil's thus corrupting them James wrote his letter.

James, throughout his letter, shows keen discernment as to the motives prompting individuals and he counsels with the greatest directness. Beginning by telling his brothers to rejoice in trials because of the fruits that endurance of such trials brings with it, he then shows the need of wisdom which God gives liberally to all if we will but ask in confidence. He next puts his finger on the cause of temptation, showing that it does not come from God. "Each one is tried by being drawn out and enticed by his own desire." So put aside all "moral badness" and become doers of the Word, and not hearers only. And "keep oneself without spot from the world".—Jas. 1:1-27, *NW*.

In the second chapter James first reproves those who judge by outward appearance, who show favoritism to the rich; such is not loving one's neighbor as oneself. Then the part which shows how practical the letter is: Faith without works to back it up is meaningless. If your brother is hungry, cold, naked, and all you say is, 'Be filled, be warm, be clothed,' how much benefit does he receive? Were not Abraham and Rahab declared righteous because they proved their faith by their works? "Indeed, . . . faith without works is dead."—Vs. 26.

Further practical admonition James gives as he discusses the use and the power of the tongue. The tongue is a tiny member but it can do immense harm, even as a great conflagration can result from just a little fire. To use our tongues to praise God on the one hand and to slander or curse men on the other simply does not make sense. Bitter jealousy, lying and such traits are earthly, animalistic and demonic. "But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical."—James, chapter 3.

Those motivated by selfish desire cause trouble in a Christian congregation, and

these James next admonishes by asking them: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." Those taking such a course of action betray high-mindedness, pride, and therefore should beware, for " 'God opposes the haughty ones, but he gives undeserved kindness to the humble ones.' Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you."—James 4.

James begins his fifth chapter by giving some of the strongest condemnation of the rich to be found in the Scriptures. He censures them for their greedy and sensual course and warns that their ill-gotten gains will be a witness against them, crying out for vengeance. They have not only oppressed their workers but killed the righteous one. Next James counsels us to be patient and to consider the example of Job as regards endurance.

Some have taken James' exhortation for Christians to pray for one another to mean that we may expect divine healing, since "a righteous man's supplication when it is at work has much force". However, the context makes it clear that spiritual, not physical, sickness is what James was referring to: "Therefore openly confess your sins to one another and pray for one another, that you may get healed." To hold that this refers to physical sickness is to accuse all those suffering from bodily infirmity of being gross sinners and implying that all those who enjoy good health are good Christians.

Truly the letter of James is a most practical one.

JAMES, THE APOSTLE AND BROTHER OF JOHN

James the son of Zebedee, together with his brother John, left his fishing business to become among the first followers of Christ Jesus. It is generally held that of the two James was the older, not only because of his being mentioned first, but also in view of John's living to about the year A.D. 100. It has also been suggested that James and John were acquainted with Jesus before he called them to follow him. —Matt. 4:21; Mark 1:19, *NW*.

Among his twelve apostles Jesus preferred three, and James was among these. He was therefore with Jesus on the mount of transfiguration; was with him when he raised the daughter of Jairus, and accompanied Jesus farther into the garden of Gethsemane on the night of his betrayal; the other two of this favored group being, of course, Peter and John.—Matt. 26:36-39; Luke 8:41, 51-56; 9:28-36, *NW*.

James and his brother John were termed Boanerges, "sons of thunder." On one occasion when a certain city refused Jesus entry they were ready to call down fire from heaven to devour its inhabitants. They also had an ambition to be first in Jesus' kingdom, as betrayed by their mother's request.—Matt. 20:20-28; Mark 3:17; 9:33-35; 10:35-40; Luke 9:51-55, *NW*.

Although the book of Acts gives little information concerning James it seems reasonable to conclude that this 'son of thunder' was an outspoken minister of the good news. This would account both for his being the first of the twelve apostles to suffer martyrdom and for the Jews' being so greatly pleased at this murderous action of Herod Agrippa.

Jesus warned that his followers would be persecuted. James the disciple and brother of Jesus and James the apostle and brother of John both had the privilege of proving themselves "faithful even with the danger of death". They set a good example for all Christians living since their day.—Matt. 10:16-31; Rev. 2:10, *NW*.

Unhappy Complainers

"Why should a living son of earth complain, let a man complain because of his sins? Let us search out our ways and examine them well, and let us return unto Yahweh."—Lam. 3:39, 40, Ro.

JEHOVAH knows the mind of man. He knows that if a man does not train his mind to think correctly, he will be unhappy. The thoughts and ways of this old world are not right because they are not based on God's way of thinking as expressed in his Word. But some of the human family know why we are born in sin and shaped in iniquity, and they have looked to Jehovah for relief from the conditions in which they find themselves. They understand that "a living son of earth" should not complain, because the trouble and distress he endures is due to Adam the first human father. Jehovah's witnesses have searched the Scriptures and they know the truth about being born in sin and shaped in iniquity, but at the same time that is no license for wrongdoing now on the part of a Christian. As Christians they must look at themselves and make careful examination of the way they have lived and where it has led them up till now, and decide what they will do in the future. They have come to the conclusion: "Let us return unto Yahweh." That is why they have dedicated their lives to Jehovah's service. Knowing that sorrow, sickness and death were brought upon them by their first parents, Adam and Eve, they do not complain of their plight. Rather, there is every reason to be happy; they know the way out of this trouble, for God has made provision for salvation. You, too, can learn the way out from Jehovah, "the happy God," and he wants his creation to be happy.

[2] You as an individual can be happy. You do not have to be in a large congregation to have happiness, although many happy people coming together make up a happy congregation. Wherever throughout the world there is one of God's servants, even though he may be far away in a missionary home or in an isolated territory, he can have happiness. When an individual has the right viewpoint, he will feel like the man concerning whom the psalmist wrote. Using Rotherham's translation, which gives the name-form *Yahweh* instead of *Jehovah,* we read: "How happy the man who hath not walked in the counsel of the lawless, and in the way of sinners hath not stood, and in the seat of scoffers hath not sat; but in the law of Yahweh is his delight, and in his law doth he talk with himself day and night." (Ps. 1:1, 2, *Ro*) How true this is! For when one seats himself with sinners, he becomes unhappy. Just look at the world and consider its condition. The people are not really content. They cannot be, because the world is filled with evil. They ignore God and his provisions for life. As a result they are not happy either individually or collectively. One who shuns the world is happy.

1. What does Jehovah know about man's mind, and how can man now be happy despite the world trouble?

2. In the midst of this world, who is the happy person, according to Psalm 1?

[3] The psalmist says this man 'talks to himself day and night'. This is an odd expression, is it not? But it means he meditates. What does he meditate about? He meditates on the provisions God has set forth for him in the Bible, just as Joshua meditated upon God's Word. God said to him: "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8, *AS*) Joshua was to talk to himself day and night. He was to meditate on these truths that God had spoken to Moses and which were now in written form. Then, living according to them, he would be happy. Yes, happiness comes to the man who does what is right; and individual service to the Most High is right because it is the worship of God.

[4] The Most High God does not restrict happiness to individuals. He will deal with a whole nation and make it a happy nation. "How happy the nation whose God is Yahweh, the people he hath chosen as his own inheritance!" (Ps. 33:12, *Ro*) That chosen nation was Israel. God had made a covenant with their forefathers Abraham, Isaac and Jacob. That nation had every reason to be happy, because its God was Jehovah, the Sovereign Ruler of all the universe. But often they turned away from following the wise counsel of their God. Instead they chose a sinful course and ignored God, and as a result the whole nation lost its felicity. We see from the Bible account of this nation that there were not too many occasions for happiness, because they were a stiff-necked race and a faultfinding people. They did not give true worship to Jehovah; therefore God's blessing was not forthcoming. Jesus stated the matter truly when he said: "If anyone loves me, he will observe my word, and my Father will love him, and we shall come to him and make our abode with him." (John 14:23, *NW*) Too often the Israelites did not want to make their abode with Jehovah, but their desire was to return to Egypt and to the worship of heathen gods.

[5] Today we see Jehovah's witnesses as a nation that Jehovah has raised up, a chosen people taken out from all nations, kindreds and tongues; and they are a happy nation. Why is this? Because they have observed Jesus' words; and therefore the Father loves them and has made his abode with them. They worship their Father in heaven in spirit and in truth. They are not thinking of doing things their own way but are anxious to do the Father's will and to follow the commandments of Christ Jesus, the Son of God. They find happiness in preaching the gospel of Jehovah's kingdom in all the world for a witness. God's gift to them is a knowledge of the truth, and Jehovah's witnesses are happy to be giving this truth to others throughout the world. They are not selfish, holding it to themselves. They publish Bibles, books, booklets and magazines, distributing these far and wide in many languages throughout all the world.

[6] Adherents of false religions of the world cannot understand why all of Jehovah's witnesses are so active; but their activity is their worship of the Most High. Jehovah's witnesses are seeking life in happiness, and they are gaining happiness as they live now. They have found the secret of being happy even in this present evil world. They have proved to themselves

3. In what way does such man talk with himself, and about what?

4. Who was the nation whose God used to be Jehovah, and why were there not too many occasions for happiness over this fact?

5, 6. Who are the happy nation now, and what contributes to their happiness?

that there is more happiness in giving the truths of God's Word which they have received so abundantly to all the nations of the world; so they give constantly of what they have received. The organization of Jehovah's witnesses is filled with a happy people. They are friendly, and they are anxious to have others join with them in their happiness and in their true worship of the Most High. That is why one finds them going from house to house, from city to city, from country to country, fulfilling Jesus' command, 'This gospel of the kingdom must be preached in all the world for a witness.' Jehovah's witnesses as a nation are happy because their God is Jehovah.

[7] Sometimes we see one here or there in the organization who slides back into the world. Why is this? The reason is simple. It is that he has stopped preaching; he has stopped giving. There is no place for a person in God's organization unless he is worshiping God. If he stops worshiping, he takes himself out of the organization. When one stops studying the truth and forsakes Jehovah he has nothing to give to others any more. Then the truth is not in him. Study is essential to keep in Jehovah's organization. If one does not continually take in the truths and the light that shines more and more until the perfect day, he will become indifferent toward his privileges of preaching the good news of the Kingdom. He will soon begin to feel that he has nothing to tell the people. The reason for that is that he has allowed his mind to go idle. In effect he says, I do not want any more food from Jehovah's table. Then he stops using the knowledge he has; he does not give it out to others, and his happiness fades away. Happiness comes largely through giving.

7. What is the reason that some in the organization slip back into the world and lose happiness?

TYPICAL EXAMPLES

[8] Take a look at the children of Israel when they were in the wilderness. Consider what Jehovah had done for them in delivering them from Egypt. There they had been under an oppressive slave-driving organization, but now the God of heaven, Jehovah, had delivered them and led them into the wilderness. He had protected them by the use of his great power in guiding them through the Red sea from Egypt to the wilderness. He fed them for forty years as they wandered about this strange territory. Consider the greatness of God's love for these people in leading them to the Promised Land. But with all of this and despite their deliverance the Israelites still were not content. They lacked love. They were not giving God true worship as a nation, and they were not happy.

[9] However, there were many individuals within the nation who had the joy of serving God and who were faithful to the instructions given them. Sometimes even such faithful individuals feel that the load is too much for them to bear when responsibility is placed upon them. In such case they lack faith in God's provisions. Moses, for example, served as mediator between God and the Israelites. But at one time he felt as though too much was required of him. The children of Israel were complaining, faultfinding and crying for flesh. They said in substance: 'This manna that God is giving us and telling us to gather every morning does not satisfy us. What we want is flesh. We want meat.' They were crying to Moses to supply it for them. They had complained often before and now were in an unhappy state of mind, and their murmurings finally got Moses in that same attitude of mind. To appreciate the full account read Numbers 11:11-15

8. Despite deliverance from Egypt why did Israel not keep happy?

9. Why do individuals at times feel the load too heavy for them, and how did Moses illustrate this?

(*AT*). Here we find Moses saying: "Why hast thou been so hard on thy servant? . . . Why have I not found favor with thee, that thou shouldst put the burden of all this people on me? Was it I who conceived all this people? Or was it I who gave them birth, that thou shouldst say to me, 'Carry them in your bosom, as a nurse would carry a sucking child, to the land which thou didst promise on oath to their fathers'? Where can I get flesh to give to all this people? For they weep on my shoulder, saying, 'Give us flesh to eat.' I am not able to carry all this people by myself, because they are too heavy for me. If this is the way thou art going to deal with me, pray kill me at once, if I find any favor with thee, and let me see no more of my trouble."

[10] That was not a very happy frame of mind in which to be. Moses' faith was getting weak; his confidence in Jehovah was failing. It certainly must have been so depressing to Moses to be associated with those people that it brought him to the point where he wanted God to kill him that he might get away from them. Moses showed the wrong spirit under this heavy trial. He did not want to carry the responsibility that God had placed upon him. Then, too, he was not putting full trust in Jehovah God at that moment. Moses felt very bad; and as he looked at the great number of people, he really questioned God's power. He should have reflected on the wonderful things that God had done in times past. It would have been much better for Moses to wait upon Jehovah and to pray to him, asking, "What shall I do? What will you do for this people?" Moses did not want to give to these people and thought no one else should either. He was not happy, that is sure.

[11] God told Moses that He would give flesh to the Israelites, not one day, or two days, or five days, or ten or twenty days, but for a whole month, 'until it comes out of your very nostrils and becomes loathesome to you—because you have spurned Jehovah who is in your midst.' (Num. 11:18-20, *AT; AS*) Moses said to God in effect, 'You cannot feed 600,000 footmen. You cannot supply flesh in order to feed all of these people, two million or more, including women and children. Why, there are not enough fowl in the heaven to feed these people; there are not enough cattle in the herds to satisfy them all. You do not know them, God. I know what kind of people they are. They are the most selfish, the most stiff-necked, the most unhappy people, the greatest complainers. Oh, it would be better if I were dead.' However, Jehovah spoke to Moses in these words: 'Is Jehovah's power so limited? You shall see now whether my word will come true for you or not.' (Num. 11:23, *AT; AS*) Can you imagine anyone's questioning God and saying that he could not do what he said he would do? Moses questioned God's power here. It is just like someone's saying today that God cannot protect his people at the battle of Armageddon and take them through into the new world; that it is too great a task. Well, have you ever stopped to think that Jehovah did protect Noah and his family in the flood and brought them from the

10. Why was Moses not happy at that time of feeling so much responsibility?

11. How did Moses here show some lack of faith, and what like attitude would correspond with it today?

"world that then was" into this present, evil world? That is history, and it shows God's power has already been proved. Do you not believe he can do it again? Where is your faith? Moses thought that God's power was limited; but Jehovah has all power in heaven and in earth. He has even given such power to his Son.—Matt. 28:18.

12 Well, what happened in the wilderness should certainly impress us so that we may never doubt the Word of God. When we read God's Word as he sets it forth in the Hebrew and Greek Scriptures, we should accept it as absolutely true and right. He talks to us about real life as it existed many centuries ago and uses those things as examples of what is going to happen at the present time. Even though this great mediator Moses made a mistake, that is no reason why we today should doubt Jehovah and make a similar mistake. That is why these things were written beforetime, for our admonition and our learning. Anyway, later, outside the Israelite camp the quails they caught were stacked up in great quantities. Jehovah brought them in from somewhere and gave the people all they could possibly eat. But they did not appreciate what Jehovah had done, and God became displeased by the greedy way in which the Israelites used these provisions. Here Jehovah was the giver, an abundant giver; but lack of appreciation was shown by the Israelites. Jehovah proved to Moses that his word was right and dependable, and he showed Moses his power. His hand was not shortened. He proved his sovereignty. If only the Israelites had given praise to Jehovah for his goodness, then they would have had happiness in their living.—Num. 11:31-35.

13 Then there is an account in the Bible about the complainers Miriam and Aaron, who spoke against Moses. 'Is it only through Moses alone that Jehovah has spoken?' they said. "Has he not spoken through us as well?" (Num. 12:2, *AT; AS*) On a previous occasion Moses had saved the life of his brother Aaron when Aaron failed to follow true worship. At Deuteronomy 9:20 (*AS*), Moses said: "And Jehovah was very angry with Aaron to destroy him: and I prayed for Aaron also at the same time." Now these two prominent persons among the Israelites, Moses' brother and sister, showed that they were not satisfied with God's provision to have Moses as the spokesman. They did not like God's way of handling things, and as a result of their complaining Miriam was struck with leprosy. Moses interceded with prayer for his sister, and after she was sent outside the camp to be cleansed according to the law, she was saved from such a loathsome existence. (Num. 12:9-15) So we see that no one should complain against God because he does not do things as we want them done. Remember that Jehovah is the Sovereign Ruler of the universe. He knows how to handle his organization and his work much better than those who serve him. All should be happy where Jehovah places them in his organization and in his service. What God requires of us is integrity and faithfulness to him; and if we give him these we shall be happy.

12. Why did God's miracle not result in happiness to many Israelites, and what purpose should this historical example serve for us?

13. Why should we not be complainers, as illustrated in the case of Aaron and Miriam?

LACK OF FAITH

[14] Another striking example occurred when Moses sent the twelve spies into the land of Canaan to look over the inheritance God had promised the Israelites. Moses chose one of each of the twelve tribes and sent them forth to spy out the land. Remember that God had told them: 'I am going to give it to you. It is the best land in that part of the earth, that you are inheriting.' But when the twelve returned, ten of them said, 'No, we don't want to go up there. It is a terrible country inhabited by giants. It would be better to go back to Egypt and be slaves. All that will happen is that we will be destroyed, because the people of that land are mightier than we.' It was a bad report that was given on the land that God had given to the Israelites. Out of the twelve spies only two, Joshua and Caleb, came back with a good report. They were grateful for what God had provided, and they brought back proof that it was a prosperous land. They advised: 'Let us go up right now!' But the majority said: 'Ah, no, we will stay right here. We are satisfied with things the way they are.' The Israelites and ten of the spies who looked over the land were too indifferent to work for the inheritance God had promised them. The ten spies of little faith influenced the whole nation, and as a result the older generation never got into the Promised Land. Instead it was their children who received the promise, and Caleb and Joshua accompanied them into the Promised Land because they were faithful and gave a true report.

[15] Do you have faith in God's provisions today? Are you willing to go ahead under God's direction? Is it your preference to stay in this old, dying, corrupt world? or would you rather associate with people like Caleb and Joshua, forward-looking men who are fighters for the new world? If you prefer to follow Jehovah's direction, then you will preach this gospel of the Kingdom in all the world for a witness and practice the true worship of the Most High.—Num. 13:1-33; 14:1-3.

[16] Listen once more to the complaining Israelites at Kadesh in the fortieth year of their journey: "Why have you brought us up out of Egypt, to bring us to this wretched place, since it is no place for grain, or figs, or vines, or pomegranates, nor is there any water to drink?" (Num. 20:5, *AT*) The Israelites had not starved thus far on their journey. Their shoes had not even worn out, and they had not died of thirst. But there they were complaining again. No, they could not wait for Jehovah. The big issue was water. They wanted plenty of water, and they wanted it right away for themselves and for their cattle. And so they complained.

[17] We find people like that today, even associated with God's organization. Some have been with the organization for six months, others for a year, when soon we hear them complain and begin to say: 'Nothing is happening. I thought you said Armageddon was just a little way off. Why, I have known about this for a whole year now and Armageddon has not come yet. Do you think I am going to stick with this organization all my life?' A few have the attitude that unless God runs things their way, they will not stay with it. But God has not asked us to advise him. We should be grateful to Jehovah for what he has given us. We understand his truths and appreciate his promises, and we believe them. We are happy in our worship and service and have the privilege of bring-

14. On the return of the twelve from spying out the Promised Land, how was lack of faith displayed, and with what consequence?
15. Hence what pertinent questions face us today, and how will we answer them?

16. How did the Israelites complain at Kadesh, and why?
17. How do some today a short time with the truth show a lack of faith, and why are they not happy?

ing much comfort to people of good will. Those who can see this are rejoicing in their work at the present time, whereas the novice or critical person may not have learned it yet; perhaps he has not even taken the time to study. He just wants to complain. Such ones are very much like the Israelites who were never able to wait on Jehovah. As a result they have no happiness, nor do they appreciate the provisions God made in times past and is still making. They want things their way, not God's.

[18] Going back to the account of the Israelites again as they complained about the lack of water: Moses then told them they would get the water all right, but he neglected to give the praise to the One who gave him the power to produce water. Read the account in Numbers 20:10-13 (*AT; AS*): 'Then Moses and Aaron gathered the assembly in front of the rock, and he said to them, "Listen, you rebels; is it from this rock that we have to produce water for you?" And raising his hand, Moses struck the rock with his staff twice, whereupon water in abundance gushed out, and the community and their cattle drank. But Jehovah said to Moses and Aaron, "Because you did not trust me by paying me due honor in the presence of the Israelites, that is why you shall not bring this community into the land which I have given them." These are the waters of Meribah [finding fault], where the Israelites found fault with Jehovah, but where he vindicated himself among them.' For failing to sanctify Jehovah before the Israelites who complained at this time Moses did not receive the inheritance the Lord Jehovah had promised them. Neither will those who complain today about God's way of handling things and who do not give God the glory inherit the blessings of the new world. They will lose out before that, even though so near.

[19] Moses as God's servant for the congregation certainly had a wonderful opportunity here to honor Jehovah and to direct the minds of the Israelites to the only true God. But Moses was very much displeased with the people; he looked at them as rebels and forgot that God was dealing with them. He should not have rebuked them in the manner he did. Even though they were complainers, still they were God's organization and it was up to Jehovah to handle them the way he wanted. If He wanted to give the Israelites water, that was his responsibility, and it was not Moses' place to leave God out of the transaction. If Jehovah today wants to give more people the opportunity of hearing the truth so that they may learn the way to life before Armageddon strikes, then it is not good for anyone of us to complain. Rather, we should rejoice that there is more time in which to preach the gospel. Of course, some will say that God is slow; but is it not due to Jehovah's patience in these last days that thousands of people have learned of salvation? Read the account at 2 Peter 3:15 for yourself.

[20] There are always some who will complain and find fault. But why associate with complainers and get in their frame of mind? If God wants to give the truth to more people and gather together yet more of the other sheep, then we should be glad. Jehovah's witnesses in these days are certainly happy that they still have the opportunity of preaching the good news. There is no reason for Jehovah's witnesses to complain because they have more time to preach, but rather they should be happy to be permitted to continue in true worship. With joy they should say, 'We received free, let us give free.'

18. Why did Moses not enter the Promised Land, and with what warning to us today?

19, 20. What should be, and is, the attitude of Jehovah's witnesses toward God's giving further "water of truth" to the people?

Dispelling the Spirit of Complaint

THOSE who have dedicated themselves to serve God must look to the interests of God's kingdom and the vindication of his name. They should never get puffed up or high-minded because of having the truth or because of knowing the way to life. Just because they have this knowledge does not make them better than anyone else. But they have sense enough to take in this knowledge of truth, to get the understanding that is available to them, and to work in Jehovah's interests. They are grateful to Jehovah. Jehovah's witnesses are not trying to find fault with the people who ask for them to visit them in their homes. Rather they are happy for the opportunity and ask the people of good will if it will be all right to come and study with them. They are anxious to share with the people what they have received. Having the truth, they want to give it to all who have an ear to hear, whether it be in the morning, afternoon, evening—any time convenient to the hearer. Jehovah says his people will sing his praises day and night in his temple, and this means that Jehovah's witnesses must be carrying on true worship day and night, serving him by preaching the good news.

1. Are Jehovah's witnesses trying to find fault with the people? And what shows whether?

[2] When we look back over the unhappy experiences of the Israelites in the wilderness, we find that the troubles were due to complainers and faultfinders. But what happiness could have been theirs if they had followed the arrangements of God! Faith was all they needed; it was such a simple matter. And the same is true today. If we fall in line with the arrangements that God is making for us, we show our faith. We can give the truth to others through our house-to-house witnessing, and by so doing we can gain happiness. There is no reason why we should not be happy in our living.

[3] Let us look at things in a practical way. Students graduate from the Watchtower Bible School of Gilead, and they move out into a missionary home. There is no reason why they should not get along in happiness, because they will be able to give the truth to others all the time in their new assignment. If petty difficulties and trials arise in the home between brothers there, we can be sure that at least one of them is at fault. But who is it? There is no doubt that the trouble lies with those who are quarreling; so the thing to do is to get them together and find out what is at the bottom of all the trouble. If each does a little giving or yielding, that is, if there is a little giving *from* each side, the trouble probably can be straightened out and nothing more will be said about it.

[4] If the difficulties are straightened out but grudges remain on both sides, there still will not be happiness. In a missionary

2. What was the source of the troubles of the Israelites in the wilderness, and how can we show faith and gain happiness today?

3. How can difficulties be adjusted in a missionary home?

4. What do we need to do to make living together successful, and why ought we to do so?

home you must want to get along with your brothers and your sisters. This is true, too, in any home; there must be a desire to get along with one another. Remember that all are servants of God just like yourself. You all have so much to live for because of your knowledge of the truth of God's Word. You all want more knowledge. Already you have been given much information and you certainly know God's Word as a result of your diligent study. But you still want to study; you still enjoy the reading of his Word, and you want to show your faith in it by communicating this good news to others. Now if all of you are of this same mind and are preaching the Word of God in the field, why can you not get along in agreement on other things? Why can we not live as God would have us live: in happiness, not complaining to one another? All we need to do to make living successful is to give or yield a little. All in Jehovah's organization must render their true worship to him. They must show love also to their neighbor and strive for contentment in their life.

[5] The psalmist said: "How happy the man who hath made Yahweh [or, Jehovah] his confidence, who hath not turned unto the haughty, nor gone aside unto falsehood." (Ps. 40:4, *Ro*) A proud man never has happiness. He thinks only of himself, not of his neighbor, and especially does he forget Jehovah his God. When Miriam and Aaron became haughty toward Moses their brother, they were brought low; and today we can never become haughty if we realize our position before Jehovah, the Superior One. We are the inferiors; so there is no reason for us to get proud or big-headed. As soon as we do we are believing a falsehood; we think we are important. We fail to remember that the great issue is the vindication of Jehovah's name and the preaching of his message in all the world. By our daily service let us show that this is not the way we view the matter, but let us live in a way that will honor Jehovah's name and purpose.

5. Why are the haughty believing a falsehood, and why are they not happy?

NOT FINDING FAULT OVER OPPOSITION AND PERSECUTION

[6] Jehovah's witnesses are not discouraged at this time because of the happenings in the world. We are in the midst of a wicked organization, 'the Devil's world,' as the Bible calls it. It is filled with grief and sorrow and is in a miserable state; but there is no reason why Jehovah's witnesses should be unhappy even though living in it. Though we are in it, we do not have to be a part of it. When we look at Jehovah's organization, we marvel at its prosperity and its growth despite all the pressure that has been brought against it by those who oppose the good news. Jehovah's witnesses have seen their work stopped or hindered in many countries, but that does not discourage them. Are we now to complain to God and tell him he does not know how to run his business? Are we to look at Russia and say, "God, why have you failed to get missionaries of Jehovah's witnesses into that land to preach?" We cannot dictate to God because of certain unhappy experiences that occur to Jehovah's witnesses behind the Iron Curtain. Those of Jehovah's witnesses who are there have the same Word of God, and they are continuing to faithfully preach the good news. Jehovah's witnesses in other countries where there is greater freedom should go about and preach the message of God's kingdom even more extensively and be grateful that they have the opportunity. Do not neglect your freedom to speak in

6. Why should not we be unhappy over the repression of the witnesses in some lands, but rather what should we do?

your territory. Sometimes our brothers in democratic lands where there is freedom of speech do not show as much zeal in going from house to house as the publishers do who live in countries where there is continuous opposition.

[7] Stop and think for a moment. What would you do if your government told you that you could not worship Jehovah God any longer and that you could not put your God ahead of the state? What would you do under those circumstances? Where would you find happiness? Would it be by changing your mind over to worship according to the decree of the state? Or would your happiness come only in worshiping Jehovah God as he directs through his Word? Would you quit preaching to others if you encountered opposition? Or would you stand firm to preach the gospel as you had the opportunity? Would you complain as some do and say: "God, why did you bring this on me?" Maybe you would think: "Why could I not have been born in some other country where there is not as much trouble? Why does not the Watch Tower Society move me from this country to another and have me preach there?" A true Christian servant of the Most High could not give up his preaching of the good news of God's kingdom. Oh, there are many things we could complain about; but if we have the right heart condition, we will be grateful to God for the opportunity to serve wherever he sends us or wherever we may be, because we know that this gospel of the Kingdom must be preached everywhere. People are people no matter where we find them, and there are good and bad among them. If there are "sheep" there, we want to find them.

[8] Remember that God is directing his organization, and he is going to have this gospel of the Kingdom preached in all the world for a witness. So no matter where we go, no matter what we have to do, we must stand firm to continue in that preaching work. It is a work that must be done. We do not want to become complainers, for then we are apt to stop preaching the truth; and once we stop giving out the truth to others we shall lose our happiness. Many faithful witnesses today are happy even in prisons and concentration camps, and even in such places they keep busy by preaching the gospel to other inmates. Jehovah's witnesses are happy in countries where the message of the Kingdom has been banned. They keep on talking about the truth though they have hard times with opposition and persecution. They remember that Peter said: "Indeed, who is the man that will harm you if you become zealous for what is good? But even if you should suffer for the sake of righteousness, you are happy. However, do not become afraid of what they are afraid of, neither become agitated. But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect."—1 Pet. 3:13-15, *NW*.

[9] Jehovah is very well pleased with those who are interested in the poor of this world, because it is this class of people who listen to the message of the Kingdom. The psalmist said: "How happy is he that is attentive to the poor, in the day of calamity will Yahweh deliver him: Yahweh will preserve him and keep him alive and he shall be pronounced happy in the land, do not then give him up at the desire of his enemies!" (Ps. 41:1, 2, *Ro*) We certainly cannot quit preaching this gospel

7. What questions should we ask and answer about serving under conditions like those in such lands?

8. Why do Jehovah's witnesses preach no matter where they are and under unfavorable conditions?

9. How is the one who is attentive to the poor happy today?

of the Kingdom just because it is the desire of our enemies. Rather, Jehovah's witnesses will be pronounced happy if they keep these truths concerning Jehovah's kingdom before the poor of the world, those who are sighing and crying because of the abominations of this old system. When we think of our brothers and sisters and of all the servants of God in other lands and how the enemy has kept them under assault, we should be very thankful to God for the freedom we have and should show our gratitude by preaching the gospel to a greater extent while we still have the opportunity. All should show their maturity by setting the right example in house-to-house witnessing, by conducting home Bible studies and by aiding the immature ones to be more consistent in their field service.

[10] Never allow yourself to start complaining about the place you have in God's organization. Instead be happy with the organization and stay in it. "How happy are the people who know the joyful sound! O Yahweh! in the light of thy countenance shall they firmly march along; in thy Name shall they exult all the day, and in thy righteousness shall they be exalted." (Ps. 89:15, 16, *Ro*) Jehovah's people are very happy as they march along in holy array, keeping firm. All around the globe we hear God's servants as they make a joyful sound of worship to Jehovah in holy formation. Each one must hold to his position and try to improve his efficiency in the service. There is no reason to have any doubts as to the outcome of the matter. God's Word has revealed his purposes to us; so his faithful servants in the earth know what he is going to do, and they should march shoulder to shoulder, never breaking their ranks. We realize that some will make mistakes, but that is no reason for complaint. The thing to do is to correct the mistakes.

10. Through what attitude and action respecting Jehovah's organization may we be happy?

HAPPY THROUGH CORRECTION

[11] "How happy the man whom thou correctest, O Yah! and whom out of thy law thou instructest!" (Ps. 94:12, *Ro*) If we were not corrected and we kept on going in our wrong way, we should soon find ourselves back in the Devil's organization. The only way we can have happiness is by being corrected and by staying in line with the new system of things in Jehovah's organization. The God of the heavens is not going to come down to earth or send some angel to sit down with us to explain matters to us. No, it may be that our brother will do the talking. It may be our mother or our father. It may be a company servant or a circuit servant who brings us the corrective information. It may come through the *Watchtower* magazine. It will come from within Jehovah's organization, and it is for the benefit of those in the organization. The correction may hurt; it may hit hard, and if you cannot take the correction you are going to lose your happiness. Of course, there is no joy at the moment the correction is given; but afterward when we see the error of our way and when we get back in line with God's arrangements again, then we can rejoice and appreciate the value of the correction. "It is for discipline you are enduring. God is dealing with you as with sons. . . . True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:7, 11, *NW*) The real servant of Jehovah will be glad for the correction; so it is true that a man who is corrected by Jehovah is happy.

[12] Do not spurn correction. If someone

11. How is the person whom Jehovah corrects to keep happy for it?
12. How should we not spurn correction, and why not?

comes to you and starts telling you that you are wrong about something, listen to him. Do not get excited right away and say: "Well, now let me tell you something." No, the thing to do is to listen to that person if he has something on his mind he believes he should tell you. Think—maybe there is something wrong with you, and probably there is, because we are all born in sin and shaped in iniquity. There is one thing we know, that we want to remain in Jehovah's organization. And if we are receiving a correction even though we have done no wrong, the correction still is not going to hurt us; but if we have done wrong, then the advice and counsel will be of great benefit to us and we shall not find ourselves slipping off into the Devil's organization. If we ever find ourselves outside Jehovah's organization because of wrongdoing, we can be sure we shall never enjoy the same happiness in the world that we enjoyed in his organization. Therefore we must always keep our minds on the things of God. We must make our minds over and keep on correcting ourselves.

[13] We have already received much correction, especially at the time we came into the truth. We received correction in our understanding of God's Word through Bible studies. All this correction was given to us in a very kindly manner and there is no reason why servants in the company or elder brothers should not still admonish us in a kindly way. It may be that some who have been in the truth ten or twenty years feel they do not need any correction. But remember, the children of Israel were in the wilderness for forty years, and they needed correction continually. Reproof and instruction are the way to life; so take the correction and profit by it. You will be happier for it.

13. Why should none feel they need no correction?

CHILDREN AND YOUNGSTERS

[14] "A kind man one may call a great man, but a faithful man who can find? As for a righteous man walking in his integrity how happy are his children after him!" (Prov. 20:6, 7, *Ro*) Jehovah's witnesses fully appreciate the need of God's spirit in order to walk in integrity and keep faithful to God. We want to see the children of Jehovah's witnesses grow up in the truth and stand firm too. It is not pleasant to see children act obstreperously. Sometimes it appears that the parents do not care how their children act. When we look at the younger generation even among those who are dissatisfied with conditions and who have turned to the truth, we sometimes find that they have a saucy, indifferent attitude. Of course, that is the way the world trains its children, to be tough. But when a person begins to study God's Word and to make his mind over, he should see that people can get along much better by following the principle of love, not by trying to show toughness. In these last days of the Devil's organization when we find so much discontent in the homes and among the people of the world, it is no surprise that when new ones come into the organization they sometimes bring along some of that old-world attitude with them. But our ways are not God's ways, and his thoughts are much higher than our thoughts; so we must change.

[15] Once in a while we hear a young brother, eighteen or nineteen years of age and who may have been in the truth from the time he was in his early teens, who starts to tell some of his older brothers what should be done and how to do it. He thinks that, even though in his youth, he knows how to run Jehovah's organi-

14. How should the children of the righteous be helped to be happy?

15. How do some young in years show impertinence toward Jehovah's organization, and what is the corrective for such youngsters?

zation better than those who have been in it for fifteen or twenty years. The young lad, when he has not been properly trained by his parents, feels that he is fully qualified and tries to do things his own way. But these young folks still have to learn what the older ones in the truth learned years ago. They must learn obedience and patience, and above all they must learn the truth from God's Word. They must make their minds over and start absorbing knowledge before they can give admonition to others. It is often observed, too, that when some responsibility is placed on young folks who feel that they are qualified, they fall down on their responsibilities. They do not like to carry the load, and lose their interest in it. So youth should accept wisdom from those who are older and thus gain knowledge. Title or position is of no value, but giving glory and honor to Jehovah's name is the important thing.

[16] Maturity is necessary in Jehovah's organization because responsibility always accompanies a position of supervision. Remember the apostle Paul said: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work. . . . not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil." (1 Tim. 3:1-6, *NW*) So it is good to seek the right kind of work, but keep studying and training so that you are well qualified for it, and you will have God's blessing.

[17] Moses was in Jehovah's organization a long time, and he was able to carry responsibility and handle it well. But when he had the nation of Israel crying on his shoulder, he said: 'Let me die.' The Israelites were not much of a help to this grand leader who pictured the greater one to come, Christ Jesus, who is our Leader now. But the point made here is this: responsibility brings with it great burdens, and one must be mature to hold up under them. However, we never want to feel as Moses did and want to get away from it all. There is no reason why we should feel that way, because Jehovah's organization today is peaceful, prosperous and happy. The servants are co-operative and want to help in every way to see that this great work is accomplished to the honor, glory and vindication of Jehovah's name. There is a work to be done at the end of this system of things. The gospel of the Kingdom must be preached before the accomplished end comes, and whether it comes in five years, ten years or more years within this generation should not make any difference to Jehovah's witnesses. They are God's ministers, and they want to be faithful to the task. God has given them the work to do, and his servants are happy to bear the whole load of responsibility. They have taken on the work, and, by his undeserved kindness, they are going to keep on doing it until it is finished. You who have started in this work, stay in it and always give the good message you have to those who want to hear. As long as you continue giving freely of the truth, you will enjoy happiness in great measure.

[18] The great trouble to hinder our preaching work will not come from within God's organization; but, as Christ Jesus indicated, it will be by pressure from the Devil's organization outside. Jesus told his disciples: "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted

16. Why, according to the apostle Paul, should such not be entrusted with a high responsible position?
17. Why should those under a load of responsibility not want to get away from it as Moses once did? And does that make for happiness?
18. Why should those falsely accused and persecuted be happy, and how should they express it?

the prophets prior to you." (Matt. 5:11, 12, *NW*) Yes, Jehovah's witnesses can be happy under reproach and persecution. So happy are they that they leap for joy. That is an expression of happiness! It is because God's servants know they are on the right side and that they have the truth. They can be happy even though people lie about them, and even though persecution is great they will keep right on talking to others, not to the persecutors, but to onlookers and even to those who may be imprisoned with them. When you once learn there is more happiness in giving the truth to others than in just receiving it, then you will keep on giving it even though every kind of wicked action is brought against you. You know your doing so brings honor to Jehovah and to his Son Christ Jesus.

[19] It is necessary to stay in God's organization. And it is what you do with what you know that will bring you happiness. It is not who you are or whom you know that brings contentment in living. Remember, "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." (Prov. 2:6, *AS*) Each person must stand on his own feet to obtain happiness. For Mary it was not merely being Jesus' mother that brought her happiness, but it was the truth she knew concerning her Son that made her especially happy. You have read about the woman who called out from the crowd and said: "Happy is the womb that carried you and the breasts that you sucked!" But Jesus said, "No, rather, Happy are those hearing the word of God and keeping it!" (Luke 11:27, 28, *NW*) Knowing the mother of Jesus was not the important thing, nor did her bearing the Savior in itself bring complete happiness. The real thing, as Jesus pointed out, is hearing the word of God and keeping it, being a real servant and a true worshiper of Jehovah God. That is what brings happiness.

[20] So we can see that one's position in Jehovah's organization, whether he has graduated from the Watchtower Bible School of Gilead and has become a missionary, or whether he is a company servant or a circuit servant or is in a branch home, does not necessarily make that person happy. It is not the position that gives the happiness, but what he is doing in that position. Has he heard the word of God and is he keeping it? If he is, and if he is serving his brothers well, giving of what he has to help his brothers and the people of good will, then he will be happy. The truth is what is important, not the position. So while many in Jehovah's organization have different positions, these positions are not to be glorified or worshiped or honored, but the work that is done is what is pleasing to him. And, of course, anyone who pleases Jehovah God is certain to please his brothers in the truth. If the truth is in you and you live according to the truth, then you will be a happy person.

[21] Listen to the words of James: "He who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." (Jas. 1:25, *NW*) That is the only thing that is going to bring happiness: giving, talking, preaching the good news of the Kingdom to other people. The receiving of a diploma or the holding of an office might make a person a forgetful hearer if he begins thinking that he knows it all now. Of him who has much, more will be required; therefore every person in God's organization should be more zealous and diligent to perform

19, 20. Rather than being somebody or knowing somebody, what brings the complete happiness?

21. Rather than a forgetful hearer, who is the happy person, regardless of his position?

the work that God has committed into his care. Let us keep making our minds over to think as God thinks, in his new system of things, and then gain happiness by giving.

SOURCES OF HAPPINESS

[22] Jehovah's servants are happy today because they have faith in God's Word and in Jehovah himself. They do not expect any miracles to be performed in their behalf in these days nor any outward sign to help keep them in Jehovah's organization. Jehovah's Word is sufficient for his people to follow. It has made us free from the Devil's organization, and we propose to remain free. Paul was happy in his work because he had 'the glorious good news of the happy God, with which he was entrusted'. (1 Tim. 1:11, *NW*) Our God is a happy God, and since we are made in his image and likeness there is no reason why we should not be happy also. His happiness came through giving, and he has given us so much that we have plenty to give to others. All normal creatures want to live. We love life, and we want to get the best out of it. The one thing we want most from life is happiness, for life without happiness would be dull and uninteresting.

[23] Today men seek for happiness in many ways. Some receive it from their family or close friends, others by visiting the seashore or the woods or by playing with their children. But the greatest happiness comes from giving to others rather than from just receiving pleasure. While we take great delight in receiving things from our earthly friends and in giving to those we love, our greatest friends are Jehovah God and Christ Jesus. They have given us so much in knowledge and understanding that we can give of this in abundance to others. "This means everlasting life [to those others], their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." —John 17:3, *NW*.

[24] Never let it happen that we come to the point where we no longer want to give to others the truth that we have received. If we ever come to such a state of mind where we do not want to tell someone else about the glorious provisions that Jehovah God has made through his Son Christ Jesus and we become ashamed of the true religion, then Jehovah God will become ashamed of us. There will be no place in Jehovah's organization for such a person. Also never let us be deceived into thinking that we have done enough now in Jehovah's service. We should not think that because we have been in the truth for forty or fifty years or even longer we can retire from service. As long as we have breath we must praise Jehovah. Remember that we expect to live thousands of years, yes, on into the millions of years, even into time indefinite, right in Jehovah's organization. It will be a pure and clean organization and every one in it will be worshiping Jehovah. So why should we now think of stopping our worship and service because we are sixty or seventy years of age?

[25] What a joy it is now for a young girl or a young boy to start serving Jehovah, to begin making the mind over in youth, to begin thinking as God thinks, to study his Word and to be filled with it, to have these fine qualities that a Christian must possess of love, devotion, patience and kindness! With all this and with the spirit of giving, what happiness can be theirs for all eternity!

22. Why is Jehovah the "happy God", and so what should we want to be?
23. How do some seek happiness, but what contributes the greatest happiness to us?
24. Why should we never come to the point of not wanting to give the truth out to others?
25. How can the youthful ones early attain happiness?

[26] Let us all be content with what Jehovah God has given us and look well to the responsibilities that have been placed upon us. Let us serve our brothers with joy and gladness. It was the writer of the Proverbs who said, "Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with the food that is needful for me: lest I be full, and deny thee, and say, Who is Jehovah? Or lest I be poor, and steal, and use profanely the name of my God." (Prov. 30:8, 9, *AS*) Jehovah's witnesses today do not want the riches of this world, nor do they want the poverty. Instead we ask as Jesus taught his disciples to pray: "Give us today our bread for this day." All we need are the necessities of life: shelter, food and clothing. With these and with godly devotion we should be content. God has promised all the necessary things to keep us alive and active in his service, and we put forth daily effort to obtain these for ourselves and our family. But more than that, we do not live by bread alone, but by every word that proceeds from out of the mouth of God. —Deut. 8:3; Matt. 4:4.

26. Rather than the world's riches and poverty, what do we want and how do we strive to get it?

[27] So then it is in the abundance of knowledge that we want to be rich. We want to be removed far from falsehoods and lies. We never want to deny our God Jehovah. Because they do not take Jehovah's name in vain, Jehovah's witnesses are the happiest people in the world. They do not have the burden or the responsibility of trying to patch up this old world and hold it together. However, they do have the answer for today's problems and the most comforting, cheerful and optimistic message anyone can hear and the one with the most far-reaching effects. They have the message of the kingdom of God which will bring blessings of prosperity and happiness to all those who love righteousness. They will keep on giving this message, for they know there is more happiness in giving than in receiving. So whether you are a company publisher, a pioneer, a circuit servant, a district servant, a missionary, a worker in a branch or anywhere else in Jehovah's organization, hold to your position faithfully. Continue to give out the good news, worshiping Jehovah in holy array.

27. So in what do we want to be rich, and how shall we continue to be the happiest people on earth?

WORDS THAT MEAN LIFE

THE spoken word of Jehovah God carries greater power than that at the disposal of all this world's atom-smashing scientists and far greater efficacy than anything concocted by modern medicine's wizards of healing. Jehovah spoke into existence the depths of the fathomless universe, molding it to his will. When our primitive earth was swathed in darkness, "God said—Light be. And light was." —Gen. 1:3, *Ro.*

Think, therefore, of the force and power behind the message contained in the Bible, God's Word. Some presumptuous men set themselves up as the Bible's critics, hastily overlooking the long period of divine inspiration during which God's spirit rested upon the many varied men from diverse walks of life to compose one harmonious book pointing up one all-absorbing purpose, God's sovereignty and its vindication by his kingdom. Critics have brushed aside

all recognition of the undeniable way in which Bible prophecy has been fulfilled. Such ones infer that God spent 1,600 years on a masterpiece only to await their judgment upon where it should rank in respect to books that are of mere human origin. Can they destroy the Word that declared the beginning of creation?

Does this mean then that Bible believers worship a book? No, but in the case of the Bible they worship the One who is revealed therein. They readily conform themselves to the formula for pleasing God which the Bible unfolds. They do these things because in the Bible, alone of all literature in this world, is the way to life. In prayer to his Father, the Bible's great Author, Jesus had the right attitude and did not try to exalt himself to the position of critic of God. (1 Tim. 6:19; John 17:3, 17, *NW*) His earthly life left a glowing example for championing God's Word, moving his future apostle Paul to write:

"Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. . . . Keep doing all things free from murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life, that I may have cause for exultation in Christ's day, that I did not run in vain or work hard in vain."—Phil. 2:5-16, *NW*.

"Keeping a tight grip on the word of life" today certainly means upholding the most important name in that Word, the name of its author, Jehovah. In the Hebrew Scripture canon the name Jehovah appears 6,823 times; yet some seek to hide that name! If Jehovah is our life-giver, if we must learn his purposes to conform to them and win his favor and have life, then must we not at the very start learn his name, the name that is our "strong tower" of refuge, the name of Him that is the "fountain of life", the name of the rightful great "King over all the earth"?—Prov. 18:10; Ps. 36:9; Zech. 14:9, *AS*.

In 1950 the Watchtower Bible and Tract Society released the *New World Translation of the Christian Greek Scriptures,* a literal, modern-speech translation which presented scholarly support for its position in rendering the divine name consistently in the Greek Scriptures, or "New Testament". For this and its many splendid features this work won the admiration of unbiased authorities of many quarters.

What a privilege to be on the side of God's Word today, its upholders and defenders, not its opposers! Think of it—to be used as messengers as the word of life flows out, fills the earth, eventually to cover it as the waters do the sea! (Hab. 2:14) Certainly none of the other instrumentalities of God's creation question the wisdom of his Word. The stars do not. The planets do not. The animals following their natural laws do not. The floral life does not. And by Jehovah's undeserved kindness we will not. We will not, as the scoffers, deride the timeliness of the Word of life's message, clinging to the old life of this dying world as better, smarter or more practical. " 'All flesh is as vegetation, and all its glory is as a flower of the vegetation; the vegetation becomes withered, and the flower falls off, but the word spoken by Jehovah endures forever.' Well, this is the 'word spoken', this which has been declared to you as good news."—1 Pet. 1:23-25, *NW*.

This good news we, as God's living servants today, obediently offer to all mankind of good will toward God. It is all we can do and the best. The Word of God endures. You want to endure, do you not? Then read it, study it, believe it, follow it and live it.

● What is meant by Ecclesiastes 7:16, 17, where we are told to "be not righteous over much" and "be not over much wicked"? —C. R., Pennsylvania.

To give a little more of the setting and also clarify the expressions by using modern speech, we quote Ecclesiastes 7:15-18 from *An American Translation:* "I have seen all sorts of things in my empty life: for example, the righteous man perishing in his righteousness, and the wicked prolonging his life in his wickedness. Do not be over-righteous, and be not excessively wise; why should you ruin yourself? Be not over-wicked, nor play the fool; why should you die before your time? It is well that you lay hold of one thing, and also that your hand let not go of another; for he who fears God will come forth with both." Moffatt's rendering of verse 18 is interesting: "The best way is to take the one line, and yet not avoid the other; he who stands in awe of God shall avoid both extremes."

This admonition to avoid both extremes seems to be the key to unlock the meaning of these verses. Some are extreme in their views concerning righteousness, and look down upon others as being wicked if they do not measure up to the extremists' conceptions of what is righteous. Of this class were those in Isaiah's time who said: "Stand by thyself, come not near to me; for I am holier than thou." But rather than considering them holy Jehovah says of them: "These are a smoke in my nose, a fire that burneth all the day." (Isa. 65:5) Similarly self-righteous were the scribes and Pharisees of Jesus' day, who thought themselves so righteous and others so wicked. This is highlighted by an illustration Jesus gave, as follows:

"He spoke this illustration also to some who trusted in themselves that they were righteous and who considered the rest as nothing: 'Two men went up into the temple to pray, the one a Pharisee and the other a tax collector. The Pharisee stood and began to pray these things to himself: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice a week, I give the tenth of all things I acquire." But the tax collector standing at a distance was not willing even to raise his eyes heavenward, but kept beating his chest, saying: "O God, be gracious to me a sinner." I tell you, This man went down to his home proved more righteous than that man; because everyone that exalts himself will be humiliated, but he that humbles himself will be exalted.' "—Luke 18:9-14, *NW*.

The Pharisee thought himself so righteous, and adulterers and even the tax collector wicked and far below him; yet it was the apparently wicked tax collector that was more righteous in God's sight. And Jesus said on another occasion to the self-righteous chief priests and older men of influence: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God." That is, after abandoning their oppressions and immoralities. (Matt. 21:23, 31, *NW*) The self-exalted Jewish religionists were not righteous and wise according to God's Word, but according to their traditions of men, which Jesus said went counter to the commandments of God. (Matt. 15:1-9) Their righteousness was all outward show. It was so bogged down in fussiness over ceremony and ritual and minor matters that it never did get around to fulfilling the weightier matters. (Matt. 23:23-32) These Jewish religionists were both righteous and wise, but only in their own eyes and in their own conceit. Certainly they were not so regarded by God and Christ, for they were told that the eternally destructive judgment of Gehenna awaited them. (Matt. 23:33) In righteousness such as theirs they were to perish.

These self-righteous ones, on the other hand, considered the true servants of God wicked. They heaped abuse and beatings upon the faithful, accusing them of being evil seditionists and blasphemers and profaners of the temple. (Acts 17:5-8; 24:5, 6) By the men of Satan's world Christians are viewed as wicked, as Jesus foretold: "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake." (Matt. 5:11, *NW*) But let Satan's dupes view the service of Christians as wicked if they wish; nonetheless it is by such so-called "wickedness" that Christians prolong their lives. Yet they must be cautious not to

become over-righteous, that is, becoming fanatical and extreme on immaterial or minor points, doting on character development to appear righteous in their own eyes, all to the neglect of real service as a witness of Jehovah. Neither should they become wise in their own eyes. That would mean their ruin. Of course, they must not be over-wicked, actually committing wrongs against God and man, and rightly "suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters". They will not play the fool and deny God, and bring upon themselves untimely death. —Ps. 14:1; 1 Pet. 4:15, *NW*.

With the foregoing in view, it seems that Ecclesiastes 7:15-18 is telling us not to affect extraordinary righteousness as an outward show and try to appear so righteous in our own eyes and in the eyes of others, for we would perish in that sort of hypocritical righteousness. Nor are we to seek excessive wisdom to shine before others, for that would not be true wisdom but only a wisdom in our own conceited eyes, and would bring us to ruin. We will strive to prolong our lives by serving God, even though this may be viewed as wicked by the world under Satan. We will not, however, sink to real wickedness in God's sight and bring upon us destruction from him. So we will lay hold of godly righteousness but will shun the extreme of Pharisaical self-righteousness, and we will not let go of the so-called "wickedness" of God's service but will always shun the extremes of real wickedness. Thus we can serve God acceptably and at the same time not go to extremes, neither trying to appear more righteous than we really are nor becoming actually wicked just to avoid appearing like character developers.

● What does Solomon mean when he says he found a true man in a thousand, but never a true woman?—J. K., New Hampshire.

Ecclesiastes 7:27-29 states (*AT*): "'See, this is what I have found,' says Koheleth, 'adding one to one to find the total, which I have sought repeatedly, but not found; one man out of a thousand have I found, but not a woman have I found among all these. Only see this which I have found, that God made mankind upright, but they have sought out many contrivances.'" Moffatt renders verse 28 as follows: "Here is what I have found, says the Speaker: one true man in a thousand, but never a true woman!"

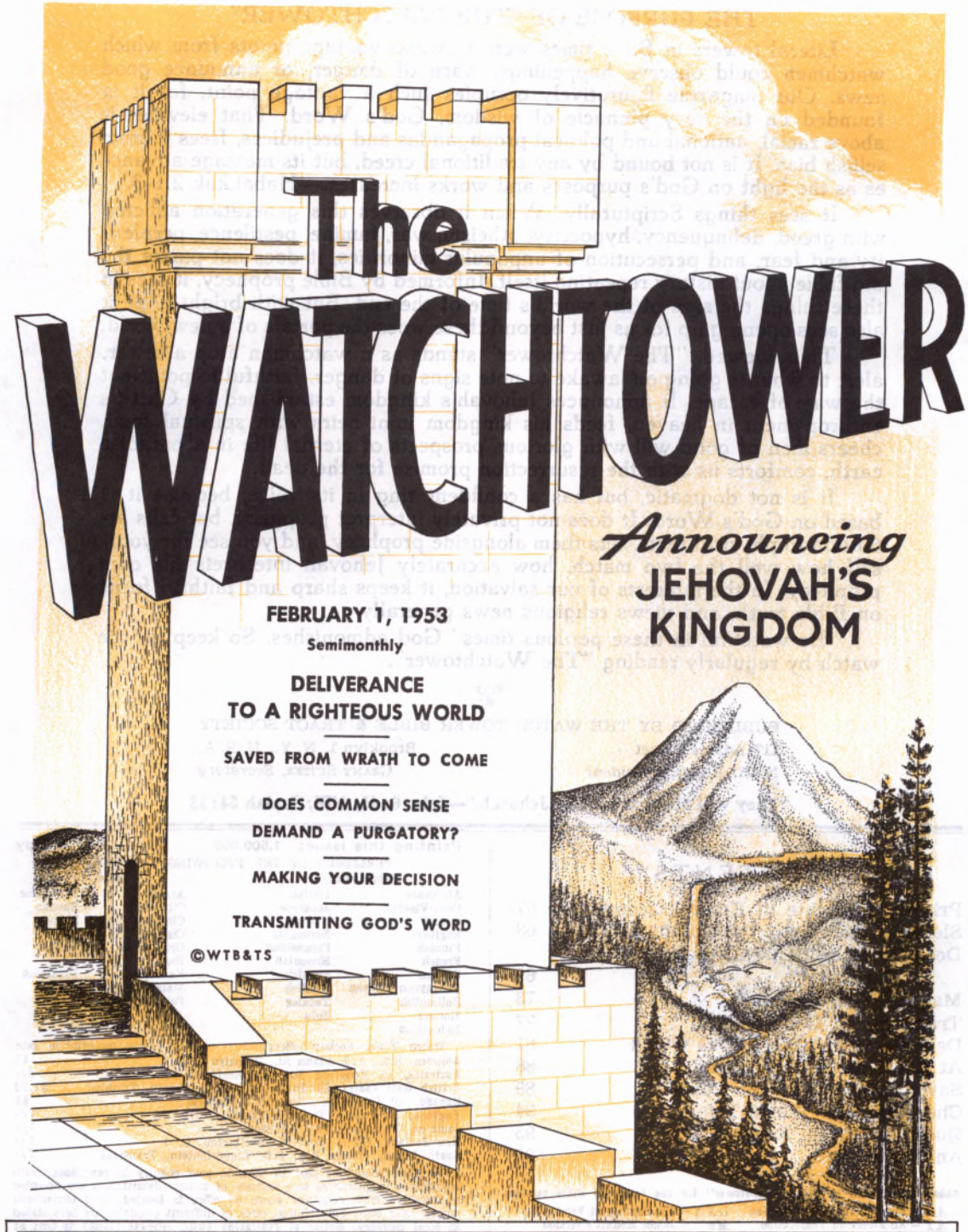
This can hardly be taken to mean that men are better than women. It cannot be taken literally to mean that there are no true women, for the Bible speaks of faithful women, and there are more women who are Jehovah's witnesses today than there are men. Solomon could have been speaking from his personal experience, for he had a thousand wives and concubines all told. There may not have been a single one of these that was devoted to Jehovah God, though he doubtless did know some men who were faithful to God. So he may have had his own unhappy domestic situation in mind when he wrote as he did.

However, there is another possible meaning that seems more sound. One thousand is a multiple of ten, which represents earthly completeness. So the thousand may refer to all the women ever to live on the earth, not one of which was or is a perfect woman. Eve did not remain such, in fact never did pass the test that would have shown her perfect in integrity to God. The virgin mother of Jesus, Mary, was not perfect. As for men, the thousand there would also represent earthly completeness and embrace all the men that ever lived upon the earth. The situation of men is different from that of women. Whereas there has never been a perfect woman that held faultless obedience to Jehovah God, there has been one such man, namely Christ Jesus. He is the one true, perfect man, and the only one that ever lived on the earth. So it is very likely that this great truth is embraced by the words of Solomon at Ecclesiastes 7:27-29. The conclusion announced in verse 29 is a sweeping summation that embraces all mankind, man as a race rather than men as contrasted with women, and thus it supports the view last presented rather than the first possibility that Solomon's words might be referring to his own personal experience.

"WATCHTOWER" STUDIES

Week of March 1: Unhappy Complainers; also, Dispelling the Spirit of Complaint, ¶ 1-5.

Week of March 8: Dispelling the Spirit of Complaint, ¶ 6-27.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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PRIESTLY ADVOCATE OF ERROR DISCOMFITED

RECENTLY a person of good will who had been studying the Bible with one of the Watch Tower missionaries sent to Uruguay arranged for a meeting between her priest and this missionary.

The priest was quick to open the little home interview by sarcastically asking the missionary, "Do you speak Greek?" When the missionary replied that he was not a Greek but an American and spoke only English and Spanish, the priest tried to end the discussion by saying that since the Bible was written in Greek he would only consent to a discussion of it if the missionary understood that language. However, the missionary pointed out that the Bible was also written partly in Hebrew and that under those conditions the priest would have to be able to speak Hebrew also to have a discussion.

The missionary further added, "The Catholic lady of the house here told me that you had personally encouraged her to read the Bible, but she did not mention anything about your insisting that she read it in Greek." Turning to the lady, the missionary asked her, "Did the priest tell you to read the Bible in Greek?" Of course the lady replied, "Why, no, he gave me a Bible in Spanish." With that catch question thus disposed of, the discussion proceeded.

First the missionary asked the priest to show the group his support from the Bible for the church's teaching on purgatory. Since the word does not even appear in the Bible, the best the priest could do was to refer to a citation in the apocryphal book of Maccabees, which actually supported the promise of a resurrection rather than any idea of suffering in purgatory. Next the missionary asked the priest for Scriptural support for the teaching of the trinity. Not being able to present any, he was next asked for support in the Bible for the doctrine of the immortal soul. Again not being able to answer in any way, the priest began to pace up and down the room like a caged lion, saying that he had not come to be made to appear as a dunce by having such silly questions put to him by a heretic.

However, the lady of the house managed to get the priest seated again, and this time the missionary said that since the priest did not want to answer questions, he would like to take the opportunity to point out to him texts from the Bible showing that the soul is actually mortal. The priest consented to listen to these. Strangely enough, when the missionary read from Joshua about animals' souls dying and from Ecclesiastes about human souls dying, the priest admitted that these texts were right even though they contradicted church doctrine. But he added that the trouble with the Protestants is that they do not know that the word "soul" is mistranslated in the Protestant as well as in the Catholic Bibles, and that while

it is true that the soul dies, the spirit does not. However, when he was confronted with the text in Ecclesiastes about all spirits returning to God, he saw that this thought put him in a dilemma, because it would mean that even the spirits of the most wicked would return to God, and so none would be left to go to purgatory or to hell, as he claimed.—Eccl. 12:7.

He tried to get out of this by explaining that the missionaries did not understand Greek, but that this word spirit was not spirit but another word, and he cited some strange-sounding word which he claimed was the Greek original. The missionary said it was a pity that he could not speak Greek himself, but that he had a copy of Strong's *Exhaustive Concordance* with him and they could look up the original Greek word in that. The word in the text in Ecclesiastes was in Hebrew, of course, and so they looked in vain for the word the priest used, checking both the Hebrew and Greek sections, only to finally discover it was the French word for God he was using to try to confuse them. The missionary then gave the priest a lesson in Hebrew and Greek from his concordance, showing him the correct Hebrew and Greek words for both spirit and soul and what they meant. By this time the priest was very much embarrassed and doubtless wished he had never said anything about understanding Greek, because it was clear to all that he had no knowledge of it.

The lady of the house then very emphatically and plainly told the priest that she was now convinced that Jehovah's witnesses know and teach more about the Bible than does the Catholic Church. And, speaking even more frankly, she declared that she had learned more in one hour of Bible study with Jehovah's witnesses than she had learned in six years of study with him. Tonight, she said, he had displayed his lack of knowledge by not being able to answer even one of the questions put to him. When he protested that he was unprepared, she pointed out that his seventeen years of study in a seminary should have been more than enough to prepare him. And thus the discomfiture of a priestly advocate of error resulted in one of the Lord Jesus' other sheep coming to a clearer knowledge and appreciation of the truth from God's Word.

Sleeping Pills from the Pulpit

¶ Here's one for the record! We quote the entire report that appeared in the Fort Worth (Texas) *Star Telegram:* "Sydney, Australia, Aug. 27 (CDN)—If a sermon puts you to sleep it may be doing you more good than listening to it. That's the view of Rev. Gordon Powell. The Presbyterian minister believes that, in a sense, 'the more people sleep in church the better the sermon.' The clergyman declared from the pulpit of Sydney's St. Stephen's Church recently: 'People today are tired because the tension in their souls prevents them from getting proper benefit from ordinary sleep. In church they are reminded of the love and care of God and develop an inner sense of security that has a strong sleep-inducing effect.'"

¶ Apparently he regards his sermons and his religion as merely a drug for the mentally distressed. Those of sound mind, however, recognize that only sluggards sleep at vital times, and that those who want life must sharpen their ears and gain solid facts so that their knowledge will not run out and the light of truth flicker away. But apparently this clergyman feels it matters little whether one listens to his sermon or not. Such sleep-inducers peddle false security, and themselves refuse to awaken to the lateness of the time. Insomnia sufferers, take note: One such pill is bad, an overdose is fatal!—Prov. 6:9-11; Mark 13:32-37.

Does Common Sense Demand a PURGATORY?

"COMMON sense demands a purgatory." Those words are attributed to H. Page Dyer, a Protestant clergyman of Philadelphia, Pennsylvania, by *Our Sunday Visitor,* October 26, 1952. Thus, in support of purgatory, this Catholic weekly not only quotes the early church "fathers", Jewish authorities and the Bible but also non-Catholic clergymen and authors. Similar arguments are found in the *Catholic Encyclopedia* and *The Faith of Our Fathers,* by Gibbons.

Before examining the claim that common sense, the Word of God and tradition prove the existence of a purgatory, let us note what the teaching of purgatory really is. According to Cardinal Gibbons purgatory is "a middle state of temporary punishment, allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven. [The Catholic Church] also teaches us, that, although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. The existence of purgatory naturally implies the correlative dogma—the utility of praying for the dead—for the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven and fit subjects for Divine clemency".

This suffering, according to such Catholic authorities as Augustine, Thomas Aquinas and Gregory the Great, is "more severe than any a man can suffer in this life". In fact, some even hold "that the least punishment of purgatory exceeds the greatest punishment of this life". Also that "purgatory is a real Sub-Hell. The sense pains of Purgatory equal those of Hell, which means the temperature is the same in both regions".—*Our Sunday Visitor,* November 26, 1945.

COMMON SENSE VERSUS PURGATORY

Does common sense demand a purgatory? Does the purgatory teaching make sense? Let us see. In the first place note that, according to Catholic teaching, it is not the human body, but an intangible, nonmaterial entity known as the "soul" that goes to purgatory to experience its "sense pains". But how can that which is not temporal, since the soul at death is supposedly divested of all its temporal properties, suffer temporal punishment? Does common sense demand that?

And does common sense demand that we suffer, who knows how long, more severely than it is possible for man to suffer in his human organism, for sins that are recognized as only "venial sins"? Think of all the possible kinds of suffering, being burnt at the stake, slow death by cancer, the kinds inflicted on heretics during the reign of the inquisition and at the present time by Communist police authorities, and know that the least suffering in purgatory is still worse than that. Does that make sense?

And does common sense demand that the length of stay in purgatory largely depend upon the prayers, or suffrages, of the loved ones they left behind? If one has non-Catholic friends and relatives who do not believe in purgatory and therefore do not pray for him nor have masses said

on his behalf, he of course will get no assistance from them, and so must he stay in purgatory until he has paid the last penny, as it were?—Matt. 5:26, *Cath. Confrat.*

And why discriminate against youth? One may die in youth, while having his fling. Think of all the years he suffers and will have to suffer, more than he could possibly suffer upon earth; while another, by living to a ripe old age, when the passions of youth have been spent, has then time to reflect, do penance and prepare himself for purgatory. Does common sense demand that?

Today a big majority of professed Christians, Catholics as well as Protestants, show by their actions that they are in fact 'lovers of pleasure rather than lovers of God'. Is God going to welcome in heaven millions of creatures who love pleasure more than they love him, and who will choose him only when faced with the alternative of suffering? Does common sense demand that kind of Christianity? —2 Tim. 3:1-7.

And is it common sense to hold that one of the most prominent teachings of the Christian religion is nowhere mentioned by name in the Bible? If so much depends upon prayers for the dead, why did neither Jesus nor any of his apostles and disciples as much as mention the subject once? What disservice to the poor souls in purgatory, what negligence, if the purgatory teaching is indeed true!

Common sense demands a purgatory, we are told, because without it there are only two places for the immortal soul to go at death, heaven or a hell of eternal torment; and since nothing defiled can enter heaven and God is of purer eyes than to behold evil, the great majority would not be able to go to heaven and would therefore be doomed to a hell of torment, if there were no purgatory. Besides, just as man makes the punishment fit the crime so God in justice would do the same, and therefore common sense and justice alike demand a third, intermediate state, where length of suffering will be determined by the extent of one's sins.—Hab. 1:13; Luke 12:47; Rev. 21:27.

It is a well-known axiom that anything can be proved if one starts out on a wrong premise. If man has an immortal soul that is separate and distinct from his body and which at death must live somewhere, and if apart from purgatory the only alternatives were heaven or hell, then it might be argued that common sense demands a purgatory.

GOD'S WORD VERSUS PURGATORY

But does the Bible teach that man has a soul separate and distinct from his body that lives on after he dies? Does it teach that man is conscious after death? Does it teach that there is such a place as a burning hell of eternal torment? No!

Clearly the Bible says that at creation "man became a living soul". That the lower animals are souls. That "the soul that sinneth, the same shall die"; and that the King of kings and Lord of lords "only hath immortality".—See Genesis 2:7; Numbers 31:28; Ezechiel 18:4; 1 Timothy 6:16, *Dy.*

Further, according to God's Word, hell is not a place of torment but the common grave of mankind. That is why we find in the *Douay Version* the Hebrew word *sheol* rendered not only 63 times "hell" but also once "pit" and once "death"; and why Msgr. Knox's version repeatedly reads "place of death" where the *Douay* reads "hell". In death man is like the lower animals, we are told at Ecclesiastes 3:19-21, and therefore, "Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowl-

edge, shall be in hell, whither thou art hastening."—Eccl. 9:10, *Dy*.

So the argument that common sense demands a purgatory because so many immortal souls at death are neither fit for heaven nor deserving of eternal torment falls flat, since human creatures are souls but do not have souls that can exist apart from a body. Souls are mortal, can die, and *sheol,* the Bible hell, is the common grave of humanity. True, Jesus in his illustrations and in the Apocalypse links fire with hell in certain Bible translations, but why take the fire literally when we do not take the terms "sheep", "goats," "beast," etc., literally? Clearly such expressions are mere figures of speech. The Bible hope for the dead lies not in their being immortal but in the resurrection. —John 5:28, 29; Acts 24:15, *Cath. Confrat.*

As for the need of purgatorial fires to cleanse us from sins, note the testimony of the apostle John: "But if we walk in the light as he also is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin." "If we acknowledge our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity." Nor does such forgiveness apply only to our past sins, for John goes on to say: "If anyone sins, we have an advocate with the Father, Jesus Christ the just; and he is a propitiation for our sins, not for ours only but also for those of the whole world." —1 John 1:7, 9; 2:1, 2, *Cath. Confrat.*

SCRIPTURAL PROOF EXAMINED

In endeavoring to prove the existence of a purgatory many Bible texts are quoted. Let us consider the outstanding ones. Foremost is 2 Machabees 12:43-46 (*Dy*), which tells of one Judas Machabeus sending an offering "to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins".

As regards this proof, first note that neither this book nor any other book of the Apocrypha was accepted by the Palestinian Jews as part of God's Word, they were not quoted from by either Jesus or his apostles and disciples, and were not regarded as even accurate, let alone inspired, by none other than Jerome, the translator of the Latin Vulgate Bible. However, even if accepted as Scripture this text would not prove the purgatory teaching true for two reasons: First, the dead referred to were Jews who were slain because of their idolatry, and according to Roman Catholic teaching, idolatry is a mortal sin making one subject to eternal torment. Secondly, the quotation shows that it was because of the resurrection hope, not because the dead were alive, but because they were dead until the resurrection, that these prayers were to be offered. Souls in purgatory do not need a resurrection; they are supposed to be alive and at the end of their "spiritual evolution toward perfect holiness" taken to heaven.

It is further claimed that since the Bible gives examples of temporal punishment for sins a purgatory is implied; and for proof the examples of Moses, who was denied entry into the Promised Land, and David, whose first child by Bath-sheba died, are given. (Num. 20:12; 2 Ki. 12:13, 14, *Dy;* 2 Sam. 12:13, 14, non-Catholic versions) However, in the days of the Law arrangement not only were sins punished temporally but obedience was re-

warded temporally. (See Leviticus, chapter 26.) But neither temporal blessings for right-doing nor temporal punishment for wrongdoing is held out to Christians, but just the opposite at the hands of the ungodly. (Luke 6:20-26; 2 Tim. 3:12) Moses and David did not have recourse to the blood of Christ Jesus, nor is there any record that they suffered after death.

The *Catholic Encyclopedia,* endeavoring to prove the principle of purgatory, cites Matthew 3:8; Luke 13:3; 17:3, all of which speak of doing "penance" (*Dy*), and therefore allowing for the expiation of sins by meritorious works. However, the use of the word "penance" is ill-advised in these texts and so we find modern Catholic versions using the term "repentance" and "repent".—See *Knox, Catholic Confraternity.*

Purgatory is also held to be taught by Paul's words at 1 Corinthians 3:11-15, where he likens Christian works to gold, silver, wood, hay, etc., and then tells that the fire will try each man's work, and that if a man's "work burns he will lose his reward, but himself will be saved, yet so as through fire". (*Cath. Confrat.*) Are Christians building with literal gold, silver, wood and hay? Of course not! Then why consider the fire as literal? Besides, note that the work of *each* one, whether he be good or bad, will be tried, also that while the faulty work will be burned, or destroyed, the individual will be saved, yet *"as* through fire", not actually fire.

Still another text used to support purgatory is found at Matthew 12:32, where Jesus is recorded as saying: "For him who blasphemes against the Holy Spirit there is no forgiveness, either in this world or in the world to come." (*Knox*) Mark's and Luke's rendering of this phrase clearly indicate that what Jesus meant was that such sins would never be forgiven. (Mark 3:29; Luke 12:10) Besides, the "world to come" refers, not to the state of the dead, which other parts of the Bible show to be a state of unconsciousness, but to a new system of things, as promised: "And meanwhile, we have new heavens and a new earth to look forward to, the dwelling-place of holiness; that is what he has promised."—2 Pet. 3:13, *Knox.*

THE TESTIMONY OF TRADITION

But someone will say, You ignore entirely the testimony of tradition. But, we reply, of what value is tradition if it contradicts God's Word? For a teaching to be true it must be according 'to the law and to the testimony', for 'God's word is truth'. Jesus condemned the religious leaders of his day because they sought to nullify God's commandments by their tradition, and Paul said: "For God is true, and every man is a liar," if he contradicts God's Word.—Isa. 8:20, *Dy;* Mark 7:9; John 17:17; Rom. 3:4, *Cath. Confrat.*

The mere fact that some early church "fathers" believed something akin to purgatory does not prove that Jesus and his apostles did, especially in the complete absence of any mention of it in the "New Testament". Did not Paul warn that there would be a falling away? (Acts 20:29, 30, *Cath. Confrat.*) Peter spoke of some distorting the Scriptures in his day, and John singled out one that was ambitious.—2 Thess. 2:3-7; 2 Pet. 3:16; 3 John 9, *Cath. Confrat.*

And where did the church "fathers" get the idea of purgatory since it is not to be found in the Bible? From pagan sources. According to the *Catholic Encyclopedia* the pagans had a belief similar to purgatory. And Professor Hislop gives proof that the ancient Egyptians, the Greeks and the Romans believed in it, quoting Virgil, Plato and others.

Common sense does not demand a purgatory. Common sense rejects it!

MAKING YOUR DECISION

TIME and again well-meaning religious people speak of God as "trying to convert the world". To help God to do this, they interest themselves, among other things, in home and foreign missions. However, if we judge by the progress made during the past century it becomes apparent that their goal of converting the world will never be realized, for not only has the so-called "non-Christian" population doubled during that time, but even what claims to be Christian is farther away from really being Christian than it ever had been. Clearly there must be a mistake somewhere.

In the first place let us note that God does not *try* to do anything. He commands and it is done. He said: "Light be. And light was." (Gen. 1:3, *Ro*) Whatever he purposes he accomplishes: "I have spoken, and I will bring it about; I have purposed, and I will do it." (Isa. 46:11, *AT*) Very obviously then, God's purpose does not include his servants' converting the world or that goal would not be getting farther and farther away from being realized.

But did not Jesus command his followers to make disciples of all nations and foretell that the good news of the Kingdom would be preached in all the world? True, but note that he did not command the converting of all nations but to "make disciples of people of all the nations". Also, preach the good news of the Kingdom in all nations "for a witness", not for the purpose of converting all of them. The facts show that these commands are being fulfilled; disciples are being made of all nations and the witness is being given worldwide.—Matt. 24:14; 28:19, 20, *NW*.

That Jesus did not expect his disciples to convert the world is apparent from his own words as recorded at Luke 18:8 (*NW*): "When the Son of man arrives, will he really find this faith on the earth?" Note also his prophecy: "Just as the days of Noah were, so the presence of the Son of man will be." Certainly the world was not converted to God in Noah's day in spite of the marvelous exhibition of faith that Noah gave in building the ark and in warning of the deluge.—Matt. 24:37; Heb. 11:7; 2 Pet. 2:5, *NW*.

The misconception as to God's trying to convert the world is based on a failure to appreciate that Jehovah's chief purpose is to vindicate his supremacy and name and that the salvation of creatures is at best only secondary thereto. Jehovah delivered the Israelites from Egypt, he tells us, to make a name for himself; the same reason why he delivered them from Babylon and restored them to Palestine: "Thus saith the Lord Jehovah: I do not this for your sake, O house of Israel, but for my holy name."—2 Sam. 7:23; Ezek. 36:22, *AS*.

Jehovah God does not need puny man for the accomplishment of his purposes. It is beneath his dignity and station to either coax or coerce any of his creatures to worship him. He resorts neither to threats of torment after death nor to physical harm in this life; Islam, the Roman Catholic Hierarchy, and many others, to the contrary notwithstanding. He is a God of love and so appeals to love in his creatures. (Jer. 19:5; Rom. 2:4, *NW*) He be-

stows his blessings upon them and then advises them upon what conditions they can retain these and gain even more. Then it is up to them to make a decision, to accept God's favors on his conditions or reject them and lose all.

MAKING THE DECISION IN TIMES PAST

Consider our first parents. They had life, the right thereto and many other blessings and prospects. To test their appreciation God made their enjoyment of these blessings dependent upon obedience to a simple command: merely not to eat of the fruit of a certain tree. If God had been interested only in the salvation of creatures, had he been a God who would "try to convert the world", he would not have permitted that temptation to come to Eve. But he did permit it. And when the deceiver in the guise of a serpent presented the temptation to Eve, she had to make a decision—either to obey God or to follow the suggestion of the deceiver. Because of lack of appreciation, lack of love and lack of faith, Eve made the wrong decision. And when she offered the fruit to Adam he also had to make a decision, to eat or not to eat. He likewise made the wrong choice, and so both of them eventually returned to the ground from which they were taken. The effects of that wrong decision have been felt by all mankind for about six thousand years now. (Gen. 3:19; Rom. 5:12) Ever since that time God has been putting it up to man to choose between the two ways, the right way and the wrong way. —Matt. 7:13, 14.

Jehovah's relations with the children of Israel repeatedly showed this manner of dealing with his creatures. After having voluntarily gone on record at Mount Sinai as wanting to serve Jehovah, the Israelites time and again rebelled and so were laid low in the wilderness. (Ex. 19:5-8; 1 Cor. 10:5, *NW*) When God's time came for them to enter the Promised Land a new generation had risen, and so Moses put up to them this matter of making a decision: "I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the LORD your God, by heeding his injunctions, and by holding fast to him; for that will mean life to you."—Deut. 30:19, 20, *AT*.

This matter of making a decision was particularly emphasized by Joshua some twenty years after the Israelites had entered the land of Canaan. Knowing he would soon die he called together all the tribes of Israel and squarely put it up to them as to whom they were going to serve. After recounting the way Jehovah had dealt with Abraham and his descendants down to their day, Joshua went on to say:

"Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah." After hearing a record of Jehovah's dealings with them and their fathers and the expression of Joshua's own strong determination to serve Jehovah, the people replied: "Far be it from us that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom

we passed; and Jehovah drove out from before us all the peoples, . . . therefore we also will serve Jehovah; for he is our God."

But Joshua tried them to see if they really meant it, saying: "Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good." But the people stood firm by their decision: "Nay; but we will serve Jehovah. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, We are witnesses."—Josh. 24:14-22, *AS*.

When Christ Jesus was on trial before Pilate the Israelites again had to make a decision, between the Devil as represented by Caesar and Jehovah God as represented by his Son. They made the wrong decision on that occasion, shouting, "We have no king but Caesar." (John 19:15, *NW*) They suffered the fearful consequences of that wrong decision in their complete destruction at Caesar's hands A.D. 70.

MAKING OUR DECISION TODAY

Bible prophecy shows that the second presence of Christ Jesus has taken place, that he has been placed upon his throne and that he is now ruling in the midst of his enemies. (Ps. 110:1-3; Matthew, chapter 24; Rev. 11:15-18) By means of the preaching of the good news of the Kingdom and making known the name of Jehovah the issue is again being squarely presented to the people and again they have to make their decision: either for Jehovah's kingdom by Christ Jesus or for the governments of this old world under the domination of Satan the Devil. (Matt. 4:8, 9; 2 Cor. 4:4, *NW*) "Be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, . . . Blessed are all they that take refuge in him."—Ps. 2:10-12, *AS*.

The wise are willing to be instructed. They accept the evidence of reason: they see all about them a marvelous orderly universe which bears eloquent testimony that God indeed exists. (Rom. 1:20, *NW*) They examine the Bible and learn that its testimony is abundantly corroborated by the evidence of geology and archaeology. They note that the Bible is filled with prophecies, many of which have been fulfilled with remarkable accuracy. Only God could do that.—Isa. 41:22, 23.

From the Bible they learn that God's original purpose for man and the earth was to have a paradise filled with perfect human creatures living together in harmony and worshiping their Creator and that since Jehovah God is omnipotent that purpose will be realized. (Gen. 1:26-28; Isa. 55:11) Also that today is a day of judgment and that everyone is receiving a mark, either the mark of the beast or the mark that Jehovah's servants place on those who sigh and cry for the abominations they see committed in the land. —Ezek. 9:4; Rev. 13:15-17; 14:9, 10.

You individually cannot escape being marked. You cannot avoid having to make a decision. "He that is not on my side is against me, and he that does not gather with me scatters." (Luke 11:23, *NW*) Which way will you decide? Will you choose to serve Jehovah God and set out on the right, wise, obedient, loving way, the way of appreciation and gratitude, which though cramped at present and having a narrow gate leads off to life, or will you take the line of least resistance, the selfish, easy broad way that leads off to destruction?

You have the facts; you can, you must reason on them and then reach a conclusion. And then what? Having chosen wisely you will need to back up your decision by a consistent course of action. "Faith, if it does not have works, is dead in itself." (Jas. 2:17, *NW*) What works? The works set out in God's Word and particularly as given by Jesus' words and example. That means to make a dedication of oneself to God even as Jesus did at the Jordan when he said: "Look! I am come (in the roll of the book it is written about me) to do your will, O God."—Heb. 10:7, *NW*.

And having dedicated yourself one of the very first things you will need to do is to give a public expression of that dedication by being baptized even as Jesus commanded his disciples: "Go therefore and make disciples of people of all the nations, baptizing them." (Matt. 28:19, *NW*) But you say that you were baptized as an infant? But were you? The word *baptize* comes from a similar Greek word which actually means to submerge or dip beneath the water, and so we find that both John the Baptist and Jesus' disciples completely immersed in water those who believed. —John 3:23.

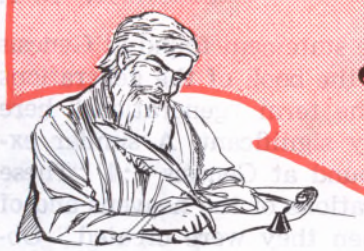
Being immersed in water illustrates that we have died as regards the doing of our own wills and have been made alive as to the doing of God's will. Having dedicated ourselves to the doing of God's will it is most fitting that we make a public declaration of that fact, before witnesses. Infants could not do this for themselves. Also, by being immersed we have a vivid reminder that we have dedicated ourselves, which will help us to live up to our vows.

God's will for Christians primarily consists of doing three distinct things. First of all, it means study of God's Word and of Bible aids that help us to understand it so as to become more and more acquainted with God and his purposes so that we can intelligently co-operate with them. (2 Cor. 6:1) Secondly, it means using our lips to bring honor to Jehovah God and comfort to men of good will, for, we being Christians, our purpose in life must be the same as was that of Christ Jesus, and he said regarding his own purpose: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth."—John 18:37; 2 Cor. 1:4; Heb. 13:15; 1 Pet. 2:9, *NW*.

And thirdly, we must make progress in the way of righteousness. We must be consistent; we must not only love Jehovah God, truth and righteousness, and our neighbor, but also hate that which is wicked and selfish. We must keep ourselves clean from the wicked world and its practices.—Isa. 52:11; Heb. 1:9; Jas. 1:27, *NW*.

Thus we see that God, far from trying to convert the world, gives his creatures the opportunity to choose and then take the consequences. Having made the right decision we must follow with a consistent course of action if we would share in God's purpose for earth and man.

So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked.
—Eph. 5:15, 16, *NW*.



Transmitting God's Word

"THE word spoken by Jehovah endures forever." (1 Pet. 1:25, *NW*) Due to the fact that none of the original autograph copies of the Bible have come down to us, many critics of the Bible dispute this promise of Jehovah that his Word would endure. What are the facts? Are the various books of the Bible that we have today essentially the same as when first written down by God's inspired servants? Can we be assured of the Bible's authenticity? If so, by what means has his Word been transmitted to us?

In the first place let us note that there is an obvious honesty and candor about the Bible that stamps it as truth. Archaeologists tell us that the historical records they uncover seldom if ever contain anything that reflects unfavorably upon the rulers and nations whose history they record. How different the Bible on this very point! From Adam and Eve down to the disciples of Christ Jesus it frankly portrays the failings and sins of individuals and nations, be they friends or foes.

Next note the harmony of its more than thirty-five different writers. Though these were separated by many miles and lived centuries apart, came from many different walks of life and even spoke different languages, they all stress the same theme of the supremacy of Jehovah. Had the Bible been materially corrupted, would we find such honesty, candor and harmony within its covers?

Further, archaeology presents an ever-increasing mountain of evidence supporting the authenticity of the Bible. Nothing has been uncovered to shake the faith of the Christian in the Bible in even the slightest degree. The same is true regarding the record geologists have found in the earth bearing on the creation and the Flood as recorded in the Bible. Could serious interpolations have crept into the Bible record, and yet it have such a flawless record of historical accuracy?

Still stronger evidence is found in the fulfillment of the countless prophecies of both the Hebrew and Christian Greek Scriptures, prophecies fulfilled at Jesus' first advent and in our day. And then we have the words of Jesus Christ, the greatest man that ever lived, who, all must admit, influenced mankind more for good than any other man that ever lived, and who said concerning God's Word, "Your word is truth." (John 17:17, *NW*) Are men able to accurately foretell events, and would Jesus Christ have given his stamp of approval on the Hebrew Scriptures as he had them if they had in fact not been as God gave them to the original writers?

Further, we know that through the years, in the first centuries of the Christian era and during the Dark and Middle Ages, God's Word suffered violence at the hands of its enemies. Copies of the Bible by the thousands, both hand-written and printed, were destroyed; Bible translators, Bible copyists and publishers, and those who merely read the Bible or taught it to others were hounded, imprisoned, tortured and even burned at the stake. Surely pres-

ervation of the Bible under such circumstances indicates divine protection; and would God have seen to it that it was preserved had it not in fact been his Word?

FROM MOSES TO MALACHI

While in view of the foregoing we have abundant basis for accepting the Bible as we have it today as being essentially as it was first recorded and therefore the Word of Almighty God Jehovah, it will nevertheless prove strengthening to our faith to learn by just what means that Word has reached us, us who are living in this latter half of the twentieth century of the common era, or some thirty-five centuries removed from Moses. And God has seen to it that, as attacks on the Bible increase, more and more evidence should come to light regarding its authenticity and the manner of transmitting it.

Since Moses is credited with writing the first five books of the Bible, known as the *Pentateuch,* "five books," and he appeared on the scene some 2,500 years after the creation of the first man, from where did Moses obtain his information? While he could have obtained his information by means of direct revelation, as did other inspired writers, the Bible does not indicate that this method was used in his case. Or he could have received his information by means of oral tradition, there being but five links between him and Adam, namely, Methuselah, Shem, Isaac, Levi and Amram; but here again there is nothing in the Bible to indicate that oral tradition served Moses in this matter.

Then how did Moses obtain his information? From written records? Yes, recent archaeological discoveries have furnished conclusive evidence that writing existed before the Flood, and which writing was done on clay tablets. Going right back to mankind's very beginning and indicating that Adam wrote or possessed written records, is the statement found at Genesis 5:1: "This is the book of the generations of Adam." The term "generations" here used is highly significant. A similar expression is found at Genesis 2:4, "These are the generations of the heavens and of the earth when they were created." Obviously, inanimate and unintelligent heavens and earth do not beget or generate offspring, and so we find that modern translators render the Hebrew word *toledóth,* "history," "story" or "historical origins" instead of "generations" at Genesis 2:4. To be consistent they should have rendered it thus in all the eleven times this expression occurs from Genesis 2:4 to 37:2. The individuals to whom these records are credited as writers or possessors, in addition to Adam, are: Noah, sons of Noah, Shem, Terah, Ishmael, Isaac, Esau (twice) and Jacob.—See Genesis 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2.

Further, this expression, contrary to the opinion of Bible scholars in general, refers to what has gone before and not to what follows after. This was the style of writing used in Moses' day and before, being a conclusion known as a "colophon", which fact has been amply proved by archaeological discoveries. This is further verified by the conclusions Moses used to the sections of the Pentateuch known as Leviticus and Numbers, the one for Leviticus reading: "These were the commands which the LORD gave Moses for the Israelites at Mount Sinai." (Lev. 27:34; Num. 36:13, *AT*) Clearly these expressions mark the conclusion of what has gone before and not the introduction of what is to follow. Beginning with Genesis 37:3 this expression is no longer found, indicating that from there on Moses himself composed the record, doubtless getting his information through his father Amram from Joseph's brother Levi.

After Moses died the holy spirit used other servants of God to continue the sacred record, such men as Joshua, Samuel, David, Solomon, and on down to Malachi. God commanded Moses to keep the book of the law in the ark of the covenant, which was in the second compartment of the tabernacle, and doubtless that is where subsequent inspired writings were also preserved. (Deut. 31:26; 2 Ki. 22:8) That these writings were preserved through the destruction of Jerusalem and the desolation of Palestine is apparent from Daniel's reference to them and from the use of them by Ezra in postexilic times.—Neh. 8:1-3; Dan. 9:2.

It is held that Ezra compiled the books of the Hebrew Scriptures and put them into final form, with perhaps the exception of Nehemiah and Malachi; Ezra, incidentally, being credited with writing the two books of Chronicles in addition to the book bearing his own name. In his day began the making of many copies of the Hebrew Scriptures, so that both the Jews who remained at Babylon and those who were scattered abroad in the provinces might have God's Word. Today some 1,700 manuscripts, or hand-written copies of the Hebrew Scriptures, are known to be in existence or extant.

COPYING THE HEBREW SCRIPTURES

Ezra, who pioneered Scripture copying, was a Levite scribe who had set his heart to know the law of God, to do it and to teach it to others. (Ezra 7:10) He evidently set a very good example, for we find that the scribes who carried on this work after him were most scrupulous in copying the Bible manuscripts. They viewed a mistake with holy terror and considered it a sin to write even a single word from memory. To make certain that nothing was omitted or added, they counted not only the words but the number of individual letters involved. Before and during the time of Christ such scribes were known as the Sopherim; and while these were so fantastically careful not to make any unwitting changes in the text, at times they did let their religious prejudices get the better of them to the extent of making a few changes, such as deliberately substituting "God" or "Lord" for "Jehovah".

After the Sopherim came the "lords of tradition", the Masoretes, who not only exercised the greatest care and fidelity in copying, making absolutely no changes, but also made good the harm done by the Sopherim by indicating where the latter had taken liberties with the text. These Masoretes produced what is known as the Masoretic text, on which our present-day copies of the Hebrew Scriptures are based. The oldest of these goes back to A. D. 916, and is known as the Codex Babylonicus Petropolitanus.

How dependable, how accurate is this Masoretic text? A Bible manuscript, the Dead Sea scroll of Isaiah, discovered in 1947, provides the answer. From its style of writing Bible scholars have dated it as of the second century before Christ. The findings of science's radiocarbon clock allowed for the same date, it indicating that the linen cloth in which this manuscript was wrapped was 1,900 years old, with a margin of error of 200 years one way or the other. Here then was a copy of the book of Isaiah a thousand years older than the oldest dated Masoretic text known, and yet, aside from minor variations in spelling, it was found to be identical with the accepted Masoretic text.

Do we appreciate what that means? Our copies of Isaiah are the same as the oldest Masoretic texts, which go back about a thousand years. And now we have a manuscript that is a thousand years older than the oldest Masoretic text, and still no appreciable changes. So, two thousand years

of transmitting God's Word and no appreciable changes, no corruptions, no interpolations, no impurities, no liberties taken. Now, is it not reasonable to conclude that if such was the case from 100 B. C. to A. D. 1947 there were also no serious changes made in transmitting it during the some six hundred years prior to that time, thus bringing us back to the time when Isaiah wrote the book in the first place? And if that is found to be true regarding the book of Isaiah, is it not reasonable to conclude that the same is true of the other books of the Hebrew Scriptures? Surely it is.

THE CHRISTIAN GREEK SCRIPTURES

The facts regarding the transmitting of the Christian Greek Scriptures parallel those regarding the transmitting of the Hebrew Scriptures. The ones copying these, although not professionals, were to a good degree as careful as were the Hebrew scribes. True, a few errors did creep in, but here again we find that in the main these were negligible. How can we be sure of this? Because just as the recently discovered Dead Sea scroll of Isaiah confirms the accuracy of the Masoretic text of the Hebrew Scriptures, so the comparatively recent finds of papyrus manuscripts of the Christian Greek Scriptures, written as early as the second century of the Christian era, or within a hundred years after the originals were produced, establish beyond a doubt the accuracy of such vellum manuscripts as the Vatican No. 1209 and the Sinaiticus.

In view of these papyrus finds the outstanding English Bible scholar, the late Sir Frederic Kenyon, was able to say: "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the [Christian Greek] Scriptures have come down to us substantially as they were written has now been removed."—*The Bible and Archaeology*, pages 288, 289.

In recent years spokesmen for the Roman Catholic Church have repeatedly published the claim that she is the one that preserved the Bible. Representative of such claims is the one that appeared in *Our Sunday Visitor:* "The Bible was the sole possession of Catholics for nearly twelve hundred years. Had it not been carefully preserved by the Catholic Church and had not thousands of manuscript Bibles been copied by hand, the world would not have it today." What about this claim?

The fact is that not one really old and valuable Bible manuscript was discovered in territories under Vatican domination, not even the Vatican No. 1209. The Catholic Church gained possession of it only in the fifteenth century. Who preserved it until that time? Not the Catholic Church! To the extent that she did preserve copies of the Bible, she did so by keeping them in a dead language so that the common people could not read them! Pope Gregory VII actually thanked God that such was the case. And while it may be true that there were limited editions of the Bible in other languages, the fact remains that until the reformers translated it the common people did not have access to the Bible in their own tongue.

No, not to any religious organization or any group of men, but to Almighty God himself must go the credit for preserving the Bible. And its being transmitted throughout the many centuries with such purity of text furnishes another link in the chain of authenticity proving that the Bible is indeed the Word of the Almighty God, Jehovah, and that it will endure forever.—Isa. 40:8.

to a Righteous World

"God is unto us a God of deliverances; and unto Jehovah the Lord belongeth escape from death."—Ps. 68:20, AS.

PERILOUS times, filled with anxiety and fear of the possible near end of civilization, prod men to seek alliances of strength. Not strange, this, for a great prophet of God predicted for the time of the end "anguish of nations, not knowing the way out . . . while men become faint out of fear and expectation of the things coming upon the inhabited earth". (Luke 21:25, 26, *NW*) A guarantee of survival and deliverance against any eventuality is what men today seek. Fear of death, possibly premature death in atomic warfare between nations, binds the people in its iron grip and makes them slaves to systems and arrangements they hope will guarantee survival.—Heb. 2:15, *NW*.

[2] Fond hopes of welding the nations of the world into one happy family are rapidly fading into oblivion. The keystone arrangement for peaceably resolving differences has brought disappointment. The United Nations, which was to have provided a workable system for holding together the family of nations in unity and harmony, has thus far shown itself to be little more than a forum for debate and the sounding of national propagandas. (Isa. 8:9, 10) Having no trust in a manifestly weak U. N., the big powers have resorted once again to a build-up of military strength to ensure their continuance in a hostile world, even as the first world power of ancient Egypt assembled thousands of war horses and chariots to ensure its safety. Ignored is the Bible's pronouncement of woe to those who resort to such measures for deliverance: "Woe to them that . . . rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong."—Isa. 31:1, *AS*.

[3] No effort is spared nor money withheld in the race to develop the most efficient means of wreaking "defensive" destruction. East and West maintain large military forces, each side hoping (1) to preclude disaster by discouraging enemy attack and (2) be in position to successfully meet and survive an attack should it come. Other smaller nations join in pacts and alliances with the big powers, endeavoring thereby to increase their own chances of survival. The great majority of peoples of the world, by choice or by compulsion, cast their lot with one side or the other. Everyone has the same idea in mind, namely, deliverance by means of alliance with the strongest possible force.

[4] But this philosophy of survival is nothing new. It has been tried before by great powers, and the results have not been encouraging in the least. Secular history demonstrates that every world power from the time of ancient Egypt has depended on military strength to effect its deliver-

1. Fear induces what action on the part of men and nations, and with what result?
2. What failure has produced disappointment? and with what measures do nations seek to compensate for this failure?
3. Ignoring Jehovah's counsel, what line of reasoning is followed? What is the lot of the people?
4. History provides what record with regard to reliance on the military?

ance in time of trouble, and yet such powers were not able to sustain themselves indefinitely. Sooner or later in a time of great test they fell. The record of wars preserved in the Bible adds proof that military strength does not guarantee security and deliverance. Often great military powers, although apparently overwhelmingly strong and seemingly able to endure any test of arms, met defeat at the hands of those comparatively unarmed. Noteworthy, too, is the fact that such defeated nations in all their defensive measures chose to ignore Jehovah.—Isa. 60:12.

[5] Egypt of the Pharaohs mustered all the war equipment of the realm, six hundred chariots strong, and pursued an unarmed people considered a threat to its existence. All six hundred chariots were destroyed, and drowned in the Red sea were the hardened troops that accompanied them. (Exodus 14) A mighty Philistine army of 30,000 chariots and 6,000 horsemen, seemingly invincible, moved against Israel. There was a demonstration of military strength comparable in that day to the strength of the great powers today. And that strength seemed the more overwhelming because there was not so much as a sword in all Israel at the time, nor even a smith in the land. Nevertheless the mighty Philistine hosts were scattered and their military forces were unable to deliver them.—1 Sam. 13:5, 19, 22; 14:22, 23.

[6] Jabin, king of Canaan, saw 900 of his best chariots wiped out by what were considered defenseless people. (Judg. 4:13-17) Assyrian King Sennacherib witnessed the decimation of his mighty military power in one night, 185,000 of his best troops being found "dead bodies". (Isa. 37:35, 36, *AS*) Nowhere in the history of modern warfare has there been an equal to the destruction of 100,000 Syrian footmen in one day.—1 Ki. 20:29.

[7] Nations ought to have learned from the lessons of history that security and deliverance are not synonymous with military strength. There is not one example of history where reliance upon the military has indefinitely preserved a nation. Nor has military strength been a certain deliverer in all great crises. The successive rise and fall of nations gives proof of that fact. Now the greatest crisis of all time is upon the world. Quite naturally men are anxious for a guarantee of deliverance. Will they now continue to rely on methods that have always proved inadequate? Moreover, though deliverance by military means was to be sure in any crisis, the survivors would still be faced with subsequent troubles and succeeding crises brought on by still other circumstances. The terrible aftermath of World War II illustrates this point well. Military might cannot deliver nations or peoples from the troubles and anxieties of this world. Something more than that is needed.

[8] A candid view of history, ancient and modern, reveals the ineffectiveness of armies, alliances, pacts, agreements, weapons of destruction, etc., in really bringing about a genuine deliverance. It is not the part of wisdom to keep repeating mistakes of the past. Wise men listen to counsel and profit thereby. (Prov. 12:15; 9:9) "They that seek Jehovah understand all things," because he is the great Counselor. (Prov. 28:5, *AS*) Jehovah's Word reveals him as a mighty Deliverer. He has promised for these last days a deliverance without precedent in human history—a deliverance of people from the oppressions and terrors of this old system of things to a righteous new world free for all time and

5, 6. Cite examples where armed might failed as a saving power.

7. What should the nations have learned by now, as demonstrated by recent experience?

8. As against human schemes for deliverance, what does the Bible reveal?

resplendent with the vigor, freshness and confidence that come with genuine security. This new world is specially prepared by Jehovah, for he says of himself, "For behold me! creating new heavens and a new earth, and the former shall not be mentioned, neither shall they come into mind." (Isa. 65:17, *Ro,* mar.) No conceivable arrangement of men today could possibly achieve such deliverance of humankind from its afflictions.

[9] Christ Jesus appreciated the troubles of mankind and their need for a deliverer. But he did not instruct them to devise methods to effect their own deliverance. Rather he taught the people to pray to God for deliverance, and thus he pointed them to the correct source of deliverance. This meant that men were to rely upon Jehovah God to deliver, not upon Imperial Rome's legions, nor upon any succeeding power that might gain the ascendancy, subjugate Caesar's armies and dominate the world. Bear in mind that Jesus foreknew and foretold the turbulent times that have now come upon the world. He predicted that nation would rise against nation and kingdom against kingdom, precipitating distress of the most critical kind. Yet he did not advocate reliance upon any human scheme or organization for deliverance, but he instructed men to direct their prayers to Jehovah God for deliverance. That God's will might be done on earth, as in heaven, was to be their prayer. They were to thus look for deliverance in a manner and from a source much higher than things earthly.—Matt. 6:9-13; 24:1-14; 2 Tim. 3:1.

[10] Jehovah is the great Deliverer; of this there is no doubt. But he does not provide deliverance indiscriminately. He delivers only those who are worthy of deliverance, and abandons to destruction those not worth saving. "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." (2 Pet. 2:9, *NW*) He proclaims himself the only Deliverer and Savior of mankind, through his Son Jesus Christ. Peter testifies to this, saying: "Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." (Acts 4:12, *NW*) Jehovah's Word is actually a great song of deliverance that fosters courage, strength and confidence in him. He never lets those who love him forget his power for deliverance, though they go through difficult times. He compasses them about with songs of deliverance, all of which show him as the One sure to deliver.—Ps. 32:7.

[11] God's way of deliverance is so wonderfully different from the ways of the world as to be incomprehensible to men who lack faith. Just so, too, it is infinitely more effective than any worldly deliverance could ever hope to be. God does not need to rely on armed might nor upon clever military stratagems for power of deliverance. With complete confidence in his own ability, he says, "I will have mercy . . . and will save them by Jehovah their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." (Hos. 1:7, *AS*) It would be a confession of weakness for him to take military measures in the ways of men. Why, his very name is a strong tower to which the righteous can run for safety. (Prov. 18:10) Jesus appreciated that God's deliverance of men did not depend on the sword. Therefore, "return your sword to its place, for all those who take the sword will perish by the sword," said Jesus to

9. Foreknowing the critical times that have now come upon the world, Jesus recommended what course?

10. Jehovah delivers whom and by what means? What sustains those trusting in his deliverance?

11. How does Jehovah's deliverance differ from the efforts of men at self-deliverance?

a well-meaning companion who wished to deliver him from the hands of his enemies. —Matt. 26:52, *NW*.

NEED OF KNOWLEDGE

12 Christ Jesus is Jehovah's Chief Agent for deliverance. It takes belief in him to qualify for deliverance at God's hand, for God sent Jesus forth "that everyone exercising faith in him might not be destroyed but have everlasting life". (John 3:16, *NW*) Jesus proclaimed Jehovah's deliverance by spreading knowledge—knowledge of God as the one who is determined to deliver mankind from their troubles; and knowledge of himself as God's anointed one to effect such deliverance. There would be no deliverance to life without knowledge of God and his Son. Consequently Jesus stated: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3, *NW*.

13 *Knowledge* is therefore the key to deliverance, for "through knowledge shall the righteous be delivered". (Prov. 11:9, *AS*) This can have no reference to superior knowledge of military stratagems, nor to knowledge of nuclear forces, the utilization of which might be used as a delivering power. No, but it refers to knowledge of God's purposes. Backing up this knowledge must be a life pattern molded in conformity to God's requirements as set forth in his Word. The required knowledge is an understanding of Jehovah as "God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward". (Deut. 10:17, *AS*) It means knowledge of him as the Builder of a righteous new world that will provide permanent deliverance for those who love him, and of his intention to save righteous men out of this old world into that new system of things.

14 From the very time of rebellion in Eden Jehovah has purposed to have a world that is wholly righteous, and that purpose shall be accomplished. That world will consist of the "heavens", invisible to human eyes, and the "earth", which is visible. Everything in that righteous new world must be righteous and do that which is right, to the praise of Jehovah. The apostle Peter looked for deliverance to this new system of things, saying concerning himself and his fellow early Christians: "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13, *AS*) Peter wanted to be delivered from the troubles of the old world and its anxieties, yet he knew only God could accomplish that, according to his promises. Peter did not side with Rome and get behind her armies for deliverance.

15 The "new heavens" part of that new world consists of Christ Jesus, together with his joint heirs of heavenly glory, supported by the angels of heaven, all being righteous and fully loyal to God and faithful in their devotion to him. The "new earth" will consist of righteous men demonstrating themselves before and after Armageddon to be other sheep of the Lord Jesus, "the Right Shepherd." (John 10:16 and Heb. 2:5, 6, *NW*) And the "new earth" will include the offspring of such other sheep in the post-Armageddon world. Every creature dwelling in the "new earth" must be righteous, and the righteous will never die.—Matt. 25:46.

16 Undeniably, one thing that distinguishes delivered ones from those who perish is *knowledge*. Knowledge is desira-

12. What belief does it take to qualify for God's deliverance, and how did Jesus proclaim coming deliverance?
13. Knowledge of what qualifies one, backed up by what kind of life course?
14. To the fulfillment of what purpose of Jehovah did Peter look for deliverance?
15. Of what will the righteous world consist?
16. Why is the right kind of knowledge so desirable?

ble above everything else, for the value of knowledge lies in the ability it gives its possessor to now act in harmony with God's purposes. Applying true knowledge with a pure motive, men can gain wisdom and understanding far beyond anything this world has to offer, notwithstanding its great educational institutions. That is why the wise man of Proverbs places such great value on gaining an understanding of God's Word. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." —Prov. 3:13-18, *AS*.

THEOCRATIC ORGANIZATION NECESSARY

17 Knowledge and understanding that guarantee deliverance are, however, not individually granted apart from God's Word and his organization. The same order and organization are apparent in his work of deliverance as were manifest in his creation. While the light of truth concerning his deliverance shines brighter and brighter, it does so through his theocratic organization, first the heavenly part and then the earthly. Personal individual Bible reading, necessary, laudable and commendable though it is, will not in itself bring a person to full appreciation of Jehovah's arrangement for deliverance; just as attendance at a church regularly for years will not necessarily equip one to serve God and thus put him in position to receive his deliverance. Jehovah uses his organization to effect deliverance, and one's being delivered depends on his relationship to God and to God's organization. To many this may seem a narrow view of matters, yet we cannot condemn as unthinkably narrow what Jehovah provides for our deliverance. (Matt. 7:13, 14) We must seek deliverance on God's terms. Consider the Bible record in point.

18 An Ethiopian eunuch was diligent in reading the Word of God, yet that was not sufficient to put him in position to receive God's deliverance. Philip heard him reading aloud Isaiah the prophet, and he said: "Do you really know what you are reading aloud?" The eunuch replied, "Really how could I ever do so, unless someone guided me?" Philip "guided" him by telling him the good news of coming deliverance, and the eunuch requested baptism, signifying his desire to avail himself of that deliverance by conforming to God's narrow way. Philip represented the visible organization of God then, having been sent out from Jerusalem to preach.—Acts 8:26-39, *NW*.

19 Cornelius, the Italian army officer and first Gentile to accept Christianity, though for years a devout man, exercising mercy, kindness and charity toward others, needed God's visible organization to help him. After Peter, representing the congregation

17. By what means does one gain knowledge leading to deliverance, but how may this view appear to many?

18, 19. What examples are there to illustrate that understanding and favor are not gained apart from God's visible organization?

at Jerusalem, was sent to Cornelius and instructed him and those who had assembled with him, they all received the holy spirit, signifying favor of the great Deliverer, Jehovah, and they were then baptized. (Acts 10) Even Saul of Tarsus did not receive favor nor were his eyes opened, nor did he receive baptism, until he had made contact with Ananias, representing God's visible organization. (Acts 9) Without adherence to the visible organization that God uses there can be no deliverance, now or at any future time.

[20] Has it not always been the same? There was no deliverance apart from Noah and his God-approved family organization for constructing the ark of deliverance. (2 Pet. 2:5) There was no deliverance of Israelite first-born in Egypt apart from the visible organization arrangement through Moses. Nor was there any deliverance out of Egypt apart from God's visible arrangement. The righteous man Lot received deliverance from Sodom only after having been contacted by angels who materialized as God's visible representatives to warn him. (2 Pet. 2:7, 8) Rahab's deliverance from Jericho's destruction depended on her agreement with the Israelite spies who represented Jehovah's approved organization then.—Joshua 6.

[21] It is the same at this consummation of the system of things, the destruction of a world now near at hand. The good news of the Kingdom arrangement for deliverance is being preached by Jehovah's visible organization, and through the organization has come a wonderfully full understanding of Jehovah's arrangement for deliverance. It includes the understanding of the opportunity for serving Jehovah in this time of the end, the making by each individual of a continual confession of public praise of God which leads to salvation or deliverance. That this would be necessary to deliverance is shown by the apostle Paul, who quotes in part from Joel's prophecy of deliverance: "For 'anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth?" This is organization just as surely as Jesus organized to send forth preachers; and association with this organization that calls upon the name of Jehovah is the way of deliverance. —Rom. 10:13-15, *NW;* Joel 2:32.

[22] Jehovah says: "I, Jehovah, change not." (Mal. 3:6, *AS*) He has always had certain rules governing his creatures. In times past there were requirements for them to meet to gain deliverance, as, for example, their conforming to minute instructions relative to the handling of the unblemished lamb and its blood on the night the death angel passed through Egypt. Inasmuch as "the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men" to make way for the righteous new world, only the faithful following of Jehovah's rules will guarantee deliverance at the present world's end. What rule of God is unchangeable and must apply to the other sheep and all now seeking deliverance? What will be required of every person who wishes deliverance into Jehovah's new world?

[23] *Obedience* is required. The law of Almighty God demands, without exception,

20. How do still earlier dealings of God with men demonstrate the same principle?
21. What about God's arrangement for this time of the end? What vital part would the visible organization play, as shown by Paul?
22. What characteristic of Jehovah argues for the same deliverance requirements now?
23. How does one learn obedience? And what striking contrast is made in Bible record?

that every creature given life eternal in the heavens or in the earth shall learn obedience to the Most High. This makes necessary a knowledge of what God requires, which can be had only by a careful study of the Scriptures. The Scriptures were long ago written "for a warning to us upon whom the accomplished ends of the systems of things have arrived". (1 Cor. 10:11, *NW*) In the Bible the obedient ones are strongly contrasted with the disobedient ones, and a record preserved of the results to each, thus aiding those who now seek deliverance. It is noteworthy that deliverance came, never to disobedient ones, but only to those who sought Jehovah and heeded his Word, and who conformed to his organization.

[24] To be obedient means to have knowledge of the will of God and then to diligently do his will. Following the fall of man Jehovah announced his purpose to bring forth a "seed", the Messiah, who by providing a redemptive price and then setting up a government of righteousness would open the way for deliverance of righteously disposed men. The Devil denied God's ability to accomplish such a deliverance, and to this day Satan attempts to prevent the deliverance of any men. But the man who believes that God is the Supreme One and can accomplish his purpose of deliverance according to his will begins to have faith. (Heb. 11:6) At the eleventh chapter of Hebrews appear the names of faithful men of old who had unshakable trust in God's power for deliverance and in his ability to carry out his announced purpose; and they were diligent to obey his commandments. By faith they looked down to this day when God would set up his kingdom, thus creating a righteous world, and they desired to live under that perfect government. They looked for the "new heavens" as their governing power. They would not by compromise accept any temporary deliverance by the Devil's hand from the things they suffered for righteousness' sake.—Heb. 11:14-16, 35-38.

[25] What will be the final result to such faithful men? They maintained their integrity and obedience toward God and they had his approval, yet many of them died by violence and sealed their testimony to God's supremacy with their own blood. Did Jehovah's deliverance fail them? Does not the fact that they perished show that God cannot deliver and that even those who are his devoted servants are not certain of salvation? Certainly not!

ANOTHER ASPECT OF DELIVERANCE

[26] Rather, this brings into view another aspect of deliverance that marks Jehovah as a great Deliverer second to none. Yes, even death itself cannot prevent Jehovah from exercising his deliverance in favor of his people. Any human deliverance would be cut short and frustrated by intervention of death, but not so with God's deliverance. "The righteous hath hope in his death," says the unfailing Word. Why so? "Because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life." (John 5:28, 29, *NW*) Held within the memory of God and destined for an early resurrection are these men of old. Theirs will be a deliverance from the grave to everlasting life on earth, just as surely as the Son of God himself was delivered from the tomb after three days. Thus is emphasized the unchangeable rule that faithful *obedient* ones who have God's approval shall receive deliverance. Even death cannot thwart deliverance for them.

24. To be obedient means what? Show examples from Hebrews 11.

25, 26. (a) What question might be raised regarding faithful men of old? (b) What marvelous fact is brought into view regarding Jehovah?

[27] Sure deliverance at God's hand therefore does not mean there will be no suffering, nor even death on the part of those ultimately delivered. (2 Tim. 3:12; 4:5) Only through patiently bearing reproach and persecution in faithful continuance can anyone show his unqualified love for what is right and thus demonstrate his worthiness for deliverance by God. Christ Jesus demonstrated his worthiness to be delivered from the tomb by patient, faithful, obedient preaching, often under very adverse circumstances. He suffered bodily pain and mental distress, for he was "a man of sorrows, and acquainted with grief". (Isa. 53:3, *AS*) Yet he was always kind and generous. He did no harm to anyone, but always did that which was good, and spoke words of kindness toward those who had a hearing ear. (1 Pet. 2:23, *NW*) Under suffering he learned obedience and thus "became responsible for everlasting salvation to all those obeying him". (Heb. 5:8, 9, *NW;* Rom. 8:17) He stood firmly for Jehovah's name, and for the honor of his own name Jehovah delivered his Son.

[28] Jesus by the things he experienced and observed was able to more fully appreciate the great need of deliverance on the part of humankind. Having traveled the course of humans himself, he well knows how to sustain and succor those looking for an early deliverance at God's hand. Moreover, he proved himself qualified to serve as God's great servant for delivering humankind, showing himself willing to pay the price required to effect that deliverance, according to Jehovah's equal law. (Deut. 19:21) Out of love for God and man Jesus desired greatly to fulfill the role of deliverer God marked out for him. So he obediently proceeded in the manner described at Philippians 2:7-11, *NW:* "He emptied himself and took a slave's form and came to be in the likeness of men. More than that, *when he* found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." Deliverance therefore requires subjection to the exalted Jesus. To despise his name is to ensure destruction of oneself.

27. Does guaranteed deliverance obviate the possibility of suffering or death? Why?
28. Through following what course did Jesus gain the position as Jehovah's Chief Agent for deliverance?

At Least as Bad as Hitler

Britain's Manchester *Guardian* carried the following interesting letter in its August 29, 1952, issue: "Sir.—Your issue of August 13 gives news of eight hundred Jehovah's witnesses in concentration camps in the Soviet zone. This does not surprise me as I recently met a person whose home was in the Soviet side of Berlin. She has a sister there who is married to a Jehovah's witness. The sister writes that her husband, some little time ago, attended a home Bible meeting. He did not come back. Fourteen days later she was informed by the authorities that he was serving a nine-year sentence in Siberia. He is allowed to write fifteen lines a month! A photograph of one of his two children was returned—he was not allowed to see it. This information should interest your readers, whether they agree with Jehovah's witnesses or not.
—Yours &c., H. Barlow."

Saved from Wrath to Come

"You turned to God from your idols to be slaves to a living and true God, and to wait for his Son from the heavens, whom he raised up from the dead, namely, Jesus who delivers us from the wrath which is coming."
—1 Thess. 1: 9, 10, NW.

MAJESTICALLY and mysteriously Jehovah moved forward to the vindication of his name, developing an organization that would accomplish this and at the same time deliver groaning mankind to a righteous new world. After a wait of centuries, which gave Satan ample opportunity to prove whether he could forestall deliverance of men, Jehovah set in motion a chain of events that ultimately will lead to Armageddon's miraculous deliverance. Faithful to the prophetic declaration that "the deliverer will come out of Zion", Christ Jesus took up his duties as King upon the heavenly throne, and as the "faithful and true witness" of God's deliverance. (Ps. 14:7; Rom. 11:26, *NW;* Rev. 3:14) With the enthroned Jesus Jehovah began the creation of the "new heavens" and proceeds to the building up of his capital organization. The exalted Jesus is made the Head of that capital organization and is clothed with all power in heaven and earth. (Matt. 28:18) Nothing less than this would ensure his ability to perform as Jehovah's agent for deliverance.

[2] God gave Jesus twelve faithful apostles (not counting Judas, Paul taking his place), who now are, by virtue of God's deliverance of them, in the "first resurrection", made part of the "new heavens". (Rev. 20:4-6, *NW*) They, like Christ Jesus, were true and obedient witnesses of Jehovah's delivering power, though they served him under great difficulty. They worked hard and preached the coming deliverance. By what authority? Peter answers: "In the name of Jesus Christ . . . whom you impaled . . . This is 'the stone which was treated by you builders as of no account that has become chief cornerstone'. Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."—Acts 4:10-12, *NW*.

[3] Proceeding with the creation of the "new heavens" God takes out from among men all together 144,000 redeemed or delivered ones who prove their integrity toward him, and such faithful men he makes a part of Zion, his capital organization. (Rev. 14:1-4) The faithful apostles are the first of these. From the time of Pentecost until the second coming of Christ in glory and power others are taken out from the world. Every one so taken out had to be obedient and learn patience through suffering for God's name's sake. In this they follow their King, "because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21, *NW*) As Christ Jesus is the Chief and Foundation Stone of the capital organization of the "new heavens", so all the members thereof as "living stones" are built up into that spiritual house that they may perform an acceptable heavenly service to God and Christ. (1 Pet. 2:3-8, *NW*)

1. How did Jehovah move forward toward deliverance of righteously disposed humans?
2. Who are now part of the "new heavens", and by what authority did they preach coming deliverance while on earth?
3. What further steps of deliverance to the "new heavens" does Jehovah take?

These who are joint heirs with Christ are delivered from this world to existence in the "new heavens" part of the righteous new world. The grave has no hold on them, nor does any political, military or other earthly action affect their deliverance to the righteous world. That is guaranteed by God himself.

[4] Previous issues of *The Watchtower* in recent months have published the evidence that in 1914 (A. D.) Christ was set upon his throne in the "new heavens" as Deliverer. (Ps. 110:1, 2) His first act was to deliver the heavens of all unrighteousness, which he accomplished by hurling the Devil out. (Rev. 12:7-9, *NW*) Then "the temple sanctuary of God that is in heaven was opened". This signaled a great deliverance from the grave of those who had proved faithful till death to their calling as body members with Christ. The apostles were the first ones to form part of the temple of God under Christ Jesus. (1 Cor. 3:16; 2 Cor. 6:16) Then follows a judgment beginning at the house of God. This is a searching test to determine who is worthy of deliverance. Men on earth, dedicated to God, come under this judgment for deliverance and to them is given the injunction to persist in righteous works, in order to guarantee deliverance to themselves. "Prove yourself faithful even with the danger of death, and I will give you the crown of life."—Rev. 2:10, *NW;* 2 Tim. 2:11.

[5] The "new heavens" are now established with Christ in full control. With him are those faithful early preachers of righteousness who worked with him on earth, delivered now to everlasting life in the heavens. Yet awaiting their deliverance to these "new heavens" are those still on earth whose hopes and aspirations are for the high calling and who have the witness of the spirit that they are sons of God. (Rom. 8:16, 17, *NW*) Humankind in general will have no part in the deliverance to the "new heavens" of Jehovah's righteous new world, for this belongs only to those who receive the adoption as sons of God.—Rom. 8:14; John 1:12; Gal. 4:4, 5, *NW*.

4. Dedicated men on earth come under what judgment, and what promise is made to them?

5. Who yet await deliverance to the "new heavens", and why not humankind in general?

DELIVERANCE OF HUMANKIND

[6] What, then, is in prospect for the great majority of mankind who now reside on earth to receive a deliverance from the woes that now afflict the nations? Are they to be consigned indefinitely to misery and fear, while only a few men achieve deliverance to the "new heavens"? No, indeed! God does nothing incompletely nor imperfectly, and the deliverance he has purposed takes in all of his creation. (Isa. 45:22, *AS;* Rev. 12:12, *NW*) All other continuously faithful creatures now on earth are to be delivered to his righteous new world, too, though they will not go to heaven. Yet God's way of deliverance is remarkably different from anything the world today attempts.

[7] "The earth is Jehovah's, and the fulness thereof." (Ps. 24:1, *AS*) Hence he does not yield up control of earth indefinitely to evil forces, but earth must be brought back into harmony with his great purposes and take its place as a part of his righteous world. "Behold me! creating . . . a new earth," says Jehovah. (Isa. 65:17, *Ro*) That does not mean a new mundane sphere, for this present sphere will not be subjected to destruction and therefore will need no replacing. (Eccl. 1:4) But if God is going to deliver righteously disposed humans to the better conditions of a righteous world right here on

6. What deliverance awaits others of the human family?

7. The deliverance of a "great crowd" to a righteous world on earth means what change must come?

earth, then affairs of earth must completely change for the better. (Ps. 115:16; Isa. 45:18) What Jehovah does create is a new society among humans, under new social arrangements, with a righteous government having its foundations in the "new heavens". (Heb. 11:10, *NW*) It is to this "new earth" part of the new world of righteousness that the majority of humankind who prove faithfully obedient will gain deliverance.

[8] This is in keeping with Jehovah's declaration that he made man for the earth and the earth for man. It is in harmony with the plain Scriptural truth that only 144,000 will ever attain to deliverance to the "new heavens", and yet that also a "great crowd" of men will receive deliverance "out of the great tribulation" and be led to "fountains of waters of life". The "new earth" has not yet been established, but it is coming and is now near at hand. Supporting the conclusion that knowledge of God is absolutely essential to deliverance into that "new earth" is the prophetic declaration of the inspired writer, "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2:14, *AS*) It is certainly not so filled now, but all those receiving the blessed deliverance into the "new earth" will make it so. It is their knowledge, coupled with good works, that guarantees their deliverance into that world.

[9] Not alone from the distresses and tribulations and calamities this world brings upon itself in its disunity does Jehovah deliver his obedient ones. He also guarantees deliverance of them from the 'ruin that he brings upon those ruining the earth' at Armageddon. Wrathful though the nations now be against each other and against his people, the time is near at hand for Jehovah's own great wrath to come upon the earth, "and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth." (Rev. 11:18, *NW*) To be delivered in the time of God's execution of judgment against this world is of greater concern than to merely escape from trouble now.

8. How does this harmonize with God's declared purpose for heaven and earth? What shows *knowledge* a key requirement?

9. Beyond release from present world difficulties, what more important deliverance does Jehovah guarantee?

THE UNSUCCESSFUL WAY AND THE SUCCESSFUL

[10] It is not the prerogative of any persons or nations to take it upon themselves to try to change the present world for the better. Whether this attempt be by peaceful means or violence, political conspiracy or military alliances to forestall aggression, etc., matters not. God himself is the one who is going to perform deliverance for the people. He is the one to create a "new earth" and provide the way out of the present world dilemma. Any conspiracies or programs that attempt to do this job for him are beforehand doomed to failure. The atom bomb stands as no terrifying problem for him, nor does economic chaos trouble his purpose for remaking human society. Nothing unyieldingly stands in his way. His purpose moves inexorably toward its accomplishment and humans can only adapt themselves to it or profess to ignore it. They cannot supplement it, alter it, speed it up or slow it down—only conform to it or deny it.—Isa. 43:9; 2 Cor. 13:8, *NW*.

[11] Let not the oppressive conditions in

10. What prospect of success is there for present efforts at self-deliverance in opposition to Jehovah's way?

11. What important points are to be kept in mind regarding conduct now?

the world dismay you to despair. Though wickedness and evil-doing are rampant in the earth, let this not lead you to the conclusion that it is profitable to follow the same course. "Though hand join in hand, the evil man shall not be unpunished; but the seed of the righteous shall be delivered." (Prov. 11:21, *AS*) Do not conclude that your best interests will be served by walking the ways of evil men of the world. That is not the way of deliverance. Remember that we are now in the day of Jehovah and his King, and "in his days shall the righteous flourish". (Ps. 72:7, *AS;* 1 Pet. 3:12) Do not trust in your own heart, but endeavor to walk wisely, for "he that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered".—Prov. 28:26, *AS*.

[12] Do not think, either, that you should do nothing but wait for deliverance to come from God. Noah did not idly wait for deliverance; but the world to which he preached was content to wait and do nothing. Judge you in terms of deliverance which course was the wiser. Every person of note in Bible history in behalf of whom Jehovah showed himself strong as a Deliverer did first show his own faith in the delivering power of the Almighty. On the other hand, consider those like Pharaoh of Egypt, who despised Jehovah and thought little of his ability to rescue men who love and serve him. Pharaoh was dogged in resisting God, not even the cutting down of the flower of Egyptian manhood changing his mind. But when his life was taken from him in the face of a miraculous Israelite deliverance from the Red sea his despisings died with him. Think of Goliath, who roared his defiance of Jehovah's saving power until David's God-directed stone of deliverance stilled his croaking voice. (1 Sam. 17:45-52, *AS*) Jehovah's power of deliverance was shown in behalf of Samson, the lowly jawbone of an ass humiliating the swords, spears and armor of the mighty Philistines. —Judges 15.

[13] Deliverance requires faith, and faith requires works to give meaning to it. The fact that there will be a deliverance for some men from this evil world at its end means also that others will not make it into the righteous new world. At every period of divine judgment it has been the same: some were delivered, others failed. Jesus' parable of the "sheep and goats" indicates a corresponding situation would exist now at the consummation of this system of things. The "sheep" go off to everlasting life, and the "goats", undelivered, to eternal destruction. (Matt. 25:31-46, *NW*) The reason then is plain for the preaching of the good news in all the inhabited earth for a witness, namely, that men may know who is the real Deliverer and know of his kingdom arrangement for deliverance. "God saw good through the foolishness of what is preached to save those believing." (1 Cor. 1:21, *NW*) To ignore that message is to despise God's ability as a Deliverer, just as surely as Pharaoh of Egypt despised it. Do not be found in Pharaoh's class!

[14] Do not be abashed, either, by those who may assume to ridicule the idea of a near-at-hand great deliverance from this

12. What course now proves unwise by reason of past examples?

13. As at every period of divine judgment, what is now true regarding deliverance? Why preach, then?

14. What firm stand is necessary now by those seeking deliverance?

evil world; or at those who mock the prospect of Jehovah's deliverance of dead ones from the tombs. Keep from slipping out of your mental grasp the words of Peter, himself a foremost advocate of deliverance from coming wrath into the righteous world. Even Peter saw the necessity to arouse one's clear thinking faculties to keep foremost in mind, against a great tide of disbelief, the profound truths concerning God's deliverance. Said he: "For you know this first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' " (2 Pet. 3:1-4, *NW*) That is the attitude of the world. If it were not, then there would not be such frantic efforts at self-deliverance as are seen among all nations today. But with all the efforts there is not a shred of guarantee for safety and deliverance, nor is there any real assurance in any human scheme thus far set forth. It is all a grand experiment, with total disregard as to past failures.—Ps. 20:7; 146:3.

[15] Do you want to experiment with your life? Are you satisfied to risk everything on the chance that human schemes will perhaps enable you to survive whatever troubles may come upon the world now or in the near future? Or are you interested in a deliverance that is sure, guaranteed beyond a shadow of doubt? Would it not be better and using sound judgment to trust in Jehovah's deliverance to a new and righteous world? The evidence of his ability to deliver is overwhelming. The proof that he is proceeding to create a new system of things in this world to which he will deliver those who love righteousness abounds in the Scriptures. Under close examination no doubts can exist that there will shortly take place for men now living the greatest deliverance of human history, and that in the face of Jehovah's wrath manifested in the greatest destruction ever to come upon the human race. If it is deliverance that you seek, why not go to One who knows how to deliver?

[16] King David knew that great Deliverer, Jehovah, and, although himself a mighty man of war, he did not fail to rely upon Jehovah to save. Can there be any greater tribute to Jehovah as a Deliverer than that given to him by David? Listen!

[17] "I love thee, O Jehovah, my strength. Jehovah is my rock, and my fortress, and my deliverer. . . . The cords of Sheol were round about me; the snares of death came upon me. In my distress I called upon Jehovah, and cried unto my God: he heard my voice out of his temple. . . . Then the earth shook and trembled; the foundations also of the mountains quaked and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured. . . . Jehovah also thundered in the heavens. . . . He sent from on high, he took me; he drew me out of many waters. He delivered me from my strong enemy. . . . He delivered me, because he delighted in me. Jehovah hath rewarded me according to my righteousness."—Ps. 18:1-20, *AS*.

[18] In the same manner Jehovah will at the end of this world deliver those in whom he finds delight, because of their devotion to him. He will reward them according to their righteousness demonstrated by reliance in him and faithful obedience in service with his mighty organization. It is not a deliverance for the

15. Sound judgment dictates what course?

16, 17. How did David show sound judgment in the matter of deliverance?

18. Once and for all time, Jehovah's deliverance at Armageddon will demonstrate what?

sake of deliverance alone, but a deliverance for the sake of his name's honor and glory. It will demonstrate once and for all time to all creation that Jehovah is God supreme and that everything existing owes loyalty and allegiance and devotion to him as the great Deliverer and Sovereign of the universe. Only those who manifest that full measure of devotion will live in his righteous new world, for no others will be saved from his wrath coming upon this present world of the Devil's domination.

Choosing New World Life

FULFILLMENT of Bible prophecy indicates that we are living at the threshold of God's new world. That new world, God's Word assures us, will be a world of righteousness, peace and joy, a world of soundness of mind and body; a world in which all mankind will be united in the worship of Jehovah.—Isa. 26:9; Mal. 1:11; Matt. 24:32-34; Rev. 21:4, *NW*.

By gospel-preaching people in all nations are given the opportunity to choose life in God's new world. Moses said: "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live."—Deut. 30:19, *AS*.*

Choosing new world life requires, however, more than merely saying that we do in so many words. Just as by our actions, by eating, drinking, sleeping and working, by meeting the requirements of our bodies, we show that we choose to live now, so by our actions, by meeting Jehovah's requirements, we must show that we choose life in God's new world.

Some hold that showing neighbor love is all that God requires of them. But such entirely overlook the fact that in summing up God's law Jesus Christ placed loving Jehovah God with all our heart, mind, soul and strength, first. He told the rich young ruler not only to give to the poor but also to be his follower. Jesus came to earth for the purpose of giving a witness to the truth.—Matt. 19:16-22; Mark 12:29-31; John 18:37, *NW*.

Neither will sincerity alone meet God's requirements for life in his new world; otherwise he would not have given us his Word, the Bible, and commanded that we study it. It is the truth, not sincerity, that sets us free. "What man thinks a right course, may end upon the road to death." Of the Israelites God said: "My people are destroyed for lack of knowledge." To content ourselves with what we think is right is putting our will above that of God, and that is idolatry.—1 Sam. 15:22, 23; Prov. 14:12, *Mo;* Hos. 4:6; John 8:32; 2 Tim. 2:15, *NW*.

Nor will just any religion do. We must build the right works on the right foundation, otherwise Jesus will say to us: "I never knew you at all. Get away from me, you workers of lawlessness." Every plant not planted by Jehovah God will be uprooted by him. If we blindly follow blind religious leaders we also shall end up in the pit of destruction.—Matt. 7:21-27; 15:12-14; 1 Cor. 3:10-13, *NW*.

We show that we choose the new world life by studying God's Word and gaining a knowledge of the Kingdom and the new world so near at hand. We also show it by telling others about the new world so that they also may choose life in it. Such may be hard work and entail persecution, but what of that? We work hard to sustain life in this old world, do we not? Life in the new world is so much better.

* For details, see *The Watchtower*, March 15, 1952.

● Is it right for engaged couples to have sexual relations?—M. A., Norway.

In Scandinavia and elsewhere this indulgence in sex relations may be the practice, especially during long engagements, sometimes a number of years long, and that with public approval. But that it should be allowed with public approval does not make it right. The purpose of sex relations could not be for the purpose of true marriage, namely, to bring forth children, for otherwise we should witness children's being born to such couples during their engagement, especially in the case of long engagements, and before the legal act takes place. Evidently, then, the effort must be made somehow to avoid having children result to such sex relations, and for this reason it could not be viewed even as a common-law marriage. Common-law marriages are undertaken by couples without the thought of having them legalized, but still to have children.

When an engagement to marry is entered into, it is understood by the couple and their parents or caretakers that one day the wedding of the two will be consummated. It is not the engagement, but it is the actual marriage, that bestows upon the two the right to have sex relations. If sex relations are prematurely indulged in during the period of the engagement and the man should die or through some other circumstance he should not marry her, then the woman of his engagement is no longer a virgin and she could never be offered to another man as a virgin even though she was never married legally or in common law. This in itself condemns the practice as wrong.

And where is there anything theocratic about it? In the typical theocracy of Israel the engaged virgin was obligated to keep her virginity until her promised husband took her from her parents' home to his. If a man assaulted a virgin who was not engaged, then he was obliged to hand over dowry money to her father and take her immediately as his wife, without the usual betrothal period. In such case, too, he was not allowed to divorce her all the days of his life, because he had violated and humiliated her.—Ex. 22:16, 17; Deut. 22:28, 29.

Concerning the Christian congregation, which was pictured by an engaged virgin in Israel, the apostle Paul wrote: "I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ." (2 Cor. 11:2, *NW*) In harmony with this picture, the engaged girl should be a virgin at the time she is legally married, or if she is a widow she should have had no sex relations with her new husband during the period of her engagement to him prior to the actual wedding.

The practice of sex relations during the engagement period of a couple is the committing of fornication or immoral relations. An informed Christian who strives for life in the new world will not indulge in such, for to do so means conforming himself to this world and its way of thinking and not to the righteous, clean standards of Jehovah's new world. The Christian parents of a daughter will not consent to or allow for a young man, whether professed Christian or of this old world, to have sex relations with her prior to the formal marriage.

Christian congregations will not subscribe to this practice even in lands where it is the publicly recognized custom. They will require that those whom they admit to their fellowship refrain from or discontinue such practice, if they do not marry immediately. If the engagement period is too long for the couple to endure it without cohabitation, then they should bring the engagement to a consummation as soon as possible and enter the legal marriage with its honorable rights. "It is better to marry than to be inflamed with passion."—1 Cor. 7:9, *NW*.

WITH one clean sweep, a large warehouse, an auto garage and a couple of good-sized tents were converted into a food-supply storage room, a spick-and-span kitchen and a cafeteria large enough to accommodate twenty-six serving lines, each about 40 feet by 60 feet. Such were the wonders performed by Jehovah's witnesses at their Yankee Stadium assembly in 1950. Over 15,000 persons were fed through the cafeteria line in an hour. In a single meal featuring the various dishes four to five thousand pounds of beef, chicken, or fish were required. Up to 5,000 pounds of potatoes were used for each meal, as well as from six to seven hundred loaves of bread, 600 cans of vegetables and 400 gallons of salad. The first half of the eight-day assembly took a supply of 50,000 pounds of beef, 10,000 pounds of fish, 80 tons of canned vegetables, and crates of cabbages, lettuce and onions by the thousands.

The kitchen organization to supply the necessities of the cafeteria consisted of fifty cooks and helpers, including at least a dozen experienced professional cooks. To prepare the supplies for cooking, a large number of women were employed to clean and peel the many vegetables. Professional butchers and meat-cutters chopped and prepared the great volumes of meat required. Over 35,000 people poured through the cafeteria lines Sunday noon! The cafeteria meals were in good taste and of generous portions. Its convenience proved a great time-saver.

"WATCHTOWER" STUDIES

Week of March 15: Deliverance to a Righteous World, ¶ 1-23.

Week of March 22: Deliverance to a Righteous World, ¶ 24-28; also, Saved from Wrath to Come.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

FEBRUARY 15, 1953
Semimonthly

WHEN WILL GOD'S KINGDOM COME?

DELIGHTING TO DO GOD'S WILL

AFRICAN TOUR—SIERRA LEONE FIRST STOP

EXPANSION OF TRUE WORSHIP IN NIGERIA

"HOW DO YOU MAKE A CONVERT?"

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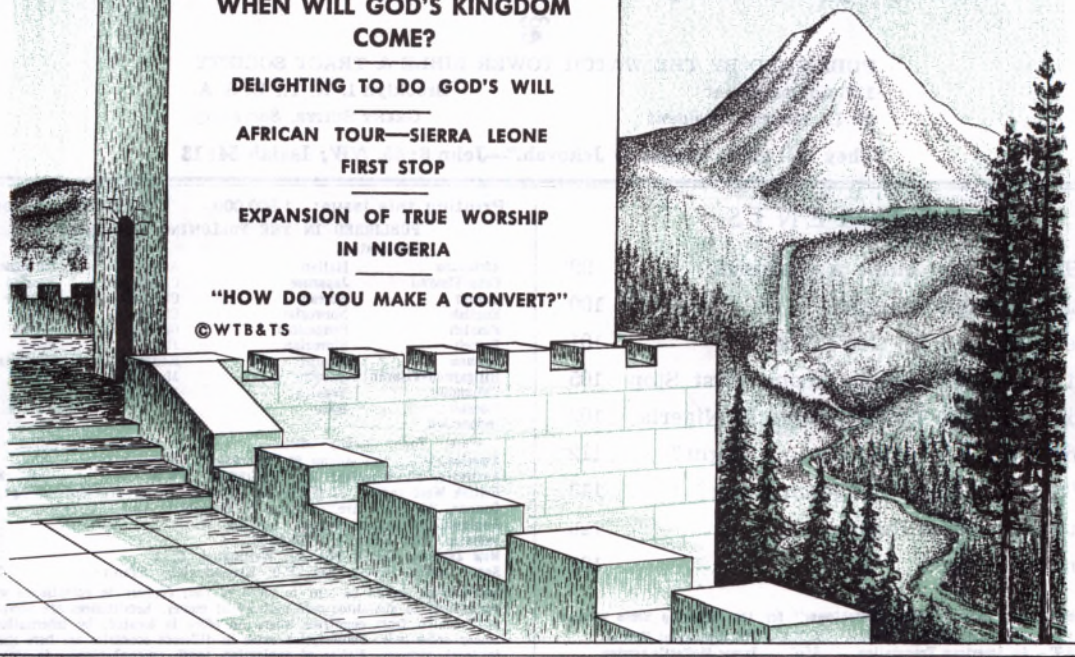

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
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N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

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AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIV February 15, 1953 Number 4

"HOW DO YOU MAKE A CONVERT?"

OUR Sunday Visitor, a Roman Catholic weekly, of July 6, 1952, under the above heading, among other things, stated: "BEST ARGUMENT. Our biggest asset, of course, is the good example of our own living. People just can't help admiring honesty, and purity, and truthfulness, and compassion, and all the Christian virtues. There's something essentially charming and attractive about virtue. It's God shining through the soul. More than once I've had a young fellow walk into my office and say, Father, I want to become a Catholic. My girl's a Catholic, and any Faith that can make a person so darned good—well, that's the Church for me! So each of us has our own little 'circle of influence'—people who respect us, ask our advice, and watch our comings and goings with great interest. They see us going to confession and Holy Mass on week ends. They see us on Fridays munching our way through cheese and cold fried-egg sandwiches."

It may not be amiss to observe that not all persons will agree with the sentimental swains who visit the "Rev." Bonaventure Fitzgerald, O.F.M. Cap. Among those failing to agree is none other than the founding editor of *Our Sunday Visitor,* Bishop John F. Noll himself. In an address to the National Catholic Conference on Family Life, back in 1947 (March 12), he stated: "Nearly all the evils of society prevail most where we and not where Protestants live." It is in areas where the population is eighty per cent Protestant that "family life is most wholesome, and where the divorce rate is low", he asserted. "On the other hand, where the bulk of Catholics live, one half of the marriages end in divorce," he contrasted.

How much more important and effective to present reasons and Scriptural proof for one's beliefs than being content with letting people see us 'munching cheese or cold fried-egg sandwiches on Fridays'; as if there were any merit in not eating meat on Friday when the Bible plainly tells us: "The kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Romans 14:17, *New World Trans.*

Continuing his advice to the Catholic "laity" on "How Do You Make a Convert?" Fitzgerald states: "There's at least one point on which we priests are up on laypeople. We're filled to the ears with information on religion. Our education and reading have us soaked in it. It practically comes out of our pores. It's pretty hard to stump any priest on a question of religion, after his years of philosophy and theology, his reading of Church history and the writings of the Fathers. From the thousands of hours spent instructing converts in the parlor, he's heard practically every question and difficulty that can be thrown at a man. You haven't. You're kept busy with other things. You feel that you're doing pretty well if you've mastered the catechism and

a few elementary notions in Bible History."

As to how thoroughly priests are acquainted with their Bible, regardless of how much they may know about theology, philosophy, church history, etc., can be gathered from the errors appearing in the section "Bible Class Studies" of *Our Sunday Visitor* of May 25, 1952. This article stated: "*Later* Abraham had another son named Ishmael." As if Ishmael were born after Isaac, when all should know that Ishmael was the result of impatience for a seed by Abraham through Sarah. It also went on to state: "It was after the deliverance of Lot from the fire which destroyed Sodom and Gomorrah that God promised Abraham a son." In Genesis, chapter 15, we first read of God's promise of a son. Chapter 18 gives the warning regarding Sodom and Gomorrah, whereas it is first in the following chapter (19) that we are told of the destruction of Sodom and Gomorrah. The magazine published corrections in its July 6 issue.

If such obvious and striking errors can be penned by a Catholic priest writing Bible class studies for an official Roman Catholic publication, and its own staff does not notice them, then what can be said about the average Catholic priest? Their Scriptural literacy must be of the same quality as that of the writer of the article.

'LIKE A MIGHTY ARMY'

EACH issue of *The Christian Century* has a humorous letter from "Simeon Stylites", frequently showing considerable insight. In the February 6 issue he recounted meeting the pastor of "St. John's-by-the-Gas-Station", who was all lit up over his "guest artist" on Layman's Sunday—a day which usually "brings joy like a visit to the dentist". But this time the guest was "Jimmy Mitchell, just back from two years in the army in Korea". Jimmy insisted that the service start with "Onward, Christian Soldiers", then waded right in with, "You have been singing 'Like a mighty army moves the church of God'. That might have been all right once," but the army, he said, "doesn't move the way a lot of you folks at St. John's do—or do not. Suppose the army accepted the lame excuses that many of you people think are good enough to serve as an alibi for not attending Church Parade.

¶ "Imagine this, if you can. Reveille seven a.m. Squads on the parade ground. The sergeant barks out, 'Count fours.' One! Two! Three! Number Four missing. Where's Private Smith? 'Oh,' pipes up a chap by the vacant place, 'Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the sleep. He said to tell you that he would be with you in spirit.'

¶ "'That's fine,' says the sergeant. 'Remember me to him.'

¶ "'Where's Brown?' asks the sergeant. 'Oh,' puts in another chap, 'he's out playing golf. He gets only one day a week for recreation, and you know how important that is.'

¶ "'Sure, sure,' is the sergeant's cheerful answer. 'Hope he has a good game. Where's Robinson?' 'Robinson,' explains a buddy, 'is sorry not to greet you in person, but he is entertaining guests today and of course couldn't come. Besides, he was at drill last week.' 'Thank you,' says the sergeant, smiling. 'Tell him he is welcome any time he is able to drop in.'"

¶ Jimmy commented, "If any G.I. tried to pull that stuff he would get 20 days in the brig. Yet you hear stuff like that every week in church, and said with a straight face, too. Like a mighty army! Why, if St. John's really moved like a mighty army, a lot of you folks would be court-martialed!" "Too bad," Stylites told the parson, "the stay-aways didn't hear it." The response: "Don't worry. I have it on a tape recorder, and I am going to spring it on them next Easter, instead of the Second Lesson."

¶ Like a mighty army, yes—like the one that lost!

Delighting to Do God's Will

TO DELIGHT to do God's will means to have keen enjoyment, great pleasure and real satisfaction in doing it. It means doing God's will not only willingly, but eagerly, enthusiastically. Doing God's will in a perfunctory, negative or grumbling manner will never win us his approval and his reward of everlasting life in the new world; for only if we delight in doing that will shall we be able to do it in the best possible manner, to the fullest extent, and be able to persevere in doing it in spite of all the temptations the Devil and his agents may bring.

There was a time when all God's intelligent creatures delighted to do his will. Then a covering cherub let selfish ambition rob him of that delight and he succeeded in inducing our first parents to lose their delight in doing God's will. Many have followed their example, such as Lot's wife, the murmuring multitude of Israelites in the wilderness and King Saul.

In striking contrast with all such is the example given to us by Christ Jesus. In his prehuman existence, from his very creation, he brought daily delight to his Father because of always rejoicing before him as he served as a "master workman" and *Logos* or "Word". (Prov. 8:22-30, *AS;* John 1:1-3; Rev. 3:14, *NW*) And when God's will for the Logos indicated leaving his glorious spirit existence and coming to earth to live as a human among imperfect, unfavorable and even antagonistic surroundings, the Logos did not lose his delight in doing God's will. When, as the man Jesus, he came to Jordan to dedicate himself to the doing of God's will the disposition of his heart still was the same: "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart."—Ps. 40:7, 8, *AS;* Heb. 10:7-9, *NW*.

Jesus eagerly and zealously pushed forward in doing his Father's will. It was his very food for him. "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, *NW*) Ever alert, he preached early and late; he had a consuming zeal for his Father's cause.—Mark 6:30-34; Luke 21:38; John 2:17; 3:2, *NW*.

What gave Jesus that delight in doing God's will? It was 'having God's law within his heart'. That law consists primarily of the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "you must love your neighbor as yourself." (Mark 12:30, 31, *NW*) Having those commandments in his heart meant not only that he was familiar with them but that he was concerned about obeying them.

Having that love for his heavenly Father Jesus considered it a real joy to be able to vindicate his Father's name by keeping integrity under test, and that is why he gladly gave up all he had to become the head of the kingdom that will completely vindicate Jehovah's name by destroying all his enemies. (Job, chapters 1 and 2; Prov. 27:11; Matt. 13:45, 46; Phil. 2:5-11; Heb. 12:2, *NW*) So, even though God's will meant physical and mental suffering and

a criminal's death, Jesus continued to do it with delight. Never did he grumble, complain, find fault or feel sorry for himself.

LOVE CAUSES DELIGHT

Are we imitating the example Jesus set of continuing to do God's will with delight? No doubt about it, when we first heard of the truth, it was so wonderful, so beautiful, so comforting, so satisfying, so new, so different, so just and reasonable, we literally fell in love with it, did we not? Under the impulse of that first love (not the fear of torment nor the desire for selfish gain) we dedicated ourselves to the doing of God's will, saying as did Jesus, "I delight to do thy will, O my God."

But the question arises as time goes on, Are we still having that same warm first love, that same keen appreciation, that same enthusiasm, that same delight in doing God's will? Or are we losing our appreciation, is our first love cooling off? To guard against this danger Paul wrote the Hebrew Christians: "Keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings."—Heb. 10:32, *NW*.

If, like Jesus, we have the law of God in our hearts, are concerned about obeying the two great commandments, our appreciation will not lessen, our love will not cool off. And if we appreciate who God Jehovah really is, what he has done for us, is doing for us and will yet do for us, our gratitude will cause us to do God's will with delight. Why, the very fact that we have the opportunity of expressing our appreciation and gratitude by doing God's will should bring us delight! What he requires of us is not burdensome. —1 John 5:3, *NW*.

Appreciation of what doing God's will accomplishes will also help us to do it with delight. Just think of it! The great Jehovah, the Almighty One, the Most High, the King of Eternity, the Creator of all things and the Fountain of life, says to us, each one of us, imperfect creatures of clay, mere specks on a speck: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." —Prov. 27:11.

Love for our neighbor likewise gives us delight in doing God's will, for having love for our neighbor we will delight to bring him the comfort he so much needs. And when we consider that by working hard and long, with tact and patience, we can put our neighbor in the way of living forever in the wonderful and beautiful new world of righteousness, how can we help having delight in helping him?

Not only will love cause us to delight to help our neighbors, who are persons of good will not yet dedicated to Jehovah God, by giving them an understanding of Jehovah God and his purposes, but it will also make us delight in doing God's will regarding our neighbor who is working in the harness with us, as it were, making known the good news of the Kingdom. To the extent that we show mercy, to the extent that we try to be truly helpful to our brothers, to that extent our delight in doing God's will will increase. But the unloving harboring of a grudge against our brother will rob us of our delight in doing God's will and may also diminish the delight of another.—Lev. 19:18; Prov. 11:17; Heb. 12:15, *NW*.

FAITH ALSO REQUIRED

Jesus' delight in doing his Father's will was based, not only upon his perfect love for God and his neighbor, but also upon strong faith. At all times he had an abiding confidence in his heavenly Father. He knew that God would sustain him and reward him for his faithfulness. (Heb. 5:7) And so with us. To have delight in

doing God's will we must also have strong faith. The murmuring multitude in the wilderness lacked faith. Ostensibly they were doing God's will, but the bad report of the ten spies revealed that they had no delight in doing it. Their lack of delight was due to their lack of faith in the power of Jehovah God. Joshua and Caleb, on the other hand, had faith that God was with them and that they could take the land. They delighted to do God's will. (Num. 13:21 to 14:38) David, having faith in God, manifested a delight in doing God's will, both in going out against Goliath and later in warring against the Philistines. How different was his course from that of faithless King Saul! (1 Sam. 13:8-15; 15:4-35; 17:1-54; 1 Chron. 14:8-17) Only if we have strong faith that Jehovah God will sustain us and reward us shall we be able to do his will with delight.—Isa. 54:17; 1 Cor. 10:13; 15:58; Heb. 11:6, *NW*.

Yes, if our faith in Jehovah's vindication and his new world is strong we will delight to do his will. Then we will not look back longingly to the things left behind. Remember that no one who puts his hand to the plow and then looks back is well fitted for the Kingdom. Looking back may prove fatal, as in the case of Lot's wife. She started fleeing Sodom and Gomorrah with her family, but she had no delight in thus obeying God's command, for in spite of his warning she looked back, to her eternal destruction.—Luke 9:62; 17:32, *NW*.

Why look back? What has the world to offer? It even admits that with it "familiarity breeds contempt" and that "anticipation is greater than realization". Those who follow its course are doomed to disappointment; and no question about it, the more one becomes acquainted with its commerce, religion and politics, the more contempt one has for these. Motivated by fear or desire for selfish gain it has no true delight in its work, and so seeks to escape reality by pursuing pleasures. It ridicules the Bible as impractical, but its worries and cares catch up with its pleasure seekers, landing ever more of them in mental institutions or in untimely graves.

But those proverbs do not apply to the Theocracy, to the truths, the associations and the organization that are in line with God's principles of truth and righteousness as found in the Bible. Serving God brings even now a hundredfold reward, while the new world blessings awaiting those delighting to do God's will simply cannot be exaggerated; realization will far outstrip anticipation. (Isa. 65:17-25; Mark 10:29, 30, *NW*) And the better we become acquainted with the truth, with our fellow servants and with God's organization, the greater our respect, our appreciation, our love for these. So let us not manifest weak faith by taking our eyes off the worth-while things of the Theocracy and fastening them on the worthless things of Satan's system and thus lose our delight in doing God's will.—2 Cor. 4:4, *NW*.

We must also exercise faith in God's merciful provision of Christ's ransom for the covering of our sins and shortcomings if we would have delight in doing God's will. We cannot continually be looking back on the mistakes we made and be whipping ourselves by going over these again and again and expect to have delight in doing God's will. If we fall, let us rise again, asking God's forgiveness through Christ's merit; and then, forgetting the past, let us press on with the work at hand. (1 John 2:1-3, *NW*) Dismiss wounded pride and vanity, let stumbling stones become steppingstones, and exercise faith in God's mercy.

RESULTS OF DELIGHT

The extent to which we engage in God's service will depend in no small degree

upon our delight in doing God's will. Continually opportunities of service present themselves to God's ministers today, even as they did to Christ Jesus when he was on earth, some great, some small. However, unless we delight to do God's will we shall fail to see many of them or will take a disparaging view of the smaller opportunities. Delight in doing God's will enables us to be faithful in that also which is least. —Luke 16:10, *NW*.

Delight in doing God's will results in increasing not only the quantity of our service but also its quality. An artist, doctor or lawyer that delights in his chosen profession will be ever seeking to improve his skills and abilities, resulting in his getting still more delight therefrom. The same will also be true of us. If we delight in doing God's will we will be on the alert to improve our ministry by taking advantage of all the means provided by Jehovah God through his "faithful and discreet slave" so that we can give good comments at the study meetings, bear witness effectively in the field and take care of platform assignments in a way that will bring honor to Jehovah's name and will edify the listeners.

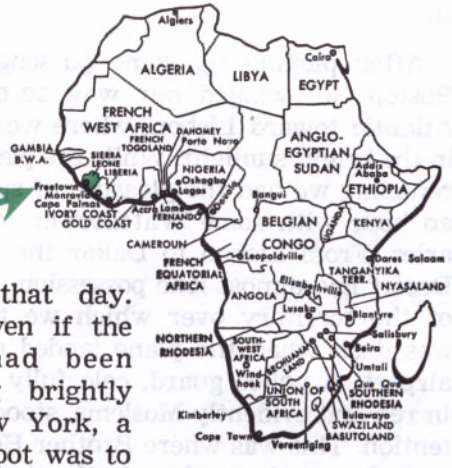
If we are lacking in delight in doing God's will we will find ourselves ever ready to pounce on an excuse for not doing it. Then we will, as it were, let the wind keep us from sowing, the clouds keep us from reaping, and the fear of a lion in the streets keep us indolently indoors. (Prov. 22:13; Eccl. 11:4) Then, like the murmuring multitude of Israelites in the wilderness, we will magnify every obstacle that comes our way.

But if we delight in doing God's will we will ever be on the alert to overcome such obstacles. Note our brothers in totalitarian lands. They are not easily discouraged. Hard circumstances may tax their ingenuity, may try their faith and test their love, but find a way they will to keep on giving the witness. As time goes on we may expect such unfavorable circumstances to become more widespread; unless we delight to do the will of God we shall surely lose out.

A wife and mother who does her household duties in a cheerless, reluctant or negative manner, or who feels sorry for herself, is actually casting reproach upon her husband. If we lack in delight in doing God's will, if we grumble or complain, if we feel sorry for ourselves, if we are inclined to make unfavorable comparisons between our lot and that of another, then we likewise are casting reproach upon our Caretaker and Provider, Jehovah God. It will help us in this respect if we appreciate that we dedicated ourselves to Jehovah God, that we are in a personal relationship with him, that he took notice of our dedication; that he knows and understands, and that if he permits a certain situation to continue he has wise and loving reasons for doing so and therefore we should delight to serve in spite of such.

We dedicated ourselves to serve Jehovah of our own free will. We were not compelled, nor coerced, no, not even coaxed or urged. We went on record as delighting to do God's will. Only if we continue to delight in doing it shall we be able to do it to the fullest extent, in the most effective manner and keep on doing it in spite of temptations and persecutions. A keen appreciation of what doing God's will accomplishes, based upon love for God and our neighbor, will enable us to keep that delight. Having entered God's service by saying, 'I delight to do your will,' let us continue therein with delight, for only if we delight in doing God's will now will God give us the privilege of doing his will throughout eternity.

AFRICAN TOUR
—Sierra Leone First Stop



Account by N. H. Knorr, Watch Tower Society's president, of service tour by him and his secretary, M. G. Henschel

AFRICA is very much in the news these days, from the top—Tunisia, Morocco and Egypt; to the bottom—The Union of South Africa. Unrest, riots, violence and uprisings lend emphasis to the facts showing we are living in the last days of Satan's system of things. With desire for self-government constantly in the minds of the people in the colonies and protectorates, the ruling element worries far into the night over keeping them satisfied and in check. More troops have been rushed to Africa. More police have been enlisted. The situation has become tense.

There are thousands of Africans who know that "self-rule" is not the solution to the world's problems nor to the problems of Africa. They know that the only hope is in God's way of cleansing the earth of wickedness and establishing the righteous rule of his Son. They are Jehovah's witnesses.

Late in 1947 the president of the Watch Tower Bible & Tract Society, N. H. Knorr, and his secretary, M. G. Henschel, had visited the publishers of God's kingdom in Africa. Almost five years had passed when on November 17 they emplaned again at New York International airport for their next visit to Africa. Brother Knorr was going to Liberia first, Brother Henschel first to Sierra Leone.

A thick fog was hovering over New York that day. But even if the sun had been shining brightly in New York, a dark spot was to be seen on the African horizon, for our travelers were going to miss seeing thousands of their friends in the Gold Coast and Nigeria. Officials in those two British territories emphatically denied entry to them.

The week prior to their departure had been filled with extra activities at the Society's offices. Cablegrams were sent to representatives in the British territories to seek reconsideration. The state department and the British embassy at Washington were contacted and investigations were initiated by them with their representatives in the African territories. The visa office in New York also sent cablegrams. But the authorities in Africa found themselves unable to "vary the decision".

It was clear that religious prejudice was responsible, for one of Jehovah's witnesses and his family from America, who were making a round-the-world trip as tourists, were refused visas simply because they happened to know of the Society's representative in the Gold Coast. The thousands of witnesses in the Gold Coast and Nigeria would, of course, be disappointed; but by their being stirred to greater preaching activity than ever before, persecution would be thereby defeated. With this thought in mind our travelers pressed on in their African journey.

After picking up some passengers at Boston, we winged our way across the Atlantic toward Lisbon, where we landed in the bright sunlight. While the plane was refueling we had the pleasure of spending an hour with some Watchtower missionaries. From Lisbon to Dakar the Sahara Desert had almost lone possession of most of the territory over which we flew. It was dusk when the plane landed at Yoff airport. A police guard, colorfully attired in red and evidently Moslems, stood at attention. This was where Brother Henschel took leave of me, his destination being Sierra Leone. His experiences during the week were gratifying, and his account of them follows.

ARRIVING AT FREETOWN

"Before sunrise the Air France plane for Freetown, Sierra Leone, took off. The coastline of the Guinea coast is very green and many rivers wind their way to the sea. The rainy season had just ended. After arriving at the Lungi airport, which serves Freetown and is quite some distance from that city, a bus took me to the customs building, where I met a Watchtower missionary now serving in Sierra Leone. Entry through the customs was quickly effected.

"As the bus bumped along the narrow dirt road to the jetty or wharf, Freetown lying on the other side of the river, it was very apparent that I was in Africa. Men and women, stripped to the waist, were busy clearing land and tying bundles of sticks together while others were marching down the road with bundles balanced neatly upon their heads. Occasionally one would see cassava farms; the cassava, by the way, is the shrub from whose roots tapioca is derived. Mud houses with thatched roofs dotted the scene.

"A launch was waiting at the jetty. We headed out across the wide Sierra Leone river toward Freetown and in fifteen minutes we reached the city at the foot of the mountains. It did not seem that long, for there were many things to watch: a river cascading down the side of a mountain; white birds diving for fish; ships anchored offshore loading cargo onto lighters, etc. We disembarked at a small jetty and as we climbed up the stairs, with a native boy balancing my baggage on his head, some Watchtower missionaries came down to meet us.

"As we walked through the streets toward the Kingdom Hall and missionary home I was quite amazed to see a modern city much cleaner than many in most parts of the world. Was this the 'white man's graveyard' they all talk about? Paved streets, busy shops, new cars and an endless stream of people passed by. There was the big cotton tree, an ancient, huge landmark for which Freetown is famous. It was to this tree that slaves had been chained in olden times when chiefs sold into slavery captives or people of their own tribes they did not like. Not a fly or mosquito did I see.

"The sun was hot and I was glad we had only two blocks to walk from the cotton tree to the home. The missionaries prepared a fine lunch. Then we met together to talk over their problems and the progress of the work in Sierra Leone. They told of the continued growth in the Freetown congregation after some troublemakers withdrew and how a new company had sprung up at Waterloo, some twenty miles away, through the hard work of two pioneers. Six others had taken up the full-time pioneer ministry. A large group was meeting at Kissy, just outside Freetown. Another group held meetings in Wellington, a few miles away. In the protectorate there were groups ready to be organized for Bible study. Sierra Leone seemed ready for expansion. All that was neces-

sary was organization, an organized effort at taking the lead. The missionaries were delighted to hear that Brother Knorr had seen the need for it and had sent a letter with me appointing one of the missionaries as branch servant for the country. Now they would have their own office and the work would be given close attention.

"Two of the missionaries had just come up from Nigeria, where they acquired much experience in pushing expansion in Africa, having spent months back in the bush, living in the native villages and preaching God's Word. This experience would be invaluable for the advancement of the work in Sierra Leone.

"I attended their weekly service meeting on Thursday, November 20, and was asked to speak to the local congregation, a nice group of all ages. It was doing good work in the field, the chart showing a new peak of 76 ministers for the month of October. All were looking forward to the assembly on Saturday and Sunday, for it was the first time they had a representative of the Society from headquarters in their midst, as well as their first assembly.

FIRST SIERRA LEONE ASSEMBLY

"On Saturday morning we all came to Wilberforce Memorial Hall, a big red building on the hill above the customs docks. A friendly breeze cooled the conventioners as they worked to decorate the stage with flowers and palm branches. They were braiding palm branches together and in among the braids they inserted red and blue flowers and bright leaves. These added a great deal to the somewhat worn stage.

"When the assembly for service was called there were 80 present, including ministers from Freetown, Kissy and Waterloo. They listened to the information on the field service activities and then considered baptism. Some were not sure, so they thought it best to wait until a later time. Of course, they were right. It would be a mistake to be baptized if one were not certain that he had made a dedication of his life to Jehovah's service.

"The baptism was held at Scotland's farm, bordering White Man's Bay, which was reached by city bus. A group of brothers looked on and rejoiced as a brother and a sister were immersed in the salty waters. As we stood in the shade of a big tree waiting for a bus to take us back we watched natives a few yards away going about their business of cleaning rice. Five young women and a girl were working while a man sat nearby on a big rock. As usual in Africa, the women were doing the work. In a tall slim stone mortar, about three feet high, one woman and a girl poured some rice and then pounded down on it with a four-foot wooden pestle. It was warm and the sweat poured off their bare backs. Nearby another woman carried a baby on her back as she pounded rice. It seemed incredible that the baby could sleep, but sleep it did. After watching for about fifteen minutes our bus came along and we had to leave this interesting scene.

"Local brothers opened the afternoon program. Six of them were assigned and they all did well in speaking the Word of God. Although this was their first assembly, those taking part in the demonstrations and pantomimes also did well. These features were both instructive and entertaining, showing ministers why they should regularly take part in the ministry and why they should attend the congregational meetings. New and weak ones were assisted by the more mature and experienced ones. We closed the day with the afternoon sessions, because Saturday evening was always taken up with shows at the hall. The first day brought joy to

82 ministers. They were looking forward to the morrow.

"Many people in Freetown take their Sundays seriously, and so on our way to the assembly that morning we passed many people dressed in their Sunday best, some men wearing tails, striped trousers and stiff winged collars. Heat or no heat, they must dress in fashion.

"There were 93 assembled at the convention hall for a morning of spiritual feasting. One local full-time minister did a fine job talking on love. Two Watchtower missionaries spoke on doing God's will and on not missing the purpose of God's undeserved kindness.

CLIMAX OF THE ASSEMBLY

"The public meeting was on the subject that Brother Knorr planned to use all through Africa. Since he was not present, I was glad for the privilege of delivering the lecture. The question was, How many would come to hear it? for three o'clock was an early hour for the tropics. The hall began to fill up at that hour and the lecture began. There are a considerable number of Moslems in Sierra Leone and many of them came to listen. When the hall was filled, others listened outside under the trees by means of a public-address system. The attention paid was exceptional and each evidence of the time in which we live was understood by them. Their interest in the message of the Kingdom was definitely aroused; for after the public lecture ended and the chairman had announced the intermission to be followed by other talks, to the surprise of everyone, out of the 400 persons who had come 253 remained.

"The assembly reached its climax for the ministers when announcements were made concerning the expansion program in Sierra Leone: a new branch office opened, a circuit servant appointed, circuit assemblies to be held, a new congregation to be formed at Kissy, expansion into the protectorate, the interior, being planned. The co-operation of all in the house-to-house ministry, followed by calling back and conducting home Bible studies would provide the ministers necessary for the expansion program. Their joy was unbounded. They saw clearly, as never before, how Jehovah's organization is one around the world and that the Society is just as interested in them as in the brothers in larger countries. They expressed their determination to do their part in the expansion work. They saw assembled about them many who might take up the work. And they also had heard the reports of the marvelous expansion in Nigeria as given by the two missionaries from there, to spur them on. Thus ended a great feast for God's ministers in Sierra Leone.

"They kept saying *kusheh,* a very expressive word having the meaning of 'well done'. Their spirits were high. Groups departed from the hall in the evening darkness, and as we went down Westmoreland street to the missionary home we could hear some conventioners singing songs in the distance as they walked beside the road. With such happiness they would surely go on to many good works in preaching the good news in the days ahead.

"When early on Wednesday morning, November 26, I left the Freetown dock on the way to Lungi airport, a number of local brothers and missionaries were on hand to say good-by. They all once again expressed a keen appreciation for the assembly and all the provisions made for them and their work by the Society. They hoped it would not be a long time before the Society's president would visit them and they would have a bigger assembly. It will be interesting to watch the progress of the work now in Sierra Leone."

While Brother Henschel was thus serving the brothers in Sierra Leone, I was with the brothers in the neighboring country, the Republic of Liberia. A succeeding issue of *The Watchtower* will carry this report.

EXPANSION of Pure Worship in Nigeria

THE work of Jehovah's witnesses has been very fruitful in the Gold Coast and Nigeria, and leaders of the many missionary organizations in those colonies are feeling the pressure as thousands are forsaking them to become Jehovah's witnesses. Without doubt this was why the Watchtower Society learned through Washington that it "seemed to be" the policy that no representative of the Watchtower would be admitted in those territories. Just to what extent the work has been fruitful in one of these places, Nigeria, will appear from a perusal of the following experiences, which were related at the assembly of Jehovah's witnesses in Freetown, Sierra Leone, by two Watchtower missionaries who had worked in Nigeria, as reported by M. G. Henschel, secretary to the president of the Society.

"Jehovah's witnesses in Nigeria have zeal and determination. The majority of them are poor and have but few material possessions. They live in mud huts. Their diet is simple—cassava and yams, with occasional bits of fish or meat. But they have the truth and they love it. They know they must preach it and they love to preach. They have faithfully preached and let their light shine. Result: the truth has spread into over 400 towns and villages, where congregations have been organized, as well as into scores of isolated places. There are over 12,600 ministers there now. Jehovah's witnesses are seen in every part of Nigeria and even in the British Cameroons.

"One thing that has helped the brothers to advance to maturity as God's ministers is the holding of assemblies. These require much work, since everything must be built by the brothers, there being no halls. Assembly time sees all the brothers on the move, by lorry (bus), cycle and foot. Some walk for two days, others pull a canoe on a river for three days to get there.

"On Sunday morning while everyone is still asleep they use Gideon's method of converging into the village from all sides, announcing the public lecture as they come. Very few people have watches, so the early morning announcement must be followed up by a final announcement just before the meeting is about to begin. A group of brothers sing songs and go in one direction and then in another, telling the people the talk is about to start. How effective this method is can be seen from what took place at Abiriba. There, although only three hundred brothers were present, the final announcement was so stirring that the entire population of 1,734 streamed down to the assembly grounds!

"To illustrate the effect the holding of an assembly has on a village, let us turn to Akwete, a town where there were none of Jehovah's witnesses. From twenty miles away the witnesses came to make prepara-

tions. The people were unfriendly and unco-operative. The brothers experienced much difficulty in trying to rent a piece of land for their assembly and then had to pay others to build the assembly booth, instead of being permitted to build it themselves, and that at the price set by the villagers. The Society's special representative arrived and spent two days visiting chiefs, building up good will and removing fear.

"On Friday morning the witnesses began to stream into town, nearly 400 strong. Their happy faces quickly filled the village with gladness and transformed the scene immediately. The village people took on a cheerful attitude. Before they had refused to have anything to do with Jehovah's witnesses, but now they were offering rooms free of charge. The price of the booth was reduced. The chiefs themselves began hurrying around finding benches. Akwete was humming with theocratic activity. The result was that hundreds from the village attended the assembly and two of them were immersed and took part in the preaching work. Eight months later a congregation of 22 ministers was found in Akwete. Dozens of similar experiences could be related.

"At Adagbrasa the European Catholic priest organized his flock for noisemaking. They created such a din that Friday's sessions at the circuit assembly were practically drowned out. This angered the chiefs and the majority of the village people so much that early Saturday morning a proclamation was made all over the village by the elders that if anyone disturbed Jehovah's witnesses he would be severely dealt with, fined five shillings and a bottle of gin. Before the assembly there were no Jehovah's witnesses in the village. Immediately thereafter a Bible study was organized with sixteen in attendance. Soon the number doubled.

"Many times the clergy tell their complaining people: 'Well, if you are not satisfied you can leave and go to Jehovah's witnesses.' And that is exactly what many are doing, whether the clergy tell them to leave or not; and the clergy are helpless to do anything about it. Honest truth seekers are glad to associate with Jehovah's servants in the true worship.

"This is what happened during the assembly at Ode Irele. In united harmony the brothers built a beautiful booth. This activity set the town alight. No one had ever witnessed such a booth, nor the willing and enthusiastic work on the part of the brothers erecting it. The local Methodist people got together at a special meeting to consider what they should do. No, not to oppose, but rather to join up with Jehovah's witnesses. It was decided to collect five shillings from each member and then hand the money to Jehovah's witnesses as membership dues. However, they were told what really was required—learn the truth and become a dedicated proclaimer of Jehovah's kingdom. Money could not do that! On the opening day 811 were present. Of these only 400 were brothers. The second day 937 jammed every corner in and about the booth for the evening meeting. The villagers showed the same enthusiasm as the brothers. On Sunday 75 symbolized their dedication by water immersion and of these four were local villagers.

"An illiterate brother moved to Emu some two years ago where there were no witnesses of Jehovah. His Catholic employer would not listen to the message until one day he said, 'This must be the truth.' Quickly a group of five gathered for the study of the Bible. Soon they were telling others about it. As the word spread in this Catholic and juju area, persecution came. But then one of the opposing chiefs accepted the truth. A full-time minister

was sent into the area and a congregation was started. The work continued to expand. Recently a special representative of the Society visited the congregation of over fifty ministers and found an attendance of 130 at the study of *The Watchtower*. Of the Catholic Church only one member remains, and he is studying with Jehovah's witnesses. Now the only opposition is from the juju society, and it also sees the handwriting on the wall.

"Ntan Udom has another good example. From time immemorial the Ekpo society, a juju organization, indulged in its traditional drunken festivities during the three to four months of the dry season. Its members mask themselves, get drunk and then masquerade through the villages with full liberty to do as they please. The law is that anyone who is not a member of this organization is not to appear in public or out of his compound when they are masquerading and dancing through the village. This law has been fearfully obeyed. But now Jehovah's witnesses have come along, who recognize only those laws that are in harmony with God's laws, and who have a command to preach in wet season and in dry season. What would happen?

"The brothers obeyed God's commands and as a result one was slashed with a machete and a dozen were arrested and fined £120. Over 500 people came to attend court, to see how the Ekpo society was going to uproot and destroy the society of Jehovah's witnesses. The minister in charge of their congregation stated that he was ready to die, but before he did he had one desire and that was to give a mighty witness.

"On the fourth day of the trial he got his opportunity to speak. So powerful was his testimony concerning the supremacy of Jehovah and his purposes that the court shook. The chiefs (judges) began to tremble. The case was dismissed. One chief requested this brother to visit his compound and study the Bible with him. Further activities of Jehovah's witnesses have completely broken the power of the Ekpo society. During the past few years they have not carried on their traditional masquerading. Worldly people have expressed gratitude because of the freedom they now enjoy as a result of the victory of Jehovah's witnesses.

"The Church of Scotland, which likewise has had great power over the people here, is crumbling. Across from the fine Kingdom Hall of Jehovah's witnesses stands its decrepit building with one of its walls ready to collapse. 'The Church of the Lord,' which established itself in the area more than seven years ago and had regularly celebrated Christmas, stopped doing so two years ago. At that time the pastor remarked: 'There will be no Christmas celebration this year. Why not? Because Jehovah's witnesses do not observe it! What they do is right.'

"The brothers in Nigeria give a good witness wherever they go. They are an example to others around them. In some areas when a public meeting is held one can readily tell who are Jehovah's witnesses and who are the public. The brothers are clean and dressed, while the public are practically naked and rough-looking. Jehovah's witnesses do not earn greater wages than the others, but they live according to the high standards of Jehovah's Word and so they do not squander their earnings on liquor and women. They use that which they have to the honor of Jehovah's name. Despite illiteracy and other handicaps, the brothers have the truth and are advancing to maturity. Even worldly people recognize the maturity of Jehovah's witnesses and see in them the people that indeed represent the Most High God."

THE BIBLE, AN ORNAMENT OR A LIGHT?

SUPPOSE in your home you had to depend upon just one lamp for light. Would your interest be primarily in a lamp that was made of gold or silver and studded with precious jewels, even though it gave a feeble and flickering light or no light at all; or would your chief concern be for a lamp that gave the maximum light? Of course, your chief concern would be the kind of light the lamp gave, would it not?

¶ Or to use another illustration: Suppose you were in need of a pair of spectacles. Would you go to the optician who specialized in fancy diamond-studded gold-rimmed spectacles but who ignored entirely the lens, or would you patronize the optometrist who specialized in giving the most perfectly fitted lens?

¶ The same applies in regard to our spiritual sight. The Bible is a lamp to our feet and a light to our path. (Ps. 119:105) But that is true only if it is written in language we can understand and if we comprehend what we read. The Bible's format, its typography, its binding, are not important, but its language and its contents are.

¶ In this respect the Catholic Church has ever erred. During the Middle Ages many of her monks were employed making copies of the Bible. These, being written by hand and often on fine-grade calfskin (vellum), were very expensive. But the monks were not content with that. They spent much time and means and pains "illuminating" their Bibles with elaborate letterings and illustrations in gold, silver and other bright colors. And the covers received special attention.

¶ To what extent this was done is apparent from the following extracts taken from a current Catholic publication, *The Bible in the Middle Ages:* "In the lavish magnificence in adornment of the Sacred Volume we may also trace an utterance of the veneration for the Bible which filled the hearts of the clergy and the laity. Pope Leo II gave to one church a copy of the Gospels bound in pure gold and studded with gems. . . . The Emperor Charlemagne gave St. Angilbert a copy of the Gospels written in letters of gold on purple vellum. . . . Hincmar, Archbishop of Rheims, caused the Gospels to be written for his cathedral in letters of gold and silver, bound in plates of gold, resplendent with jewels." Such Bibles would weigh as much as seventeen pounds because of the elaborate ornamentation.

¶ But does such show a real appreciation for God's Word? Or does it betray rather a love for gold, silver and precious stones? Truly one cannot help but question the motive when one considers that at that time the common people were in dire poverty and for the most part illiterate serfs. Had the Catholic Church really had an appreciation of the message of the Bible, then she would have undertaken to translate the Bible in the common tongue instead of keeping it in Latin; she would have made the greatest possible number of cheap Bibles instead of a few rare costly copies; and she would have assigned to herself the task of educating the masses to read and write so that they could read the Bible for themselves, as Jehovah's witnesses are doing not only in dark Africa but also in such Roman Catholic lands as Mexico. That would have shown real appreciation of the Bible and would have done the people immeasurable good.

¶ In this respect the Catholic Church has not changed much through the years. Note for example the new *Holy Family Bible* published in 1951 by the Catholic Press, Chicago, Illinois. It was given the widest publicity in both the secular and the parochial press. Said one Catholic writer: "It is so attractive it's tempting! To thumb through its pages is truly a thrilling experience"; etc. Regarding its cost, *Pathfinder,* a secular weekly, stated, "The price, for which many a Catholic family will happily dig into its bank account: $27.95." Regarding its contents "Father" O'Connell stated: "We wanted a Bible for family reading. We wanted one every member could read and understand." Yet the greater part of this Bible is still according to the archaic and Latinized *Douay Version.*

¶ Truly here again we have the folly of a costly lamp that gives an inadequate light, and that at a cost that few can afford; the Bible serving as an ornament instead of as a guide.

WHEN WILL GOD'S KINGDOM COME?

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and . . . there was given him dominion, and glory, and a kingdom."—Dan. 7: 13, 14, AS.

JEHOVAH God has created man with a mind to think with. He can use this mind to reason. He can consider opinions of others and can determine for himself what is right and wrong. This means that he can progress by learning, as well as discard old, worn-out conclusions, proved to be erroneous. However, many refuse to utilize their mind and rather permit others to think for them. When new ideas are advanced they are at first, and in many instances always, rejected. Early in the fourteenth century (A. D.) the people lived in great ignorance as compared with our present day. They depended upon their professors and theologians, who in turn relied upon the published discoveries of men who lived prior to their time, many of which discoveries were foundationless. When some new ideas were presented, the theologians of the day rejected them.

[2] In the year 1543 Copernicus published a work in which he refuted the old idea that the sun and all the stars revolved around the earth as a center, as was then taught in all the universities. Though he was right, his theory was rejected. Galileo proved that Aristotle was pitiably wrong on a number of things, but still this would not do. His works gave offense to those who pinned their faith on Aristotle, which included the theologians, and though Galileo was right, he was summoned before the Inquisition and some of his theories were condemned by the church authorities. He was then sentenced to incarceration and observation, and so remained until his death. The people followed suit, and they, as well as those before them, lived and died, rejecting the proved works and clinging to the old, worn-out, false ideas.

[3] Strange as it seems, we are living in a similar condition today. Many people do not use their minds, but rather let others think for them. When sound reasoning is presented that disproves a popular conception or what someone has taught them, they refuse it. They live and die, still clinging to what is false.

[4] Today when we look about us we can clearly see the general condition of mankind. In every nation there is evidence of fear, unrest and a craving desire to live in peaceful surroundings. In Christendom they are taught from birth about a kingdom to come, a better form of rule, yes, God's kingdom. The end of the world was foretold generations ago, in many ways. Various would-be prophets heralded that the end of the world was soon to come, and many people left their homes to seek refuge.

[5] The general attitude and understanding relative to God's kingdom is indeed

1. With what has Jehovah created man, and how have some made use of such provision?
2. What was the reaction of the people to ideas of some scientists?
3, 4. How do many people use their minds today, and what conditions exist in the nations?
5. What is the general attitude of the people respecting God's kingdom?

very confusing. It is something abstract. They know about a "kingdom" but that is about as far as it goes. For instance, some individuals when thinking about God's kingdom expect to go to heaven and in that way realize it. Some expect man to set up the Kingdom on earth and many expect the world to be converted to the gospel and then God's kingdom will be established. Still others will contend that Christ will appear in visible form and then set up God's kingdom on the earth. Yet these very same ones believe that they are going to heaven. Some even think God's kingdom is within human creatures. A confused and unsettled picture indeed, with each person having his own opinion. They will live and die with their own conclusions, but that does not make them right. It does not mean that the Kingdom does not exist, nor does it mean that there will be no such thing as a Kingdom.

[6] For example, you may be an observer at a trial and hear the testimony of several witnesses regarding an accident. One says that he saw the lady that was hurt getting on the bus. Another says that he also saw the lady get hurt, but she was not getting on the bus but was getting off. A third person swears that he saw the whole thing and no lady got on or off a bus; it was not even a lady at all but was an old man. All claim that they saw the accident, but each gives a different picture. Nevertheless, because the picture is confusing it does not mean that the accident never happened. It did. There are indications that it did take place. The individual is hurt. Obviously, the difficulty lies in the several individuals' interpretations of the event. But how can the differences be settled? By considering all the evidence; by investigating in order to reach a logical conclusion. Someone is wrong, maybe all the witnesses are testifying inaccurately, but it is up to the judge to find out. He can do it.

6. What example is given to show difference of opinion, and how can the matter be settled?

[7] So it is with God's kingdom. Christendom's picture relative to it is confusing. But does that mean there is no such thing as the Kingdom? Does the confused picture Christendom's spokesmen portray mean that God's Word, the Bible, is not true or that God's kingdom has not taken place? No! Someone is wrong, maybe all of Christendom's spokesmen, but you must be the judge. You can do it. How? By investigating the various claims. By weighing the evidence with a sane outlook. By going to the information source, the Bible, and thus coming to an accurate, logical conclusion.

[8] Going then to the Bible, we find that many people are praying the Lord's prayer without proper understanding. But how about you? Do you pray with understanding? Are you a merchant, or maybe a farmer or statesman, an executive or laborer? Whatever may be your course in life, what does God's kingdom mean to you? When will it come? What is God's purpose respecting it? What is your outlook respecting the Kingdom? How do you fit in in God's purpose respecting his kingdom? What is your understanding?

[9] Upon examination of the Scriptures we find that man was created and placed in the garden of Eden. It was God's purpose that man live under perfect conditions forever. However, man sinned and as a result death came upon all men and all are born in sin. (Ps. 51:5; Rom. 5:12, *NW*) It was God's purpose to have mankind redeemed from such a condition. But

7, 8. (a) What does the confused picture relative to God's kingdom mean, and how can this be settled? (b) What questions are all persons here asked?

9. (a) What was God's original purpose in creating man? what happened, and what arrangement did God make for man's future condition? (b) Who was the foretold "seed", and how do we know?

how was he going to do this? Through the Kingdom arrangement. And so it is that at Genesis 3:15 God speaks of this kingdom and foretells the coming of a "seed" to accomplish this and to bring peace to all mankind. It is also referred to in Genesis 12:3, 7 (*AS*), which says: "And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." The "seed" referred to was later identified in Romans 1:1, 3 and Galatians 3:16, *NW*, as Christ Jesus, "who sprang from the seed of David according to the flesh." This Son of God obediently laid down his life in the flesh and was resurrected in the spirit.

[10] That Christ was resurrected in the spirit the Bible makes clear. At this point suffice it to say concerning Christ's resurrection that there are many contentions relative to it. Many point to his various appearances in visible form. Yet these very ones fail to understand that if he was raised in the flesh why the need for materializing a body? Note the account that states that "eight days later his disciples were again indoors, and Thomas with them. Jesus came, although the doors were locked, and he stood in their midst". (John 20:26, *NW*) How, pray, tell us, did Jesus get through the locked doors if he had been resurrected in the flesh? The fact that he appeared in a room after going through closed, locked doors indicates that he was a spirit and he merely clothed such spirit form with a fleshly body for the purpose of showing his disciples that he was alive.

[11] It was nothing unusual. Angels had materialized before but we do not refer to them at that time as human creatures, but as spirit creatures. (Gen. 19:1-11; 32:1, 2; John 20:12, *NW*) This must be the case; otherwise what flesh did Jesus sacrifice? If he had been resurrected in the flesh there would be no flesh that was sacrificed. Remember that by Christ's sacrifice of his flesh he provided for mankind's ransom. But where would such ransom benefit be if Christ took that life back, and if he were now in fleshly form? But that he was resurrected in the spirit we are informed at 1 Peter 3:18 (*NW*), which says: "Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." Furthermore, 1 Corinthians 15:50 (*NW*) says that "flesh and blood cannot inherit God's kingdom". No higher learning or philosophical teachings from our religious critics can explain away from God's Word such simple truths that a child can understand.

[12] Also, John 6:48-51 (*NW*) informs us of Jesus' own words on the matter when he said: "The bread that I shall give is my flesh in behalf of the life of the world," and, "if anyone eats of this bread he will live forever." Here Jesus instructs his followers to eat his flesh; but how can they eat his flesh if he did not sacrifice it? He did sacrifice it. So, obviously, he was resurrected in the spirit.

SOME OBJECTIONS

[13] But what does all this mean? It means that Christ's resurrection was in the spirit; hence his second coming must likewise be in the spirit. At this point some may object and refer to Acts 1:11 (*NW*), which says: "Men of Galilee, why do you

10. What facts relative to Christ's resurrection do many fail to understand? What do these facts indicate?
11. (a) Was such materialization unusual? What would his resurrection in the flesh mean? (b) What apostolic testimony is recorded showing what kind of resurrection Christ must have experienced?
12. What does John 6:48-51 bring to our attention?
13. What objection is raised by some, and how is this met?

stand looking into the sky? This Jesus who was received up from you into heaven will come thus in the same manner as you have beheld him going into heaven." Note that the record states that he would come again in the same manner. Jesus disappeared from their sight. They were standing there looking up into the sky and they did not see him any more. He was gone and yet they kept on looking. Then the angels stated: 'Well, what are you looking for? This same Jesus, as you have seen him go into heaven, will come in the same manner.' They did not say that he would return in the same form. They were talking, not about Jesus' form, but his manner of going. He went away quietly, unobserved by the world. The world did not see his ascension, and in this same manner he would return.

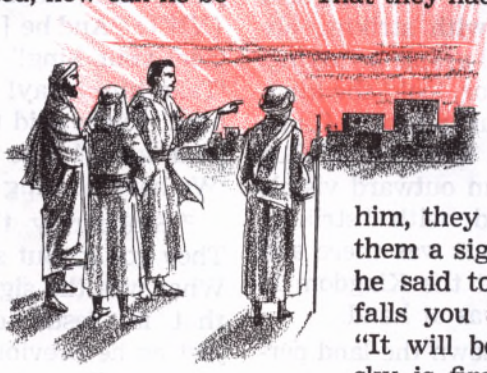
[14] But still others object and refer to Revelation 1:7 (*NW*), which says: "Look! he is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him." Does it not say that they will see him? Upon examination of this text we must admit that it is figurative. For instance, the religionists who pierced him are also to see him come. Now the "piercing" could not be by those religionists long dead and buried; hence it could not be done directly to Christ. Matthew 25:40 (*NW*) shows us how this piercing could and would be done to Christ, for it says: "To the extent that you did it to one of the least of these my brothers, you did it to me." Their response was that they never saw Christ or that they never found his brothers in such a condition as he described. The fact is that they did it as to him, and hence they "pierced" him by persecuting his followers or otherwise mistreating them. And so the piercing mentioned in Revelation 1:7 is figurative. Hence, too, the "seeing" does not refer to literally seeing Christ with their natural eyes. They see with eyes of understanding. Ephesians 1:18 (*NW*) says: "The eyes of your heart having been enlightened, that you may know what is the hope to which he called you." So they visualize or see Christ's presence with eyes of understanding. This is in harmony with John 14:19 (*NW*), which states: "A little longer and the world will behold me no more, but you will behold me." If he was to come visibly in the clouds, what would stop the world from seeing him? Everyone would see him. Yet he said that the world would not see him any more, but those that followed him and were serving him on earth would. The facts show that this was the case. Hence "every eye" that would see him would refer to those that would be made aware of his presence invisibly by the fulfillment of Bible prophecies relative to his presence.

[15] But what does his resurrection and second coming or presence have to do with God's kingdom? Everything, because the apostles connect the second coming of Christ with the Kingdom and the end of the world. They inquired, as recorded at Matthew 24:3 (*NW*), "What will be the sign of your presence and of the consummation of the system of things?" He assured them that he would come again, and it is manifest that he would do so in the spirit. And if his presence takes place at the time that the Kingdom is set up, it would mean that the Kingdom would not be visible to man either. Certainly there is no need for him to come again in the flesh. His flesh accomplished its purpose.

14. (a) How is Revelation 1:7 explained where it says that those who "pierced" him would see him? (b) How do any "see" Christ now, and with what other texts would such conclusion be in harmony?

15. (a) What do Christ's resurrection and second presence have to do with God's kingdom? (b) How does Philippians 2:5-11 shed light on the matter?

He sacrificed this flesh and needs not humiliate himself again, because he is now exalted to heavenly glory, as Philippians 2:5-11 (*NW*) shows: "When he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name." So, since he is now exalted, how can he be in the flesh and at the same time be higher than the angels, even higher than he was before he came down from heaven to earth? Since the angels are spirits, and all admit that they are, then most certainly Christ Jesus is a spirit.



LOOKING FOR A VISIBLE "SIGN"

[16] As one who claims to be a Christian, you base your worship on the Bible, do you not? Then you are interested in what occurred when Jesus came to earth in the flesh. This has an important connection with what we are here considering. Let us briefly consider what took place. The nation of Israel existed then but under the imperial Roman yoke. They still had their form of worship, still sacrificed, and had what we now call the Hebrew Scriptures, commonly called "the Old Testament". They no doubt read about the coming of the Messiah and referred to the text in Daniel 7:13, 14 (*AS*), which reads: "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and . . . there was given him dominion, and glory, and a kingdom." Now note: they thought this "sign" in the heavens would be the coming of the Son of man with the clouds and would indicate the first presence of the Messiah on earth. But they were looking for a visible sign, a visible sign of their own interpretation; hence they wrongly interpreted Daniel's prophecy, which actually referred to the second coming or presence of Christ.

[17] That they had such a thought in mind is proved by the account in Matthew 16:1-4 (*NW*): "Here the Pharisees and Sadducees approached him and, to tempt him, they asked him to display to them a sign from heaven. In reply he said to them: 'When evening falls you are accustomed to say, "It will be fair weather, for the sky is fire-red"; and at morning, "It will be wintry, rainy weather today, for the sky is fire-red, but gloomy-looking." You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret. A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah.'" Yes, he was there; he was in their midst and performing many wonderful things, all of which proved he was the One to come, yet they did not recognize him and kept on looking for a particular sign not yet due, because they wrongly interpreted the prophecy. So to them Jesus said: "You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret." No wonder he further said to the Jews: "Unless you people see signs and wonders, you will by no means believe." —John 4:48, *NW*.

16. Under what conditions were the Jews living in Jesus' day? How did they understand Daniel's prophecy as to the "sign"?

17. How did Jesus' testimony expose their error? Because of their attitude what were they unable to do?

[18] In spite of their refusal to listen, Jesus and his followers went from place to place preaching "The kingdom of heaven is at hand". Was it not a strange message, "The kingdom of heaven is at hand"? Indeed it was strange to them; but it was right. Why? Because the kingly representative was present, he was in their midst, and in this sense 'the kingdom of heaven was at hand'. That this is so we have Jesus' own words: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst." (Luke 17:20, 21, *NW*) So the kingdom of God was not to come with an outward visible sign, as many expected, with "striking observableness". No, Jesus was there and he rightly preached that the Kingdom in the person of its King was at hand.

[19] Jesus went up and down the land performing many miracles, healing the sick, curing the lame, and doing many wonderful things. (Matt. 12:13, 22; 14:14; Luke 14:1-4, *NW*) One would think that the people would hail him, without exception. Many did, but others rejected him. (Matt. 12:14, 15; Mark 11:18; John 7:19, *NW*) Why, even the historians wrote about this man that performed extraordinary works. Josephus records: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him." (Quoted from *The Works of Flavius Josephus* (Whiston), Volume II, "Antiquities of the Jews," Book XVIII, chapter III, page 45.) Think of it! He was in their midst, he was with them as the representative of God, yet they rejected him, as stated at John 19:14, 15 (*NW*): "And he [Pilate] said to the Jews: 'See! your king!' However, they shouted: 'Take him away! Take him away! Impale him!' Pilate said to them: 'Shall I impale your king?' The chief priests answered: 'We have no king but Caesar.'"

[20] Stubbornly they looked for a sign. They got it. But still they did not believe. What was the sign? The "sign of Jonah", that is, Jesus' death and resurrection, just as he previously had told them, 'But no sign will be given this adulterous generation except the sign of Jonah.' Because of their rebelliousness they suffered destruction, but they never got their visible sign in the heaven that they were looking for. Even many of the disciples, who walked with Jesus and were intimately associated with him, left him before his ministry ended. "Owing to this many of his disciples went off to the things behind and would no longer walk with him." (John 6:66, *NW*) However, many did recognize him and did not look for a visible heavenly sign then; for the account states, at John 7:31 (*NW*): "Still, many of the crowd put faith in him, and they commenced saying: 'When the Christ arrives, he will not perform more signs than this man has performed, will he?'" Certainly not! They observed that he was the One to come.

18. What message did Jesus and his followers preach? Why was it right, and in what way did Jesus say the kingdom of God would come?

19. (a) In view of his works, did all the people follow Jesus? (b) What historical account attests to Jesus' works?

20. (a) What "sign" did that rebellious nation get, but what sign did they not get? (b) What reference indicates that not all then did look for a heavenly sign?

[21] Even after his resurrection the generation then living did not believe, for years later the apostle wrote, at 1 Corinthians 1:22, 23 (*NW*), showing how they still looked for a visible sign: "For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for falling but to the nations foolishness." They had the proof. They had the facts. They could have accepted Jesus, but refused. They lived and died in their confused state and lack of understanding about God's kingdom, looking for a visible sign in the heavens and overlooking the first presence of Christ Jesus, who was God's kingly representative.

[22] With that background in mind, what do you expect to see in order to believe that God's kingdom is established? Since it is established, what will convince you? Do you expect to see a miracle of some kind, possibly a visible sign in the heavens? There are many claims respecting God's kingdom. Which is right? You must consider the evidence and then be the judge. You have a right to be convinced, but it is folly to reject the truth. You lose out!

[23] God knew that Satan the wicked one would attempt to turn the attention of the people away from God's kingdom when it was established. So it was when Satan was ousted from the heavens down to the earth. He was wrathful. He plunged the nations into World War I. He wanted to turn the attention of the people away from the significant event that then was taking place and he proceeded to do so in the most deceptive ways. But he must hurry! Why? Listen to the inspired account at Revelation 12:9, 12 (*NW*): "So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; . . . 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."

[24] Yes, the wicked adversary knows he has only a short period of time now and he does every possible thing in his power to prevent earth's inhabitants from acknowledging God's kingdom arrangement. Did you note that the divine record states that he "is misleading the entire inhabited earth"? The word "misleading" carries with it the thought of deceiving or leading astray. Who will deny that the "entire inhabited earth" has gone astray and has been deceived into an improper understanding respecting God's kingdom? But just as God foretold this, he also foretold the conditions that would exist upon the earth at this time. While on earth, his Son Jesus said: "There will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken." —Luke 21:25, 26, *NW*.

[25] This prophecy points to the time of the end of the world, where we are now living, which prophecy is in harmony with Revelation quoted above. Now then, are you going to look for a visible sign in the heavens as those rebellious Jews did in Jesus' day? Are you looking for such things to happen literally in the heavens as mentioned in Luke chapter 21? Be careful. Walk cautiously, for you may be looking for a visible sign in the heavens

21, 22. (a) What was the general attitude of the people after Christ's resurrection? (b) What questions are all individuals required to answer?

23. What has God revealed to his people respecting Satan's purposes?

24. What further light does the meaning of the word "mislead" bring out? Why is this a fearful time?

25. What must persons today guard against, and why is not the "sign" referred to in Luke 21 literal?

and overlooking the real and important sign that is before you. Jesus' prophecy that Luke recorded says that the nations or peoples would be in anguish, and they would not know the way out, and, further, men would become faint out of fear. But why all of this? The account says, "because of the roaring of the sea and its agitation," and because of the things the people expect to come upon the inhabited earth. The "sea" represents those, many millions, who are unstable and alienated from God. They are in such condition because they do not accept God's Word and hence are disturbed over world conditions. They are in fear, in the dark.

[26] Man's prosperity no longer exists, thus causing distress. Man's rule is in opposition to God's kingdom, and hence it is seen to be ineffective, powerless. It is filled with wickedness, graft and totalitarian methods, and corruption of all kinds. The various governments and schemes of men are shattered and darkened, and there is nothing that they can do about it; and so they are in fear. For the past six thousand years man has experimented and failed. Still the masses of humankind cling to the dim light of the so-called United Nations, and even now we hear in the distance the rumbling voices for something better, a world government. The cry from many is that the U. N. is now a menace to world freedom! So this in itself is proof of man's failure thus far, and, just as Jesus stated, men are becoming faint out of fear, "not knowing the way out because of the roaring of the sea [unstable peoples alienated from God] and its agitation." The facts are before you which are occurring in fulfillment of the prophecy foretelling the general shakedown of man's rule as if by an earthquake.—Heb. 12:26-29, *NW;* Zech. 14:3-5, *AS.*

26. Describe the conditions existing upon the earth today. What do these facts prove?

NATIONS "GATHERED" AND PEOPLES "SEPARATED"

[27] But something else of far greater importance was foretold as due to take place, according to the Bible. In the same prophecy on the end of this system of things and the establishment of God's kingdom, Jesus states: "And then the sign of the Son of man will appear in heaven, and then . . . he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:30, 31, *NW*) When we can behold what the prophecy speaks of as taking place on the earth, it must mean that God's kingdom is established. The prophecy states that angels would be sent forth with a trumpet-sound. Why? To gather the chosen ones, or God's elect, throughout the earth. We have just considered the perplexed, unsettled state of the world, which is in fulfillment of prophecy. Now, what else do we note? Jesus speaks of a gathering work. Gathering to what? Gathering to some nation or to a certain spot on earth? No! Remember, angels are sent and they would sound a trumpet. Do you hear a trumpet? No! Nor should you expect to see angels. Angels are sent to accomplish a work. They are messengers, hence they bear a message. Trumpets are

27. (a) What else did a similar prophecy foretell would take place at the end of this system of things? (b) In what way are the people of good will gathered?

used to announce something. Hence the angels with the trumpet-sound must refer to preaching the gospel under angelic guidance. Why? Because this prophecy speaks of a gathering work, and the preaching spreads good news and results in gathering first the remnant of those whom God chooses for his heavenly kingdom with Christ Jesus. Later the people of good will hear the message about the Kingdom as they might hear a trumpet-sound, and they respond to it. In this way they are all gathered out from the troubled, perplexed nations.

[28] Can you deny that such is taking place? Note these comments as published in *The Watchtower* of July 1, 1920. At this time we refer to portions of the article "Gospel of the Kingdom", to show that something of great importance is taking place at present and has been taking place for years, and that such is in fulfillment of the "sign". To some the quotation may not be of any significance, but it is recorded history in proof of fulfilled prophecy. It is taking place and, remember, we are considering the evidence. You are the judge in this matter. That article stated in part: "We can now see that 1914 is a date clearly marked in the Scriptures. . . . The way now seems to be open to go forward in the Lord's work, and the first thing to be done would seem to be the taking up of the message of truth. . . . To this end June 21st [1920] has been set as the date for the beginning of this work. . . . Therefore it seems that now is the time for the church to proclaim far and wide in Christendom this good news. . . . We earnestly request the friends . . . to rent a well located and popular meeting place and thoroughly advertise a public meeting." There was no question about it. The gathered remnant of God's chosen ones then responded and there was then organized activity in fulfillment of the prophecy of Matthew 24:14, "announcing Jehovah's kingdom."

[29] When Christ was on earth he sent his followers to preach. Today, under guidance of Christ and the appointed angels, his followers preach freedom to the people. Jesus and his disciples preached a message of comfort to the people; it was different; it did not put faith in man, but only in God's kingdom. Such is the case today; and to show that the need for preaching was seen away back in 1919, please note these comments from *The Watchtower* of April 15, 1919, page 120, paragraph 1: "The time is coming . . . when freedom shall come to all mankind. There are thousands of good, honest people in the world who believe that this freedom can come to them through Socialism; but freedom through this channel is impossible. There now threatens the earth that which is commonly called 'Bolshevism'; and many have pinned their hopes to this as the means of freedom and blessing. But these are doomed to disappointment. Others have hope that anarchy will bring them relief; but this scheme likewise, as well all other human schemes, must fail. The child of God is not at all surprised to see such conditions of unrest prevailing amongst men. For more than six thousand years the human race has been in bondage to the great Adversary and has fallen under the great enemy, death. . . . The mass of humanity does not understand how this blessing is to come. It has been the privilege of Christians . . . to see that this liberty will come to mankind through the beloved Son of God, Christ Jesus." Remember, this was away back in 1919 and it was published in a magazine dis-

28. Why is reference made to *The Watchtower* of July 1, 1920, and what does it show?

29. (a) How is the message preached today like that in Jesus' day? (b) What did *The Watchtower* of April 15, 1919, have to say, and why is such reference now significant?

tributed throughout the earth. Since then the same publishing work has increased and increased, and today hundreds of thousands are preaching about the way to liberty by means of God's kingdom under Christ Jesus. The ranks of these Christians have expanded tremendously and Jehovah's witnesses recognize the fulfillment of the prophecies.—Ps. 68:11; Isa. 60:1, 21, 22, *AS*.

[30] Have you ever read this text as recorded at Matthew 25:31, 32 (*NW*)? It reads: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." What do you think it means? It speaks of the arriving of the "Son of man" with angels and of a gathering work that will take place, and the people will be separated into two groups, sheep and goats. Right now Jehovah's King, Christ Jesus, is on the throne and he is separating the people, and he does this by the preaching of the gospel of the Kingdom. (Ps. 2:6-12, *AS*) Daily hundreds hear this message, accept it, and are thus separated from the world, and the peoples are separated as sheep and goats. It is in this way that the prophecies considered are to have fulfillment, and this at the establishment of God's kingdom. Do not forget this point: Such things that you would see taking place, that you would behold, would indicate that God's kingdom is established. The facts cannot be denied, that such work is taking place. That you do not "see" Christ's presence in visible form does not deny his presence in Kingdom power and the establishment of the Kingdom.

30. (a) What is the meaning of Matthew 25:31, 32, relative to a 'separating' work? (b) What does the taking place of such things indicate, and in view of what can we not deny the Kingdom's establishment?

[31] In Matthew chapter 24 Christ speaks of the many features of the sign that would take place at the end of the world, and these together would indicate that he is enthroned. Keep in mind that the prophecy said he would be seated upon his "glorious throne" and that he would appear in the "clouds". Obviously his throne that is glorious is in heaven and the clouds denote his invisible presence, which presence is revealed by the work's being accomplished in harmony with prophecy. It would be an insult to his glorious position to think that Christ would have to give up that exalted position at the right hand of God, and come to the earth in the flesh. Do we deny that God does direct the activity of his people upon the earth? No! When it speaks of his visiting the people with destruction, as he did in the past, does it mean that God had to visibly come to earth? No! Showing that this is the case, Acts 15:14 (*NW*) declares: "God for the first time turned his attention to the nations to take out of them a people for his name." Hence all that is necessary is for Jehovah to 'turn his attention' or set his mind to accomplish something and it is done. Just so then with Christ's "coming". He is given power in the heavens, and it is affronting to such majestic power to think that he cannot direct the affairs of his servants on earth through his angels, while seated upon his glorious throne. (Ex. 32:34; Isa. 26:14) That this is the correct view is shown by Christ's words, when he says: "From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." (Matt. 26:64, *NW*) He is "sitting at the right hand" of God and is directing the work by this "power". He is therefore

31. (a) How could Christ be seated upon his "glorious throne" and yet appear in the "clouds"? (b) What additional facts show that Christ does not need to appear in the flesh, and how does Acts 15:14 shed light on how this is done?

present in this way and so comes "on the clouds of heaven", that is, with an invisible presence. Though he is not present in body, his servants behold his invisible presence through means of the fulfillment of prophecy.—Dan. 12:1, 10.

THE QUESTION ANSWERED

[32] The big question is, though, When did all this begin to take place, for the beginning of these things must refer to the establishment of God's kingdom? The facts show that the many things spoken of in Matthew 24 and other prophecies began to take place from and after 1914 particularly. And it has been shown through this publication that 1914 did mark the beginning of the many features of the sign. But how is it that if this took place in 1914 the nations did not recognize this sign? Christendom did not. Jesus' prophecy did not say that she would, but that she would rage at the coming of the Kingdom. "And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ,' . . . 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came.' "—Rev. 11:15-18, *NW*.

[33] That the year 1914 was seen to be significant, we again refer to *The Watchtower,* and this time to the issue of January 1, 1914 (pages 3, 4). "From every point of view the year 1914 seems big with possibilities. . . . We believe that the year 1914 gives evidence of greater possibilities of service for the truth than has any previous year . . . Let us be more than ever on the alert, therefore, to be used and useful in the service of our King." So it is clear that in 1914, according to the facts as they happened, fulfillment of the prophecy recorded in Revelation chapter 12 began to take place. At that time Satan was cast out of heaven. He was debased to the earth. No one will argue that Satan is bodily present, nor can any contend that they do not feel and see the effects of his invisible presence. Because of his presence there has been steadily increasing woe upon earth following the first total war in 1914. Concerning that date Jesus said: "Nation will rise against nation." (Matt. 24:7, *NW*) All this was brought about by Satan in his wrath, and was a sign that the "Son of man" appeared in heaven in power. And just as we do not deny Satan's presence, we cannot deny the presence of Christ in power since A. D. 1914.

[34] *The Watchtower* of March 1, 1925, stated: "In that year [1914] the Lord took his power and began his reign. There the 'man child [the Nation], which was to rule the nations with a rod of iron,' was born. . . . In 1914 the birth of the nation occurred. In 1914 the war in heaven began, and Satan and his official family were thrown out of heaven. . . . The new nation is born. Its glory shall fill the whole earth. The kingdom of heaven is here." (Pages 69, 73, 74) Now observe, this was seen and acknowledged by God's people living then. It is recorded history. Those that saw this are the ones who had this keen mental perception. (Isa. 66:14-16, *AS*) Since that date 1914, then, evidence points overwhelmingly to the fact that God's kingdom has come!—that it was established in the heavens at the time of the enthronement of Christ. (Ps. 2:6-12, *AS*) A strange message indeed to be heralding throughout

32. When did all these things begin to take place, and why does not the world recognize the sign?

33. (a) How then does "every eye" see him? How does *The Watchtower* of January 1, 1914, show this was the case? (b) What does Satan's invisible presence show? How does such presence affect the nations, and what does it prove as to Christ's presence?

34. What did *The Watchtower* of March 1, 1925, have to say about the Kingdom, and what does the acknowledgment of this away back there prove?

the world. But is it any stranger than it was in Jesus' day?

[35] What does all this mean? Jesus' words, at the conclusion of telling his disciples of all these things, give us the answer. He says: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34, *NW*) He meant what he said. The generation that began to see these things in 1914 will witness the final accumulated judgments of Jehovah God, though some individuals who are part of this generation may die before the end of this world's system of things takes place.

[36] Hence the urgency of the time. The world in general does not recognize nor will it ever accept God's kingdom as being established. Jerusalem (Christendom) of today, like Jerusalem of old, will remain asleep, close her ears to the message "announcing Jehovah's kingdom", persecute those who preach it, continue to hold on to old, false ideas that are foundationless, deny Christ enthroned, and thus bring upon herself and her people that follow her the divine judgments of Jehovah at Armageddon. In fact, the Bible predicts this presumptuous course of Christendom and so dooms her to destruction. Does this sound like world conversion? No! It is clear, then, that all persons are now under judgment. For anyone to support this arrangement of things that is proved wrong, to reject the truth as preached by God's witnesses, is to deny the establishment of God's kingdom.

TIME OF DECISION

[37] Jesus warned that as it was in the days of Noah so it would be at the second presence of the Son of man. Do we not see the parallel? Yes; the world attaches no significance to the features of the "sign", even though the message is being preached world-wide and all have an opportunity to hear it. To reject Jehovah's King and his kingdom as preached means that you refuse to become subject to it and choose, instead, to follow error rather than truth. Remember, you are the judge. You have considered the evidence. At least, you have heard the evidence. There is no doubt that many persons are wrong in their conceptions or contentions about the kingdom of God. But the confused condition of the world does not prove that God's kingdom is not established. It is, and we have shown by Scriptural and logical reasoning that it is so. What are you going to do about it? Are you going to follow the same course as those who rejected Christ and had him impaled? Will you follow the course of those who today refuse to give up false doctrines about God's kingdom and so reject his enthroned King? (Ps. 2:6-12, *AS;* Acts 3:22, 23; 4:24-30, *NW*) Will you attach no significance to the evidence that you see in fulfillment of prophecy, which indicates beyond question of doubt that God's kingdom has come? Will you be among those described in 2 Peter 3:3-7 (*NW*)? "For you know this first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' For, according to their wish, this fact escapes their notice." Empty, wishful thinking, yes; and as it was with the generation of Jesus' day, so it is today. Because they insist on a visible sign from heaven and demand that Christ so come, they

35. How does the Kingdom's establishment affect this generation?

36. In what condition do we find the world in general, what will be Christendom's end, and what does supporting this arrangement mean?

37. (a) What decision now faces everyone? How does 2 Peter 3:3-7 appropriately describe the present generation? (b) What does this generation insist upon, but what will it get?

grope in blindness and reject God's kingdom that is established and which is now indeed among them. They will get no such visible sign. The only "sign" that they will get will be the continuing fulfillment of Jesus' prophecy on the world's end, including the message "announcing Jehovah's kingdom" as now being preached world-wide respecting Christ's enthronement.—Matt. 24:14; Luke 17:21, *NW*.

[38] While God's kingdom is now established in the heavens, Christians wait for it to come in all its fury and destructive power against Satan's organization visible and invisible. This will be during Jehovah's battle at Armageddon. (Rev. 16:14-16, *NW;* Isa. 13:4-9; Jer. 25:32-38; Ezek. 9:2, 5-7; Ps. 46:8-11, *AS*) Then Jehovah will rid the earth of all wickedness and would-be opposers of his kingdom. This makes way for a righteous and completely new world system of things.

[39] This, therefore, is a wonderful time to be living. You want to accept God's kingdom, which will place you in the way of realizing a new world of Jehovah's making. (Isa. 65:13-25, *AS;* 2 Pet. 3:13, 14, *NW*) Jesus said to his other sheep, at Matthew 25:34 (*NW*): "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation." This is not a promise of heavenly life. It is a promise of living forever under the righteous kingdom of heaven in peace and happiness and under perfect conditions. How then do these sheep "inherit" the kingdom? At that time the heavenly kingdom that is now established will extend its realm over all the earth. Those who prove worthy to live then will become children of Jehovah's King, Christ Jesus, and in this way they will inherit a kingdom. Then the earth's inhabitants will be subjects of the heavenly kingdom and will be children of the One who has given his life for them. In this way, too, he, Christ Jesus, becomes their "Everlasting Father".—Isa. 9:6, 7, *AS*.

[40] Those living at this time and who take advantage of this arrangement have wonderful prospects ahead of them; yes, a blessed lot indeed. So work for it. Study God's Word. Fill your mind with the truths about God's kingdom. In the world today, what is of any value? On the other hand, try to visualize a new world free from all sin, wickedness and death. This new world offers you everything. It is worth grasping, for it is what the heavenly kingdom of God is now proceeding to accomplish. Do not cast all the evidence aside. Be cautious, sensible. You have heard the testimony from God's Word, the Bible. It costs nothing but a little time on your part to investigate thoughtfully, carefully. Whether you are a Catholic or a Protestant, a Jew, or whatever you are, study God's Word, learn of his purposes. Why rely upon men any longer? They have proved false respecting their views about God's kingdom. Why cling to old, worn-out, false doctrines offered by the world and its religious leaders? Use your mind that God has given you and, in the light of his Word, determine for yourself what is right and what is wrong. (Ps. 119:105; John 17:17, *NW*) The world is proved wrong in its views about God's kingdom. His kingdom has come, and world leaders are asleep to its presence.

38. In what sense do Christians still wait for God's kingdom to come?
39. Of what is Matthew 25:34 a promise, and how do such persons "inherit" a kingdom?
40. What wise counsel is offered to all people? Learning about the Kingdom, what should all persons do, and to what end?

Shake loose from the many erroneous views and take notice of the many facts in fulfillment of Bible prophecy. (Psalm 2; Dan. 2:44, *AS*) No matter where you live, Jehovah's witnesses will be glad to help you learn more about this. And then when you learn more about God's kingdom, express your love for your neighbor by talking about it to him so that he too can learn of it. By doing this you will reap many blessings under God's kingdom that has come and that soon will sweep from the entire earth Satan's wicked organization, visible and invisible. "The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day."—Isa. 2:11, *AS*.

● How can we explain Luke 22:44 concerning Jesus' sweat's becoming like blood? —L. G., France.

Jesus was under great emotional stress in the garden of Gethsemane and it was during agonized praying that this unusual occurrence took place. Luke 22:44 states (*NW*): "Getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground." It does not say that his sweat became literal blood, but only "as drops of blood". Under the heading "Gethsemane—Watching and Praying", the February 15, 1901, *Watchtower* stated: "Luke, who was a physician, says that he [Christ] was 'in an agony', a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that 'his sweat became as it were great drops of blood;' and this bloody sweat is not unknown to physicians today, altho very rare. It marks an extreme tension of feeling—sorrow nigh unto death."

More light on just what this may have been is shed by modern science, which, far from contradicting what the Bible says on this matter, shows that his sweat could have become "as drops of blood". For example, the August 30, 1952, issue of *Science News Letter* reported: "Some people really do seem to 'sweat blood'. The red color in their sweat comes from a pigment produced by their saprocrine glands. These skin glands normally exude unnoticeable quantities of milky white fluid, but sometimes they secrete a pigment, or dye, into the normally colorless fluid. When the perspiration dries, the pigment remains and attracts attention. . . . Sweating red, or any other color, is known as chromidrosis. Some cases obviously are caused by chemicals or drugs taken into the body. For hundreds of years it has been known that workers in copper mines may have green sweat, and that patients may show red sweat after taking certain medicines. In these instances, however, sweating over the entire body is colored, and the external origin of the color has long been apparent. The type of chromidrosis that remained unexplained until now is limited to small patches on the body. It usually occurs in the armpits, but may occur anywhere on the skin. It is seen only in adults, often in response to emotions. The sweat may be green, blue, black, yellow, brown or blood-red. In the latter case the condition has sometimes been regarded literally by laymen as 'sweating blood'."

Whether this is the specific explanation of what happened in Jesus' case, there is, of course, no way of knowing. But it shows definite scientific evidence that it is possible for the sweat to be "as drops of blood". And the above-quoted scientific news item shows that this unusual occurrence takes place "often in response to emotions". Certainly at the time of Jesus' agonized praying in Gethsemane sufficient emotional disturbance was present to call forth the response of the sweat's becoming "as drops of blood".

● Some scholars claim that the letter to the Ephesians was not to those at Ephesus but was the letter to the Laodiceans, mentioned at Colossians 4:16, and some ground for this, they say, is that the words "which are at Ephesus" found in the *King James Version*

of Ephesians 1:1 are an addition to the text. Are they correct in their position?—H. J., Chile.

That there actually existed at one time a letter to the Laodiceans seems established by Colossians 4:16. Do we have it today? Or do we have a replica of it? Maybe we do; maybe we do not. It may have been inspired; it may not have been inspired. But if it was not inspired that does not mean it was false, any more than statements that we might make today are necessarily false merely because they are uninspired. A statement can be absolutely true, though uninspired. So if the letter to the Laodiceans was not inspired, that does not make it false. Merely because it was not preserved in the Bible canon does not make it false. It was not included because it doubtless is not necessary for us today; other letters that are included may cover the same points for us. To include it might mean useless duplication.

The suggestion of duplication brings us to a consideration of the letter to the Ephesians. The opening reads: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." (Eph. 1:1) However, many manuscripts omit "at Ephesus" and in the Greek merely read "to the saints which are", without naming any place. The *New World Translation* renders this verse: "Paul, an apostle of Christ Jesus through God's will, to the holy ones who are also faithful ones in union with Christ Jesus." It omits "at Ephesus", the footnote saying "who are" is according to the manuscripts Sinaitic, Vatican 1209 and Chester Beatty Papyrus No. 2, symbolized respectively by ℵ, B, P^{46}. However, the expression "who are at Ephesus" is found in the manuscripts known as Alexandrine, Bezae, Vulgate and Peshitta Syriac version.

In view of these facts the explanation that has been given is that the letter to the Ephesians was a form letter and that Paul had several copies of this letter made and left a space after the words "who are ———", and the space was to be filled in according to the address to which a particular copy of the letter was to be directed. We know that many organizations today, including the Watchtower Bible and Tract Society, use form letters that have an omission or blank space that is to be filled in according to its destination. It may be that one of these form letters by Paul was sent to Ephesus and another to Laodicea, and that since the Laodicean letter was an exact duplicate of the one sent to the Ephesians it was not preserved as a part of the Bible canon. The one addressed to the Ephesians was the one preserved.

The foregoing is quite an ingenious explanation, and accounts for certain things. We can consider it as an interesting possibility. At any rate, we believe the letter to the Ephesians to be just that, and not the one to Laodicea mentioned at Colossians 4:16. The one to the Laodiceans may have been a duplicate form letter, or a repetition of points already adequately covered in other canonical letters, or uninspired, or dealing with material not necessary for us today; and for any one of these reasons may have been left out of the inspired Bible canon.

Well, Where Should a Man Want to Live?

The following appeared in the column "Try and Stop Me" by Bennett Cerf in the Lynn (Massachusetts) *Telegram-News*, April 25, 1951: "'All those who want to go to heaven will kindly rise,' said the minister of a smallish Maine congregation—possibly to make sure everybody was awake. All but one man in a pew near the rear rose promptly. 'Mm-m-m,' mused the minister. 'Now anybody who wants to go to Hades will please stand up.' The congregation tittered and stole a look at the member who had remained seated earlier. Again he didn't move. The minister addressed him directly. 'Am I to understand, Brother Caldwell, that you want to go neither to heaven nor the other place?' 'That's it exactly,' was the reply. 'I like it right here.'"

"WATCHTOWER" STUDIES

Week of March 29: When Will God's Kingdom Come? ¶ 1-22.

Week of April 5: When Will God's Kingdom Come? ¶ 23-40.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 1, 1953
Semimonthly

THE WORLD'S INTEGRITY ON THE WANE

WHY THE STRUGGLE TO KEEP INTEGRITY?

INTEGRITY LEADS TO LIFE

MEMORIALIZING CHRIST'S DEATH

DID CHRIST INSTITUTE THE MASS?

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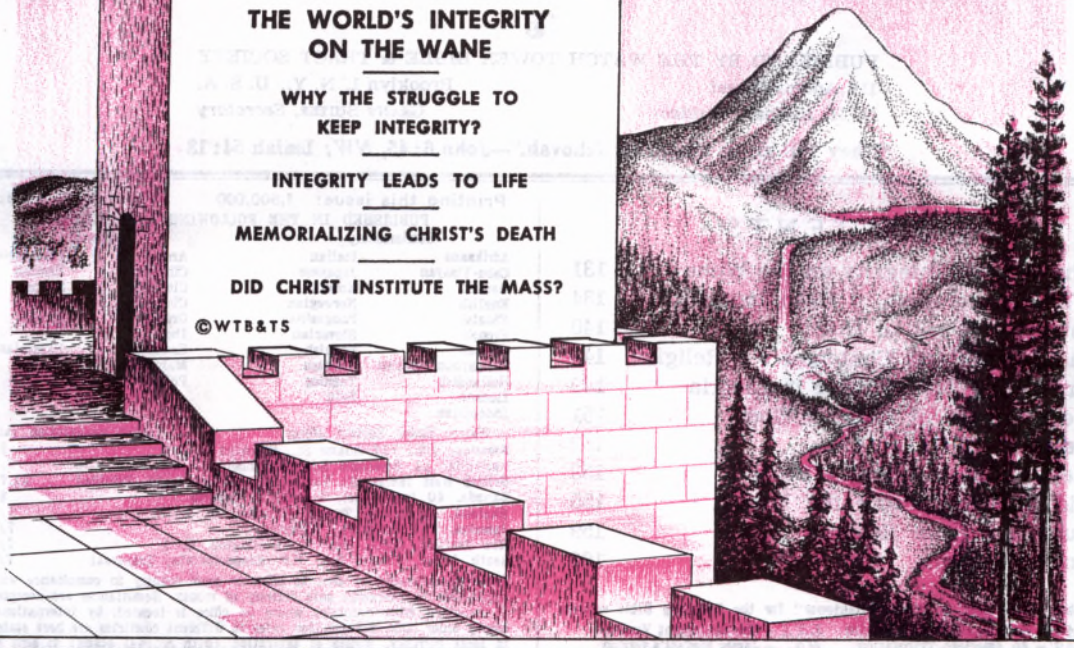

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIV March 1, 1953 Number 5

THE WORLD'S INTEGRITY ON THE WANE

IN AMERICA, as well as in other parts of the world, graft and charges of corruption, government scandals of all kinds, have been spoken of almost daily in the public press. Many people appear to be completely indifferent toward it all. Little do they realize that our generation faces the greatest crisis of all time. True, in past times there have been some corrupt rulers and men, but today the position has grown much worse. Upon our generation they are pinning the labels: Lack of Integrity in Public Life, Breakdown of Morals, The Twilight of Honor. At all levels of the government, from the top right on down to the smallest employee, there appears to be a shocking lack of integrity. Harry S. Truman, the ex-president of the United States, was surrounded by men friendly with corrupt men. Members of his cabinet came close to the spotlight of corruption. Congressmen were sent to prison for law violation.

[2] We can go right down the list. In the judicial department during our generation men have been found who were not men of integrity. We find corruption in federal agencies, in state and civil administrations. Police and firemen brazenly accept bribes and shake down businessmen, allowing all forms of gambling and vice to be carried on. The evils flourish. Tax collectors accept what they call "gifts" from certain people, in this way amassing considerable fortunes. Immigration inspectors victimize immigrants coming to the United States. Yes, men in office, high and low, wherever you find them, take oaths of office to be loyal to their governments, to obey the laws of the land and uphold them, but many do this insincerely, with mental reservations. One of the most profitable items that is for sale in Washington is "influence", knowing someone in public office. In this way people who are not honest and upright clear their records and keep going, escaping punishment. The agencies that have been set up to preserve order and prevent wrongdoing, these too are found of questionable integrity. The highly touted FBI, the Department of Justice, and, yes, the patrolman on his beat, they all come in for scrutiny and questioning in the minds of the people.

[3] In the New York *Times* of March 3, 1952, this dispatch appeared: "Representative Kenneth B. Keating, Republican of New York, disclosed today that House investigators have uncovered cases where the Justice Department has 'whitewashed' criminal charges brought against 'influential or politically powerful figures.' There are some cases, he said, 'where the motions have been gone through to prosecute but it was actually whitewashed, or where ridiculous settlements have been made with influential or politically powerful figures.' Other cases, he added, have not been properly prosecuted 'where persons

connected with the administration of justice have received outside income from sources which would interfere with the performance of their duty.' "

[4] A similar report appeared in the New York *Herald Tribune* on July 20, 1952: "Rep. Kenneth B. Keating . . . said tonight House corruption hunters will soon reveal new 'connections' between Democratic leaders and handling of Justice Department cases. He also predicted in an interview that more top Justice Department officials will quit or be dismissed in the near future. . . . Attorney General J. Howard McGrath, three Assistant Attorney Generals and half a dozen other officials have quit or been ousted since the committee began its inquiry. . . . Rep. Keating said he believes there was 'a definite connection between the political contributions and the failure to prosecute.' "

[5] Commenting on the firing of the government's corruption investigator, Newbold Morris, and the ousting of the attorney general, J. Howard McGrath, in the April 12, 1952, issue, *The Nation* said, in part: "Nor should a permanent law-enforcement agency like the FBI be assigned the job of investigating corruption in either branch of the government. The FBI must seek appropriations from Congress; moreover, it is conceivable that some corruption might be found in the Bureau itself, not to mention the department to which it belongs. Presumably it was with these thoughts in mind that Truman approved the appointment of Morris as an independent investigator. But the President had not reckoned with J. Edgar Hoover. It is now clear that from the first Hoover wanted his FBI to *participate* in any investigation and at the same time to be itself *immune* from investigation."

[6] *The Nation* then goes on to show how it was that three senators aided J. Edgar Hoover, head of the FBI, who saw to it that the investigation into corruption in government offices "has been blocked".

[7] And so the politicians go on selling jobs, accepting gifts and favors from people doing business with the government, and peddling influence at high prices. Their dominant idea seems to be that anything is all right if you can get away with it without getting caught. This shocking lack of integrity is not limited to the United States. It is present in every part of the world. In Latin America or the Middle East, in Europe or the Far East, wherever you go you will find some men ready to handle bribes, deal in corruption and tell lies for a price, and to sell influence. Many who get away with things are often regarded as great men. On the other hand, there was Adolf Hitler, a man who did not know the meaning of integrity, who went back on his treaties of friendship and mutual aid, who lied about not attacking his neighboring countries. He might have been hailed as a master strategist and diplomat if he had won his battles; but he was one who got caught. It is too bad so few get caught.

[8] Does this shocking lack of integrity exist only among those who go to make up the governments and the ruling bodies? Fraud, dishonesty, stealing, coveting, murder, these things fill the pages of the daily newspapers. Even the students of the schools, the coming generation, have not

escaped from the moral decay that has struck the world. Athletes take pay to throw games. Worse than this is the mental attitude of the students who cheat in their classroom tests. At the United States Military Academy, the training ground for the men who are charged with the defense of the United States, ninety cadets were caught cheating in examinations.

[9] Turn to the high schools, the younger people of the nation. In the New York *Times,* April 9, 1952, appeared a report of a meeting at Stamford, Connecticut, of about a hundred students of the Stamford and Greenwich high schools. It said: "As long as there is corruption and cheating in the government the average high school student does not see why he should not do the same thing, members of student panels reported here today. The undergraduates agreed that 80 per cent cheat often, 10 per cent 'as often as they can', and 10 per cent rarely or hardly ever. One student said that a nation-wide survey had shown that only 1 per cent never cheated at all."

[10] Yes, in every walk of life, from the high politicians down to the children in the schools, the system of life has drifted to expediency, that is, the doing of what promises to be of use rather than what is right. Because America has ascended to its position of world leadership, we find many smaller nations of the world looking to America for leadership. But what do they see? When they want to imitate America, thinking they can gain success, they find that America seems to be abandoning the outward appearance of Christianity, and, like ancient Rome, it heads for the moral decay that brings ruin.

[11] One of New York's leading clergymen recently said: "Unless we have a finer type of citizen, we are heading for a crash. Our prime need is integrity—men . . . whose moral sense is sound."

[12] The churches of America—and they do exercise considerable influence among the people—claim the responsibility for upholding the morals of the people, teaching them the principles of God, of righteousness. But the program they have followed and are even now pursuing is not producing true Christians. That may seem like a strong statement, but it was admitted recently by the president of the National Lutheran Council to a Council meeting at Atlantic City, New Jersey. He said: "Disclosures of 'fraud and dishonesty' in American life are indications the Church has failed in its task of Christianizing the nation."—New York *Herald Tribune,* January 30, 1952.

[13] Men are failing to keep integrity to each other; they fail to keep integrity to their government; they fail to keep their word; and, yes, they are failing to keep integrity to Almighty God. Then we ask, Under these distressing conditions and in these evil days, should we expect people to keep integrity and tell the truth? The influence for wrongdoing is so powerful. The rulers of the people have set such a bad example. The sensational press and the entertainment world also contribute a share to the moral breakdown. Indeed, nowadays honest men, men who will not accept something for doing wrong, are regarded by many as fools. They seem to think everybody should get everything he can for himself, no matter how he acquires it. They say 'you are a fool for not getting in on the "fun" or for not getting on the "gravy train" of graft'. Some men even undergo great persecution just because they do what is right.

[14] Well, is it possible for men to live in integrity to God? What future is there for the youth of our day who seek righteousness? Is there any hope that righteousness can triumph?

WHY THE STRUGGLE to KEEP INTEGRITY?

"Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool." "Let me be weighed in an even balance, that God may know mine integrity."—Prov. 19: 1; Job 31: 6.

THE perilous conditions and the lack of integrity that now prevail throughout all the world are not accidental. They are part of a planned campaign to ruin the human race. Whose campaign? you ask. We must go back in history many years to find the answer. Out of the past we read a prophecy of what will happen to the first one who broke integrity. The Bible tells the story. The record is found in Ezekiel 28:13-18 (*AS*):

[2] "Thou wast in Eden, the garden of God. . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes."

[3] These words were addressed to the king of Tyrus but are prophetic of the one we now know as Satan the Devil. He was originally the covering cherub in the garden of Eden. God gave him a sacred trust. He placed him with authority over man so that he could look out for the needs of mankind and provide for the things they would want. The covering cherub, however, did not keep integrity to this sacred trust. He thought too much of himself, as the Scriptures show. Iniquity was found in him. He thought he should have the worship that was going to Almighty God, Jehovah, the Creator. So he rebelled and began carrying on wickedness, seeking to turn all creatures away from God and to himself. He succeeded in causing mankind to disobey. Adam and Eve were the first humans. They were also the first ones on the earth to break integrity to God. From that time forward every human creature that has lived has had the challenge of whether or not he can maintain his integrity to God.—Genesis 3.

[4] Satan is a force for evil let loose in the earth and heavens and by his evil act he raised an issue, and that issue is: Who is supreme? He is trying to put over his idea that he can get all creatures on

1-3. (a) Who was the first one to break integrity, and how is this described in the Bible? (b) How did Satan proceed with his nefarious plans, and what has been the result to the human race?

4. (a) What is the great issue now confronting the universe? (b) What was Satan's position after he broke his integrity to God?

earth to worship him, and that God cannot have creatures on the earth who will be faithful to him, who will serve him, even under a test. The question is, Can Jehovah carry out his original purpose to populate the earth with righteous creatures? So the great issue has come to be one of integrity. Though Satan was disempowered by God, though he was taken away from his position as the covering cherub, cast out legally, still he was not banished from being present in this world. God set a time; he allowed time for the Devil to try to prove the evil challenge. And so Satan has since that time exercised influence over humans and over the development of their civilization.

5 We have the key to the understanding of this in the book of Job in the Bible. In Job 1:6-12 (*Mo*) we read: "One day the angels came to present themselves before the Eternal [Jehovah, *AS*], and among them the Adversary [Satan, *AS*]. 'Where have you been?' said the Eternal to the Adversary; and the Adversary answered, 'Roaming here and there, roving about the earth.' Then the Eternal said to the Adversary, 'Have you noticed that there is no one like my servant [Job] on earth, a blameless and an upright man, who reverences God and shuns evil?' The Adversary answered, 'But is it for nothing that [Job] reverences God? Have you not hedged him safely in, his house and all he has? You have prospered him in his business, and his flocks are teeming on the land. Only put out your hand, touch whatever he possesses, and see if he will not curse you to your face!' Then said the Eternal to the Adversary, 'There! I leave all he has within your power; but lay no hand upon the man himself.' So away went the Adversary from the presence of the Eternal." This account in the Scriptures shows clearly that Satan the Devil has earthly interests. At that time he was down dealing with fallen mankind, roaming about the earth. He was the invisible overlord. He had creatures that were serving him. He organized these creatures into different forms of government. Yes, today he has domination over all the governments of the earth. This program he began with Babylon in Nimrod's time, and the Scriptures tell us he is the "god of this system of things". —2 Cor. 4:4, *NW*.

6 The conversation recorded in the book of Job between Jehovah God and Satan shows that Jehovah God maintained his position as the all-powerful One, the Creator. Satan was not able to do anything he wanted to Job, because of the hedge of protection Jehovah put there. God was still in charge and God was going to have this issue settled. God was going to magnify his name throughout all the earth. That is why he did not demonstrate his supreme power immediately by killing Satan, but allowed him to remain. (Ex. 9:16, *Mo*) From the time of Adam and Eve forward the test of integrity has been going on. Each human creature has been in effect choosing life or death. Adam and Eve broke integrity to God. Their choice, then, was death. History shows that they died.—Gen. 5:5.

7 Job was a man of devotion to God and he is an outstanding case of a person who maintained integrity to God under the test. When Jehovah removed the hedge of protection he placed around Job, Job took great losses. He suffered the loss of his livestock; some by storm, others were stolen. He lost his servants, who were slain by marauders. His children,

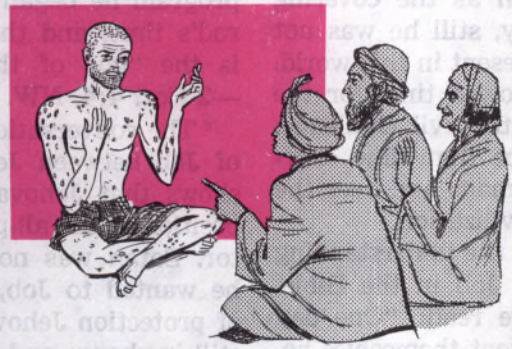
5. How does the Bible show Satan takes interest in men and governments on the earth and tries to turn all men away from God?

6. (a) How had God's supreme position been shown since the rebellion? (b) What test has been upon all human creatures since that time?

7. In the test of integrity, what losses were suffered by Job?

seven sons and three daughters, were feasting together and a storm was brought on that destroyed their house and they perished. All Job's wealth and all his possessions were gone. Yet no personal harm had come to him.—Job 1:13-19.

[8] The record in Job goes on and says in the second chapter: "Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah. . . . And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life. So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself therewith; and he sat among the ashes. Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die."—Job 2:1-9, *AS*.



[9] There he was put to a personal test. He was suffering pain and discomfort. Satan used Job's wife to try to cause him to break his integrity and to discourage him by telling him to renounce God and die. Certainly such was a very great trial. Then on the scene came three of his so-called friends. They did not comfort him either. They began accusing him of all kinds of wrongdoing. Job endured through all these trials that came upon him personally. He kept his integrity. We find his words in Job 27:5, "Till I die I will not remove mine integrity from me."

[10] Yes, he never wavered in faith and devotion to Jehovah for one minute. Jehovah preserved his life. Jehovah did not let the Devil put him to death. But here he made a record that stands to this day. The record shows that Jehovah blessed Job for his integrity. In Job 42:10, 12 (*AS*) it says: "And Jehovah turned the captivity of Job, when he prayed for his friends: and Jehovah gave Job twice as much as he had before. So Jehovah blessed the latter end of Job more than his beginning."

[11] Some people might contend this was a very cruel thing Jehovah did, to allow this man, a good man, to suffer so much. But is that true? Certainly not. It was not Jehovah God who put him to the test. Jehovah God was not responsible for the suffering that came upon him. God did allow it and Job benefited by it. We see that he ended his experience with more than he had in the beginning. He gained because he was in favor with God, a proved and tested servant of Jehovah, and the Bible speaks well of him, which as-

8-10. (a) After failing to break Job's integrity through the initial tests, what did Satan do next? (b) What course did Job take and with what results?

11. Was Jehovah cruel in allowing Job to be so severely tested?

sures him of a resurrection in God's new world of righteousness.

12 Satan, the cruel one, brought about this suffering. It should be known through this record that he is the one who brings all the trials and suffering upon all the creatures that are on the earth today. We gain by this record, by what Job went through, because we have this record for our own use to help us appreciate the real issue. If we do not understand the great issue between Jehovah God and Satan, the issue of supremacy, we are not able to understand the Bible. It helps us too to see how we should maintain integrity and shows the result to those who keep integrity.

EXAMPLES

13 Can we expect that all the people who live on the earth must go through a test as severe as Job's in order to gain Jehovah's favor and gain life? No, not that; but whatever the test that comes upon us, we must maintain our integrity if we are to gain life. We must endure in complete faithfulness to the Most High God. —Matt. 10:22.

14 In Hebrews 11 we find a list of faithful men who endured. These men kept integrity that they might obtain "resurrection", that they might gain life. Not all of them had the same trials, but all of them did maintain their integrity. Let us see what some of these men did.

15 The first one mentioned is Abel, a man of great faith, who worshiped God and kept his integrity, giving a proper sacrifice to God. Because of his faith and because of his worship of God he was murdered by his brother. He kept his integrity right down to his death.—Gen. 4:3-11.

16 It mentions also other men who lived before the flood, Enoch and Noah. These men lived in the midst of evil men and were highly outnumbered. They were surrounded by influences for the doing of wickedness, but they stood firm in faith and blamelessness. Enoch was one of God's prophets and bore witness for Jehovah. God took Enoch away, preserved him, protected him from harm and hurt from those wicked men around him.—Gen. 5:18-24; Jude 14.

17 Noah followed in God's way and believed what God had said to him. He showed his faith in it by constructing an ark, although there had never been rain upon the earth since man's creation. (Gen. 2:5, 6) Probably he was continually reproached and scoffed at by the people of his day, maybe even persecuted for this, but yet he maintained his integrity to God, and because he did so he was one who survived through the flood and still had his life when the ark settled back on the earth. Noah was a preacher of righteousness.—Genesis 6 to 9; 2 Pet. 2:5.

18 Then we read of Abraham, Isaac and Jacob, men who endured in faith outside their home country. Abraham was sent

12. What appreciation do we gain through considering the record concerning Job?

13, 14. Must all men who will gain God's approval be tested with the same trials as Job experienced?

15, 16. How did Abel and Enoch keep integrity?

17. What tests of integrity came upon Noah, and how did his faithfulness lead to life?

18, 19. Describe some of the experiences of Abraham, Isaac and Jacob in keeping integrity.

by God to a strange country and he did not think to return to his own country where he could enjoy comforts. Because God had told him to do it, he went out into that strange place. There he raised his family. When God told him to offer his son, he was willing to part with that treasured one because it was God's will. Abraham fought against unrighteousness. He always worshiped the living God. He taught God's worship to his son, Isaac, and Isaac was faithful in co-operating with his father in serving God. God used Abraham and Isaac to make many prophetic pictures, and these are found in the book of Genesis.

[19] Isaac in turn taught his son the right way to worship God. Jacob, his faithful son, was the father of the nation of Israel. He too suffered in his lifetime. He had many hardships with his twin brother Esau, who was not really a believer in God at all. Also, Jacob went down into Egypt and there lived until the time of his death, always looking forward to what God had promised.—Gen. 27:41; 48:21.

[20] Joseph, the son of Jacob, is also mentioned in the 11th chapter of Hebrews. By his faithfulness and integrity, his resurrection is assured. He suffered much, but always maintained his integrity to God and kept God's righteous principles in mind. He was sold into slavery by his own brothers. When he was down in Egypt serving as a slave, the wife of his master tried to induce him to commit an immoral act; but he would not. This woman saw that he was put into prison. There in prison he endured in faith and eventually God brought him out of the place and God used him. Joseph gave public praise to God in connection with Pharaoh's dream. God saw to it that Joseph was given an exalted position among the people of Egypt. But whether he was in prison or in the high position of rulership in Egypt, there was no question in his mind about who was supreme or what he was going to do in worship of Jehovah. Right to the time of his death he had in mind that God was first in his life. So he endured in his integrity.—Gen. 39:9; 41:16; 50:19-26.

[21] Moses had great faith. He was brought up in the splendor of Egypt by the daughter of Pharaoh. He could have chosen the demon worship, the wealth, the joy of the royal court; but no, he went with the oppressed children of God, the nation of Israel, his nation. He threw aside the wealth and glory of Egypt and finally risked his own life many times because he went before the tyrannical Pharaoh of Egypt. He delivered God's judgment messages against Egypt, without fear, knowing that God was with him. God delivered him, with the nation of Israel, from Egypt. His resurrection is assured because he was faithful in his integrity and gave public praise to Jehovah's side of the great issue.—Ex. 2:10; 10:28; 14:13-26.

[22] Hebrews 11 mentions other men, men who lived in the Promised Land, such as Gideon, Barak, Samson, Jephthah, David and Samuel. These men all upheld Jehovah's worship, but not without opposition. Gideon broke down the altars of Baal. With a small band and with the help of Jehovah, the hosts of Midian were destroyed. The people wanted him to rule as king over them, but he declined, saying Jehovah rules, and thus exalted the name of Jehovah in the earth.—Judg. 6:1 to 8:28.

[23] Samson put his trust in Jehovah and God gave him strength to fight against demon worshipers and for the liberation

20. How was Joseph an example of maintaining integrity in times of trouble and times of prosperity?

21. How did Moses demonstrate integrity to God?
22, 23. Name other men of integrity in Israel and give examples of their fight for righteousness.

of God's people. It was Samson who tore down the temple of the fish god of the Philistines. (Judges 16) Barak put up a good fight for pure worship, too, fighting against a Canaanite army of great numbers, risking his life. (Judges 4) These men maintained integrity to God. So also did Jephthah and David, always upholding God's side of the issue, championing pure worship.—Judges 11; 1 Samuel 17 and onward.

[24] Samuel was a prophet, not a man of war; but he stood faithfully for the pure worship of Jehovah God. He was a young man, a mere child, when he entered God's service. He endured through all the trials that came upon him, living there in the days of evil King Saul, who was an unfaithful king in Israel, the first king. Samuel denounced the king for the wickedness and disobedience he demonstrated. Samuel was not ashamed of God's righteous principles. The prophet stood up and told the king he was wrong; he was not afraid. Down until the time of his death he too endured in integrity to God.—1 Sam. 2:11; 13:14; 25:1.

[25] All of these faithful men of old worked for the preservation of pure worship of God and kept integrity. With every one it was a case of endurance. There were others too. The Bible speaks well of them. It shows they endured through many trials, different kinds of trials, not all the same, but they endured whatever trials came and kept their integrity. True, they were few in comparison with the many people on the earth; they were the minority. Most of the earth's population fell away or else never knew anything about the worship of Jehovah God at all. This was because of selfishness, wrong information or the exercise of force to keep them in line and keep them under Satan's domination.—Heb. 11:33-39.

[26] Even among Israel, that covenant people of God, there was an amazing lack of integrity. Here God had personally written with his own finger on tables of stone. That should have inspired awe in the people and convinced them that Jehovah God is the Supreme One. They agreed that they would obey God's law and God made provision that they could do it, for the law was preserved and carried about in the ark of the covenant. God provided for the reading of it at stated times when the people assembled in Jerusalem. God said that the king should have a copy of the law and that he should read it and follow it. There was every reason why those people should keep God's law and maintain their integrity, and they agreed to do it; but as a nation they failed. Time and again the people rebelled. Finally, because they put God's Word aside and would not maintain integrity to his instruction, God caused the nation to be destroyed, in the year 607 B. C. Just a small remnant held to the true worship of God. These were in existence and were instrumental in carrying on pure worship of God right down to the time of Christ Jesus.—Ex. 31:18; 19:8; Deut. 17:18; 30:15-20; 31:11; Jer. 34:12-22; 39:1, 2.

24. How is the life of Samuel a fine example of endurance and integrity?

25. What kind of trials came upon men of faith as mentioned in Hebrews 11:33-39?

26. (a) Why is the lack of integrity of most of the people of Israel so amazing? (b) What was the result to them?

Judge me, O Jehovah, for I have walked in mine integrity: I have trusted also in Jehovah without wavering. Examine me, O Jehovah, and prove me; try my heart and my mind. For thy lovingkindness is before mine eyes; and I have walked in thy truth.—Psalm 26:1-3, *AS*.

Integrity Leads to Life

HERE we come to the greatest example of all—the man who maintained his integrity to God under the most severe trials. God gave him a sacred trust and expected him to keep integrity in that trust. He had a work to do. He was to come to the earth to restore pure worship and to lay the foundation for the new world of righteousness. Jesus was an exemplary man, living a life of devotion to God, keeping his integrity, though tested by Satan far beyond what a man would normally endure. Always Jesus stuck to God's Word and lived in accord with his laws. In time of temptation he quoted God's Word, which was the most potent force for good in existence on earth. Though Satan, who controls all the nations of this world, offered Jesus the glory of them all, Jesus upheld the right side of the issue, saying: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.' "—Matt. 4:10, *NW*.

[2] Jesus denounced false worshipers, those who introduced traditions of men and placed them above God's Word. (Matt. 15:7-9) He taught men how to worship God and personally showed them how to maintain integrity. By him the superior law of love of God and neighbor was clearly set out, a righteous requirement for those who would gain life in the new world. Jesus trained his followers to be genuine ministers of God, men who would preach the truth of God's Word. It would consume hours to relate all the things he did to the honor of Jehovah's name, but you can read the gospel accounts at another time to learn them all. The trials that came upon him were many. Finally he was falsely accused of sedition and put to death in humility, but even in this he upheld God's supremacy. For this God resurrected him and gave him immortality. He gained life by keeping his integrity. He provided the way for others of integrity to gain life, through his ransom sacrifice. It was in fact a defeat for the challenger, Satan. He had failed to disqualify the King of the new world. —John 19:12, 15; Phil. 2:5-11, *NW*.

[3] He was followed by others. The Christians who came after him, the apostles for example, also maintained their integrity. Jesus had shown them that they must follow in his footsteps and do as he did if they wanted to gain life, and so they held to the pure worship of God. They resisted all forms of immorality and kept their virtue. They stuck to God's Word of truth. They spread the good news, building up the worship of God in purity. For this they suffered imprisonment, reproaches, beatings and martyrdom. It was not the easy way of life. Satan wanted to break down their integrity and destroy all worship of God; but these men endured blamelessly and provided for the carrying on of pure worship by leaving instructions that others could follow. —Acts 8:1, 4; 2 Tim. 4:2; 1 Pet. 4:3, 4.

[4] The early Christians who followed after them were also tested in their integrity. But they endured in blamelessness. They went everywhere, telling of God's

1. How was Jesus the greatest example of integrity?
2. What did Jesus accomplish through his life of integrity on earth?
3. How and why did the apostles follow the example of Jesus?
4. What course of life did the other early Christians take?

supremacy, expanding the pure worship as God had commanded. In those days it was popular among the people of the Roman empire to worship Diana and Venus, sex worship. And there were the drunkards, the worshipers of Bacchus. Those of Rome were worshipers of him. Paul described conditions in Rome at Romans 1:24-31. Those conditions made it impossible for the early Christians to become involved in any kind of interfaith movement. There is only one pure worship, and they held to that pure worship because they had the highest form of worship there was, the worship of Jehovah God. Because they kept clean and gave their allegiance to Jehovah God they were persecuted severely.

[5] In his *Book of Martyrs,* Dr. John Fox comments on why the persecution of the early Christians was so violent. He says the Romans were noted for not being persecutors of any people because of their religion; yet almost at the beginning of the promulgation of Christianity persecution began and was very merciless. He says, referring to Dr. Mosheim, that this was because of the attitude the Christians displayed. They would have no part of the religions of the empire, the worship of ancestors or the worship of the emperor. But they kept themselves clear of that and spoke out against the absurdities of the pagan worship, showing how the pure worship of Jehovah God was superior to that great conglomeration of worship that existed in the Roman Empire. Some emperors first thought to adopt Christianity as part of their closet religions—they had many—but then when they found out that Christianity stood by itself, was superior and would have no part with the other religions, they soon turned away from it and began persecution. Dr. Fox says this was why the persecution came about. But a close examination of the Bible shows that the persecution came because the god of this world, Satan, was trying to stamp out the pure worship of the Almighty God and those who were carrying on pure worship were his targets. All other forms of worship were tolerated. Satan used his agencies on earth, the rulers of that time, to try to break down the integrity of God's servants in those days. But God's servants could not compromise. Using their knowledge of the truth of God's Word they upheld the supremacy of Jehovah God even to the death.

[6] Down through the Middle Ages, yes, even to this twentieth century, people of righteousness and integrity who have sought to hold to the pure worship of God have suffered persecution and reproach. As the Romans scoffed at the early Christians because they adhered to Christ's teachings and the Bible writings and did not have temples, images, sacrifices to idols, sacerdotal orders, and like pagan things, so from the time of the establishment of the Roman Catholic Church and down through the centuries the powerful religious leaders have persecuted true Christians for keeping close to the Bible and pure worship.

[7] Now that we have come to the twentieth century, can we expect anything different? And can we expect people will be more civilized, as the expression goes, and that they will refrain from persecution and begin living better lives because of the enlightenment that has come into the world? Remember, we are still under Satan's system of things. In fact, we should expect even worse things now. Why? Because that is what God's Word says. We

5. (a) Under what conditions did the early Christians maintain integrity? (b) What was the real reason for their persecution?

6. Why were true Christians who lived after the fall of the Roman Empire tested in integrity?

7. Why must persecution of Christians be expected in the twentieth century?

are approaching the climax called in the Bible 'the battle of Armageddon'. Here the issue of supremacy will be settled. Revelation 12 tells that war began in heaven; and this prophecy is fulfilled from 1914 onward. There was foretold a time of woe for the earth and for the sea "because the Devil has come down to you, having great anger" (*NW*), knowing he has only a short period of time to live. This shows that God has limited the time of Satan's existence, that he is not going to let Satan go on for an unlimited time and test the integrity of all people every day of their lives on earth; but the time for execution of God's righteous judgments is here. All nations and all individuals are now on trial before God's King. —Matt. 8:29; 2 Pet. 2:3, 4; Rev. 20:1-3; Matt. 25:31-33.

[8] Since Satan knows his time is short, he is trying to dominate mankind and have all worship him, disqualifying them from gaining everlasting life. If he cannot rule, he wants to ruin. Here is the seat of the cause for the world's growing violence and delinquency. This shows why the morals and standards of the people are deteriorating so badly today. That is why there is violation of laws, oppression, why people break their word and agreements, why we find so much murder and war. That is why the majority of the people will not take God's Word seriously; they are led into other things through the snares of Satan.—2 Tim. 3:1-7.

[9] The final test of integrity is on. The questions are: Who is going to live in uprightness and integrity? Who is going to resist these attacks of the Devil in these last days as he tries to wreck humanity? Who will survive this world crisis? How can we cope with Satan's system of things and the evil pressures he brings against us? The key to victory lies in God's Word and in recognizing the source of our tests. *It is Satan who is responsible.* We should never think for a minute that Almighty God is responsible for the suffering that has come upon us or upon any of the human creatures on the earth today. The Bible shows us examples of those who were faithful and some who were unfaithful. It shows how men and women in the past resisted attacks made against them by Satan and his wicked organization and how Jehovah helped them to stand. By these we can see how we too can maintain integrity to God and we must maintain integrity to God if we are going to gain everlasting life.—Heb. 12:1-3.

[10] We must count on Jehovah to grant us help. We must look to him in prayer. David, one who maintained integrity before God, wrote in Psalm 26:9-11 his prayer to the great Jehovah, the Life-giver: "Gather not my soul with sinners, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me." The judgment is in Jehovah's hands; we must keep our integrity to him. It is admittedly good for us to be people of integrity to employers, marriage partners or friends, but these acts alone are not sufficient to bring us life. Living what is generally called "a good life" by the people of the world cannot bring everlasting life. We must go beyond that. We must keep integrity to Jehovah God and believe in his Son. That must be done because we have a love of righteousness, because we want to do what

8. What accounts for the world's growing violence and delinquency?

9. How can we know who is responsible for the test of integrity, and how can we gain the victory in this time of final testing?

10. To whom must we keep integrity now, and what should our attitude be?

is right. Keeping integrity or putting on a show of integrity because of pride or because of what the neighbors will think will certainly not gain us God's approval. We must love God and his right principles. By pleasing him we can gain everlasting life.

[11] The way that the majority of people follow is not the way that leads to life. Jesus made that clear. The way leading to life is by following God's Word of truth. Jesus said, at Matthew 7:13, 14 (*NW*): "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."

[12] So the task is not easy. But we can do it if we first learn what God's Word says, learn what is in that book and learn which way to take and then seek to do it. We must seek to be genuine Christians in every sense of the word. Does that mean we have to join a church organization in Christendom? Ask yourself now, Did Christ Jesus, who set our example and told us to follow his example to gain life, join any church organization in his day? No, God does not require us to do that; but he requires us to worship him, to preach the good news of the Kingdom, to be Christians, to follow the example Jesus set, living in unalterable devotion to Jehovah God; to praise God and respect his supremacy, to resist all efforts to turn us from decency and to endure in faith. We have the Bible to show us the right way. Certainly it is not necessary for a person to become a member of a church to gain everlasting life.—John 3:16-18; 17:3.

11. Are the majority to be followed as right?
12. How can we find the way that leads to life? Must we join a church?

CLERGY FAILURE

[13] Religious leaders admit that they have failed in "Christianizing" the people of America, as they call it, and they have done no better in all the world. Throughout the world church attendance is low, while the population grows. The people are losing confidence in the clergymen. Why? you ask. The clergy themselves are to blame. Religion claims to represent God. Then the clergy should take a proper lead in the field of integrity. They should teach pure worship of God. Christ is their example, as well as ours. There should be a consistent message at all times, one consistent with the Bible, God's Word. There again Christ is our example, and he is theirs. He preached consistently in accord with God's Word and he upheld the truthfulness of it at all times. But what have the clergy done? What is their record? As a class they have broken integrity to a sacred trust. If they claim to be God's ministers, then they should preach what God's Word says, obey him. (Rom. 6:16) But what are they teaching?

[14] They are teaching a mass of doctrines contrary to the Bible truth. They are telling the people of a place of eternal torment in a fiery hell; and, believe it or not, that is not taught in the Bible. Some of them teach purgatory, a pagan idea that is not even mentioned in the Bible. They try to induce people to believe in a trinity of three equal gods in one; but the Bible says Jehovah is supreme and Christ Jesus is, not his equal, but his Son. They use images as heathens do. They have proclaimed the divine right of rulers in the nations, which would mean that even the dictators today would have God's approval and be appointed by God. There is an acknowledged trend in these

13. What general conditions now exist among the leaders of Christendom?
14, 15. How have the clergy shown by their teachings that they have not kept integrity to Jehovah?

modern times and the clergy follow through on it, teaching people there is no Devil at all. They say the Devil does not even exist, that it is old-fashioned to believe in the Devil. On this point *Encyclopædia Britannica* (ninth edition), volume 7, page 138, comments that if there is belief in the Devil at all it is "maintained with very doubtful confidence in any section of the Christian church". And *Encyclopedia Americana* (1942 edition), volume 9, page 38, reports: "The modern tendency is to regard the personal Devil as a part of the mythology of early times." The religious leaders of Christendom are responsible for this loss of credence in what the Bible definitely teaches.

[15] Many of the clergy have no faith in the ransom sacrifice of Christ Jesus. Many teach that the earth is going to be burned up and all life on it destroyed. Some of them are even teaching evolution, not creation, which is taught in the Bible. Theirs is a message of confusion and disagreement with one another. A classic statement of how they feel about the teachings of God's Word is one made by the bishop of Bradford (Britain) on May 29, 1952. The *Press & Journal,* Aberdeen, Scotland, May 30, 1952, reported: " 'We have renounced the idea of hell and we have lost belief in heaven, except as a desirable but probably fictitious residential neighbourhood,' declared the Bishop of Bradford at a diocesan conference yesterday." That is no less than a bishop of the Church of England.

[16] As might be expected after reading the statement by the bishop of Bradford, we find the Church of England is in a bad way. Commenting on her plight the London weekly *Everybody's* magazine (May 17, 1952) had an article called "Is the Church of England Dying?" They refer to the perilous condition of all churches in Britain and show that only about ten per cent of the people in Britain have any connection with any church. They cite apathy and indifference and refer to a survey report published by Rowntree and Lavers, entitled "English Life and Leisure", quoting: "We have found so widespread a dislike of the ministers of religion, of the Anglican and Free Churches, that it can only be described as anti-clericalism." Then the article goes on to quote the archbishop of York's ideas about the causes of the decline in church attendance. He refers to destructive criticism by prominent writers who do not believe the Bible, plus psychoanalysis. There are substitute gods, he says, the gods of mammon, or money, and seeking after wealth; democracy, which makes the people god; and totalitarianism, putting up the state as god. He also says war is a reason. The writer, Mr. Joad, criticizes the analysis of the archbishop of York and says:

"I believe that the record of the Church in war has contributed more powerfully to the decline of its reputation in the minds of ordinary men than the Archbishop allows. When war comes, the various national Churches merge themselves in the warring nations. Pulpits are turned into amateur recruiting offices and Bishops bless the guns. These things are done in the name of the Prince of Peace, who abjured violence and bade his followers love one another . . .

"Now all this may be natural enough, . . . but when the hot fit passes and the nation is again at peace, the Church cannot expect people to receive its preaching of religion, *a religion of peace,* with all the seriousness that it could wish.

" . . . what has it to offer men that the State has not?"

16. What attitude toward religion is now reported as being manifested in Britain? Why?

[17] In America clergymen make public utterances such as the statement made by Auxiliary Bishop Joseph F. Flannelly, administrator of St. Patrick's cathedral, about the conflict in Korea: "Our own sins have undoubtedly brought upon us this new chastisement." (New York *Times*, July 24, 1950) They thus attempt to show that God brings such wars. If Bishop Flannelly is correct, then the people must look upon the Communists as instruments in God's hands.

[18] A few weeks later, from this same pulpit, an about-face is made. No longer is the war lamented as a chastisement from God, but is proclaimed a blessing from him. From the New York *Times*, September 11, 1950, we quote: "Sorrowing parents whose sons have been drafted or recalled for combat duty were told yesterday in St. Patrick's Cathedral that death in battle was part of God's plan for populating 'the kingdom of heaven.' 'It is a thought not always remembered,' he [Msgr. W. T. Green] continued, 'but it is the first responsibility of Christian parents to do what lies in their power to give their children back to God at whatever time, place and circumstances in which he chooses to call them, so that they may become true citizens of the eternal kingdom of heaven.'" If war is a part of God's plan for populating the kingdom of heaven, why have peace, and thwart God's plan, and keep heaven unpopulated? There is in the Bible no statement that agrees with Green's; the warfare in Korea is not a blessing from God or part of God's plan for populating the kingdom of heaven. This type of preaching blames the Almighty God for evils brought upon the world by the adversary, Satan, and demonstrates a complete lack of integrity to God.

17, 18. Show how some American clergymen have demonstrated lack of integrity to Jehovah.

[19] In an effort to hold the majority of the people and keep them contented, the clergy are trying to please everybody, please the governments, please the generals, please the businessmen, please labor—please everybody. They preach whatever is convenient to themselves at a certain time, regardless of what the Bible says. But they will never gain favor with God by doing that. Nor will they gain favor with sincere Christian men and women. Indeed we see that the clergy have become an integral part of the world. Organized religions of Christendom today have become so much a part of this world that is under Satan that they have not the determination nor the ability to turn to the clear-cut ways of pure worship that are taught in the Bible. They worry when under pressure from politicians and public opinion. They do not show complete trust in God. They appear to be willing to compromise with anybody if they stand to gain materially. Take a look at the record of the Catholic and Lutheran and Orthodox churches of Eastern Europe. They fail to hold out solidly against godless communism. Under pressure they will agree to go along with the communistic program, even preaching communism in their pulpits. And they will sign agreements to co-operate with the Communists. If they did not do it, they think, their churches would be closed; and well they might be. On August 17, 1952, the State Department at Washington released a study of the tactics by which Communist governments are "capturing youth and chaining churches to the state in their drive to kill all religion". " 'This aim has been partially attained in Rumania, Albania and Hungary,' it says. 'In Czechoslovakia some progress has been made in

19. What actions and attitudes of the clergy in general will disqualify them for gaining God's favor?

this direction. In Poland the government has not been as successful . . . '

"When church organizations are brought under state control, the study said, 'appointments to ecclesiastical posts from the highest to the lowest come from the state or state-approved organizations.'

" 'Only those priests who have proven themselves loyal or friendly toward communism have any chance of being selected. The subject matter of sermons, lectures, and other activities relating to parishioners are often supplied by the state.' "—Boston *Post*, August 18, 1952.

THE UNCOMPROMISING ONES

[20] How unlike them are true Christian ministers. Jehovah's witnesses are banned in Eastern Europe in all the Communist countries. They will not bow down before the rule of dictators and preach communism as the hope for the people. They hold to the clean worship of God. Politicians may ban Jehovah's witnesses and they may say you cannot serve God and you cannot keep your integrity to him, but Jehovah's witnesses stand firm, not frightened at all, and they will not now or ever stop preaching the kingdom of Almighty God as the hope for the world unless God causes them to stop. The will of dictators cannot be put above the will of Jehovah God. When dictators try to contaminate the true Christian organization, God's ministers will resist completely and will keep on preaching the truth from the Bible even if they must do it in an underground manner. It means a fight for righteousness; and we expect it now, when the great issue of world domination is to be settled. The integrity of each Christian is being thoroughly tested.–Rev. 14:6-12.

20. What different course is pursued by true ministers of God in keeping their integrity?

[21] How, you may ask, can Jehovah's witnesses possibly take such a stand? It is possible only by having an accurate knowledge of the truth, by having strong faith in Jehovah God, and with the help that Almighty God, Jehovah, gives to those who trust in him and serve him. Some people of the world who do not appreciate the great issue will try to argue for expediency in times of stress, saying God will excuse you because things are so hard. But where is the scripture for that argument? Did Christ compromise on God's principles when a test came? Did his apostles or the faithful men who lived before Christ do so? The answer is No. True Christians today take the same course of integrity as Christ did. They love life and they seek to be loyal to the Life-giver.

[22] Christ Jesus advocated a far-sighted viewpoint in this battle for integrity, not a short-sighted compromise for selfish gain or relief in time of test. "If, then, your hand or your foot is making you stumble, cut it off and throw it away from you; it is finer for you to enter into life maimed or lame than to be thrown with two hands or two feet into the everlasting fire. Also, if your eye is making you stumble, tear it out and throw it away from you; it is finer for you to enter one-eyed into life than to be thrown with two eyes into the fiery Gehenna." (Matt. 18:8-10, *NW*) Jesus here illustrated how it is better to take some material loss, though it be as precious as an eye or hand was to the people he addressed, than to lose integrity. This is the time when we should evaluate things properly. This is the time to keep God first in our lives. We must not yield to efforts of any kind to turn us away from our integrity, whether by

21. How is it possible for Jehovah's witnesses to take such a firm stand for righteousness?

22. Can we gain everlasting life if we compromise? What must we do?

subtle offers of wealth through violating ethics or through application of cruel and painful persecution.

[23] Jehovah's witnesses today fight confidently under their Leader and Commander, Christ Jesus, holding fast to their integrity. But as they do, they do not become complete introverts or take up the life of the recluse in a monastery. Now or never the people of good will must be told to turn to Almighty God and his kingdom by Christ, to seek righteousness and seek to gain life. This is the time to be an active influence for good in this degenerate world. By holding our integrity we show others it can be done; we encourage them to take up God's service too. By our faithfulness to God, by our preaching of the good news and by upholding God's supremacy, we can help other people to gain everlasting life. Millions of people of Christendom today are looking for righteousness. Many in the church organizations today are looking for a hope, for a way. We can help them. We must help them. We must uphold God's side of the issue in this time of the end. —Rom. 10:13-15.

DIVINE HELP AND DELIVERANCE

[24] Jehovah's witnesses in all parts of the world are found today to be maintaining integrity under powerful tests. God's Word gives assurance that it is possible for Christians to resist all the trials and temptations that come upon us, for it is written in 1 Corinthians 10:13 (*NW*): "No temptation has taken you except what is common to men. But God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." God knows those who are his own, and he never abandons them. Though we see religion's organizations failing and world conditions going from bad to worse —we should expect this because God's Word foretold it all—there is no reason for believers in God to give up hope. Remember, Jehovah is supreme and almighty. His avowed purpose is to destroy Satan, to remove all of his wicked organization and all who have brought wicked practices upon the earth. The wicked appear to flourish now as never before, and God's infallible Word says: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever. But thou, O Jehovah, art on high for evermore."—Ps. 92:7, 8, *AS*.

[25] That means the end of all trouble for everybody who lives on the earth, because those who survive that time of destruction are going to live under God's kingdom, enjoying its many blessings. Jesus taught us to pray for that time. He told us to pray for God's kingdom, for then God's will is to be done on the earth. There will be no room then for graft and violence and insecurity, or worry. There will be no more hatred then, no more dishonesty or breakdown in morals. Those things will never again come into mind. (Rev. 21:1-5) That will be a righteous rule, God's rule. That theocratic government will stand as evidence of Jehovah's supremacy, of his kindness, love and purity. Under that rule the faithful ones that are in their graves, who died in their integrity, will be brought back to life. So those who now maintain integrity—even if they should die because of it—have the assurance of living in everlasting happiness. And many are going to live through the battle of Armageddon in this

23. How can we be an active influence for good in this degenerate world?
24. What assurance do we have from Jehovah to help us keep integrity under test?
25. How will God's righteous Kingdom rule bring blessings to all men who love righteousness and keep integrity?

generation and enter into the new world of real joy, righteousness and everlasting life.—John 5:29.

[26] Today we see there is great reward for keeping integrity. So take your stand beside Jehovah's witnesses. Study God's Word and, obeying it, shun the apostasy of Christendom. Join in praising God. Be entirely, completely, wholly, unreservedly dedicated to Jehovah and do not for any reason yield to the temptations that are about you. Believe in the infallible Word of God and follow it. It says: "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously." "Do not be afraid of the things you are destined to suffer. Look! the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even with the danger of death, and I will give you the crown of life." (Prov. 11:3; 1 Pet. 2:21-23; Rev. 2:10, *NW*) Integrity leads to life!

26. What should we do now?

Indifference and Contempt for Religion

¶ *English Life and Leisure*, a study by B. Seebohm Rowntree and G. R. Lavers of the way the English and Welsh spend their leisure, makes some particularly interesting observations on religion. The Manchester *Guardian*, July 14, 1951, said: "Mr. Rowntree's earlier censuses of churchgoing at York give a statistical basis for the changes over half a century. . . . Over the half-century the proportion of church attendances by adults has dropped by nearly two-thirds. In 1899 the attenders represented 35.5 per cent of the adult population (over 17), in 1935, 17.7 per cent, in 1948, 13 per cent."

¶ An astounding comment was that while the churches are regarded with tolerance and indifference, the authors "have found so widespread a dislike of the ministers of religion of the Anglican and Free Churches that it can only be described as anti-clericalism". From 200 pages of case histories these items can be gleaned: "Miss K. . . . is the daughter of a deceased clergyman. . . . She is an agnostic, saying she has seen too much of professional Christianity at close quarters to have anything except contempt for the church." "Mrs. W. is hostile to the church. . . . She says the church is on the side of the overprivileged." "Mr. L. . . . His consuming interest is sex; . . . a son of a Methodist minister; . . . 'religion is a lot of punk.'" "Mr. J. . . . thinks churchgoing is no use. . . . 'The parsons mostly couldn't earn an honest living if they tried.'"

¶ *Signs of the Times* (an Adventist publication) commented: "If the facts could be ferreted out, we would probably find that many persons in the above-mentioned survey rebelled against religion because they had not seen Christianity lived. They saw nothing in religion but a cloak for hypocrisy." This is true of this old world's clerical systems, for they have (as evidenced by their decline and failure) put aside true worship, true religion, for their own failing theories.

Organizing for Increase in LIBERIA

Continuing the report on the African tour of the Watch Tower president, N. H. Knorr, and his secretary, M. G. Henschel

MILTON HENSCHEL had gotten off the Pan American plane that we boarded at New York to make connections for his visit with Jehovah's witnesses in Sierra Leone. Since I planned to visit those in Monrovia, Liberia, I remained on the plane and flew on to Roberts Field, an airport 55 miles out of that capital city. After leaving Dakar our plane came through a storm and the most beautiful display of fireworks I ever witnessed took place below us. Great sheets of lightning jumped from cloud to cloud and bolts of fire would zigzag down through the clouds to the ground. It was a magnificent spectacle, lasting for half an hour. The steward said that the lightning often struck the ship, but as we happened to be 18,000 feet above sea level we were missed this time.

The plane arrived after midnight and there were ten brothers on hand to meet me, having come by means of a pickup truck that they had hired. As we drove through a Firestone rubber plantation, by means of the headlights of the truck we could see little cups hanging from tree trunks, collecting latex, the sap of the rubber tree. Discussions with the brothers made the trip to Monrovia interesting and we arrived tired and sleepy at two o'clock in the morning.

The convention began the next morning at nine o'clock at the Kingdom Hall, which is the front porch of the missionary home, with 36 present. After these had left for preaching activity in the field, I met with the missionaries to discuss their problems with them. A tremendous work needs to be done in Liberia and these missionaries want to keep at it.

Liberia is the only Negro republic in Africa, and all of its politicians from the president down are descendants of American Negroes who returned to Liberia, after the slaves were freed in the United States, to set up their own government. In this they have been successful.

Due to missionary activity in educating the aborigines, religion plays a strong part in governmental affairs: The president is a minister who still preaches to his congregation. Many of the officials were ministers before taking on their present responsibilities.

In the last ten years considerable progress has been made in the city of Monrovia. Some streets have been paved, a water system is being installed, and much building is being done. One of the latest structures to be built by the government is the Centennial Pavilion, a beautiful building that would be an asset to any community.

About six years ago the Watch Tower Society sent colored missionaries into Liberia, and since then the work has grown steadily. At present there are two good congregations, one in Monrovia, the other in Cape Palmas, which together have a peak of 67 ministers actively engaged in preaching the good news. During 1952 two more missionaries were sent to help

carry on the work in Liberia; and while I was there a branch office for the Society was organized.

Good work has been done in the cities of Monrovia and Cape Palmas, but now the time has come to branch out into the small towns, villages and the "bush" with the Kingdom message. Arrangements were made so that this might be developed during the coming year and thereafter. This will require learning the native dialects of the aborigines, and to this end the missionaries were urged to put forth strenuous efforts to learn at least one of the principal dialects. Some of the native full-time ministers know these dialects, but they will require another six months of training with the missionaries before they will be matured as to the knowledge of Jehovah's purposes and sufficiently skilled in preaching to be able to carry on the work in the "bush" among the tribes. All the native brothers are anxious to do this.

By Wednesday evening our assembly had grown from 36 to 76, making it necessary that we use the yard of the missionary home for our meetings. At intervals the convention program was interrupted by small groups of professed Christians going through the streets serenading and taking collections. The chanting, the beating on kettles and on drums and the weird music, however, sounded much more like jungle paganism than Christianity.

PREACHING PUBLICLY

Getting the Liberian branch organized, together with assembly activities, made Thursday, November 20, a busy day. For the afternoon and evening meetings we used the beautiful centennial Pavilion. It was a pleasure to hear many of the Liberian brothers speak on the programs, and their demonstrations were interesting, entertaining and instructive.

The public lecture, held in the evening at 7:30, was on the subject "It Is Time to Consider God's Way". All the brothers were very well pleased to learn that 403 persons had come to hear the lecture, among whom were a number of government officials. Forty-five of these, however, listened to loud-speakers on the outside, even though the hall was not packed out. They were too timid to come into such a beautiful auditorium. Incidentally, this also happens at times at Kingdom Hall meetings. After the lecture many questions were asked and a number gave their addresses so that they could receive further information. Doubtless many Bible studies will be started as a result.

Arrangements had also been made for the station announcer to have an interview with me Friday evening over the government radio station. He asked a number of questions, such as regarding my purpose in coming to Monrovia and the extent and the progress of our work. His last question regarding the nature of my remarks at the Centennial Pavilion provided a good opportunity to summarize the talk and to point the people to God's kingdom as man's only hope. This station reaches points all along the coast and is said to have a large audience. Afterward I had the opportunity of speaking with the station manager for quite a while about the work and the message we preach.

It was now time to start for Roberts Field. I was to catch the plane that came through at midnight in order to go on to Johannesburg. The newly appointed branch servant, Brother Klinck, and I went to the airport in a station wagon. After we arrived we discussed many details regarding the missionary work in Liberia until nearly midnight, when we were informed that our plane would be three hours late. We made use of the delay

to catch some sleep and then were told that the plane would still be an hour and a half getting there.

At 4:30 a.m. we heard the big DC-6 droning overhead. We went out and, seeing the bright stars in a clear sky, I fully expected within the next hour to be on my way. But all of a sudden an announcement was made over the loud-speaker system that the plane would not land but was going right on to Accra. Later we learned that a fifteen-foot fog lying over the airfield made landing impossible. The next plane out would be four days later.

Not only was my disappointment shared with six others who had also wanted to board the plane but by seventeen on the plane who had wanted to get off at Roberts Field. They were taken to Accra and could not get back until two days later.

Having completed the work I came to Monrovia to do, I saw no good reason to ride back 55 miles, especially since there were no hotel accommodations available in Monrovia and no room in the missionary home to do my work. So I accepted the invitation of Pan American to stay at the air base at their expense. It was quiet there, and although quite hot, having a bed, a table and a chair, I was able to finish up a great deal of work I had with me and mail it home.

Tuesday afternoon a number of brothers came out to see me off. This furnished an opportunity to spend several hours discussing construction of a new missionary home and Kingdom Hall. In the past four days the brothers had been busy looking around, checking on land, getting costs and drawing up plans. All this was discussed and arrangements were finally made for the housing of the missionaries and the branch office. We had dinner together and at nine in the evening they left. I anticipated leaving at midnight. This time the plane landed and we got away just thirty minutes behind schedule.

I was looking forward with real joy to seeing the brothers at Accra even though the authorities would not allow me to stay upon arrival, they denying all Watchtower representatives entrance into the country. While the brothers had expected me four days earlier, when I arrived at 3 a.m. the branch servant and several others from the office were there. For forty-five minutes I keenly enjoyed discussing the situation in Accra with them.

The newspapers were full of the story of Mr. Knorr's not being allowed to enter the country and the newspapers wanted to know why. The thing that gave me so much joy was to learn that they had a wonderful convention just the same. Eight thousand brothers had come from all parts of the country to Accra and a tremendous witness was given. At the public meeting 15,000 people turned out and the branch servant spoke on the same subject I would have used, so they heard that the Kingdom is the only hope of the world. The full story of the Gold Coast as reported by the branch servant will appear in a succeeding issue of this magazine.

Never Heard of Bible or God

Ten-year-old John Lennon was called to the witness stand [in Middlesbrough, England] to give evidence in an auto case. When the boy placed his hand on the Bible to take an oath that he would testify only the truth, the judge asked him if he knew what book he was swearing on. "No," John answered. "Have you ever heard of the Bible?" "No." "Have you ever heard of God?" "No." The judge heard the evidence without the oath.—U. P. report in Chicago *Sun-Times*, May 23.

KEEPING THE FLOCK CLEAN

OUR Shepherd is Jehovah God, "and we are the people of his pasture, and the sheep of his hand." His Son, Christ Jesus, is also a shepherd, as he himself states: "I am the right shepherd."—Ps. 23:1; 95:7, *AS;* John 10:11, *NW.*

These two Shepherds love their sheep and want them to gain everlasting life in the new world. Since the wicked, corrupt, selfish, hateful and dying old world is doomed to destruction, a call is being sent out to all sheeplike ones: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah."—Isa. 52:11, *AS.**

Jehovah God is interested in keeping his flock, his earthly servants, clean because they stand for his name, his Word and his clean worship. He himself is pure, righteous and holy, and so his servants, his flock, are admonished: "Therefore, become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you."—Eph. 5:1, 2, *NW.*

Christ Jesus said that it was by showing love to each other that all men would know that we were his disciples. (John 13:34, 35) We show love by acting unselfishly toward one another, by looking out for each other's welfare, by keeping clean ourselves and helping our brothers to keep clean.

But suppose that one of the sheep, after he has come to God's organization and associated himself with God's flock, after having turned his back on the wicked and corrupt old world, no longer exercises love, but lets selfishness creep in and returns to the ways of the world, practicing sexual immorality, dishonesty in money matters, or becomes independent and rebellious as regards the spiritual food Jehovah God is providing for his people, or relative to the manner of carrying out the commission to preach the good news of the Kingdom under the direction of the faithful and discreet slave. (Matt. 24:14, 45-47, *NW*) Then what?

May such a course of action be ignored? Should we feel that we must be too loving to offend such a one by taking cognizance of his course of action? Must he be permitted to remain, contaminating others and bringing reproach upon Jehovah's name and organization?

No; the Scriptures contain many examples and much instruction showing the obligation of Jehovah's organization, specifically the mature brothers in each congregation who supervise its activity, to take action by dismissing such a one from their midst. If guilt is established at the mouth of two or three witnesses and there is no spirit of repentance shown, these have no alternative but to disfellowship such a one, by advising the congregation of the facts and instructing them not to have anything to do with the offender. All the congregation should then cooperate so that if possible the willful transgressor may see the error of his way. —Rom. 16:17, 18; 1 Cor. 5:1-5; 1 Tim. 1:20, *NW.*

We want to have a share in the triumph of clean worship and gain everlasting life in Jehovah's new world. We want men of good will, lovers of righteousness, to be drawn to God's organization. So let each one of us exercise care that we do nothing to bring reproach upon Jehovah's name and organization, do nothing that would drive men away from it, do nothing that will bar our entrance into the new world.

* For details see *The Watchtower,* March 1, 1952.

Memorializing Christ's Death

THE passover of A. D. 33 was at hand. From a study of his Father's Word Jesus knew that his death was near. As the antitypical passover Lamb he was to be sacrificed on the day the passover was to be observed, and that by being impaled on a tree. (Matt. 26:2; John 12:32, 33; 1 Cor. 5:7, *NW*) He knew his death would be in vindication of his Father's name. As he was also to provide the ransom price for mankind, such integrity-keeping on his part was imperative, for only the sacrifice of a perfect man could buy back that which a perfect man (Adam) had lost for his offspring.—Deut. 19:21; Job, chapters 1 and 2; Matt. 20:28; John 17:4; 18:37; Heb. 7:26, *NW*.

Jesus made good use of this celebration with his apostles of the last valid passover by impressing many vital truths upon their minds in various ways. And to help them to better appreciate what his death was to accomplish and what would be required of them he instituted a memorial celebration that from then on was to replace the passover. It was most fitting that Christ Jesus should do so. Had not Jehovah commanded the memorializing of the first passover in view of what took place at that time in vindication of his supremacy and in the deliverance of his people, and were not now an even greater vindication of Jehovah's name and an even greater deliverance about to take place? Assuredly.—Ex. 9:16; 13:1-10, *AT*.

"THE LORD'S EVENING MEAL"

Concerning the institution of the memorial of Christ's death, before which, incidentally, Judas left the upper room to betray Jesus, an eyewitness, the apostle Matthew, recorded: "As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' "—Matt. 26:26-28, *NW*.

To what body was Jesus referring when he said, "this means my body"? The apostle Paul enlightens us, saying: "The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf." (1 Cor. 10:16, 17, *NW*) Yes, time and again throughout the Christian Greek Scriptures the Christian congregation is referred to as the "body of Christ".—See Romans 12:4, 5; 1 Corinthians 12:12-27; Ephesians 1:22, 23; Colossians 1:24, *NW*.

Regarding the drinking of the cup at the Lord's evening meal the apostle Paul further wrote: "The cup of blessing which we bless, is it not a sharing in the cup of the Christ?" (1 Cor. 10:16, *NW*) But someone may ask: Since Jesus' blood was shed to make firm the new covenant and to provide forgiveness of sins for many,

how can it be said that his followers have a share in it? Because in a larger sense the cup represented God's will for Jesus, which will meant suffering and death. Remember he told Peter in the garden of Gethsemane: "The cup that the Father has given me, should I not by all means drink it?" And that his body members would share in drinking that cup he made clear to two of the apostles, James and John, saying to them: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized."—Mark 10:39; John 18:11, *NW*.

However, God's will was not merely that Jesus suffer and die but also that he be raised from the dead and exalted to his right hand, and so that cup is also properly termed a "cup of salvation". (Ps. 116:12-15) That this also applies to Christ's body Paul makes clear: "For if we have become united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection."—Rom. 6:5, *NW*.

WHO MAY PARTAKE?

Who may partake of the bread and the cup at the Lord's evening meal? Anyone regardless of his understanding, regardless of his relationship with God and Christ and regardless of his course of action, just so long as he professes to be a Christian? Not by any means! Partaking is a serious matter and for one to partake when he is not worthy or not entitled to partake brings Jehovah's judgment upon him. Note Paul's words on this point: "Consequently, whoever eats the loaf and drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged."—1 Cor. 11:27-31, *NW*.

Today practically all those professing to be Christian observe some form of the Lord's evening meal, either annually, quarterly, monthly, weekly or even daily, as in the mass. Yet in spite of all this observance we find Christendom spiritually sick, even as Paul foretold. (2 Tim. 3:2-5, *NW*) Surely such widespread spiritual sickness indicates that many are not properly observing the Lord's evening meal. Then who may partake and under what conditions? Since partaking of the loaf and the cup not only means recognizing what God and Christ Jesus did toward the vindication of Jehovah's name and the salvation of human creatures, but also means one's sharing as a member of the body of Christ in his sufferings and death, only such could properly partake as are able to identify themselves as being members of Christ's body.

Only such may partake who can say, as did Paul: "The spirit itself bears witness with our spirit that we are God's children." Yes, only those who have put faith in God and in Christ's ransom sacrifice, and who have dedicated themselves to the doing of God's will and who then have had awakened in them, upon the basis of their study of the Scriptures and God's dealings with them, a hope of sharing heavenly glory with Christ Jesus, and regarding whom the apostle John wrote: "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just

as he is."—Rom. 8:16; 1 John 3:2, *NW*.

However, even these must examine themselves so as to make sure that they are measuring up to what is required of them. There is no particular merit in the partaking of the emblems themselves, aside from an act of obedience, and therefore for one to partake of the loaf and the cup without living up to what these emblems represent would make him guilty of hypocrisy. While countless multitudes have professed to be sons of God with a hope of heaven at death, God's Word tells us at Revelation, chapters 7 and 14, that the number that will share Christ's throne in heaven is but 144,000.—Rev. 20:5, 6.

Because only those Christians who have this heavenly hope may properly partake of the Lord's evening meal, of the 677,099 that attended its observance by Jehovah's witnesses in 1952 only 20,221 partook of the loaf and the cup. Those not partaking recognized themselves as being of the great crowd that John saw standing before the throne with "palm branches in their hands"; the ones Jesus described as the "other sheep, which are not of this fold", as the "sheep" who do good to Christ's brothers and whose hope is not divine, immortal life in the heavens but eternal life in an earthly paradise where they will have the privilege of carrying out the original mandate given to Adam and Eve, namely, 'fill the earth with a righteous race, subdue it and exercise dominion over the lower animals.'—Gen. 1:28; Matt. 25:31-46; John 10:16; 1 Cor. 15:53, 54; 2 Pet. 1:4; Rev. 7:9; 21:4, *NW*.

This year Jehovah's anointed witnesses and their good-will companions will come together on March 30, after 6 p.m., to again celebrate the Lord's evening meal or supper, to again memorialize Christ's death. And you, dear reader, whether you profess to be a member of the body of Christ or to be one whose hopes are earthly, are invited to attend and receive a rich blessing.

Did Christ Institute the Mass?

"THE most perfect act of worship that can be made to God." Thus the *National Catholic Almanac* (1951) describes the mass of the Roman Catholic Church. We further quote: "The Mass is the unbloody renewal of the Sacrifice of our Lord upon the cross. In it the priest, as the representative of Christ, offers to God the bread and wine, which he changes into the Body and Blood of our Lord at the Consecration, and then completes the sacrifice by consuming the Host and drinking the chalice at the Communion." The mass, we are further assured, "is the perpetuation of the sacrifice of Calvary," "is identical with the Sacrifice of the Cross."

Did Jesus Christ institute the sacrifice of the mass on that last evening he spent with his apostles in the upper room, after they had celebrated the passover? There was a time when to raise such a question meant risking being burned at the stake. History records that an English tailor, a Lollard (follower of Wycliffe), John Badby by name, was burned at the stake in Smithfield Market, London, in the year 1410, because he held to the opinion that

'Christ sitting at supper could not give his living body to his disciples to eat'.—*England in the Age of Wycliffe,* page 335.

Discussing the mass, the *Catholic Encyclopedia* (Vol. X) states that what Jesus instituted on the evening before his death was not merely a sacrament or an observance of his death but also an actual sacrifice. While admitting that the strongest support for this belief is the testimony of tradition, this authority does muster some scriptures in favor of its position, chief of which are Malachi 1:11 and the words of Jesus: "This is my body," "this is my blood." (Matt. 26:26, 28, *Dy*) Let us examine this purported Scriptural proof.

"TRANSUBSTANTIATION" UNSCRIPTURAL

According to Catholic theologians, when Christ said, "For this is my blood of the new testament, which shall be shed for many unto remission of sins," he was uttering the words of "Consecration", which had the effect of actually changing the bread and wine into the literal body and blood of Christ, which change is termed "transubstantiation"; that is, the changing of a substance into something else. (Matt. 26:28, *Dy*) It is claimed that every ordained Catholic priest, and no others, has the power to perform the miracle of transubstantiation.

But is any change indicated? Did Christ institute a sacrificial arrangement back there or merely a memorial of his death? Rather the latter, as we shall see. In offering the bread and wine to his apostles, did he say: "Do this in sacrifice of me"? No, he said: "Do this for a *commemoration* of me." (Luke 22:19, *Dy*) And if the wine was at that time actually his blood, then his blood would already have been shed. But he referred to its being shed as still in the future, "which SHALL BE shed for many." That wine only represented but was not actually his blood. Further, had the wine been transubstantiated into his blood would he still have termed it the "fruit of the vine"?—Mark 14:23-25, *Dy*.

If actual transubstantiation takes place, from wine to *bona fide* blood, then why is the mass referred to as an "unbloody sacrifice"? It cannot be both, the actual flesh and blood and at the same time an unbloody sacrifice. Besides, if it is unbloody, then how can it have any sin-removing value, since Paul assures us that "without shedding of blood there is no remission"? (Heb. 9:22, *Dy*) And if it is indeed unbloody, why are Catholics in less enlightened lands encouraged to believe that should they prick the wafer they receive at mass with a pin blood would ooze forth? For shedding Jesus' literal blood the Jewish nation was held guilty before God and suffered severe punishment. (Matt. 21:33-46; 23:33-38; 27:25; Luke 23:28-31) Are Catholic priests who claim to sacrifice Christ's blood ready to incur the same guilt and punishment?

Nor is there any evidence that such a miracle took place at the time Jesus spoke the words "this is my body", "this is my blood." When Jesus changed the water into wine at the wedding feast at Cana, there was no question about a miracle's having been performed. That water changed to wine tasted better than the regular wine they had been drinking. Had Jesus actually performed a miracle, then his apostles would have been guilty of breaking God's law, which forbade the drinking of blood.—Gen. 9:4; Lev. 17:10-14; John 2:1-10; Acts 15:20.

True, Jesus did say, "this is my body" and "this is my blood", in referring to the bread and the wine; but is it reasonable to take those words literally? Is not the thought rather that this bread and wine mean, represent or stand for my body

and blood? When he said, "I am the true vine," "I am the good shepherd," etc., he obviously was using figurative expressions. And is it not written concerning him, "without parables [illustrations] he did not speak to them"?—Matt. 13:34; John 10:14; 15:1, *Dy.*

The apostle Paul uses an identical expression in likening Jesus to a rock. After telling of the deliverance of the Israelites from Egypt he states that they "all ate the same spiritual food [manna], and all drank the same spiritual drink (for they drank from the spiritual rock which followed them, but the rock WAS Christ)". Was that rock from which the Israelites obtained water in the wilderness actually Christ, or did it mean, represent or stand for Christ? Then why insist that when Jesus used an identical expression he was referring to his actual body? Clearly by the words "this is my body", "this is my blood," Christ was not instituting a sacrifice of the mass.—1 Cor. 10:1-4, *Cath. Confrat.*

The other Scripture text that is heavily relied upon by Catholic theologians to support the sacrifice of the mass is Malachi 1:11 (*Knox*), which reads: "No corner of the world, from sun's rise to sun's setting, where the renown of me is not heard among the Gentiles, where sacrifice is not done, and pure offering made in my honour; so revered is my name, says the Lord of hosts." But does it follow that the sacrifice of the mass is here referred to merely because it is celebrated world-wide? Can we place such a construction upon it in view of all the foregoing? Rather, is not Malachi speaking of the same thing that Paul does at Hebrews 13:15 (*Knox*), namely, the "sacrifice of praise, the tribute of lips that give thanks to his name"? True Christians offer up spiritual sacrifices of praise, not flesh-and-blood sacrifices, as did the priests under the Mosaic law.—1 Pet. 2:5.

MASS OPPOSED TO THE RANSOM

Further proof that Christ did not institute any sacrifice of the mass appears as we note how it conflicts with the Bible teaching of the ransom, one of the most basic teachings of the Christian religion. Concerning it Paul stated: "For there is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time." (1 Tim. 2:5, 6, *Cath. Confrat.*) The ransom is based on God's law of justice, which required a life for a life.—Deut. 19:21.

Jesus Christ offered that sacrifice once for all time, and it needs no repeating. Thus we read: "Christ was offered once for all, to drain the cup of a world's sins." (Heb. 9:28, *Knox*) "But this man, offering one sacrifice for sins, for ever sitteth on the right hand of God. For by one oblation [sacrificial offering] he hath perfected for ever them that are sanctified." And after showing how the new covenant (testament) will cause the sins of God's people to be forgiven, Paul goes on to say: "Now, where there is a remission of these, there is no more an oblation for sin."—Heb. 10:12, 14-18, *Dy.*

In Paul's comparison of the animal sacrifices of the Mosaic law with the sacrifice of Christ another weakness of the mass is made apparent. The sacrifice of Christ did not need to be repeated, because it actually took away sin, but the sacrifices under the law were repeated because these removed sin only in a pictorial sense. The very fact that the mass needs to be repeated shows that it is like the animal sacrifices, unable to actually take away sin.

The fact that the Catholic priest is unable to appear in the presence of God to

present his sacrifice is further proof that Christ did not institute the "sacrifice of the mass". Paul shows that just as the high priest entered into the most holy compartment of the temple with the blood of the sacrifices made for sin, so Christ "entered heaven itself, where he now appears in God's sight on our behalf". —Heb. 9:24, *Knox*.

But since "the kingdom of God cannot be enjoyed by flesh and blood; the principle of corruption cannot share a life which is incorruptible", it was necessary that Christ be raised as a spirit creature; which he was. (1 Cor. 15:50, *Knox;* 1 Pet. 3:18, *NW*) If it was necessary for the Jewish high priest to appear in the typical presence of God with the blood of the typical sacrifices, and it was necessary for Christ to appear in the actual presence of God with the merit of his own sacrifice to take away sins, then the priest must also appear in the presence of God if his sacrifices of the mass are to remove sins. Does he? Of course not!

FRUITS AND ORIGIN

That Christ did not institute the mass is also to be seen from the fact that in the mass only the officiating minister partakes of the wine. Endeavoring to justify this departure from Christ's example and instructions, the Baltimore (1949) Catholic Catechism states: "Christ is entirely present under the appearances of bread, and also entirely present under the appearances of wine. Therefore, we receive Him whole and entire under the appearances of bread alone or of wine alone."

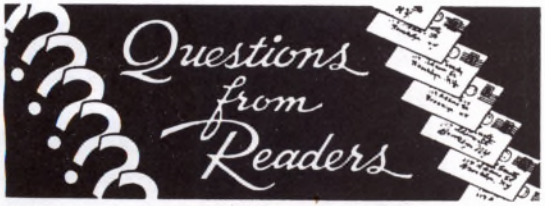
Even if we were to grant, for the sake of argument, that the Catholic Church improved upon Christ's method, what justification can there be for Pope Pius II, on March 31, 1462, to threaten to excommunicate all who administered both the wine and the bread to the laity, which was what many of the followers of Huss were doing at the time and against whom this threat was directed? (*Schaaf-Herzog Encyclopedia of Religious Knowledge,* page 1046) On that basis all the early Christians, the apostles, including Peter, of whom the pope is supposed to be successor, should have been excommunicated, because they all made no such distinction, in fact, not even recognizing a clergy-laity distinction, but appreciating that "you have but one Master, and you are all brethren alike". (Matt. 23:8, *Knox*) Not only that, but even Christ Jesus would have been subject to excommunication, since he administered both the cup and the loaf to the eleven apostles, after Judas' departure.

Instead of Christ's instituting the mass, or its finding its precedent in the sacrifices of the Law, the facts show that the mass is of pagan origin. According to Cardinal Newman, the *Kyrie eleison,* "Lord, have mercy upon us!" which words, set to music, begin the first movement of the mass of the Roman Catholic Church, are of pagan origin and have been "sanctified by their adoption into the Church".—*An Essay on the Development of Christian Doctrine,* page 373.

The unbloody feature of the sacrifice of the mass goes back to ancient Babylon. (*The Two Babylons,* Hislop, pages 156-158) The wafers used in the mass must be round. Here again there is nothing in the Scriptures to support this requirement, but we do find a precedent in ancient Egypt. Says Wilkinson, in his *Egyptians,* Vol. 5, page 353: "The thin round cake occurs on all altars" and was a symbol of the sun. The requirement that one must have fasted from midnight until the time of mass likewise finds no support in the Scriptures, for the apostles had just finished eating the passover when Jesus of-

fered them the loaf and the wine. (Matt. 26:26) But such a custom did prevail in ancient times among pagan peoples.

Trying to graft such pagan teachings and practices results in many inconsistencies, as we have already seen. Two more of such may be noted. Christ Jesus is the high priest. (Heb. 8:1) Yet in the mass he is at the beck and call of every Catholic priest. According to Catholic teaching Christ Jesus is a member of the triune God, the trinity, which would mean that in the mass the people are eating their God!



● Galatians 3:17 shows the Law covenant was made 430 years after the Abrahamic covenant. Exodus 12:40 states that Israel dwelt in Egypt 430 years, at the end of which time the Law covenant was made. Yet the Abrahamic covenant was made with Abraham centuries before his grandson Jacob, or Israel, entered Egypt with his offspring to sojourn there. So how could the time between the making of the two covenants be the same as the time of sojourning in Egypt?—R. D., Maryland.

By referring to the "Chart of Outstanding Historical Dates", published in the April 1, 1951, *Watchtower*, you will see that Scripture citations indicate that the Abrahamic covenant was made in 1943 B. C., in which year Abraham also entered Canaan and began sojourning there. This marked the start of the 430-year period. Thirty years later, when Isaac was mocked and taunted by Ishmael, the 400-year period of affliction began. (Gen. 15:13; 21:8, 9; Acts 7:6) In 1728 B. C. Jacob and his whole family joined his son Joseph in Egypt, to start the sojourn in Egypt, after a 215-year period of sojourning in Canaan that was started with Abraham. Then it was another 215 years before Israel was delivered from Egyptian sojourning and affliction, in 1513 B. C., at which time the Law covenant was established with Israel. The Scripture backing for this chronology will be found in the chart mentioned above.

Hence it is clear from the Bible record that from the making of the Abrahamic covenant to the establishment of the Law covenant 430 years elapsed, in harmony with the record at Galatians 3:17. It is also clear from this that there was a period of sojourning stretching over 430 years, half of which was in Canaan and half in Egypt. But this seems to clash with Exodus 12:40, which states: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The clash is only a hastily assumed one. The text does not say they dwelt in Egypt 430 years, but that they sojourned for that period of time. The last half of the period they did dwell in Egypt, but not all of it. The *Septuagint* rendering of this text presents the accurate thought: "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years."

The *Septuagint* is a translation made in the second and third centuries before Christ, the Exodus portion doubtless being completed during the third century, and was based upon Hebrew manuscripts older than those of the accepted Masoretic Hebrew text. For this reason it may well be more accurate in many of its renderings than the standard Masoretic text. The Samaritan Pentateuch, a transliteration of the Hebrew text into Samaritan characters and interspersed with some Samaritan idioms, was produced in the fifth century before Christ and it also includes the sojourning in Canaan with that in Egypt. So it was the sojourning in Egypt and Canaan combined that totaled 430 years, and not the time spent in Egypt alone. Hence the time between the making of the two covenants (430 years) was not the same as the time of sojourning in Egypt (215 years), and there is no clash between Galatians 3:17 and Exodus 12:40 when the latter is correctly understood.

"WATCHTOWER" STUDIES

Week of April 12: Why the Struggle to Keep Integrity? Also, Integrity Leads to Life, ¶ 1-5.

Week of April 19: Integrity Leads to Life, ¶ 6-26.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 15, 1953
Semimonthly

SINGING FIGHTERS

A SINGING LESSON

GOLD COAST STOOPS TO RELIGIOUS DISCRIMINATION

DOES SIN MEAN PROGRESS?

WHAT IS PRACTICAL?

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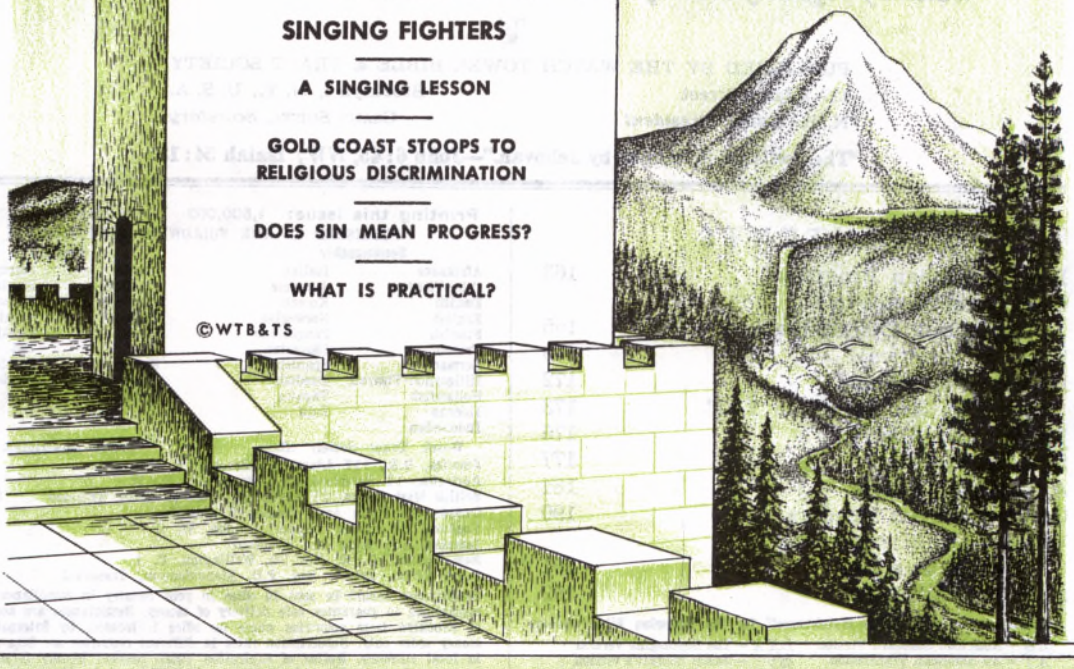

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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Announcing JEHOVAH'S KINGDOM
Vol. LXXIV March 15, 1953 Number 6

DOES SIN MEAN PROGRESS?

GOD'S Word defines sin for us: "Sin is lawlessness" and "all unrighteousness is sin". It further shows that not only is the doing of that which is forbidden by God sin, but also the failing to do that which is right is sin: "If one knows how to do what is right and yet does not do it, it is a sin to him." (Jas. 4:17; 1 John 3:4; 5:17, *NW*) That is why Jesus gave us the sum of God's law positively rather than in a negative form: "Love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength" and "You must love your neighbor as yourself".—Mark 12:30, 31, *NW*.

Worldly-wise men, under the influence of Satan the Devil, and recognizing only selfish motives, take delight in discrediting God's Word by making the subject of sin look ridiculous. An instance of this appeared in the *Arkansas Democrat,* May 4, 1952, in the feature column, "Run of the News." After treating lightly what the Bible has to say regarding sin and God's love for sinners the writer speculates on "A World Without Sin". To him such a world might be dull and drab, with "few if any dance halls, theaters, liquor stores, newspapers, athletic halls, stadiums or political headquarters".

This columnist further observes that without sin there would be far fewer magazines, books, radio programs and television shows. No need then for policemen, sheriffs, judges, lawyers, courts and jails. And since the wages sin pays is death, he observes that without sin there would be no need for doctors, dentists, drugstores, hospitals, undertakers, insurance agents, nor for any whose services are dependent upon such. Nor would we have any need for armies, navies, an air force or munitions factories. What unemployment this would cause!

In conclusion this scoffer at God's Word says: "Progress is sin. . . . It is responsible for the building of thousands of factories and the employment of multiplied millions. In a peculiar sort of way, it is the backbone of industry and enterprise. Progress itself is a sin—because it is the process whereby the human race is getting rid of whiskers, drudgery, mules, the vermiform appendix—and God."

POSITION NEITHER FACTUAL NOR LOGICAL

When soberly and objectively analyzed, how much sense is there in such scoffing and ridicule? Does it necessarily follow that, because certain things such as alcoholic beverages, the press, amusements, dancing and sports are abused and degraded, mankind cannot learn to use such things properly and therefore they have to be entirely abolished in a sinless world? And with everyone loving his neighbor as himself, will the elimination of policemen, lawyers, judges, doctors, insurance agents, undertakers, etc., cause multiplied

millions to be unemployed, or will it merely mean that man, instead of working from 40 to 80 hours a week will have to work only 20 hours a week, if that much, thus leaving him plenty of time to improve his mind and skills and to enjoy the works of his hands?—Isa. 65:21, 22.

The concluding observations of this writer are as ridiculous as they are blasphemous. Has man gotten rid of his whiskers? Certainly shaving them off cannot be considered as progress, for he has been doing that, more or less, for thousands of years! Man may have his appendix cut out, but does the mere fact that some doctors profess not to know of any purpose it serves prove that God did not intend it to serve any purpose? And so long as each new generation appears with its "vermiform appendix" can man boast that he has gotten rid of it? And can man boast he has gotten rid of drudgery when hundreds of millions of wretches eke out a miserable existence in Asia and Africa; when there are multitudes of slaves behind the Iron Curtain; when countless peasants farm with backbreaking labor in Europe, Central and South America; when so many have to work in coal mines, steel mills and sweat shops in modern industrialized nations?

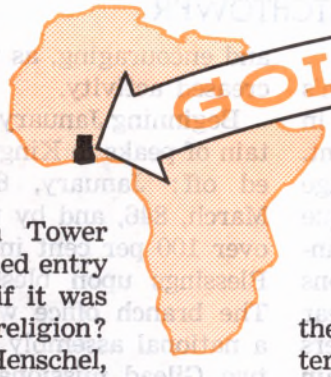
GETTING RID OF GOD?

Finally, while in his own mind the modern scoffer may get rid of God, does that represent progress, when King David some three thousand years ago told about those fools who said in their hearts there is no God? (Ps. 14:1) In spite of their denial of him, they still are the recipients of his favors, the sunshine and the rain.—Matt. 5:45.

Has man's course of preferring sin to God resulted in progress? Does his retreat before crime, so that for 1952 some two million major crimes were committed in the United States, meaning that one out of every 75 is a criminal, represent progress? Never have so many nations been faced with financial crises. Does such economic instability represent progress? Does the present mad armaments race between the East and the West represent progress? Yes, what progress has man made by saying in his heart there is no God, and by preferring sin and selfishness to righteousness and love?

And not only does the course of this old world give the lie to the scoffers who say that progress is sin, but that statement is also proved false by the course taken by those who love and serve God. The only real progress that is being made in the earth today is being made by a people who refuse to wink at sin, who refuse to consort with thieves, political crooks, fornicators and adulterers. They are a people who have overcome racial and national prejudices; motivated by love for God and their fellow man they live together in peace and unity, being the most joyful as well as the most optimistic people on the face of the earth. All who are acquainted with these witnesses of Jehovah, whether friend or foe, testify that they are the most energetic, most progressive and most enterprising of all peoples. And with it all, by demonstrating that man on earth can keep integrity in spite of all that the Devil can bring against him, in the way of temptation or pressures to sin, they are proving the Devil a liar, vindicating God's wisdom and realizing God's purpose in permitting sin.—Job 1 and 2.

The scoffer's lack of logic betrays prejudice begotten of malice and ignorance. They are, however, without excuse, for the work of making known Jehovah's name and purposes has not been done in a corner.—Acts 26:26.



GOLD COAST Stoops to Religious Discrimination

TO CHARGE Africa's Gold Coast with religious discrimination is fantastic! Is it? Then why was Mr. N. H. Knorr, president of the Watch Tower Society, recently denied entry into the Gold Coast if it was not because of his religion? Why was Mr. M. G. Henschel, a director of the Society, not permitted entry? Was it not his religion that kept him out? Were these Watch Tower Society representatives denied visas because they are Americans? Or Jehovah's witnesses?

Jehovah's witnesses are Christian ministers and Bible educators. Is not the government interested in Christianity? In Bible education? Or is it objecting to the good work and progress made by Jehovah's witnesses? Does it expect to impede the progress of Christian education by denying entry to representatives of a Bible Society? Has it closed its doors to all Bible societies? To all missionaries and ministers? To tourists? Or is this just a direct attack against the religion of Jehovah's witnesses? The people in both America and the Gold Coast deserve to know the answer. Jehovah's witnesses would like to acquaint you with their position and activity in the Gold Coast.

Accra is the capital and center of activity for the Gold Coast. It is here the Watch Tower Society has its branch headquarters that cares for the 101 congregations scattered over the 91,843 square miles of territory. Here in Africa Jehovah's witnesses offer the message of God's kingdom, as they do in other lands.—Prov. 1:20; Acts 20:20.

During August, 1952, there were 4,446 publishers of the good news ministering to the people, and 136 were full-time ministers. Besides sponsoring 2,733 public lectures in one year alone, these thousands of Bible educators called back 188,708 times on interested persons and conducted Bible studies in 2,572 homes each month. Many of those aided were pagans, or were persons who had grown disgusted with their churches and hence would not have come to advertised meetings. One of Jehovah's witnesses, a schoolteacher, tells how through his efforts a fetish priest burned his idols after coming to a knowledge of the truth, and also became a witness.

By talking this wonderful message of the Kingdom to others, showing the people what grand things will be done for them by Jehovah in the new world, Jehovah's witnesses prove themselves to be Christ's disciples. Jehovah's witnesses are not against any government on earth. They are for God's kingdom. They pray for it and preach it. Many "Christian" governments of earth have done the same when repeating the Lord's prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." By so doing they advocate a change to God's rule, as do Jehovah's witnesses.

Jehovah's witnesses are not troublemakers. In the Gold Coast, as everywhere, they preach the good news peacefully, calmly and in the spirit of Jehovah. The results over the past ten years demonstrate its need and effectiveness, and God's blessing.

REVIEWING PAST YEARS' ACTIVITY

The first sizable assembly of Jehovah's witnesses held in the Gold Coast came in 1942. There were some 350 persons present. In December of that year the small village of Nkwatia, situated in the picturesque Kwahu mountains, was the home of another assembly. Here some 300 persons were eager listeners. The following year a new peak of 495 Kingdom publishers was reported in October. To better train these in their ministerial activities, the Watch Tower Society put in operation a specially planned course of training in the theocratic ministry school. To further aid them in their ministry, in 1946 the Watch Tower Society in America furnished Accra with 20,000 copies of the book *Children,* which was used extensively as a Bible study aid.

With the dawn of 1947 a turning point in the history of pure worship in the Gold Coast took place. June 17 of that year saw the first two graduate missionaries from the Watchtower Bible School of Gilead arrive. A missionary home in Accra was established. Organizationally the work improved. Early reports showed that as many as 43 Bible studies were being conducted monthly by the two missionaries. The efficient working together of publishers and missionaries increased the number of regular ministers to 575.

Toward the close of 1947 it was announced that Mr. Knorr and Mr. Henschel would be present in Accra at the first national assembly. Delegates from Liberia, Sierra Leone and Nigeria were also to serve on the program; when the opening day came 950 filled the Palladium theater. On Sunday morning 171 were immersed. The climax of the assembly was the discourse that Mr. Knorr delivered before a packed audience of 1,383. His subject, "Permanent Governor of All Nations." The assembly proved invigorating, stimulating and encouraging, as was evidenced by increased activity.

Beginning January 1, 1948, a new mountain of peaks in Kingdom publishers started off: January, 641; February, 722; March, 846, and by the close of the year over 100 per cent increase was recorded! Blessings upon blessings crowned 1948. The branch office was opened in Accra, a national assembly was held in Kumasi, two Gilead missionaries toured into the Northern Territories bringing the Kingdom message to heathens for the first time, and the importation of the book *"Let God Be True",* along with other publications, was allowed.

Again in 1949 further Gilead missionaries landed to aid in the ever-expanding preaching work. The past seven years heaped up a mountain of testimony to the praise of Jehovah God. In one year alone over 868,282 hours were spent in the work, an average of almost sixteen hours per person a month.

WORK AND ASSEMBLY IN 1952

And what of 1952? Accra, instead of having one company as in 1947, had four units, with a total of 371 publishers. This represents a 364 per cent increase over the past five years! The year 1952 saw an increase of 27 per cent over the preceding year in the number of ministers. The annual celebration of the Lord's evening meal was attended by 6,456, while 17,709 were present at 88 public meetings during the week end of April 12 and 13.

Over the past years many are the ones that have received spiritual comfort from our preaching work. Leper settlements have been visited, and public talks delivered before those eaten away by leprosy. Illiterates have been encouraged to attend special reading classes conducted by local companies of Jehovah's witnesses. Of great help has been the magazine *The Watch-*

tower, published monthly in the local Twi language since August, 1950. The Watch Tower Society has made many provisions to help these people know the truth.

They have arranged assemblies that have contributed much toward the expansion of pure worship in this land. So with eagerness Jehovah's witnesses looked ahead to their national assembly to be held in Accra, November 21-23, 1952. This promised to be a great event, for the president of the Watch Tower Society was scheduled to pay another visit to the Gold Coast to give helpful service instruction and deliver the public address, "It Is Time to Consider God's Way." As the time approached for the assembly, the needed machinery for finding a suitable location and operating an assembly was thrown into motion. To our surprise we were permitted to use the Old Polo Ground, British Crown Land, a spacious seaside plot just opposite the Supreme Court and King George V Memorial Hall. No finer spot in all the Gold Coast could there be!

From twenty-eight miles away nearly 2,000 pieces of bamboo were cut and hauled to the site of great activity. Structures began to take form. A mammoth-size kitchen with twenty cookstoves was the first completed frame. Grass mats set off departments and walled in offices. The speaker's platform was beautifully decorated. From an overhead "shelf", which was to serve as shade for the speakers, hung the letters spelling out the theme of the assembly: "Press On to Maturity." Also a crowning feature indeed was the Ga State Umbrella loaned to us by the chief, a double umbrella that actually signifies "the King of kings". Only on very special ceremonies is such a symbol released by the chief, but it was considered there is no greater King than Jehovah.

In co-operation with the electrical department the British army supplied the lighting. A contractor donated pipe to the water company to assist in bringing in the water supply, and Jehovah's witnesses provided the labor in digging ditches and putting up poles and fixtures.

Storage and kitchen area had just been finished when food supplies began rolling in. There were three 5-ton truckloads of yams and one of plantain from 185 miles north, along with ever so many other provisions to keep the 150 cafeteria volunteers busy. Add to this the work of finding rooming accommodations for the thousands of delegates, plus an extensive advertising program, and you will realize the great work undertaken. In the advertising field 300 posters were put up over town. Additionally, in forty buses besides taxis and private cars this attractive poster appeared, while two cinemas carried slides advertising the public talk. Large billboards were placed at prominent intersections, and fronting the mammoth booth was a large wooden title sign, twenty-eight feet long and eight feet high, of yellow letters mounted on red-painted plywood. White wooden letters two feet high ran out either side of the title sign asking the public to hear this talk at 5 p.m. Sunday, November 23. Suspended beneath were letters giving the speaker's name and other information. Yes, for 128 feet across the front of the booth were displayed full particulars of the public talk to be delivered by Mr. Knorr. This made a beautiful exhibit when floodlit at night.

FIRST DAY OF ASSEMBLY

Friday, the first day of the assembly, the little "Polo Ground Town" was humming with activity. Close to 6,000 were in attendance for the opening sessions, growing in the evening to 6,500. The next day the attendance increased to over 7,000 and on Sunday it reached the peak of 7,800. Adding to the joy of the assembly was

the resounding applause that rang out when 690 stood up for immersion. New releases were made on Saturday and Sunday of *Can You Live Forever in Happiness on Earth?* in the Ga language, while *"Let God Be True"* in Twi was released.

But what of Mr. Knorr's visit? After reflecting upon the good his visit had brought in 1947, it was a great shock to be informed only twelve days before the assembly that the visas originally granted had been canceled, and the Society's president and his secretary would not be allowed to visit in the Gold Coast. Much difficulty was experienced because of the canceling of their visas. Substitutions had to be made on the program, and Mr. A. G. Baker, branch manager for the Watch Tower Society in the Gold Coast, gave the public address Mr. Knorr was to give. More than 15,000 heard it.

Even though the assembly went off smoothly to a completion, still many voiced concern over official action prohibiting the Society's representatives from entering the country. Why, many inquired, were their visas first granted and then denied? Who was responsible for this action? Were not Jehovah's witnesses being discriminated against by this official action? Are not Jehovah's witnesses in the Gold Coast entitled to a visit from the president of their society? What has he done that he should not be permitted to enter? Even though up to the time of this report no official reason has been given for this disgraceful act, yet many felt that it was for no other reason than their religion.

Or is the Gold Coast closing its doors to all religions? Or to all Americans? Is the Gold Coast government no longer interested in Christianity? In Bible education? Why should it object to the wonderful progress made by Jehovah's witnesses in this land? It certainly does not expect to impede the progress of the onward march of Christian education by denying entry to representatives of a Bible society, does it? Or has the government closed its doors to all Bible societies? To all ministers, missionaries and tourists? Or is it centering its attack against Jehovah's witnesses and their activity? On this latter point it is of interest to note that one of the Accra daily newspapers reported in its issues of January 3 and 14, 1953, of the arrival of representatives of the Greek Orthodox Patriarchate of Egypt and the Seventh-Day Adventist Mission. It has also been officially announced that three nonsectarian ministers were due to arrive in Accra on January 23, 1953. They were to preach at religious assemblies in three principal towns of the Gold Coast. Whatever the case may be, the people the world over are interested. Americans are interested because Mr. Knorr and Mr. Henschel are American citizens. Christians are interested because they are one body, and attacks on one are felt by all.

This discrimination may have begun in a subtle and small way, but soon people throughout the world will hear and know about it. Accra's newspapers have had several favorable reports about the assembly and information about the refused entry. Other newspapers and magazines will carry the news. As Accra's population protested to the government over this discrimination, so will people throughout the Christian world. At the present time, many letters of protest have been written requesting steps to be taken to stop such discrimination, and these are being addressed to His Excellency, The Governor and the Prime Minister, Dr. Kwame Nkrumah, and other government officials. These letters echo the voice of all who believe in freedom of religion and assembly. May their voice be heard and religious freedom minus discrimination return to the Gold Coast.

What Is Practical?

"WHY don't you do practical things, like social work, relief work, building hospitals, and efforts to make this world better by taking part in political activities, putting Bible principles into government?" Jehovah's witnesses are often confronted with this question by honest and well-meaning people.

The test of practicality of a thing is its success. If it accomplishes its purpose to the greatest good of all concerned and to the good of others, then it is practical.

Since Jehovah God is the Creator and the Provider for his creatures, he is certainly the most practical Person in the universe. What he does accomplishes its purpose, ending in success and the most practical and lasting good for all who desire what is right. (Isa. 46:11; 55:11) What creatures, especially imperfect ones as we are, think good or expedient at the time may not bring the most good ultimately. So let us get his viewpoint, far higher and with greater foresight than ours, and his wisdom as he views the world from his vantage point.—Isa. 55:8, 9; 40:22.

From the very beginning of man's entry into this sorrowful condition in which he finds himself today, Jehovah gave man hope of relief and stated his purpose of deliverance. He at the same time showed that there would be built up a deflected world society, which would exist until destroyed by God's appointed liberator. (Gen. 3:15) Since that time such society has existed. But God did not command faithful men to be subservient to that old world society, nor to try to perpetuate it. To the contrary, he called men out to be free and separate from it to do a work he had for them. Although these men were not to set up a government of their own, this would not mean that there would not be government, for the old world society would continue without their help. Neither were they commissioned to hinder or overthrow world governments nor to attempt to patch up such systems to improve mankind's lot by means of them. They realized that an effort to do this would result in disappointment. More than this, such forsaking their separateness from the old world would have the effect of obscuring and quenching among men the knowledge and hope of Jehovah's new world promise. It was mandatory that they devote themselves completely to a work far greater, better, more lasting and effective. What was this?

They were to walk with God, learn his ways and study his revealed promises of a better world, and preach this to other men who needed such comfort. The information they presented was an outline of government directly administered by Jehovah God, the Creator and rightful Ruler. This government would be established while the old world society still flourished. (Dan. 2:44) Between the two there could be no compromise. God would completely supplant the old world society, adopting no part of it into his new world. Though awaiting God's time to establish this government by his own power, they were not idly folding their hands, with nothing to do. No! Teaching, training,

organizing—this educational work profitably occupied all their time. This knowledge of God's purpose must be made a beacon, seen by all men of good will. —Hebrews, chapter 11.

JESUS' PRACTICAL COURSE

Then came Jesus, the promised Liberator and Messiah, the one who was himself the King designate while on earth. Did he condemn these men who had separated themselves from the world or take a course different from theirs? With all his marvelous gifts of organization he could have then and there been king, thus 'bringing Bible principles into government' better than any modern-day organization or group of Christians. But what did he do? Let the Bible record answer: "Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." (John 6:15, *NW*) He later said: "My kingdom is no part of this world," and in prayer, "I make request, not concerning the world." (John 18:36; 17:9, *NW*) He, too, preached the truth. He spent all his time, energy and resources in the all-important educational work of the Kingdom.

What did Jesus do about the problem of the poor and sick? By his miraculous powers he could have fed the world. But to those more interested in material things such as being fed or physically healed he said: "You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you."—John 6:26, 27, *NW*.

He knew the people in his home town at Nazareth expected him to perform some of his great works of healing among them. But in the synagogue there he corrected this materialistic frame of mind by reading from the scroll of the prophet Isaiah his commission from God as one of preaching. (Isa. 61:1, 2; Luke 4:17-19) Here he showed that the commission of the Christian organization is not to concentrate on such minor philanthropic works as social and relief efforts, but to express the greatest love by doing works of spiritual healing, preaching the good news of the Kingdom. Jesus recognized that as long as this system of things exists the problem of the poor and needy will not be relieved. He said: "For you have the poor always with you." (John 12:8, *NW*) He knew that material help would be only temporary at most. He pointed out, however, that by seeking first the Kingdom one can come under God's care and be secure, with a bright outlook and a sureness of receiving the things needed now, and everlasting life in the new world. —John 6:33; Ps. 37:25.

Was Jesus' course the practical one? Did it result in the greatest blessings? Consider as an answer the enduring heritage of freedom and enlightenment that his short three-and-a-half-year ministry has brought to those who have heard his word, and even to many others in those nations where Christians have dwelt. Has any other work been comparable in beneficial effects?

The undeniable truth stands: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4, *NW*) Everlasting life, yes, even peace of mind, appreciation and enjoyment of life now depend on taking in knowledge of the only true God Jehovah and the one whom he has sent forth, Jesus Christ.—John 17:3.

Those who speak of practical use of their possessions and time, do they not give to church organizations for things spiritual? Do they not believe that money

given for education and prevention of crime and juvenile delinquency serves a practical purpose? Do they not put the intangible values above the material ones? Even now it is being said that money and efforts spent to educate people behind the Iron Curtain by broadcasts in the interests of freedom will accomplish more toward the peace of the world than mighty defenses of great armies, with their atom and thermo-nuclear bombs.—Eccl. 7:12; Ps. 127:1.

Contrast the course of Jesus Christ in teaching the people the spiritual things of God with that of the United States' great experiment in trying to "feed the world". What has been the result of its efforts? After pouring billions of dollars into other nations, she finds many of the people calling the United States a "capitalistic dictatorship" and turning to godless communism, while using the materials supplied by democracy to fight against it.

When Almighty God issues a warning and commissions his people to deliver it, this they must do. Their obedience to his command to preach will certainly bring the greatest good to all. Those who listen to and aid these servants of God in their work will find the fullest measure of blessings for themselves, and life in a new world of righteousness. Assuredly, after the flood Noah and his sons were proved the practical ones, having forsaken the old world society of their day and devoted all their efforts to preaching and providing a place of safety from the flood. The Christians of the first century were proved the practical ones when they preached right up to A. D. 70 the warning of Jerusalem's destruction and, in obedience to Jesus' prophecy, withdrew to the mountains with those who heeded their warning, thus escaping the terrible slaughter of the Jews there when the Roman army overran it like a flood.—Matt. 24:15, 16.

Yes, the apostles and their companions did a practical work. Most of them had very little money, but they had a precious message of life that they freely gave. (Acts 3:6) They devoted their all in time, energy and possessions to the one supremely vital work of preaching the kingdom of God. (Acts 4:32-35) At the same time, with true and practical loving-kindness they were using these possessions to help their fellow witnesses keep on preaching the good news.—Acts 11:29; 2 Corinthians, chapter 9.

JEHOVAH'S WITNESSES TODAY PRACTICAL

So that is what Jehovah's witnesses do today. Like the example of Mary, who was commended by Jesus as seeking better things than Martha, they learn at the feet of Jesus. (Luke 10:38-42) His example is a practical one and can be followed with the greatest success in these days. While they help one another and men of good will, all their substance is fully devoted to the expansion of the good news to every corner of the earth. They are vigorously preaching today in 127 nations. Are any of these Christians unencumbered with family responsibilities so that they can devote full time to preaching? They do not selfishly hold back from doing so. Do they have money? It is freely and voluntarily used to support missionary work, provide Kingdom Halls, and to defray expenses that they and their coworkers encounter in getting the warning to every land in the short time before God acts to remove the old world society and establish the new world. Do they have homes? They do not hesitate to open them up for neighborhood Bible studies so that a convenient center for the vital but neglected study of God's Word can be made. They are not afraid to let these homes be worn out by the walking of many feet

in and out of them as the home is used weekly, not only for a study center but also for assembly of those gathering to preach the good news in the vicinity. Do they have automobiles? They do not fear that these may be prematurely sent to the junk yard because they travel even to isolated rural areas to call on persons who want to study the Bible. They consider their cars well used if they go out of their way to take along their fellow witnesses to the Kingdom Hall meeting place for study or service assemblies.

Jehovah's witnesses see practical results as an outcome of this course now. For time spent they have the delightful reward of seeing the light of hope in the eyes of those who mourn in this time of spiritual famine. (Amos 8:11; Ezek. 9:4) For their money they read reports of the happiness brought to persons in an area extending from their own doorstep to the very ends of the earth, as these take hold on renewed hope, turn from despondency and helpless despair to be helpful citizens of a new world society. For their well-used homes and automobiles they have real friends and joyful associations, besides the approval of the most valuable Friends, Jehovah and his enthroned Son. —Mark 10:29, 30; Luke 16:9.

But to have a share in the vindication of Jehovah's name is above all rewards. Jehovah himself considers it so important that he has called all creation as spectators. Moreover, he has assigned legions of mighty angels to hold back the enemies who would like to stop the proclamation. Yes, Jehovah's witnesses have found the practical, progressive way to live during this temporary time of transition from an old world to a new. Soon, with the marvelous blessings of healing and prosperity as the merit of Christ's ransom sacrifice is applied to the families of earth, there will be no need for hospitals or bread lines. Under Jehovah's rule through Christ Bible principles will be fully applied to government. Then communism, dictatorships, sorrow, slavery and oppression will forever be things of the past.—Rev. 21:1-4; Isa. 25:6-8; 65:17-25.

Recovery of Rituals

Protestantism is revising its rituals, according to Cyril C. Richardson, Professor of Church History at New York's Union Theological Seminary, who said on January 28 (1952) that many denominations are returning to the use of processionals, vestments, litanies and ancient traditions. He told how in the sixteenth century Protestant reformers had laid emphasis on instruction alone, but that the trend has now reversed, and that with the change there is a growing practice of erecting Gothic structures to set religious worship apart from other activities. He said, "Space can express holiness as readily as the Bible." This is just what the reformers opposed. Is not religion sufficiently "apart" from the people already? It is not space to express holiness that is needed, but a real knowledge of the truth! That is just as scarce today as in the sixteenth century, and its need cannot be replaced by rituals and ceremonies. The pagan witch doctors can overawe their people with these, but they give no knowledge of God. Christ's instruction was different: 'Go preach.'—Matt. 10:7.

"Your Sins Are Forgiven You"

"GET up and pick up your little bed and be on your way home." How those words, so simply and easily spoken, electrified the crowds that were gathered in Capernaum to hear Jesus preach! Admittedly they had never seen anything like this before. As all eyes were riveted on this paralytic to whom Jesus' words were spoken, "instantly he rose up before them, picked up what he used to lie on and went off to his home, glorifying God. Then an ecstasy seized one and all and they began to glorify God, and they became filled with fear, saying: 'We have seen strange things today!' "—Luke 5:24-26, *NW*.

But not all in that crowd had been so favorably impressed. Scribes and Pharisees that were present had objected among themselves, even reasoning in their hearts that Jesus was guilty of blasphemy. Why would anyone be opposed to such an act of mercy? Obviously their viewpoint was all wrong.

Our narrator, Luke, points out that those who had brought the paralytic to Jesus had done so under great difficulties. "And when [Jesus] saw their faith he said: 'Man, your sins are forgiven you.' " Ah! this was what had raised the objection in these self-styled leaders and arbiters of religious worship. "Thereupon the scribes and the Pharisees started to reason, saying: 'Who is this that is speaking blasphemies? Who can forgive sins except God alone?' But Jesus, discerning their reasonings, said in answer to them: 'What are you reasoning out in your hearts? Which is easier, to say, "Your sins are forgiven you," or to say, "Get up and walk"? But in order for you to know that the Son of man has authority on the earth to forgive sins—' he said to the paralyzed man: 'I say to you, Get up and pick up your little bed and be on your way home.' "—Luke 5:20-24, *NW*.

Perhaps some of those religionists who questioned the legality of Jesus' authority may have had in mind the words of Jehovah God himself, as stated at Leviticus 17:11 (*AS*): "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." They may have had in mind all the minute details of the atonement day sacrifices that had to be repeated every year for the forgiveness of their sins, and which could be offered only by the high priest. Since Jesus offered no such animal sacrifices and since he had not yet poured out his own life blood as an atonement, how could he actually forgive sins?

DAY OF ATONEMENT

The answer is to be found in the law of Moses itself, in this same yearly observance of the day of atonement, which was the tenth day of their seventh month, or Tizri 10. It was a day of propitia-

tion or day of sin-covering. (Lev. 23:27, 28) It was on this day more than any other that the Jews were reminded of their shortcomings and their need of a redeemer, for on this day not only were individual sins considered but the national guilt before Jehovah was also recognized and atoned for.

In the time of Jesus, the high priest took up his temporary abode seven days beforehand in his chambers in Herod's temple. There, with the other priests serving in their course at the temple, he was to live until the feast was over. Throughout this week he regularly participated in the offering of sacrifices by sprinkling the blood, burning the incense, lighting the lamp and other such activities in order that by this practice he might not make a single mistake in the offering of the sacrifices on the day of atonement, since this would make them unacceptable. All night (which was the beginning of Tizri 10) he was kept awake by the reading of the Scriptures and at midnight preparations were begun for the activities of the day. By this time all the priests who expected to participate had bathed in the well-appointed baths provided for their use and were awaiting the sudden and unexpected appearance of the superintending priest. He came, knocked, and they opened the door to him, and only those priests who had washed were acceptable for service. Lots were cast in order to select those who would perform the various duties in the service. The preliminaries of cleaning the altar and laying the wood for the fires having been completed by the first streak of daylight, the lamb for the daily morning sacrifice was brought in and as the last of the great gates of the temple slowly swung open three blasts on the silver trumpets announced to the city that the morning sacrifice was about to be offered.

BULLOCK AND TWO GOATS

When this entire daily sacrifice had been completed, the special services for the day could begin. The high priest, having put off his golden garments, bathed, and put on his special linen garments, proceeded to the divinely ordained services of the day. Here, then, begins the picture of the atoning sacrifice of Jesus Christ. Jesus himself fulfills the parts of both sacrificing high priest and sacrificial victims. These victims for a sin offering consisted of a young bullock and a kid of the goats, both perfect animals, without blemish. The goat was selected by lot from two goats that were to be as much alike as possible, the later rabbis even making every effort to see that they were purchased on the same day and, when available, twin goats were procured. The animals selected as sin offerings represent Jesus' one sacrifice, but from different aspects. "When Christ came as a high priest . . . he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us." (Heb. 9:11, 12, *NW*) Another evidence of this is that only one high priest officiates in the offering.

Turning now to the instituting of the Atonement as recorded at Leviticus 16, Aaron, as high priest, is told to offer the bullock of the sin offering for himself and for his house, the Levites. (Vss. 3, 6) Next he is told to cast lots upon the two goats. (Vss. 7-10) In Herod's temple this was accomplished by the high priest's drawing from a casket two lots made of boxwood or gold, one in each hand, and placing these on the heads of the goats. One lot was marked "For Jehovah" and

the other "For Aza'zel". The goat selected as Jehovah's goat was to be used to make atonement for the sins of the nation, but the goat on which the lot fell for Aza'zel was to be set apart and later to carry these sins of the nation into the wilderness where certain death awaited it. This was made more certain by the rabbis in Jesus' time, for they had the goat led to a rocky precipice on the edge of the wilderness and pushed over so that before it reached half the way down the hill it was broken in pieces.

The offering of both the bullock and Jehovah's goat as atonement sacrifices pictures the one purpose of Jesus in the earth as the ransom although for two different groups, whereas the sending away of the goat "for Aza'zel" pictures his other purpose in the earth, namely, in connection with the vindication of Jehovah's name. In the type two goats were needed because it would not be possible to kill Jehovah's goat as an atonement and yet keep it alive to picture God's further purpose with Christ Jesus. It was for this reason that the two goats were to be as nearly alike as possible, because, in order to picture the two aspects of Jesus' one death in the reality, it was necessary to employ the two goats in the type. Further, the casting of the lots shows that while the two goats were actually equal they illustrate the twofold ministry of Jesus in that his offering possesses life merit and that he can serve to answer Satan's challenge.

With the scapegoat left facing the people, the high priest now returns to the bullock and after confessing his sins and the sins of his house over its head he kills the bullock and catches the blood in a golden basin and hands it to an assistant. Before the blood can be sprinkled in the presence of Jehovah, a proper approach must be made; so, as the assistant stirs the blood to prevent coagulation, the high priest enters the Most Holy for the first time in the day's service, carrying with him a golden censer full of burning coals from off the altar and with a handful of sweet incense on a dish. Reverently, with appropriate prayers, this is burned in the presence of Jehovah in the Most Holy. (Vss. 11-13; Heb. 9:4, *NW*) Returning outside, he takes the blood of the bullock and goes the second time into the Most Holy and sprinkles the blood seven times at the front of the mercy seat.—Vs. 14.

This divinely arranged order in the service emphasizes the order of importance in Jesus' sacrifice. The high priest's killing of the bullock pictures Jesus presenting himself for baptism at the Jordan river in the fall of A. D. 29 and there showing his willingness to surrender to Jehovah God, his Father, his right to live forever on earth, which right he had by virtue of his perfect humanity. This sacrifice being authorized and accepted, Jesus is begotten of God's spirit with prospects no longer of living on earth, but of being reunited with his Father in heaven as a spirit son once more. However, before this can be realized, Jesus, now properly The Christ, must establish his perfection of integrity as well, thereby answering Satan's challenge in vindication of Jehovah's name. The burning of the incense, therefore, pictures Jesus' zeal in pleasing Jehovah by this ministry in behalf of God's house. The sprinkling of the blood represents Jesus' actual appearing in heaven before the throne with the merit of his human sacrifice; and since the bullock made atonement for the sins of Aaron's house and tribe, the value of the ransom is thereby applied first in behalf of the bride of Christ, the 144,000 anointed joint heirs in his kingdom.—Heb. 9:11-14.

The value of the ransom of Jesus as applied toward the rest of mankind, who are thereby given earthly hopes, is next represented by the killing of Jehovah's goat and the sprinkling of its blood. This the high priest does by entering into the Most Holy the third time. (Vs. 15) But there is another feature in connection with the sacrifice of the goat that was mentioned earlier and with which we are particularly interested because it demonstrates how Jesus was legally able to forgive this man's sins, even though his own life blood had not yet been poured out. This is in connection with the scapegoat.

It is noticed in the account of the atonement that "the goat, on which the lot fell for Aza'zel, shall be set alive before Jehovah, to make atonement for [or, "over," *margin*] him, to send him away for Aza'zel into the wilderness". (Vs. 10, *AS*) This means that atonement for the "alive" goat was derived from its equal, Jehovah's goat, just slain and, since the sin-atoning merit of Jehovah's goat was thereby transferred to it, it could carry merit for sin atonement as though its own blood had actually been spilled and yet it could remain alive to serve for Aza'zel.—Vss. 21, 22.

This was exactly the position of Christ Jesus at the Jordan. Having voluntarily given up all right to life on the earth by surrendering his human life right in sacrifice, Jesus was accounted as already dead although his sacrifice must be consummated by his death on the torture stake, Nisan 14, three and one-half years later. Therefore, although still alive in the flesh as was the "alive" goat, Jesus carried with him throughout his ministry in the wilderness of Satan's world the value of this sacrifice and, along with incense of praise in integrity, could use it as a sign in further praise to Jehovah by demonstrating this power and authority he had received from the great Giver of Life, Jehovah God.

Truly is this an arrangement of the Most High, and while those men that were cured of their sicknesses in Jesus' day eventually died, the time is now very near at hand when Jesus as the Lord of the Sabbath will bring in permanent cures and will heal the people and set them on the road to everlasting life, all of which is made possible through the atonement sacrifice of Jesus and the forgiveness of man's sins.—See "Atonement for the New World" (3 parts), *The Watchtower* of August 1 to September 1, 1942.

Tolerant or Apathetic?

Time magazine, May 26, 1952, considered these the "Words of the Week": "In nine cases out of ten what goes by the name of tolerance is really apathy. There are too many easy-going Americans who are up in arms against nothing because they have no fixed standards of right and wrong. They do not come out positively and wholeheartedly on the side of anything because, unlike their fathers, they have no robust convictions. Tolerance is a virtue, but it is not the supreme virtue."—Robert J. McCracken, of Manhattan's Riverside church.

Singing Fighters

"Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight. . . . I will sing a new song unto thee, O God: upon a psaltery of ten strings will I sing praises unto thee."—Ps. 144:1, 9, AS.

SINGING and fighting—does that strike you as a strange combination? In actual fact, it is not so incongruous as it may sound. Even in connection with the battles and fighting of this world the two are often closely linked. Still more is it true of the warfare mentioned in the Bible, both historic and prophetic, where the fighting is done under Jehovah's direction and with his approval. And it certainly is most true that his people today are both singers and fighters at the same time.

[2] Some of the most stirring music in the world is military music, music intended to set the blood tingling and the feet keeping time in marching rhythm. Many songs, too, have been composed and sung with the object of stirring up the fighting spirit and to inspire confidence in the anticipated victory. Then, too, of course, there is the large volume of songs and music suitable to give expression to the triumphant feelings of the conquerors after the fighting is finished. However, we freely admit that rarely has it been opportune for singing and fighting to be indulged in at the same time, especially in the holocaust of modern warfare.

[3] We, however, are far more interested in the connection between singing and fighting as recorded in the Scriptures, remembering that "all the things that were written aforetime were written for our instruction", and especially for "us upon whom the accomplished ends of the systems of things have arrived". (Rom. 15:4; 1 Cor. 10:11, *NW*) But, before coming to a direct discussion of this subject, it is worth our while to note how deep-rooted is the mention of singing in the sacred Record. Away back, long before the creation of the human family, what do we read, as Jehovah demanded of Job: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7, *AS*) Linked with this, and going even farther back, we have that intensely illuminating account of God's only-begotten Son, in his prehuman existence, personified as wisdom, where it says: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, before the earth was. . . . When he marked out the foundations of the earth; then I was by him, as a master workman; and I was daily his delight, rejoicing always before him, rejoicing in his habitable earth; and my delight was with the sons of men." (Prov. 8:22, 23, 29-31, *AS*) Surely his delightful companionship with Je-

1, 2. Generally, is there a close connection between singing and fighting?
3. In point of time how far back is there mention of singing in Scripture?

hovah, and his rejoicing before him, would often find expression in the most glorious heavenly singing.

[4] These records of heavenly singing raise the question in our minds, Is there any mention in Scripture of Jehovah himself singing? The answer is very interesting, for, to our amazement, there appears to be but one reference, contained in a prophecy now finding fulfillment, a prophecy, too, that is linked with fighting. This marks the occasion as unique and outstanding, and it will be given due consideration in the course of our study.

[5] The record is silent as to whether there was any singing in the garden of Eden when all was perfect. It is difficult to imagine, though, that there was no singing, especially when the man was given his lovely companion and counterpart who could respond and join in, to the accompaniment of the songbirds, in that ideal setting. But it is beyond question that the gift and talent for music is deep-rooted in the human family, for, among the earliest descendants of Adam, Jubal is described as "the father of all such as handle the harp and pipe". (Gen. 4:21, *AS*) Yes, as deep-rooted as those other marvelous God-given gifts of speech and of writing. And right down to our day, though so imperfect and estranged from their Creator and unhappily blinded by "the god of this system of things" (2 Cor. 4:4, *NW*), yet the members of the human family everywhere on earth still evidence that deep-seated desire to express themselves in music and in song. Often perverted and misused, it is true, but the gift is still there. There are some lovely things indeed in the music of this world, but there are far more lovely things, far grander and more appealing, in God's Word, where God's name is written in lovelier lines.

4. What question is thus raised, and what are we led to expect concerning the answer?

5. (a) How deep-rooted in the human family is the gift of music? (b) Where may we find something still better than music, and why?

FIGHTING AND SINGING IN THE DAY OF JEHOVAH

[6] Let us come, then, to the main theme of our discussion, and see what the Scriptures have to say and what we can learn for our encouragement and guidance on this dual subject of singing and fighting. First, we propose to state briefly what is the theme, and then show how this is amply supported by God's Word. To begin with, since A. D. 1914 we have been living in the most momentous of all times, in "that day", "the great day of Jehovah." (Isa. 26:1; Zeph. 1:14; 3:8, *AS*) There is much fighting that takes place within this day, for which Jehovah is responsible. The fighting is actually done by Christ Jesus, who in prophecy may correspond to the "arm" of Jehovah. (Ps. 98:1, *AS*) Under Christ Jesus, there are heavenly forces placed at his disposal. God's people on earth also have their part to play. By a series of victories, leading to a complete and final conquest over all God's enemies at the battle of Armageddon, a great and eternal salvation is accomplished, seen in the secure establishment of a "new heavens and a new earth", and on behalf of all those who will gain everlasting life in that new world. (Isa. 65:17, *AS*) This glorious salvation, which has already begun to be accomplished, is the main burden of our singing, which, mark you, gives all the credit and all the praise to whom it rightly belongs, to Jehovah, through his strong, "holy arm."

[7] Most of our readers are familiar with the wealth of Scriptural evidence, fre-

6. Following what theme is this subject going to be discussed?

7. In what prophetic drama were singing and fighting involved, revealing what particular purpose on Jehovah's part?

quently discussed in detail in these columns, showing that A. D. 1914 marked the beginning of Jehovah's day. Therefore, instead of taking time now to submit proof concerning this, we purpose to discuss, first, one of those prophetic dramas worked out in real life in God's leadings and dealings with his chosen people, Israel, showing forcefully the present-day issue involving both singing and fighting. We refer to the occasion when God visited Egypt to effect a mighty deliverance and salvation for the children of Israel, as expressed in that question put by David: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name?" (2 Sam. 7:23, *AS*) In line with that, we remember that God caused Moses to notify and warn Pharaoh of the issue involved in that battle of the gods, as recorded at Exodus 9:16, quoted by Paul as follows: "For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth." —Rom. 9:17, *NW*.

[8] Please take particular note as to how that pronouncement was fulfilled. Primarily, it was by God's mighty acts and fighting on behalf of his people, beginning with a series of plagues in Egypt, and culminating in that spectacular destruction of all Pharaoh's hosts in the Red sea. This caused Jehovah's name and fame to spread far and wide, as testified to by Rahab and the Gibeonites. (Josh. 2:10; 9:9) Yes, but those mighty acts did not in themselves identify by name the one to whom the credit was due. That was where Moses came into the picture, besides all the children of Israel. First, in Pharaoh's presence, that holy name was declared and the issue set, as recorded at Exodus 5:1, 2 (*AS*). It began as a battle of words, a cold war. (Who would say Moses was not a fighter?) But, after the climax of the drama had been reached, with Israel safely across the Red sea, even by dry land through the midst thereof, and now able to look back and witness the complete destruction of the enemy forces, then there arose a great song of triumphant praise to Jehovah, with Moses taking the lead in those matchless opening phrases: "I will sing unto Jehovah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Jehovah is my strength and song, and he is become my salvation: this is my God, and I will praise him; my father's God, and I will exalt him. Jehovah is a man of war: Jehovah is his name."—Ex. 15:1-3, *AS*.

[9] As you read the words of this song at Exodus, chapter 15, observe how strongly the fact is emphasized that all the glory and praise for this great salvation are to be given to Jehovah. Observe, too, the beauty and forcefulness of the language, and the sense of poetry and music conveyed in the short, simple words and phrases, even though we are not reading it in the original Hebrew. We also learn how "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them [taking up the leading refrain], Sing ye to Jehovah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea". (Ex. 15:20, 21, *AS*) Perhaps they sang and danced on into the night, and we can imagine the scene in that lofty, open-air ballroom, under a black velvet canopy studded with stars and a rising moon now beyond the full, and with that dramatic

8. How was God's announced purpose fulfilled, particularly as to the part played by Moses and the children of Israel?

9. What points are to be observed in the record at Exodus, chapter 15?

background of darkly rolling waters, deeply burying all Egypt's hosts.

10 Today we are witnessing the working out of that prophetic drama in its fulfillment before our very eyes. Pharaoh and his mighty men and military hosts fittingly picture the enemies of God and of God's people, namely, Satan and his leading representatives, his "seed", and all the old-world forces. On the other hand, Moses and the children of Israel, including Miriam and all the women who took part, fittingly represent Christ Jesus (the foretold prophet greater than Moses) and the new-world forces of God's people on earth, including all who take part in "singing the song of Moses the slave of God and the song of the Lamb". (Acts 3:22, 23; Rev. 15:3, *NW*) As then Pharaoh and his hosts, under the influence of their gods, flouted Jehovah, in the persistence of which they were led on to that catastrophe at the Red sea, so now "the kings [rulers and leaders] of the entire inhabited earth" defy Jehovah and his announced purpose and warning, and under demonic influence are led on to Armageddon. (Rev. 16:13-16, *NW*) Viewing the drama as a whole, we can see that Moses and the children of Israel, by their stand against Pharaoh and resisting his demands and pressure, and by the proclamation of Jehovah's name and purpose and their final song of praise, can properly be described as singing fighters, even though they did not fight with military weapons. Are not Jehovah's people in exactly the same position today and can they not be similarly described?

10. How do we see the modern fulfillment of this drama, leading to what conclusion?

11 But we hear someone say: 'Since that song, in which Moses took the lead, was not sung till after the destruction of Egypt's hosts in the Red sea, would that not indicate that we cannot indulge in a united song of triumphant praise to Jehovah until after Armageddon has been fought and all our enemies have been destroyed?' To get the right viewpoint on this important question, let us look at other passages of Scripture that have a bearing on the same subject.

THE KEY TO THE SITUATION

12 Going back to A. D. 1914, our agreed starting point for the commencement of Jehovah's day, we are reminded that at Revelation, chapter 12, this turning point in the outworking of God's purpose was marked by the birth of the Kingdom, the man child brought forth by the symbolic woman "seen in heaven". "War broke out in heaven" immediately thereafter, as the result of which Satan and his angels were hurled out of heaven down to earth. (Rev. 12:3, 5, 7, *NW*) This was completed by A. D. 1918, as often Scripturally explained in these pages. Listen carefully to the exact wording of the jubilant cry of triumph that then rang through the heavenly courts: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ."—Rev. 12:10, *NW*.

13 There we have the key to the whole situation. That was the first of a series of victories that brought salvation to Zion

11. What question is raised concerning the point of time in the singing of Moses' song?
12. (a) Where in Scripture and in what way is the birth of the Kingdom described? (b) What exact proclamation followed the war in heaven?
13. How is that proclamation the key to the situation, and leading to what?

and secured the establishment of the "new heavens" and the "new earth". We are not confusing that war in heaven with the battle of Armageddon, but because of that initial victory and because of our unbounded faith in Jehovah and his enthroned King, Christ Jesus, we know beyond a shadow of doubt that the final victory by that "faithful and true" warrior is absolutely guaranteed. (Rev. 19:11, *NW*) Again, because of that victory, and because of our faith and dedication of ourselves, our lives, to Jehovah, then the following expression has also become our happy experience: "And they conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death." Therefore, as it goes on to say: "On this account be glad [rejoice and sing], you heavens and you who reside in them!" Who could do otherwise than sing?—Rev. 12:11, 12, *NW;* see also 1 John 5:4; Eph. 2:6, *NW*.

[14] Does someone ask at this point, How can you be so sure about these things and that the war in heaven has already taken place? We answer: The concrete evidence seen in the preservation and prosperity and increase of Jehovah's people serving in unity under the direction of his organization since A. D. 1918, in spite of all the hatred and persecution suffered at the hands of their enemies, is just as convincing proof of the successful outcome of that war as the coming of the holy spirit at Pentecost was proof of the acceptance of Jesus' ransom sacrifice in the heavenly courts.

14. Is there good evidence to believe the war in heaven has already taken place?

[15] There is no question that God's people now, "who observe the commandments of God and have the work of bearing witness to Jesus," are engaged in a war with the "dragon", even though "the weapons of our warfare are not fleshly", militaristic. (Rev. 12:17; 2 Cor. 10:4, *NW*) By Jehovah's help and marvelous provision through his organization, Zion, they are continually proving to be conquerors and rejoicing in Jehovah's salvation. Who can deny that God's people today can properly be described as singing fighters?

[16] There is so much in Scripture that confirms the foregoing that we find it difficult to choose the most appropriate passages. But let us turn our attention next to that other Bible character who, perhaps more outstanding even than Moses, was noted as a sweet singer and a great fighter, certainly more noted as far as literal singing and fighting were concerned. We refer, of course, to David, who, under inspiration, described himself as "the sweet psalmist of Israel". But, in line with our study, note how he gave all the credit to Jehovah, who taught him to "play [the harp] skilfully", for he immediately goes on to say: "The spirit of Jehovah spake by me, and his word was upon my tongue." Also regarding his prowess as a fighter he writes: "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight."—2 Sam. 23:1, 2; Pss. 33:3; 144:1, *AS*.

15. Are the reasons sound for concluding that God's people can now be described as singing fighters?

16. What Bible character is outstanding for both singing and fighting, with the credit going to whom?

17 Under inspiration, David wrote the majority of the Psalms, mostly based on his own experiences, and prefiguring the experiences of Jesus Christ, also of Christ's followers as a class. Not only are they beautiful songs, composed of rich, sacred poetry, but they are primarily prophecies, part of 'all the things that were written aforetime for our instruction'; and with this in mind we want to consider Psalm 118. It is a remarkable confirmation of the fact that right now, before Armageddon, is the time to sing and rejoice "and [publicly] declare the works of Jehovah" on account of salvation already accomplished on our behalf.—Ps. 118:17, *AS*.

18 The oft-recurring theme of this psalm is found in the expression: "For his lovingkindness endureth for ever." This forms the basis for the opening call of the psalm: "Oh give thanks unto Jehovah." (Ps. 118:1, *AS*) It is therefore a psalm, or song, of thanksgiving, not to any creature, not even David himself who was so mightily used to subdue Israel's enemies, but to Jehovah, Israel's real mighty Fighter and Savior. This idea finds expression time and again throughout the psalm, as David tells how his numerous enemies, "all nations," tried to overwhelm him and the little kingdom of Israel, as he aptly says at one place, "they compassed me about like bees." He then adds: "But Jehovah helped me," and this leads him to the particular expression that arrests our attention: "Jehovah is my strength [as a fighter] and song; and he is become my salvation." (Ps. 118:10-14, *AS*) A cry corresponding exactly to that at Revelation 12:10, *NW*.

19 Notice, too, corresponding with the argument already presented, that David did not attain to his very strong position of superiority over all his enemies by just one smashing victory, foreshadowing Armageddon, but it was by a series of victories. This is similar to what is said of Christ Jesus, the Greater David: "He went forth conquering and to complete his conquest." (Rev. 6:2, *NW*) Neither did David wait till the final victory before starting to sing. The record shows that the key to the situation regarding David's prosperity as Israel's king is pinpointed to the time when he captured the hill of Zion and there established his throne, and later brought up the ark, the center of true worship for Israel. (See 2 Samuel, chapters 5 and 6.) From then on he prospered, while still fighting, and at the same time singing that Jehovah "is become my salvation". As the record says: "And David waxed greater and greater; for Jehovah, the God of hosts, was with him," until "Jehovah had given him rest from all his enemies round about".—2 Sam. 5:10; 7:1, *AS*.

20 It is from this point of time, from the time of the secure establishment of Zion, after a period of distress, that Psalm 118 is true, both in David's experience and in what was foreshadowed thereby. The sure guide in this psalm, fixing this point of time in the great fulfillment in our own day, is found in the expression: "The stone which the builders rejected is become the head of the corner." (Ps. 118:22, *AS*) Linking this with Isaiah 28:16 and 1 Peter 2:6, 7, *The Watchtower* as of October 1, 1951, has given detailed proof that the laying of the cornerstone in Zion in the complete fulfillment took place A. D. 1918, when Christ was presented as King, corresponding to the miniature fulfillment at the first advent.

17. Who wrote most of the Psalms, and how are they to be viewed?
18. What is the theme of Psalm 118 and how does it tie in with Revelation 12:10?
19. Tied in with what particular events did David prosper as a fighter?
20. On the basis of these events, how does Psalm 118 reveal its prophetic significance for our own day?

(See Matthew 21:4-9, *NW*.) That was indeed a very special period of time, or "day". In contrast with a 24-hour day, which appears to follow its predecessor as a matter of course, this prophetic day was specially made by Jehovah, and is a cause for great rejoicing and singing, as it says: "This is the day which Jehovah hath made; we will rejoice and be glad in it." (Ps. 118:24, *AS*) Observe, too, how David not only speaks for himself, as when he says, "Jehovah is *my* strength and song," but includes all true Israelites sharing with him, as when he next says: "The voice of rejoicing [singing] and salvation is in the tents of the righteous." So now, let us all rejoice and sing aloud of Jehovah's salvation wrought in Zion in this, his own day.—Ps. 118:14, 15, *AS*.

[21] As we appreciate that Jehovah has given us the light of truth on his Word, not only understanding it and seeing it being fulfilled in this marvelous day, but also being privileged to have part therein, then we gladly 'give thanks unto Jehovah for his loving-kindness'. Not only so, but we are filled with the fighting spirit of determination to "observe the commandments of God" in "the work of bearing witness to Jesus", "even despite the danger of death." We unselfishly dedicate and bind ourselves to this course of action. See how beautifully this is expressed: "Jehovah is God, and he hath given us light: bind the sacrifice with cords, even unto the horns of the altar."—Rev. 12:11, 17, *NW;* Ps. 118:27, *AS*.

[22] But did you specially notice that remark (¶ 20) about the establishment of Zion "after a period of distress"? This is referred to in Psalm 118 verse 18: "Jehovah hath chastened me sore; but he hath not given me over unto death." But now turn to Isaiah, chapter 12, *AS*, and see how this short prophecy in its every word abundantly confirms the main points of our study. As often explained in *The Watchtower,* Jehovah's anger with his people in the early part of "that day" was due to their failure to live up to the commission of being singing fighters. But God, in his loving-kindness, remedied the situation and comforted his people by bringing salvation to Zion. "For a splendid thing hath he done,—well known is this in all the earth." [Isa. 12:5, *Ro*] So again the refrain comes in: "For Jehovah, even Jehovah, is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Yes, as Jesus indicated in his conversation with the Samaritan woman at a certain literal well, the life-giving water of truth can now be freely and joyfully drawn for all thirsting ones who desire to render sacred service in the spirit of true worship. A mighty response is therefore now rising from all quarters in response to the ringing command: "Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel."—Isa. 12:2, 3, 6, *AS;* John 4:14, 23; Rev. 22:17, *NW*.

[23] Finally, you remember we mentioned early herein about the one instance in Scripture where Jehovah himself is referred to as singing. This is found at Zephaniah 3:14-17 (*AS*). First, for our encouragement as singers, comes the command to 'sing and shout, and to be glad and rejoice with all the heart'. Why? Because "Jehovah hath taken away ["set aside," *Ro*] thy [adverse] judgments, he hath cast out thine enemy [the Babylonish and Pharaohlike oppressors]: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil ["ca-

21. To what course of action are we stirred by an appreciation of these truths?
22. How is Isaiah 12:1-6 related to our study?
23. Where in Scripture is Jehovah referred to as singing, and for what reason and with what encouragement to us?

lamity," *Ro*] any more." Then, for our encouragement as fighters, comes the thrilling command: "In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save [from the enemy]; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." On what more stirring and exalted note could we conclude this study? —Compare Psalm 132:13-18, *AS*.

A Singing Lesson

OFTEN enough, but not once too often, the dominant theme of *The Watchtower* has been a call to render praise to Jehovah. In our previous study, reasons for this were considered, in conjunction with fighting, from the general or collective viewpoint. The focus now narrows down more particularly to the individual viewpoint as to what you, personally, can learn for your encouragement and guidance from this singing lesson.

[2] Let us take as our keynote pretty much the same starting point as before, namely, God's announced purpose as expressed to Pharaoh through his servant Moses, as quoted by Paul: "For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth." (Rom. 9:17, *NW*) But this time let us examine this expression from the apostle's own viewpoint, seeing why he made this quotation, also seeing why his argument contains excellent material for our singing lesson.

[3] In the opening five verses of Romans chapter 9, Paul expresses his great grief for his fleshly kinsmen, the Israelites, who enjoyed such golden advantages and opportunities under the Law, but missed them, as mentioned earlier in his letter. Fleshly Israel thought that they alone had the right of inheritance to God's favor by reason of their fleshly descent from Abraham and by reason of their works under the Law. But, in verses 6 to 8 of this chapter, Paul explains that "not all who spring from [fleshly] Israel are really 'Israel'," that is, the true Israel, or chosen people of God, as purposed by Jehovah and foretold in his Word. Then, after a reminder that the seed of Abraham was to come through Isaac's line, whose birth was in fulfillment of God's promise and would not have been humanly possible otherwise, the apostle then says that "the children in the flesh are not really the children of God, but the children by the promise are counted as the seed". By the latter he is referring to those who become members of spiritual Israel, the true congregation under Christ the Head, and who become God's children only by reason of God's undeserved kindness and promise, and not because of anything they have done or inherited.—Compare Galatians 3:16, 29; 4:28, *NW*.

1. In the main, what is our responsibility, and how is it to be viewed?
2. What quotation did Paul make revealing God's purpose respecting Pharaoh?
3. How did Paul develop his preliminary argument concerning fleshly Israel?

[4] And what logical conclusion does the apostle draw from this argument? Ah, here we come to the first Bible principle, or fundamental truth, which calls for our close attention so that we may begin to learn our lesson aright. To put it in Paul's own words, God arranged matters this way "in order that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls [that is, God]. . . . So, then, it depends, not upon the one wishing nor upon the one running, but upon God, who has mercy". (Rom. 9:11, 16, *NW*) The principle here set forth is that God has the absolute and unquestioned right to choose whom he will to enjoy his favor.

[5] The lesson to be learned from this is that of our total dependence upon God. It is not wrong, of course, to wish to enjoy God's favor and mercy, neither is it wrong to run in the way marked out by God for his people. The point is, one cannot become one of God's people just because one so wishes or decides. Neither does it depend on running, or pursuing a course that will give one the right, as it were, to expect God's approval. That was the mistake Israel made. "Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works." (Rom. 9:31, 32, *NW*) Let us not decide or determine things for ourselves. Let us keep careful check at all times to see that we maintain a true heart appreciation of the conditions that God himself has decided on and put in his Word as to the necessary requirements to have his favor. This is necessary not only in getting a proper start on our Christian course, but all along the way, for it is possible for one to let things slip or to become ensnared. (Gal. 5:7, *NW*) Interesting is it to note that very early in the sacred Record there is clearly set forth both the foregoing principle of God's doing the choosing and the necessary requirements for one to be chosen. For while Jehovah said to Moses: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy," a little earlier he expressed the conditions essential to enjoy such grace and mercy: "Showing lovingkindness unto thousands of them that love me and keep my commandments."—Ex. 33:19; 20:6, *AS*.

[6] It is after quoting Exodus 33:19 and expressing the principle of it in his own words that Paul then adds in support of the same: "For the Scripture says to Pharaoh: 'For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth.' " (Rom. 9:17, *NW*) This brings in two further fundamental principles. One is that no one can withstand or thwart God's purpose, neither the proud and mighty Pharaoh nor the one whom he represented, Satan "the god of this system of things". (2 Cor. 4:4, *NW*) The other principle is that God is infinitely great. God is everything. That is the greatest principle, and that is how it will be in the final outworking of his glorious purpose, for "then the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone".—1 Cor. 15:28, *NW*.

VALUABLE LESSONS

[7] Again, note the valuable lessons for properly singing God's praises. The first is that a real appreciation of the former

4. The apostle reaches what conclusion, involving what principle?
5. (a) What lesson is to be learned, and why is it important? (b) To enjoy God's favor, what are the essential conditions?
6. In Paul's quotation of Exodus 9:16, what two further principles are disclosed?
7. How does the first of these principles teach an important lesson for today?

principle inspires confidence and godly fear. There are forces for evil of great power in the world today, forces of cruel oppression and which could unleash a third world war. Fear them not. God can and will cause these forces to be held in a tight grip and so maneuvered that nothing will be permitted to really hurt a single Kingdom interest or a single Kingdom singer and fighter. We can well afford to sing both boldly and sweetly. —Rev. 7:1, *NW*.

[8] The second lesson is that of gratitude. How grateful we should be if we become recipients of God's mercy, instead of being hardened, like Pharaoh. This is a strong personal reason for our singing Jehovah's praises for salvation kindly provided through mercy. "The kindness and the love for man on the part of our Savior, God, was manifested, owing to no activities in righteousness that we had performed, but according to his mercy he saved us."—Titus 3:4, 5, *NW*.

[9] The third lesson, based particularly on the last-mentioned principle, is that we should realize that all the credit, hence all the praise, is due to God, on whom everything depends and on whom we can depend absolutely. In other words, it is a lesson of humility. As Paul said of himself and another brother: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6, 7, *NW*) Let us keep that vision and viewpoint in mind. It gives Jehovah his rightful place and keeps us in our proper place. It keeps us in tune with the Creator to sing his praises aright. It keeps us very humble and grateful, and that is the only safe and proper attitude in which to sing Jehovah's praises acceptably.

[10] The circumstances under which Moses and David and other faithful servants proclaimed Jehovah's name and purpose were often highly dramatic, with the spotlight shining directly on them. In contrast, you may likely feel acutely conscious of your limitations and humdrum conditions in life, as an ordinary housewife, or factory worker, etc. You may be tempted to say to yourself, 'Where do I come in? The only singing lesson I get is from the alarm clock so early in the morning. I feel too small and unworthy.' And to a large extent we agree with you. True, you are small and unworthy. But that is the wonderful part about it, that God, who has the unquestioned right as to who will enjoy his favor, has chosen to make it possible for you to come right along and share with others, likewise small and unworthy, in the grand privilege of direct Kingdom service under the direction of his organization, Zion. What strength and comfort can be gained from the way in which Jehovah himself brings together these two contrasting principles of his own greatness and our littleness! "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."—Isa. 57:15, *AS*.

[11] This means, on the practical side of your singing lesson, that there is not the slightest need to look or wait for the dramatic circumstance in which to sing Jehovah's praise. Rather, do not despise or overlook the smallest and seemingly in-

8. What other lesson can be learned, and how should we be personally affected?

9. God's infinite greatness teaches us what valuable lesson?

10. How might we feel about ourselves in contrast with Moses and David, and how does God's Word help us in this regard?

11. With the proper outlook, how should we view our share in Kingdom service?

significant opportunity of talking about the Kingdom. You do not have to leave home and go through our Bible School at Gilead before you can take part in publishing Jehovah's name "throughout all the earth". No. You can enjoy just as real a share, with Jehovah's blessing added, in what may appear to be the "daily round and common task" of calling, in the regular way, on the people on the neighboring farms and homesteads or in the barrack-like back streets of your own home town.

12 Another practical point. Do not forget that for effective singing attention must be paid, not only to that which is to be heard, but also to that which is to be seen. By the latter we refer to your personal appearance, including dress, deportment, and particularly the expression on your face and in your eye. However humble your circumstances, you can afford to be clean and tidy, but especially can you well afford to let your face and smile radiate and reflect the very spirit of the Kingdom message, with its joy, peace and hope. (2 Cor. 3:18, *NW*) To use a musical term, it should be "a song without words". We realize, of course, our message is far more important than our appearance, but we must remember our hearers do not appreciate that, at least to begin with.

13 Let us avoid everything that is exaggerated or false. As in the natural illustration, it is not the one who sings with a constant tremor in his voice and with much swaying of the body and other mannerisms that is the most effective singer, even though he may be considered technically brilliant. Rather, it is the one who knows how, in a simple, direct way, to convey the real message of his song and who makes himself, so to speak, part of the song, singing from the heart and giving sincere expression to his own feelings and sentiments. So, in exactly the same way, it should be with each one of us at every opportunity of singing forth the Kingdom message that Jehovah has put in our mouths as a witness for him. —Deut. 31:19, *AS*.

14 There is yet another lesson we wish to draw to your attention. These two things, humility and gratitude, are essential in our keeping in tune with one another in our Kingdom service together, which is a service of praise. After Paul said he realized that he and Apollos were nothing, in comparison with God, who alone can quicken the seed of truth planted in the mind of the hearer and make it grow, then he added, "Now he that plants and he that waters are one." (1 Cor. 3:8, *NW*) That means, in practice, that if we keep in mind our own littleness and unworthiness as far as we personally are concerned, then we shall not be unduly sensitive or upset even if we do happen to get ill-treated or spoken to unkindly by someone in the company. But, keeping grateful to Jehovah and remembering his greatness, we shall just want to keep on publishing his name throughout all our neighborhood. We shall, of course, be careful on our part not to be guilty of ill-treatment toward any of Jehovah's little ones, lest there be a discordant note. Jesus said the singing and sounding forth of the Kingdom message in perfect harmony and unity is one of the signs to the world, by which all would know who are the true disciples, chosen by God to represent him and be his witnesses throughout all the earth.—John 17:23, *NW*.

15 Then, too, humility and gratitude will help you to bear the adversities and persecutions, whether small or pretty severe,

12. Why is it necessary to heed our outward appearance in Jehovah's work?

13. For effective service, what can be learned from the illustration of singing?

14. How do humility and gratitude help to preserve harmony and unity?

15, 16. What further benefits are to be gained from these two qualities, leading to what result?

from those you are forced to be in association with in the world, whether some member of your family, or your employer, or workmates. You will not mind so much, remembering it is really a privilege to suffer as a Christian and that Jesus warned that all his followers were sure to be persecuted, as he was. (John 15:20; 1 Pet. 2:21, *NW*) But, still keeping grateful, you will be alert to sing Jehovah's praise even in the most unlikely and adverse circumstances, and thus perhaps be able to turn Satan's attacks to good advantage.

16 So, then, by putting these valuable lessons into practice, as a good singer has to maintain constant practice, we are confident you will be able to keep on the top side of things and be able to come gratefully to Jehovah at the end of each day with a song in your heart.

TRAINING AND EQUIPMENT

17 Jehovah, our great Singing Master, has provided all the training and equipment to fully meet our needs. He does not instruct us separately, as individual pupils, but he has his school of music, which is his organization, Zion. This is under the headship of his beloved Son, who takes the lead in singing his heavenly Father's praises, fulfilling, as Paul shows, the prophetic word at Psalm 22:22: "I will declare your name to my brothers; in the midst of a congregation I will praise you with song." (Heb. 2:12, *NW*) The equipment provided for all in Zion in this day of Jehovah is nicely summed up for us at Isaiah 59:21 (*AS*): "My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, . . . for ever."

18 To enable us to appreciate more in detail how God is causing that prophecy to be fulfilled, let us take our minds back to that thrilling singing lesson Christ gave his disciples shortly after his resurrection. Two of the disciples were walking to Emmaus, despondent and perplexed, when Jesus, unrecognized, joined them. After leading the conversation up to the right point, what does the record say? "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." And with what effect? As they said to each other afterward, "Were not our hearts burning . . . as he was fully opening up the Scriptures to us?" That same night the lesson was repeated to the eleven and others, when, as it says, "He opened up their minds fully to grasp the meaning of the Scriptures." Then he finally said they would be sent out as witnesses of these things that they had seen and heard, but only after they were "clothed with power from on high". So, in a miniature fulfillment, God put his words in the mouths of his witnesses, and endowed them with the energizing, enlightening power of his spirit. Today, in the major fulfillment, the same thing is taking place on a worldwide scale, the major chord of our song being "this good news of the kingdom". –Luke 24:27, 32, 45, 49; Matt. 24:14, *NW*.

19 Let us profit by this perfect example of Jesus and realize that our main work is to aid those willing to learn to sing by 'opening up their minds fully to grasp the meaning of the Scriptures'. After all, the Word is our Songbook, and if this work is done aright it will cause their hearts to *burn* within them. If, for example, you are privileged to give a public talk, do not spend overlong quoting and commenting on what world leaders have said. Rather, quickly get down to your

17. In what way are we trained for sacred service, and what is our equipment?

18. How did Jesus train and equip his disciples, and with what result?

19. In what practical way can we apply this to ourselves today?

Scriptural argument, clearly explaining the meaning of the Scriptures and their fulfillment. This was Paul's method. "He reasoned with them from the Scriptures, explaining and proving by references." Notice, too, how Apollos profited by the right training and equipment. "For with intensity ['aglow with the spirit'] . . . he demonstrated publicly by the Scriptures that Jesus was the Christ." (Acts 17:2, 3; 18:25, 28, *NW*) Do not fail to profit, too, by the modern-day training and equipment provided by the regular study of *The Watchtower* and other publications of the Society, also the theocratic ministry school course, with its practical help.

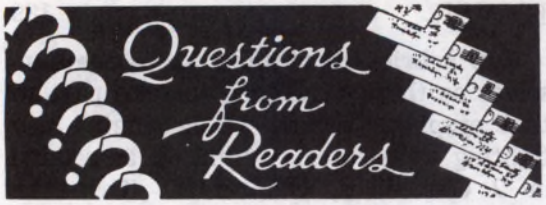
[20] But, above all, never overlook the importance of the proper heart attitude. Do not let the Lord Jesus have to say to you as he did to those two traveling to Emmaus: "O senseless ones and slow in heart to believe on all the things the prophets spoke!" (Luke 24:25, *NW*) Do not worry if you feel you are somewhat slow in grasping things and in expressing yourself. If you are of a ready heart, you may well become a more reliable and effective singer than your brother who is conscious of being quick-witted. Remember, it is because those in Zion sing "with all the heart" that it brings such rejoicing to Jehovah's own heart that he, too, 'joys over thee with singing.' What a marvelous favor to dwell in this glorious city where Jehovah himself dwells, a city filled with singing that is sweeter far than the most liquid, golden notes of some anthem echoing down a lofty cathedral aisle, sung by a professional, ecclesiastical choir.—Zeph. 3:14, 17; Ps. 132:13, 14, *AS*.

20. Why is the proper heart attitude so important, bringing what special blessings in this day?

[21] In a brief conclusion, let us see ourselves as those privileged to take part in that prophetic drama where singing and fighting were so closely linked, as related in 2 Chronicles, chapter 20. Then the combined forces of Ammon, Moab and Mount Seir came up against Jehoshaphat, king of Judah, representing the combined forces of Satan's world in this day threatening and coming up against God's people. Appropriately enough, Jehoshaphat's army did not have to use fleshly weapons in that battle. But notice the order in which they went out to meet the enemy, under theocratic instruction, preceded by those who "should sing unto Jehovah, and give praise in holy array", with the theme song, "Give thanks unto Jehovah; for his lovingkindness endureth for ever." Notice, too, that preliminary word given by the king: "Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. 20:20, 21, *AS;* compare Luke 24:25, *NW*) Even before that, as soon as Jehovah's assuring message had been received through Jahaziel, in response to the king's moving appeal, the Levites "stood up to praise Jehovah, the God of Israel, with an exceeding loud voice".—2 Chron. 20:19, *AS*.

[22] So let us keep on singing, and let us keep on fighting, until Jehovah himself steps in as the "man of war", and through Christ Jesus, the strong "arm of Jehovah", the battle is carried to a triumphant victory, and "the horse and his rider hath he thrown into the sea". (Ex. 15:1, 3; Isa. 51:9, *AS*) Hold your formation, keep in line with the Almighty's instructions, and so "worship Jehovah in holy array".

21, 22. What prophetic drama closely links singing and fighting, stressing what features, and leading to what conclusion?



● When Christ was on earth and casting out demons, why did they want to be in a fleshly body? For instance, on one occasion demons possessing men pleaded that they be allowed to enter a herd of swine. Why?—T. C., Pennsylvania.

The account concerning these two demon-possessed men is found at Matthew 8:28-32. More details are given in the accounts by Mark and Luke, though they speak as though there was only one demon-possessed man, probably because the one they spoke of was the one who did the speaking with Jesus for both of them. (Mark 5:1-16; Luke 8:26-35) Mark's account reads, in part: "On catching sight of Jesus from a distance he ran and did obeisance to him, and, when he had cried out with a loud voice, he said: 'What have I to do with you, Jesus, Son of the Most High God? I put you under oath by God not to torment me.' For he had been telling it: 'Come out of the man, you unclean spirit.' But he began to ask him: 'What is your name?' And he said to him: 'My name is Legion, because there are many of us.' And he entreated him many times not to send the spirits out of the country. Now a great herd of swine was there on the mountain feeding. So they entreated him, saying: 'Send us into the swine, that we may enter into them.' And he permitted them. With that the unclean spirits came out and entered into the swine, and the herd rushed over the precipice into the sea, about two thousand of them, and they drowned one after another in the sea."—Mark 5:6-13, *NW*.

Why did the legion of these demons or unclean spirits want to go into the swine instead of just being cast out? Well, for them to enter the swine would show to the observers round about their ouster from the men in a very forceful way, and it would show the harm that came to creatures of flesh that became demon-possessed. It would demonstrate for such human observers Jesus' power over the demons and demonic power over fleshly creatures. All this might suit Jesus' purpose and might explain why he allowed the unclean spirits to enter the swine, but it would not explain why the demons themselves would want to enter the herd of swine. They would not be interested in making more striking the display of Jesus' power over them. So what might have been their reasons for their entreaties?

It may be that they got some pleasure out of it, in some unnatural sadistic way. It was not natural for spirit creatures to invade some fleshly body, yet it is apparent that they wanted to do so at times. Before the flood of Noah's day rebellious spirit creatures allied themselves with Satan and materialized in human form and cohabited with women. Theirs was not merely a temporary materialization for the purpose of delivering some revelation to man, as faithful angels did at times, but was of a more permanent nature, and to allow them to indulge in practices not divinely meant for them. They were acting unnaturally for a spirit creature, and produced an offspring of hybrids that were sadistic in their bullying conduct. (Gen. 6:1-4) Jehovah God cut short their disobedient, lustful spree by the Flood, which destroyed the human bodies of flesh that they had materialized and forced them to return to spirit form for their own preservation.

Not thereafter having the power to materialize fleshly bodies for their use, it seems that these fallen spirit creatures did the nearest thing to it that was in their power, and that was to invade the bodies of men that were already living. These bodies they could possess and drive to the satisfying of their sadistic and unnatural desires. It was a form of perversion, just as some degenerate men sink to sodomy and use other men rather than women for intercourse, and also go after lower animals for sexual gratification. So the demons, when they could not remain in the men, wanted to be allowed to enter the swine.

Just what gratification this gave them is unknown, but there must have been something about it that enabled them to reap an unnatural satisfaction. It certainly gave them opportunity to torture and torment, to vent sadistic desires, and also to partake of the cowardly mob spirit by ganging up on men, since many possessed one person, not only in the case mentioned in the question but also in other cases. (Matt. 12:43-45) Sexually abnormal, perverted and sadistic men derive morbid thrills from sex crimes and other types of violence, as in the case of the Levite's concubine and the men of

Gibeah, and the case of the two angels at Sodom whom a mob sought to defile. (Gen. 19:4-11; Judg. 19:22-25) So spirit creatures that have abandoned their Creator and defiled and debased themselves with the rebel Satan became unnatural in their entry into fleshly creatures, and doubtless became captives of their degradation and it became habitual with them in their endeavor to satisfy the lusts of their fallen state.

There is no reason to think that they cannot possess persons today. This is not to say that all those mentally sick are so possessed, for they are not. Mentally sick persons, however, in their weakened state, may present more vulnerable targets for their assaults and invasions. Some show evidences of demon possession, whereas many show evidences of merely mental sickness or nervous breakdown. Today we must be diligent in maintaining a high degree of spiritual strength, for that is the way to ward off the invasion of demons, to keep them from our minds and bodies. We are safe if we put on and keep on "the complete suit of armor from God".—Eph. 6:10-17, *NW*.

When an Understatement Serves as a Lie

GOD'S Word is truth. How could it be otherwise, since justice is one of Jehovah's cardinal attributes and "it is impossible for God to lie"? (John 17:17; Heb. 6:18, *NW*) That fact gives us strong basis for faith, even as the money-loving prophet Balaam was forced to tell King Balak, who offered bribes to get Balaam to curse Israel: "God is not a man that he should break his word, nor a human being that he should change his mind."—Num. 23:19, *AT*.

In direct contrast with Jehovah God stands Satan the Devil, concerning whom Christ Jesus, in addressing the religious leaders of his day, said: "He is a liar and the father of the lie."—John 8:44, *NW*.

Of course, the motive for using falsehoods and deceit is a selfish one, a desire to gain one's ends by "fair means or foul". Selfish men, in an effort to appear righteous or because of realizing that they cannot get away with out-and-out falsehoods or lies, resort to half- or part-truths or understatements to give a false impression. However, their ulterior motives prompting them to such a course, and the resultant blinding of the people to their own best interests, make such purveyors of half-truths as guilty in the sight of God as if they had uttered out-and-out lies.

A flagrant example of an understatement serving as a lie appeared in *Collier's* magazine for October 4, 1952. Telling of the progress in translating the Bible into English the writer makes the following understatement: "In 1525, the first English-language New Testament was printed in Germany and smuggled into England, where it was widely read despite the opposition of church officials (they were at odds with its translator, William Tyndale)."

What would the public gather from that parenthetical statement? Simply that there was a personal disagreement between the "church" and Tyndale. Could they or would they appreciate that the issue was that of giving the common people a Bible in their own tongue? Would they gather from that that the Roman Catholic clergy in Tyndale's day were so notoriously ignorant of God's Word that Tyndale said: "If God spare my life, ere many years I will cause a boy that drives the plow to know more of the Scriptures than the great body of clergy now know"?

Would the readers be able to gather from that parenthetical statement that there was so much opposition to putting the Bible into print that he found "there was no place to do it in all Englonde", necessitating his having to do it on the continent? And would they gather that this being at odds with the "church" was so serious that spies were sent to entrap him even outside of England; that one of these, posing as a friend interested in Bible translation, betrayed Tyndale, causing him to be strangled and then burned at the stake? And would they gather from that that Tyndale's last words were: "O Lord, open the king of England's eyes"? No, they would not. All of that is glossed over by the parenthetical understatement, "they were at odds with its translator, William Tyndale." Truly understatements do serve as lies.

A Lasting Impression

NEW YORK city is big. Little things go unnoticed. Even big things appear insignificant, unless, of course, they stick out like her famous towering skyscrapers. New York city can be impressed, however, and the 1950 International Assembly of Jehovah's witnesses did just that. The city raised its "eyebrows" and perked up its "ears" when it heard of the tremendous crowds at the stadium. Newspapers devoted much space for pictures and write-ups, admitting amazement and surprise.

The conservative New York *Times* remarked: "Casey Stengel and his Yankees probably don't know about it yet, but a tiny city [75,000, not so tiny] was born under the grandstands and across the street from Yankee Stadium yesterday. . . . Hundreds of teenagers and elderly men and women worked all day . . . All had volunteered to work without pay. They went about their chores silently, cheerfully and efficiently. . . . There was no confusion. A Health Department inspector said: 'I'm fascinated. I've never seen anything run as smoothly as this before.'" A few days later the *Times* reported that "the clean-up crew's dawn-to-dusk toil has been a thing of wonder for New York's police and Department of Sanitation workers alike. Both admit that the convention crowd was the cleanest in stadium history". Police officials, businessmen, landladies, all had a change of heart because of the assembly.

"WATCHTOWER" STUDIES

Week of April 26: Singing Fighters.

Week of May 3: A Singing Lesson.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 1, 1953
Semimonthly

DOING THE WORK APPROVED BY GOD

"DO NOT LOITER AT YOUR BUSINESS"

DOES NIGERIA FEAR THE TRUTH?

BIBLE TRUTH MAKES FREE

THE CORRESPONDING RANSOM

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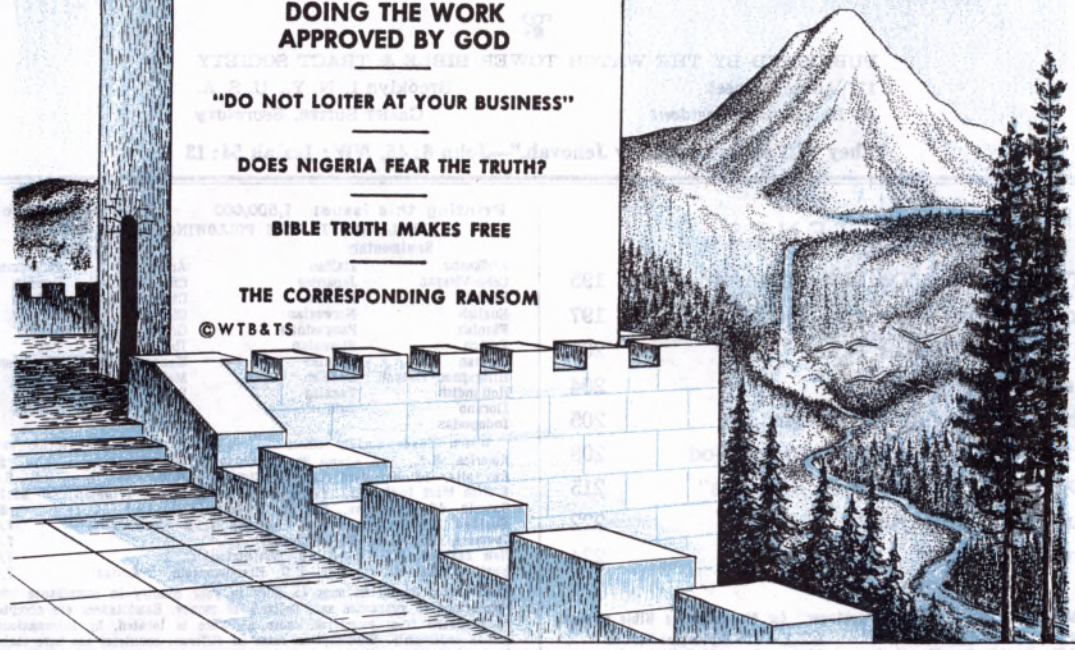

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street — Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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Announcing JEHOVAH'S KINGDOM
Vol. LXXIV April 1, 1953 Number 7

"THEY SAY BUT DO NOT PERFORM"

CONCERNING the religious leaders of his day, Jesus once said: "The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform." (Matt. 23:2, 3, *NW*) Are the religious leaders of our day any different? Let us see.

Certain Protestant clergymen of the United States give much lip service to the principle of the separation of church and state. They loudly denounce any breaching of that wall by others, such as former President Truman's proposal to send an ambassador to the Vatican. But do they respect that wall of separation between church and state when it conflicts with their own interests to do so? They do not. The "Released Time" program by which school children are released from public schools so that they can take religious instructions elsewhere is a case in point. This program breaches the wall of separation in that it uses the state's compulsory school machinery to supply classes for religious organizations.

Clearly the issue is not merely one of whether or not provision should be made for religious instruction, as the clergymen sponsoring the "Released Time" program are not satisfied with having the schools dismissed one hour earlier so that those who want to can proceed to religious houses for instruction, for they well know that they cannot depend upon the children to voluntarily find their way to the places where such classes are being conducted. Only to escape school will the children submit to religious instruction. Thus we have a union of church and state whereby the state furnishes classes for the church. The clergy preach separation of church and state to others, but do they practice it themselves? They do not.

Nor is that all. By advocating the "Released Time" program clergymen not only show inconsistency with their professions regarding the separation of church and state but do violence to the principle expounded by the One they claim to follow, Christ Jesus, who once said: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12, *NW*) How so?

Because the "Released Time" program penalizes all not attending religious classes in that all vital instruction is suspended so that those attending the religious classes will not miss out on anything. So it is a case of taking religious instruction or wasting an hour. If the majority of the pupils were taking the religious instruction there would still be real injustice done and the harm be far from negligible. But what shall we say when 90 per cent of the pupils have to waste an hour so that 10 per cent can have the convenience of religious instruction during school hours as is the case in Chicago, Illinois; or when 98 per

cent must waste an hour so that two per cent can benefit by this arrangement as is the case in one elementary school in Westchester county, New York state, where out of 500 pupils only 10 attend religious instruction? By what kind of reasoning can one justify the wasting of an hour by 490 pupils just so 10 others can have the advantages of the "Released Time" program?

Objections of parents in many instances have proved unavailing. The pressure on the part of the clergy is such that school boards, superintendents and principals are afraid to remedy the situation and school teachers dare not even express themselves on the matter. Is that justice? Is that brotherly love? Is that true Christianity? Is that doing to others as you would have them do to you?

That the "Released Time" program improves morals is open to question. Reliable statistics show that as many as forty per cent of the pupils dismissed for religious instruction fail to show up for it. And when we take into consideration time spent in going from school to the place where religious instruction is given, only a half or three-quarters of an hour remains. How much training in religious principles and teachings can be given in 30 to 45 minutes once a week?

It was in view of such facts that the last session of the White House Conference on Children and Youth, held in December, 1950, composed of 4,620 delegates who represented three-fourths of the total population of the United States, by a two-to-one vote adopted the following resolution: "Recognizing knowledge and understanding of religious and ethical concepts as essential to the development of spiritual values and that nothing is of greater importance to the moral and spiritual health of our nation than the works of religious education in our homes and families and in our institutions of organized religion, we nevertheless strongly affirm the principle of separation of church and state which has been the keystone of our American democracy and declare ourselves unalterably opposed to the use of public schools directly or indirectly for religious educational purposes."

Commenting on the foregoing a prominent United States woman educator, Mrs. Agnes E. Meyer, had the following to say in the *Atlantic Monthly,* March, 1952: "The child is robbed of its full development if it receives no guidance in early years toward recognition of the religious aspects of life. But this teaching, to be effective, must originate in the home and family life with the cooperation of the Churches.... Having failed in their primary mission to strengthen the family and reach the children during their most impressionable and formative years, the Churches now seek a short cut, through the released time program, which will cure overnight the moral defects of children who have been neglected throughout infancy." Underscoring the truth of the above is the news item that appeared in the New York *Journal-American,* November 8, 1952, which told of an eight-year-old boy in Newport, England, beating to death his 17-day-old baby brother with a feeding bottle.

The remedy for juvenile delinquency lies not in having the clergy say one thing and do another; it lies not in the unchristian and undemocratic "Released Time" program. The remedy lies in parents' heeding God's command:

"Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children."—Deut. 6:4-7, *AS.*

Does Nigeria Fear the Truth?

JUST before leaving his disciples Christ Jesus commissioned them to "make disciples of people of all the nations". (Matt. 28:19, *NW*) In obedience to this command the Watch Tower Society has sent missionaries to all parts of the earth.

In the interests of freedom of worship, in the spirit of fair play and in view of the good work done by such missionaries, they have, in the main, been welcomed by the officials of the various countries to which they were sent. Not so Nigeria, however, for during the past year it has not only refused entry to Watchtower missionaries seeking to enter but has expelled two of the six that were in the country, and even going to the extreme of refusing entry to two traveling representatives of the Watch Tower Society, N. H. Knorr and M. G. Henschel, for just a few days.

Why should Nigeria so discriminate against ministers of the Watch Tower Society? It allows ministers of other religious groups to enter. Is it because of the record made by Jehovah's witnesses in Nigeria? Is the message they bring to the people too controversial? Do they engender strife and ill will? Lest any should think that such is the reason, we will briefly present the record made by Jehovah's witnesses during the past thirty years in Nigeria.

It was back in 1923 that the first missionary of Jehovah's witnesses came to Nigeria. He came with his family from the West Indies and settled down to give twenty-seven years of his life preaching the gospel. By the power of Jehovah's spirit and with the aid of the Bible and Bible helps the Kingdom message began to penetrate into almost every town and village. Printed Bible sermons translated into many vernacular languages opened the field of gospel-preaching to many who could not read English. Thousands of truth-hungry people now began to see in the light of God's Word the clear outline of his purposes.

Many of these saw their privilege now to preach to their neighbors and slowly congregations of Jehovah's witnesses began to spring up, until in 1941, at which time a war ban was imposed, there were 1,800 active preachers in 83 congregations. When the ban was lifted in 1945 their ranks had swelled to 3,542 ministers working with 165 congregations.

The year 1947 saw the arrival of the first European missionaries that were graduates of the Watchtower Bible School of Gilead. Then, in December of that same year, came the first visit to Nigeria of the president of the Watch Tower Society, N. H. Knorr, and his secretary, M. G. Henschel. This was an occasion of great rejoicing for all the brothers.

There is no doubt that this visit did much good in many ways. In a country sharply aware of color, race, social distinction and other divisive factors, it was a revelation to see these Christian people overcome these things and demonstrate, in practice, Christ's way of life based on brotherly love.

Many were the expressions of gratitude that Knorr and Henschel should spend much time and money to come to Nigeria to help and advise their African brothers. They had preached to 4,800 people in Lagos and 6,000 in Ibadan. Although their stay had been for only a few days, they had established a firm bond

of love, in addition to giving sound Scriptural admonition on many problems and planning a great expansion campaign that would bring the peaceable Kingdom message to thousands more.

The months that followed showed unmistakably what a blessing that visit had been, not only to Jehovah's witnesses but to the people of Nigeria as a whole. Thousands who had formerly heard and watched now came out and boldly took their stand with Jehovah's witnesses as preachers of peace and righteousness through God's kingdom. During the next year, the number of active ministers rose sharply, to 5,500. The increase has been continuous each year since, rising recently, in October, 1952, to a peak of 12,835.

ASSEMBLY PREPARATIONS

At each assembly held during those years one could expect the same questions to be asked by the brothers: "When is Brother Knorr coming to Nigeria again?" "When shall we see Brother Henschel again?" We had to point out that Brother Knorr had to visit many countries all over the world because the good news is being preached in all the inhabited earth, but we knew that he would come to Nigeria again in its turn.

Just imagine the joy and gladness it brought to the hearts of the Nigerian publishers when the announcement was made in September, 1952, that Brothers Knorr and Henschel had planned an African tour and would be in Nigeria from November 26 to December 4. At once arrangements were made to hold two assemblies, at Ilesha and Port Harcourt. It would not be possible to hold more than two assemblies in this short visit, so arrangements must be made to bring together many different language groups at each assembly and to provide a good system of interpretation for them.

To properly grasp the work involved, let us recount a little of the labor put into the Ilesha assembly. Everything had to be built from scratch, or, more appropriately, from "bush". Permission was obtained to use an old football field now overgrown ten feet deep in "bush". Scores of brothers went to work with machetes, and inside a week a 3½-acre location had been cleared and half a dozen poisonous snakes killed in the process. Then came the work of assembling the building material. The brothers went out for miles around cutting long bamboo poles, and the work of the sisters, many with babies on their backs, was to carry these 40-foot poles on their heads to the assembly grounds. There the booths were being marked out, one for each language group, Yoruba, Urhobo, Bini, Ijaw and Isoko. Similarly, at Port Harcourt, the brothers were working hard with the same object in view.

ENTRY REFUSED

At the same time as this, work of a different nature was in progress in Lagos, where the Society's representatives were busy trying to expedite the granting of temporary visas to Knorr and Henschel to cover their eight-day visit. Time was running short. Knorr and Henschel were due to leave New York on November 17 and must have their visas before they left. However, the principal immigration officer was unable to grant these temporary visas himself. The matter had to be referred to a higher government office. It was suggested that a decision would be reached by the 12th. But the 12th came and went and so did the 13th and no decision had been given. It was not until the 14th, a bare three days before Knorr and Henschel were due to leave New York, that a decision was handed down, refusing visas. Why? No reason was given.

Further efforts were put forth. Phone calls were made to try to arrange personal interviews with the governor and the chief secretary, but in each case it was impossible to get nearer than a polite private secretary. An appeal was immediately written out and taken to the office of the chief secretary with the request that it be placed before him at once. An official reply was received on November 19, stating that the government was "not prepared to vary its previous decision". But still no reason was given!

Why should the administration of this British colony refuse to permit two American Christians to visit and talk with their Christian brothers in Nigeria? Did their first visit bring trouble to the government or the people of Nigeria? No, but rather to the contrary, their peaceable preaching of the good news brought joy and hope to many hearts. Is it that Jehovah's witnesses have fomented trouble by joining in the bitter political struggles centering around the burning issue of self-government for the Nigerians? Again the answer is No. Jehovah's witnesses are known throughout the length and breadth of the country as a people separate from all brands of politics. Then maybe Jehovah's witnesses have come into disfavor for being obstructionists and promoters of civil disobedience? Once more, the answer is a definite No! They are not mixed up with the scores of cases of theft, embezzlement, bribery, etc., which daily crowd the courts. They give help to the government in one of their big problems, the collection of taxes, for Jehovah's witnesses adhere strictly to the Scriptural rule to 'pay back Caesar's things to Caesar'.

WHY THE DISCRIMINATION?

Can it be that their great assemblies have brought an official frown for being conducted in a disorderly manner? Read the answer in the West African *Vanguard* in its editorial comment of November 28, 1952, entitled "Witnesses' Convention": "Ilesha town had been host to thousands of religious guests belonging to the sect known as Jehovah's Witnesses since the beginning of the week and, we are sure, the public will be sorry to see them go at the end of their convention today. The town had been buzzing with activities since the influx of these 'brothers' and 'sisters' in Christ, and there can be no doubt that their way of life these few days had influenced, and will surely change, the life of many a doubting Thomas.

"Christians of other denominations should learn the lesson of brotherhood in the Fatherhood of God and of togetherness as taught by these brothers and sisters of the one Holy Father. They should be less critical, less suspicious and less destructive, but rather, examine, with clear consciences, sans prejudice, the teachings of these Witnesses, their preachments and, what is more, the way they live one with the other. It may well be the road to a happier world lies with the Watch Tower section of the Christian world."

This candid comment sums up the friendly attitude of the townspeople of Ilesha. Many of them came to see the assembly in session and stayed to marvel at the clean, neat orderliness of the people and grounds, and especially the way in which thousands of people from different tribes lived and worshiped together in perfect peace and concord. One man was so impressed by what he saw and heard that he exclaimed, "This is God's way and these are God's people. I must be one of them." True to his word, he returned the next day and was numbered among the 541 persons who were baptized.

A report in the Lagos *Daily Times* of August 25, 1952, announced that Dr. J. D. Grey, president of the Southern Baptist

Convention of America, had arrived in Nigeria to tour Baptist centers. Quite rightly he found no difficulty in getting a temporary visa for his good-will mission to Nigeria. The same newspaper in its issue of October 22, 1952, published a photograph of a special plane-load of Roman Catholic missionaries, 32 Holy Ghost fathers and 4 Holy Rosary sisters, setting out for Nigeria to do missionary work. For years Jehovah's witnesses have been trying unsuccessfully to get more European missionaries into Nigeria. During the last two years they have pushed ahead their expansion program with only six European missionaries. And then, in September, 1952, the government ordered two of these to quit the country, leaving only four. Hard on the heels of this came the refusal to grant even temporary visas to Knorr and Henschel. Contrast this treatment with the liberal help given to other religious bodies, and the facts point unmistakably to religious discrimination.

But what of the future? What will Jehovah's witnesses do even though Knorr and Henschel could not visit them? Judging by the success of the assemblies at Ilesha and Port Harcourt, they are due to enjoy in the future greater increase than ever before. In spite of the absence of their American brothers, these assemblies were easily the largest and most joyful ever held in Nigeria. Some 10,300 assembled at Ilesha and 5,500 at Port Harcourt, and a grand total of 1,062 were baptized. Recovering swiftly from their initial disappointment, their spirits soared high as they settled down to enjoy the program of wise Scriptural counsel and guidance. When it was pointed out that, although the government could keep out Brothers Knorr and Henschel, no power in heaven or earth could keep out Jehovah's spirit, they roared their approval and it was clear that the government's action was really becoming a stimulant to them. Time and again they affirmed their determination to hold on to their Kingdom hope and demonstrate even greater zeal and loyalty.

This action of the government might disappoint them but it would not disturb them at all or cause anger or bitterness to well up in their hearts. Their dedication of their lives is to Jehovah God, and they are not Jehovah's witnesses because of any man. They are slaves of the Most High and are interested only in glorifying their Father's name by joyful obedience to his Word. Their work of bearing fruit to the honor of his name is a peaceable work. They have no part with the lawless elements of the world, but they will continue to work quietly, pleasantly and peacefully in preaching the good news, for they know that "the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace". Whatever the future may hold for them, they will continue to do good to all men by educating them in the peaceful ways of God's Word and encouraging them to lay firm hold upon the glorious hope of everlasting life in his new world of righteousness and peace.

Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight . . . against the wicked spirit forces in the heavenly places.—Eph. 6:11, 12, *NW*.

BIBLE TRUTH MAKES FREE

HOW can the claim be made that Bible truth makes free when some of the Bible's most devout students, proclaimers and supporters languished in prisons or were exiled as slaves to pagan lands?

The nation of Israel is a typical example of this. As a nation it was the first to champion the Bible, and yet it was reduced to serfdom by the Assyrian and Babylonian hordes who had absolutely no regard for the Bible. Was Bible truth in this case a freeing agent? If so, in what way? The apostle John closed the canon of the Holy Scriptures when he completed the writing of his Gospel and letters and the book Revelation, which, incidentally, tells of the emancipation of the people of God from sin and death during the reign of Christ. Yet, John wrote this inspired book while he was a prisoner on the Isle of Patmos in his old age. David, often referred to as a man after God's own heart, wrote many of the Psalms that praise Jehovah God as the Great Shepherd and Deliverer. Still, David spent many of his years in "hideouts" dodging his enemies. Jeremiah, a faithful prophet and a Bible writer, tells of his experience in a slimy dungeon. Daniel, a prophet and a conscientious student and observer of Biblical law, was tossed as a tidbit to hungry lions.

The apostles Peter and Paul wrote much of the Greek Scriptures. They spoke of freedom while they themselves were in iron chains and behind cell blocks. Jesus proclaimed liberty to the captives and the opening of prisons to them that are bound. He himself became a prisoner and was finally staked. In view of the foregoing facts, how can it be claimed that the Bible and its truths make one free?

It is quite obvious from what was just stated that the Bible does not free one from literal prisons or torture chambers, nor does it free one from poverty or temptation. Jesus declared very frankly that "the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even with the danger of death, and I will give you the crown of life". (Rev. 2:10, *NW*) "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, *NW*) So, it is quite evident that the Bible does not free one in a physical sense. Then, how does it? It frees one mentally—from worldly cares, fears, anxieties, traditions, superstitions and hopelessness. However, it does not do this miraculously.

The Bible itself is not a "charm" book or a "good luck" piece that by merely having it in one's own possession will ward off disaster or usher in happiness. The Bible in simple language is God's Word. And as such it is a sure guide to follow. There is nothing mythical or mysterious about it. Although it is a perfect guide for men, it cannot guide us unless we let it. That is, unless we let its principles influence our lives. Unless we believe and

abide by its principles the Book itself is like any other book—inanimate. If we do make it a part of our living it becomes a freeing agent and a tremendous force for good. Its truths brighten our pathway, showing us danger zones and the proper decisions to make on the way to life. It is this truth that sets one free. Jesus emphasized this when he said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:32, *NW*) Freedom then rests on two factors: knowing God's Word and remaining in it. Israel's conduct is a forceful illustration of this fact.

The nation of Israel had God's Word of truth. They were familiar with its principles. Its kings and priests were obligated to keep it. As long as they remained in harmony with Bible principles they were free as a nation, but when they abandoned these principles for their own ways of doing things they lost this freedom and were reduced to slaves by their enemies. However, there were individuals within the nation of Israel, such as Jeremiah, Daniel, the three Hebrew children, and others, who remained free as individuals even though Israel was reduced to serfdom. They maintained their freedom by not compromising Bible principles. Theirs was a mental freedom. They had peace of mind and joy of heart, a token of God's approval for integrity. The apostle Paul testifies to this fact, saying: "And the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:7, *NW*) It was because of this soothing, assuring, precious gift of peace, one that "excels all thought", that Bible writers, supporters and proclaimers could say they were free even though they were languishing away in some filthy prison or exiled on some island for proclaiming its truth. It is this same peace that made them stand fearless before rulers and kings and in the face of death without wavering. This peace comes from knowing the truth of God's Word, the Bible.

FREEDOM TODAY

This same peace exists in the hearts of those who know the truth of God's Word today, when men's hearts are failing them for fear and the end of all things seems to be at hand. This truth with peace that "excels all thought" is still gathered from the same source, the Bible. It continues to make free.

There is great need for Bible truth at this time, because truth is no longer accepted as such. Scientific theory, political philosophy and false religious traditions are the recognized authorities in the field of knowledge. Bible truth has been shelved as fiction. But men's ways have not brought enlightenment; instead, darkness has settled over the whole earth. True to the prophet Job's words, men "meet with darkness in the daytime, and grope in the noonday as in the night". (Job 5:14) And as Isaiah stated: "Darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Mankind's groping in this mental darkness has caused great unrest and fear. Their only way out is God's prescribed way, the Bible. They must recognize it to be the Word of God, study it in order to ascertain his direction, and remain in his direction until freedom is ultimately won. There are no short cuts. There is no other way out from this human impasse.

But just how does the Bible free one who has been both mentally and physically enslaved to this world? By extending hope to such a one with its truthful message. "For all the things that were written aforetime were written for our instruction, that through our endurance and through the

comfort from the Scriptures we might have hope." (Rom. 15:4, *NW*) This hope is about the incoming new world of righteousness, wherein righteousness is to dwell. It is concerning God's kingdom rule that is to do away with sickness, wars and death. A student of God's Word is greatly relieved when he reads such promises as: "And he [God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away"; (Rev. 21:4, *NW*) and, "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." And when he reads promises about mankind's not laboring in vain, nor bringing forth for trouble; about this earth's being made a glorious footstool under God's feet; about people's living on earth forever, never dying, but instead living in perfect health under a perfect government, such Bible truths energize the hearts of the righteous, creating hope and vision, freeing them from the darkness of this present old world and its dismal outlook to a new look that is a vision of the incoming new world with its attending blessings. (Isa. 2:4; 33:24; 2 Pet. 3:13) This truth has a wholesome effect. Bible truth also frees in another way.

RELEASE FROM FALSEHOODS

There are, no doubt, millions of sincere people that belong to religious organizations that believe that their dead relatives or friends are in purgatory or a hell of torment conscious and suffering, and that they could be aided by the prayers of men on earth. Such teaching has caused people much sorrow. How can the Bible set such sincere people free? By revealing the state of the dead. God, who knows the condition of the dead and where they are, sets down in simple phrases in the Bible their exact state. When the truth of the state of the dead is learned, this truth sets free.

For example, the Bible says: "For the living know that they shall die: but the dead know not any thing." Reason for a moment. In order for the dead to suffer they would have to know it. They would have to be conscious, cognizant of their status. But the Bible tells us "the dead know not any thing". It is impossible for them to be suffering, because they do not know of their condition. They are not conscious of it. They are dead. In fact, the Bible goes on to say that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest". (Eccl. 9:5, 10) If there is no work, knowledge or wisdom, how can there be suffering? Impossible. The dead are where Jesus said they were, in their graves awaiting a resurrection. (John 5:28; Ps. 146:4; 115:17) The dead are not suffering in any purgatory, because no such place exists. Nor are they alive in a fiery hell, conscious, enduring painful torment. The Bible very plainly states that the dead are dead, unconscious, in their graves awaiting a day of resurrection. When such truths are learned from God's Word it opens the prison house of darkness and frees one from superstition, pagan mythological teachings, traditions and falsehood. The Bible does make free.

It is urgent at this time for all to turn to the Bible for a study of its truth and say: "This is what the Bible teaches regarding the distress in the world, the cause of death, hereafter, human destiny, and our only hope"; and not: "This is what my church teaches, or what my teacher believes, or what I think is right." Human reasonings have led this world into its present fearful, perilous condition.

MATURITY BY THE SPIRIT

THE Jews in Jesus' day thought that their form of worship was pleasing to God. Jesus, however, showed them that for them to be pleasing to God required far more than concern with mere outward forms and ceremonies, and more than concern about time, manner and places. He said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24, *NW*) That requires being mature in one's worship.*

To be mature means first of all to have an accurate knowledge of Jehovah God and his purposes and his will for us. Without such maturity of knowledge we are in danger of being "carried hither and thither" "with various and strange teachings". (Eph. 1:17, 18; 4:14; Heb. 13:9, *NW*) Additionally, maturity means having one's powers of perception trained so as to be able to distinguish between the good and the bad, between what is right and what is wrong. Further, the one who is truly mature not only can distinguish between right and wrong but has in his heart the right attitude toward these, a deep warm love for righteousness and a burning hatred for lawlessness. Maturity thus gives us the strong balance needed to resist temptations and pressures.—Matt. 5:21-28; Heb. 1:9; 5:14; 6:1, *NW*.

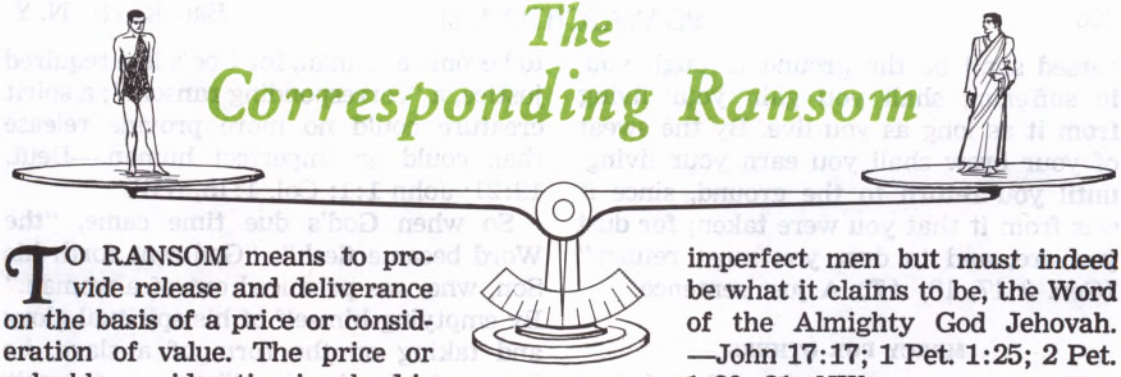
Maturity makes for increase, for the mature minister appreciates that the purpose of his dedication is to be a witness for Jehovah, is to bear Kingdom fruit. While properly concerned with the quantity of his work he is far more concerned with the quality of his ministry. Effective preaching requires accurate knowledge, unselfish motives, control of spirit and wisdom. All such are the fruits of maturity.—2 Pet. 1:5-10, *NW*.

The minister who is mature is able to rise above petty personal matters and so work in unity with his brothers. He appreciates that all the members of a body need each other, and so he not only attends meetings but takes part in them. Instead of looking for someone to help him the mature minister is seeking whom he may help.—Eph. 4:16; Col. 2:19, *NW*.

God's spirit is indispensable to maturity. Only by means of it was Peter able to identify Jesus as the Messiah, and all the apostles were able to understand the sacred secret of Jehovah's purpose regarding the body of Christ. (Matt. 16:17; Eph. 3:5-9, 18-20, *NW*) An orchestra conductor, to properly interpret the composer's musical message, needs not only a musical score but also to imbibe the spirit of the composer. So likewise, for us to properly present God's message to the people we must have his spirit by which only we can search out the deep things of God. To get that spirit we must not only study and meditate on God's Word but also pray to God for it.—Luke 11:13; 1 Cor. 2:10, 12; Jas. 1:5, *NW*.

By means of God's spirit we gain depth of sincerity and heart devotion, we improve the quality of our understanding, we make progress toward maturity. So, having begun in the pure worship, let us continue in the same routine, reading and studying privately and with others, pondering over these things and being absorbed in them, telling others about them and at all times looking to God's spirit to guide and motivate us. Thus we shall progress to maturity.—Rom. 10:10; Phil. 3:13-16; 1 Tim. 4:15, 16, *NW*.

* For details see *The Watchtower*, August 15 and September 1, 1952.



The Corresponding Ransom

TO RANSOM means to provide release and deliverance on the basis of a price or consideration of value. The price or valuable consideration involved is also termed a ransom. In modern usage the term *ransom* generally designates the sum demanded for the release of one who has been abducted or kidnaped. In the Bible, however, the term is primarily used to describe the provision God has made to release imperfect man from the bondage of sin and death and give him the opportunity to gain eternal life. The idea of a ransom as a loosing from sin and death is peculiar to the Christian religion as well as one of its most basic teachings.

We cannot expect to understand and appreciate the teaching of the ransom unless first we are prepared to accept two basic truths, namely, that God exists and that the Bible is his Word. Why should not God give us a revelation concerning himself and inform us as to where we came from, why we are here, what our destiny is, and why evil has been permitted? Since God made ample provision to supply all our material needs, is it not reasonable to expect that he would also make provision to satisfy all our spiritual needs, our hunger for truth and for righteousness? Certainly it is. And so, as we examine the Bible, and note its harmony and candor; its history so abundantly verified by both archaeology and geology; its lofty principles and wise proverbs; and, above all, its prophetic element, we are forced to the conclusion that this book simply could not have been the work of imperfect men but must indeed be what it claims to be, the Word of the Almighty God Jehovah. —John 17:17; 1 Pet. 1:25; 2 Pet. 1:20, 21, *NW*.

From the Bible we learn that God has four cardinal attributes or qualities. He is perfect in wisdom, justice and love and almighty in power. (Job 12:13; Ps. 62:11; 97:2; 1 John 4:8) By virtue of his supremacy he is our King, Lawgiver and Judge to whom we are at all times accountable; and by reason of his being our Creator we are wholly indebted to him for all we have.—Isa. 33:22; Jas. 1:17.

Jehovah God created the first human pair in his image and likeness, therefore with a measure of wisdom, justice, love and power. (Gen. 1:26) He gave them a moral sense, a conscience, so that they could distinguish between right and wrong. He did not owe our first parents anything, but they owed God a debt of appreciation. As a test of their appreciation God commanded them: "From every tree in the garden you are free to eat; but from the tree of the knowledge of good and evil you must not eat; for the day that you eat of it you shall certainly die."—Gen. 2:16, 17, *AT*.

All of God's work being perfect, Adam and Eve could have perfectly obeyed that command had they chosen to do so. Adam deliberately chose to disobey and thereby sinned ("to sin" literally meaning "to miss the mark"), and so was sentenced to death. (1 Tim. 2:14) "Because you followed your wife's suggestions, and ate from the tree from which I commanded you not to eat,

cursed shall be the ground through you, in suffering shall you gain your living from it as long as you live. By the sweat of your brow shall you earn your living, until you return to the ground, since it was from it that you were taken; for dust you are, and to dust you must return." (Gen. 3:17, 19, *AT*) A just sentence.

MERCY FOR OTHERS

That sentence upon Adam, though just in itself, did work a hardship upon others, his offspring. Not that God wronged them; no more than in modern times the state wrongs the children of a murderer by executing their father for murder. The sinning father is the one that wrongs his children. And so Adam, by his disobedience, cheated all of his offspring out of the right to life, they all being born after he had sinned and lost that right. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." —Job 14:4; Ps. 51:5; Rom. 5:12, *NW*.

While God's justice was satisfied with the execution of the death sentence upon Adam and did not require that he do something for Adam's offspring, it being Adam and not God that caused them to lose their right to life, yet in his great love and wisdom God saw an opportunity to do something for such of Adam's offspring as would not share their father's selfish disposition but would have a love of righteousness. By means of a ransom he would uphold the majesty of his law and at the same time provide release for such of Adam's offspring as were deserving.

Who could provide such a ransom? Certainly none of Adam's offspring, for none of these had the right to life. (Ps. 49:7) The Bible shows that God extended the privilege to be man's ransomer to his firstborn Son, the Word or *Logos*. He being a spirit creature, this meant that he had to become a human, for God's law required justice, a "corresponding ransom"; a spirit creature could no more provide release than could an imperfect human.—Deut. 19:21; John 1:1; Col. 1:15, *NW*.

So when God's due time came, "the Word became flesh"; "God sent forth his Son, who was produced out of a woman." By emptying himself of his spiritual glory and taking on the form of a slave, he "came to be in the likeness of men". (John 1:14; Gal. 4:4; Phil. 2:7, *NW*) He was to be called Jesus, "for he will save his people from their sins," and so John the Baptist introduced him as "the Lamb of God that takes away the sin of the world". Jesus himself bore testimony that "the Son of man came, not to be ministered to, but to minister and to give his soul [or, life] a ransom in exchange for many". As Paul succinctly states the teaching of the ransom: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—Matt. 1:21; 20:28; John 1:29; 1 Tim. 2:5, 6, *NW*.

Jesus as a perfect man corresponded exactly to Adam before that one sinned. When he voluntarily laid down his unforfeited life on the torture stake, and God raised him from the dead as a spirit creature, Jesus had in his possession the right to human life with all its prospects; exactly what Adam had lost for the human race. This ransom price Jesus presented in the presence of God and in exchange therefor received the human race for the purpose of giving deserving members of it the opportunity to gain everlasting life. —1 Pet. 1:18, 19.

This offering for sins was foreshadowed by the annual atonement-day sacrifices required under the law of Moses, in which a young bull and a he-goat were sacrificed for the sins of the people, and then their blood, representing the life, was presented

to God in the most holy compartment of the tabernacle or temple, where God's presence was indicated by a supernatural light.—Heb. 9:24-28.

BENEFITING FROM THE RANSOM

The question now presents itself, Since Jesus purchased the human race more than nineteen centuries ago for the purpose of giving it life, why is mankind still dying? Because just as God had an appointed time for Christ Jesus to come to earth and provide a ransom, so he has an appointed time for mankind to receive the benefits of that ransom. (Rom. 5:6, *NW*) However, since Pentecost A. D. 33 a small body of called-out Christians, referred to by Jesus as a "little flock", have been receiving the benefit of Christ's ransom. By reason of their faith in it and their dedication to God they have been declared righteous in God's sight and have been given the holy spirit or active force of God in a way as to constitute them spiritual sons of God. Continuing faithful until death, they have the hope of sharing in the "first resurrection" with Christ Jesus and reigning with him a thousand years as part of the spiritual seed of Abraham that is to bless all the families of the earth.—Luke 12:32; Rom. 5:1; Gal. 3:29; Rev. 20:5, 6, *NW*.

However, the vast majority of those who will benefit from Jesus' ransom sacrifice receive what Adam lost for them, namely, life on earth. This will be in a new world, concerning which Peter wrote: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13, *NW*) And, since most of Adam's offspring lie sleeping in the grave, the ransom assures that all such as are in the memory of God will have a resurrection: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29, *NW*.

Bible prophecy shows that the new world is at the door and God's Word holds out the hope that many now living will pass through the period of transition from this old system of things to the new system of things, just as did Noah and his family. And, since in that new world all sin, sickness and death will be done away with, it can be confidently stated that some now living will never see death, because of surviving into the new world. Toward them apply the words of Jesus recorded at John 8:51 and John 11:26 (*NW*): "Most truly I say to you, If anyone observes my word, he will never see death at all." "He that exercises faith in me, even though he dies, will come to life, and everyone that is living and exercises faith in me will never die at all."

Thus by means of the ransom the effects of Adam's transgression will be wiped out as regards all those who love truth and righteousness and who avail themselves of the opportunity for life that God presents to them. By it God will be shown to be, not only a God of perfect justice, but also a God of perfect wisdom, almighty power and, above all, a God of love.

Additionally, by the ransom God vindicates his supremacy. He demonstrates that regardless of what his creatures, spirit or human, may or may not do, his purposes will be accomplished; his word will not return to him void. (Isa. 55:11) And finally thereby he is able to reward all those of Adam's offspring who prove the Devil a liar by maintaining their integrity in spite of all that the Devil can bring against them in the way of temptation and pressures. (Job chapter 1 and 2) Truly the ransom is as logical as it is just.

Doing the Work Approved by God

"Do not loiter at your business. Be aglow with the spirit." —Rom. 12:11, NW.

JEHOVAH hates laziness. Slackers and sluggards are certainly an abomination to him. Indifferent and slothful ones who are negligent in their work cannot hope to have the blessing or approval of Him who from the very beginning of creation has labored with matchless zeal and diligence. "My Father has kept working until now," said Jesus, "and I keep working." (John 5:17, *NW*) Never does Jehovah tire of his work. Never does he grow weary or become bored in doing what he sets out to accomplish. Never does he slow down and quit before obtaining complete success. "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary." Even his name, Jehovah, defines the Most High and Lofty One as a God of purpose and activity, for it is drawn from a word of action, the causative form of the Hebrew verb *havah*. "I have purposed, I will also do it," he says. So after immeasurable eons of time we find Jehovah still faithfully sticking to his stupendous work, discharging his heavy responsibilities both as Creator of the universe and as its Sovereign Lord and Eternal Governor.—Isa. 40:28; 46:11, *AS*.

[2] Reflect for a moment what a vast expanse the Creator's material universe covers, that is, the limited portion so far explored by man. Our galaxy, or Milky Way, made up of no less than three thousand million stars is so incomprehensibly large it takes a beam of light, traveling at the sensational speed of 186,000 miles per second, over 33,000 years to cross its diameter. And yet this system of stars by no means fills outer space. Within the outer perimeter to which present telescopes reach a great host of other island universes or galaxy systems have been found and photographed. Stellar wonders staggering the imagination! There are stars so heavy that a cubic inch of their substance weighs as much as 2,000,000 pounds. There are stars so large that their diameters are more than sixteen times the distance from the earth to the sun. There are stars so speedy that they race around their orbits at velocities of more than 1,600,000 miles per hour. Moreover, these myriads of heavenly objects have not been thrown together in scrambled disorder, nor do they wander about in chaotic confusion. No, each star, each planet, each constellation, and each galaxy is governed by Jehovah's fixed laws of motion. Each travels its properly assigned course. Each operates on a precise and absolutely accurate time schedule, and they have been doing it for hundreds of millions of years. Truly these are superlative examples of Jehovah's workmanship! "O Jehovah, how manifold are thy works! In wisdom hast thou made them all."—Ps. 19:1; 104:24; *AS;* Isa. 40:26; Rom. 1:20.

[3] Now think what a very, very small speck this earth of ours is in the boundless expanse of cosmic space, and yet Jehovah God did not lose track of it or

1. What example does Jehovah set as regards work, and how does he regard the slothful and negligent ones?

2. What are some of the superlative examples of Jehovah's workmanship?

3. In what ways has Jehovah provided for man, and to what does all creation testify?

overlook any detail in making it fit for man's habitation. All about us are marvelous specimens of the Creator's delicate and artistic handiwork, both micro- and macroforms, each an awe-inspiring wonder to behold. No effort or labor did he withhold in providing for the needs of every living creature, for man and beast alike. (Gen. 1:29, 30; 3:21) "Jehovah is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Jehovah; . . . thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of every living thing." (Ps. 145:9, 10, 15, 16, *AS*) Yes, all animate and inanimate creation testifies to the great Master Worker's untiring zeal and energy and precision. No one can justly find fault with his work. It is perfect. Neither is he dilatory, slack or behind time in any way. Jehovah accomplishes all his declared purposes exactly on time. —Deut. 32:4; 2 Pet. 3:9.

[4] Work, good, wholesome work, that requires the co-ordinated use of mind and muscles is also among God's loving provisions for man. (Gen. 1:28; 2:15; 9:1, 7) Even the Sabbath commandment was primarily one of work rather than of rest; for had it been God's purpose that man should lounge around most of the time and do as little as possible, then he would have said in substance, 'Six days you shall loaf, but the seventh you may work.' No, not that! By far the greater amount of man's time and energy was to be spent in profitable labor, and this for man's good and to the praise of his Creator. Those, therefore, hoping to have God's approval must take up the work he assigns them with enthusiastic (God-inspired) zeal. They must attack their assignments with determination and industry, sticking to such despite all efforts of Satan the Devil, the adversary of both God and man, to slow them down, turn them aside, or make them quit altogether. And how happy are those who thus continue working, for not only do they eventually prosper and succeed, but they also reap along the way satisfying fruit for their labor in the form of extreme joy and contentment without measure. This divine principle is beautifully portrayed in the following example.

[5] Christ Jesus, the beloved and only-begotten Son of Jehovah God, in his prehuman existence as the *Logos* (meaning the Spokesman or Word of God) enjoyed the rare and singular privilege of working alongside his Father in the monumental task of building this universe in the first place. "All things came into existence through him, and apart from him not even one thing came into existence." (John 1:1-3, 10, *NW;* 1 Cor. 8:6; Col. 1:16) Having faithfully completed that assignment this close associate of the Creator was sent to earth on a special threefold mission. As a human creature he bore witness to the truth that sets men free, gave his perfect human life as a ransom for fallen man's redemption, and under the greatest satanic pressure proved worthy to be Jehovah's vindicator, worthy to sit upon the great throne of Jehovah as king of the new world of righteousness.—John 8:32, 45, 46; 18:37; Matt. 20:28; 1 Tim. 2:6; Titus 2:14; Phil. 2:5-11; Heb. 4:15; 5:8, 9.

4. (a) What provision for man's working did Jehovah make, and why? (b) How should we attack a Jehovah-given assignment, and why?

5. (a) What privileges of work did Jesus enjoy in his prehuman existence? (b) What threefold mission did he accomplish on earth?

6 Without grumbling, without rebelling, without complaining or finding fault with this earth-bound assignment, the man Jesus pushed ahead with a fiery and consuming zeal. (Ps. 69:9; John 2:17) Night and day he labored, disregarding his own personal interests, comforts, advantages and desires. "Not as I will, but as you will," was his prayer to his heavenly Father. "We must work the works of him that sent me while it is day; the night is coming when no man can work." "My food is for me to do the will of him that sent me and to finish his work." (Matt. 26:39; Mark 14:36; Luke 22:42; John 4:34; 5:30; 6:38; 9:4, *NW*) Hardships, persecutions, shame, ridicule or personal likes or dislikes, none of these things did Jesus allow to turn him aside or impede his accomplishing Jehovah's righteous purpose regarding him.—Heb. 12:2, 3.

7 Now, plowing and harvesting is real work, hard work, requiring great strength, endurance and perseverance. It is not a lazy man's job. "The sluggard will not plow in autumn; so [the following year] in harvest he looks for a crop in vain." (Prov. 20:4, *AT*) "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." (Prov. 10:5, *AS*) Jesus was a very wise son and brought no reproach upon his Father. He was fully aware of the fact that a great harvesting work must be done, and yet the laborers were few. (Matt. 9:37) So up and down the land he trudged, afoot, mind you, visiting all the cities and villages, curing the sick ones, healing the afflicted, comforting the poor and oppressed, gathering together wheatlike ones out from that nation's weed patch of apostasy. (Matt. 4:23, 24; 9:35, 36; 14:14; Mark 1:38, 39) Indeed Jesus was a very busy man! Hardly could he find a lonely place in which to rest; often not so much as an opportunity to eat a quiet meal by himself. (Matt. 14:13; Mark 3:20; 6:31-34; Luke 4:42, 43) As a consequence, on Passover night, A. D. 33, exactly on time as foretold in ancient prophecies, Jesus was able to report to his Father: "I have glorified you on the earth, having finished the work you have given me to do." So by eagerly taking up the divine assignment and persevering in it Jesus was able to complete it, gain the great victory, and receive Jehovah's cherished approval.—John 17:4; 19:30; Matt. 17:5, *NW*.

6. With what mental attitude did Jesus push forward in his God-given work, ignoring what?

7. Harvest work involves what, and how did Jesus' course bear this out?

SERVICE ORGANIZATION ESTABLISHED

8 Jesus knew that in the years ahead the pure worship of Jehovah would be expanded to the ends of the earth. This would require an efficient theocratic organization, and so at the outset of his ministry Jesus gathered about him a body of disciples to whom he gave special training and instruction for the work ahead. Note the type of individuals whom he picked as his close associates. Not the lazy and sluggish aristocrats or the indolent and parasitic Pharisees of that day. Rather, the disciples of Jesus were for the most part chosen from among the working class of people—rugged fishermen, hard-working tax collectors, men and women of action who could be depended upon to get things done. And it was good that they were ambitious and energetic individuals, for much work was required of them. Like Jesus they too had to be witnesses and teachers among the nations, preachers and proclaimers of the good news of the kingdom of heaven. They too had to work hard in the wheat harvest together with the "Master of the harvest".—Luke 10:2, *NW*.

8. What kind of persons did Jesus pick for his service organization, and why?

[9] During his three-and-a-half-year ministry Jesus gave these followers of his much oral counsel on proper worship, devotion and service to God, as well as instruction in the basic laws governing the theocratic organization, namely, the fundamental principles of love, truth and righteousness. This was necessary, for all their former lives when alienated from God the minds of these men and women had been shaped according to the pattern of this old world. Now they were called out of darkness into glorious light to be footstep followers of Jesus, devoted as he was to pure, undefiled worship of Jehovah God. They must therefore make their minds over, get rid of their false ideas, practices and preconceived notions based on human reasonings and man-made theories and traditions. From now on they were to be part of a holy nation of kings and priests, completely devoted to God and his righteous kingdom under Christ. This is why they held nothing back, but dedicated their lives to God's service, devoting everything they had, their heart, soul, strength, substance and mind, to his service. Henceforth they were to be governed by an entirely new rule of conduct, one of love. "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." This making of their minds over for a new way of life was certainly no easy task, but required much effort and exertion on the part of each one.—Mark 12:29-31; John 13:34, 35, *NW*.

[10] Then, too, in addition to giving oral instruction, Jesus took his disciples along with him in the witness work from house to house and from city to city, in order that they might learn by practical observation how to handle their assignment to preach, how to be efficient in their work and thorough in covering their territory. And from time to time these newly trained witnesses were sent out on their own so that they could gain valuable experience through practicing in the field what they had been taught in class. (Matt. 10:1–11:1; Luke 10:1-17) Of course, training these other members of the theocratic organization placed an extra burden on Jesus, since it was often necessary to give them additional instruction privately after long hours of tiring preaching to the multitudes. But Jesus did not complain. He was no clock watcher, nor did he labor under the critical eyes of a union boss who would have penalized him for working overtime without drawing a bonus. (Matt. 13:1-16, 36-43; 24:3) And because Jesus was so diligent in looking after every detail he was successful in laying the foundation for a good service organization, a society of Christian ministers, one composed of individuals who not only were hard workers but were governed by theocratic principles, persons who recognized that Christ Jesus by divine appointment was directing the organization's activity even down to the consummation of this system of things.—Matt. 24:14; 28:19, 20, *NW*.

[11] No doubt about it, Christianity was planted in good soil as a noble vine. "I am the true vine," said Christ, "and my Father is the cultivator. I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit, because apart from me you can do nothing at all." (John 15:1, 5, *NW*) God's spirit or active power has certainly been upon this theocratic organization, and, as a result, now after more than 1900 years this fertile vine stalk together with its spreading branches is con-

9. Jesus gave what kind of instruction to his followers? Why was this necessary, and how did they respond?

10, 11. (a) What practical training did Jesus give his disciples, and what did this require of him? (b) What kind of organization resulted?

tinuing to bring forth an abundance of good life-sustaining fruit, Kingdom fruit, to the praise of Jehovah God the great Cultivator. And where today is such an upright and fruitful organization to be found? Where is there a theocratic organization headed by the Superior Authorities, Jehovah God and Christ Jesus? Where today is that body of true footstep followers of Christ that is doing the work approved by God, expanding pure worship of Jehovah to the ends of the earth?

CHRISTENDOM'S WORKS DISAPPROVED

[12] Boisterously and with great arrogance Christendom's leaders brag that she is this favored organization of God. But a quick survey of her works and the fruit she bears should thoroughly convince any seeker of truth that Christendom is anything but Christian. Read her newspapers and magazines, listen to her radio and television programs, look at her conduct in general. What a hideous sight she presents! In every branch and department of this corrupt system "the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these".—Gal. 5:19-21, *NW*.

[13] Even if the apostle Paul were living today he could not have done better in describing the works of Christendom. Not only among the common laity of the many religious denominations does one observe a constant downward drift in loose conduct, uncleanness and fornication, but also among her clergy class spiritual delinquency is manifest. Her great religious leaders have openly played the harlot with the political, military and commercial rulers of the world. This they have done by backing up anti-Christ schemes for world domination (schemes like the League of Nations and the United Nations); by signing working agreements and concordats with ruthless, worldly dictators (Hitler, Mussolini); and by swearing oaths of allegiance to wicked rulers of this world (to red Communist bosses behind the Iron Curtain) as if such profane men were the "higher powers" whom Christians must obey.—Rom. 13:1; Rev. 17:1, 2.

[14] Furthermore, as the apostle declares, every form of idolatry is practiced within Christendom's borders. Spiritualists who are in constant communication with the invisible wicked demons flourish in all her great cities. Her hatreds, strifes, jealousies and fits of anger often break out into international wars, and in the flames of such senseless conflicts the lives of millions of innocent people are snuffed out. Contentions, divisions, sects and envies among the Catholic, Protestant and Orthodox factions are too numerous to mention. And as for the drunken bouts, revelries, and the intoxicating pleasures of Christendom, these have certainly caused the inhabitants of the land to reel to and fro, backward and forward, dizzy from the wine of fornication fermented by modern Babylon.

[15] Warning that such a degenerate society as this would sprout in the last days

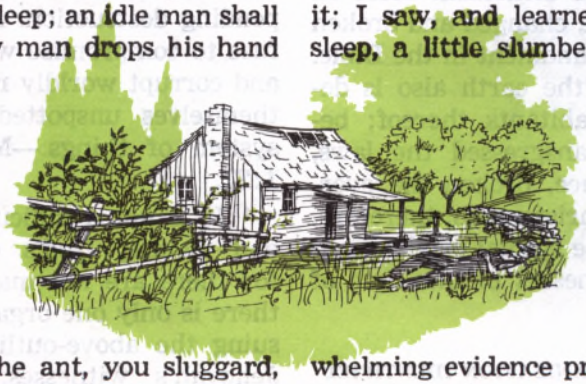
12-14. What evidence is there among the religious leaders and among the "laity" proving that Christendom is not the true vine?

15. What does the fulfillment of 2 Timothy 3:1-5 indicate as to Christendom's condition?

of this system of things, Paul wrote Timothy: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5, *NW*) Obviously Christendom is rotten to the very core, otherwise she could not produce such a wild crop of putrid fruit as this. "By their fruits you will recognize them," for "every good tree produces fine fruit, but every rotten tree produces bad fruit".—Matt. 7:16, 17, *NW*.

[16] Christendom's sickness is caused by a lack of proper spiritual nourishment, which, in turn, is due to her laziness, indifference and preference to sleep. "Laziness ends in a deep sleep; an idle man shall be hungry. The lazy man drops his hand deep in the dish; he will not so much as lift it to his lips." If Christendom had heeded the wise man's suggestion she could have learned a lesson from the lowly ant. "Go to the ant, you sluggard, look at her ways, learn sense; for she has no leader, no foreman or chief, yet in the summer she provides her food, and gathers during harvest-days. You sluggard, how long will you sleep? When will you rise from your slumber? 'Let me sleep for a little, a little! let me fold my hands for a little, to rest?'—yes, and poverty will pounce on you, want will overpower you." —Prov. 6:6-11; 19:15, 24, *Mo*.

[17] Or as other Proverbs fitly describe sleepy Christendom's sorry plight, she only rolls over in her bed of ease, like the turning of a door upon its hinges, when she is prodded with God's Word of truth. She spurns the counsel of Jehovah, is very wise in her own eyes, proud and arrogant to the extreme. Her whole house leaks like a sieve, and in many places the roof has practically caved in upon her, yet she is too lazy to repair it. Her religious fields are nothing more than bramble patches, completely overgrown with thorny pagan superstitions, irritating traditions, and poisonous doctrines of demons, and yet she prefers to sleep and dream about her past and present lovers. "I passed by the field of the sluggard, by the vineyard of the man without sense; and lo! it was all overgrown with thistles, its surface was covered with nettles, and its stone wall was broken down. I looked, and reflected upon it; I saw, and learned a lesson. 'A little sleep, a little slumber, a little folding of hands to rest'—so will poverty come upon you like a footpad, and want like an armed man."—Prov. 24:30-34, *AT;* 26:14-16; Eccl. 10:18, *Le*.



[18] The overwhelming evidence proves Christendom is apostate, a degenerate vine, and Christian in name only. She has had every opportunity to be a fruitful organization to the praise of God, but, like the unfaithful nation of Israel, she is too lax and lazy. Her prototype, Israel after the flesh, was planted

16, 17. (a) What is the cause of Christendom's sickness? (b) What scriptures aptly describe her attitude toward work?

18, 19. In what respects is the course taken by Christendom today the same as that taken by apostate Israel?

a noble vine, and was assigned the task of conquering the God-given territory, and as long as they pushed ahead with the job they prospered. However, it was not long before they began to slow down, adopting an indifferent attitude toward their divine assignment, and finally they quit altogether. In their sluggish reasoning it seemed easier to compromise with the demon-worshiping nations that were squatters in the land than it was to oust them with a fight. Turning to their personal and selfish interests they suffered setbacks and defeats, one after another. As a nation they failed to hold to the clean worship of Jehovah. As a nation they failed to keep Jehovah's righteous laws. As a nation they failed to be Jehovah's faithful, covenant-keeping witnesses before other nations round about them.

19 So too with worthless Christendom, and for the same reasons. She has failed to hold to the pure worship of Jehovah, but instead has compromised with practically every form of demonism there is. She has transgressed, changed and broken every law and commandment in the Bible. As a consequence, "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Christendom, therefore, has missed out on the special privileges of being Jehovah's witnesses in this time of the end.—Isa. 24:5.

GOD'S APPROVED ORGANIZATION IDENTIFIED

20 Ah yes! Notwithstanding Christendom's miserable failure Jehovah God does have a true, covenant-keeping, zealous organization in the earth today made up of those who are faithfully following the pattern cut out by Christ. As the early disciples of Jesus were gathered out and separated from unfaithful Israel to be a special people for God's name, even so today men and women from all walks of life and from many tongues and nationalities have been called out of Christendom's Babylonish systems to form a true Christian society, the nucleus of a new world society, if you please. (1 Pet. 2:9) They are still in this old world, it is true, but they are no part of it, take no part in its political squabbles, its commercial deals and economic schemes, or its religious movements. (John 17:16; Phil. 2:15) Instead, they place their hope and trust in God's kingdom and fervently pray for its complete and triumphal success at Armageddon. They are governed by the theocratic principles of love, truth and righteousness. They observe the two great commandments, show love for Jehovah and show love for neighbor, and for this two-fold reason they go among the people comforting widows and bereaved ones in their affliction and warning the wicked of impending destruction. At all times they refuse to compromise with lawless dictators and corrupt worldly rulers, and thus keep themselves unspotted from this satanic system of things.—Mark 12:28-31; Jas. 1:27.

21 It is not a difficult task to recognize and identify God's visible organization, for there are not many, not even a few, there is only one organization that is pursuing the above-outlined course, namely, Jehovah's witnesses. Inseparably associated with this widely known organization is its legal servant and governing agency, the Watch Tower Bible and Tract Society. Only Jehovah's witnesses and their associates are bearing the fruits of the Kingdom by public proclamation. (Heb. 13:15) They alone are heralding forth the good news that God's kingdom under Christ is man's only hope. No other

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20, 21. (a) What evidence shows God has an organization on earth following the pattern cut by Christ Jesus? (b) By whom is this organization being directed and what message is being heralded by it?

group, body, association, society, or organization is proclaiming that God's kingdom is actually established in the heavens, and that shortly now this heavenly government will transform earth into a glorious paradise with wickedness and violence replaced with perfection and peace. What a high and lofty privilege, to be engaged in a work like this! What a great and singular honor to be associated with Jehovah's organization, doing the work approved by God!

"Do Not Loiter at Your Business"

JEHOVAH GOD, the great First Cause, the Creator of heaven and earth, is the never tardy, never tiring, never quitting Craftsman Supreme, noted for his exactitude and dependability. When in the working out of his purpose Jehovah assigns creatures certain tasks to perform he expects and demands that such be done with meticulous care and accuracy. Failure in this regard brings fearful consequences upon the negligent. Again, when Jehovah declares what shall come to pass in the future he makes sure that his Word is fulfilled. The ever living, never sleeping One diligently follows through to see that everything is accomplished in accordance with his good pleasure and perfect will. Nothing is left to chance.—Num. 23:19; 1 Sam. 15:29; Isa. 55:10, 11; Mal. 3:6; Titus 1:2; Heb. 6:18.

[2] These points are forcefully emphasized in that long-range statement of events due to take place at the consummation of this system of things. In that prophecy recorded in the 24th chapter of Matthew, Jehovah by the mouth of Christ Jesus stated that he would have a "faithful and discreet slave" class in the earth to whom he would entrust all his Kingdom interests. (Matt. 24:45-47, *NW*) It was therefore not a mere occurrence when devoted men and women began to be gathered out of faithless Christendom from and after the year 1870. God purposed to use them as an organization to do a twofold work. First, they must proclaim that the Gentile times that began in 607 B. C. were due to come to an end A. D. 1914, at which time Jehovah would take to himself his official power and begin to reign in the heavens by his anointed King. So for some thirty-seven years prior to 1914 this proclamation was sounded.* That work in reality was pictured by what John the Baptist did, a work of 'preparing the way before Jehovah'. (Ps. 110:1-3; Isa. 40:3; Mal. 3:1-3; Matt. 11:10; 25:31-33; John 3:28; 1 Pet. 4:17) Thereafter, following the Lord's coming into regal power this same faithful and approved organization was and has been used to preach the good news of the established Kingdom to the far ends of the earth. (Matt. 24:14) That Jehovah God still has such a service organization in the earth in this latter half of the twentieth century, recognized for what it is, there cannot be the slightest doubt.

1. (a) For what is Jehovah noted, and how does he expect tasks assigned by him to be performed? (b) What can be said regarding his purposes?

2. What twofold work has been done in fulfillment of Matthew 24:45-47?

* See *The Watchtower*, May 1, 1952, pp. 260-276.

[3] The *Yearbook of International Organizations* (1951-52) was prepared in cooperation with the Economic and Social Council of the United Nations, and is published by the Service Centre of The Union of International Associations, Palais D'Egmont, Brussels, Belgium. It contains an exhaustive list of all known international organizations, together with a description of their structure, their purposes, and their activities. When leafing through this large volume of more than 1,200 pages, one is forcefully impressed to find that *only one* out of the more than 1,100 organizations listed is actually devoted to the work assigned by the Lord to his "faithful and discreet slave". That organization, the unincorporated body of Jehovah's witnesses, is represented by its legal instrument, the Watch Tower Bible and Tract Society. On pages 314-316, in this authoritative publication, the following appears.

WATCH TOWER BIBLE AND TRACT SOCIETY

[4] "HISTORY Founded in 1872 in U. S. A. Incorporated 1884 as *Zion's Watch Tower Tract Society,* present name adopted in 1896. Is and has always been entirely non-political, non-profit, non-commercial, charitable, religious corporation, devoted exclusively to Bible education.

[5] "PURPOSES To: act as the servant of and the legal world-wide governing agency for that body of Christian persons known as Jehovah's witnesses; preach the gospel of God's kingdom under Christ Jesus unto all nations as a witness to the name, word and supremacy of Almighty God Jehovah; print and distribute Bibles and disseminate Bible truths in various languages by means of making and publishing literature containing information and comment explaining Bible truths and prophecy concerning establishment of Jehovah's kingdom under Christ Jesus; authorize and appoint agents, servants, employees, teachers, instructors, evangelists, missionaries and ministers to go forth to all the world publicly and from house to house preach and teach Bible truths to persons willing to listen by leaving with such persons said literature and by conducting Bible studies thereon; improve men, women and children mentally and morally by Christian missionary work and by charitable and benevolent instruction of the people on the Bible and incidental scientific, historical and literary subjects; establish and maintain private Bible schools and classes for gratuitous instruction of men and women in the Bible, Bible literature and Bible history; teach, train, prepare and equip men and women as ministers, missionaries, evangelists, preachers, teachers and lecturers . . . use or operate radio broadcasting stations for preaching this gospel of the kingdom. . . . (Society's Charter).

[6] "ACTIVITIES Jehovah's witnesses are organized primitively, as was the apostolic early church, without clergy and laity classes, all being brothers, each one individually dedicated, consecrated and ordained, without human leader, following Christ Jesus only, responsible to Jehovah God for his ministry to Him. They have congregations, cover the earth systematically from house to house, reaching all persons, conduct congregational and home Bible studies, preach from platform in and out of doors, use the radio, printing press and other modern aids in Bible education, all voluntarily.

[7] "The program of the Society is to assist Jehovah's witnesses to direct all persons to the Bible as God's word of truth,

3. The *Yearbook of International Organizations* contains what list, and in what respect is the listing of the Society unique?

4, 5. What does that *Yearbook* tell about the origin and purpose of the Society?

6-9. How does that *Yearbook* describe the organization and activity of Jehovah's witnesses?

uphold the worship of Jehovah God, advocate his kingdom of righteousness under Christ Jesus as the only hope of mankind, teach the people the righteous principles of the Bible of honesty, integrity, unity, morality, decency, uprightness, reverence and fear of God.

[8] "In this providing Bibles in all versions and languages, magazines, booklets, books and tracts as Bible-study aids, training ministers thoroughly for missionary work and supporting them in the missionary field, it promotes actual unity among people of all nations.

[9] "The Society restored primitive, apostolic home-to-home ministry; organized regional, national and international Bible conferences, assemblies and conventions. Trains missionaries at *Watchtower Bible School of Gilead*. Non-commercial radio station WBBR continuously since 24 February, 1924."

SOCIETY APPROVED FOR ZEALOUS SERVICE

[10] Not among all the religious systems of Christendom is there to be found another group of people or an organization engaged in Jehovah's work today. This is not because they never had the opportunity. Rather, as illustrated in the parable of the talents, when the Lord Jesus called the lazy and slothful leaders of Christendom to account and found they had hidden what Kingdom privileges were granted them he condemned the whole of them as a "wicked and sluggish slave". All further privileges of service in connection with God's work were taken from them and given to Jehovah's theocratic society of anointed witnesses, the "good and faithful slave". Furthermore, the Master of the parable declared: "Throw the good-for-nothing slave out into the darkness outside. There is where his weeping and the gnashing of his teeth will be." (Matt. 25:14-30, *NW*) It is no surprise, then, to find Christendom's sectarian denominations blindly groping in the dark, their leaders howling in a bitter rage of hatred against Jehovah's faithful and approved witnesses. On the other hand, because of their industry and skill in caring for the Kingdom interests Jehovah's witnesses have been raised out of obscurity and now stand in an honorable position of service before the Superior Authorities, Jehovah God and Christ Jesus. "You see a man skilled at his work? He will stand in the presence of kings; he will not stand in the presence of obscure men."—Prov. 22:29, *AT*.

[11] If danger is abroad the lazy choose to sleep through it; if a lion is on the prowl sluggards seek to hide while others give chase. (Prov. 22:13; 26:13, *AT*) So it has been since the first world war. As wild beastlike dictators roam about the earth devouring whole nations, the sluggards of Christendom follow the lazy course, the course of compromise and least resistance, but Jehovah's zealous witnesses do not hesitate to openly confront these ravenous totalitarian beasts, cost what it may, and this they do because of their impassionate love for what is just and true and because of their intense devotion to the Most High God. Another

10. Why is there no other group or organization of people carrying on Jehovah's work today?

11. In times of danger how does the activity of Jehovah's witnesses compare with that of the sluggards of Christendom?

reason, then, why Jehovah's smile of approval has been upon his faithful people.

12 The overwhelming evidence found in the events of recent years shows that Jehovah's organization, pictured by the ancient city of Jerusalem, has heeded the divine command not to let their hands be slack, "hang down" (*Ro*), "droop" (*Mo*), or "relax" (*AT*). "In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save." (Zeph. 3:16, 17, *AS*) As a consequence the hands of Jehovah's people are most active doing what he assigns them, doing it with their whole might, with sincere diligence and with dynamic energy—thanks to the Almighty One, Jehovah, who continually backs them up and sustains them with his holy spirit! Whether enjoying a measure of peace and quiet or undergoing the most fiendish opposition, whether inside or outside concentration camps, above or under ground, in front of or behind totalitarian curtains of iron and bamboo, Jehovah's witnesses persistently push ahead with their assignment to preach the good news of the established Kingdom to the ends of the earth.

13 Of course, this is not vain boasting of what mere creatures have done or are doing. All praise and honor and thanksgiving for what this organization accomplishes go to Jehovah, and not to any man or group of men, and rightly so. Just think of it! In the space of a comparatively few years since their release from Babylonish captivity in 1919, the remnant of the "faithful and discreet slave", together with their good-will companions, have phenomenally increased from a mere handful to a new peak reached in 1952 of 456,265 ministerial publishers in the field! It is just as Jehovah said it would be: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time."—Isa. 60:22, *AS*.

14 Out of all nations, from more than 127 separate lands, countries, territories and islands of the sea Jehovah has gathered his witnesses. Their activity in glorious Kingdom service over the years, if measured in time spent preaching, totals up to many hundreds of millions of hours. Why, last year alone more than 68,700,000 hours were reported by these ministers of God! The number of Bibles, books, booklets and magazines published and distributed by these ministers in more than a hundred languages amounts to far more than three-quarters of a billion copies. Truly, while Christendom's religious clergy and laity have slumbered and slept and idled away their time in worldly pursuits, the society of Jehovah's witnesses has been very busy looking after his business. "A lazy man's ease is his undoing, for his hands will not labour; all the day long he rests at ease—while the good man works on unceasing."—Prov. 21:25, 26, *Mo*.

ORGANIZATIONAL SERVANTS

15 In the early Christian society we read that Christ "gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ". (Eph. 4:11, 12, *NW*) So, too, in this latter period of time the burden of the work is divided up and shouldered by various organizational servants. The global field is divided into branches, the branches are subdivided into

12. Jehovah's people have been heeding what divine command, and in spite of what?

13. Since 1919 what increase has taken place, and to whose praise?

14. To what extent has this work been carried on as regards number of lands, time spent and literature placed?

15. How is this work divided up and shouldered by the various servants?

districts, the districts are composed of circuits, and the circuits are made up of companies or congregations each having one or more service centers. All together, there are nearly 14,000 organized congregational companies throughout the earth.

[16] It is a noteworthy fact: in God's theocratic organization no so-called "clergy" or "laity" classes exist. There are no Scriptural grounds for such ecclesiastical distinctions. In fact, Christ emphatically declared: "Do not you be called 'Rabbi' [My great one; My excellent one, *margin*], for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister [servant, *margin*]. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:8-12, *NW*) Unlike the clergy of Christendom, the servants in Jehovah's organization are not vested with special robes of honor and distinction. They are not paid fat salaries for their services. Neither do they carry a whip of authority empowering them to dictate, boss, browbeat or lord it over the congregation. Praise Jehovah, no such anti-Christian practices are found among Jehovah's witnesses! Rather, as slaves of Jehovah and as servants to their brothers these duly appointed overseers of the flock of God are prompted to serve by the pure motives of love and unselfishness. They are appointed to assist others to become better ministers of God, better preachers of the truth, better singers of Jehovah's praises. They are, as the apostle says, appointed "with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ".

16. Instead of a clergy-laity distinction, what condition prevails within Jehovah's organization?

[17] The activity and accomplishments of God's organization are merely the sum total of what the individual members do, and to a large extent this depends on the example set by their overseers and servants. This was illustrated in the typical theocratic arrangement established among the people of Israel, wherein the Levites were set apart and appointed to oversee various duties. Some were priests, while others served as officers, judges, doorkeepers or musicians. Again we read how "men of valor, a thousand and seven hundred, had the oversight of Israel beyond the Jordan westward, for all the business of Jehovah, and for the service of the king". (1 Chron. 23:1-5; 26:29, 30, *AS*) Each one had his respective assignment of service, and as they individually looked well to these duties, to that extent the nation prospered. Contrariwise, when these servants of Israel became indolent, slothful and indifferent toward their privileges of service the nation as a whole suffered depressing setbacks.

[18] So also it is today in the antitypical theocratic organization. "God has set the members in the body, each one of them, just as he pleased. If they were all one member, where would the body be? But now they are many members, yet one body. Now you are Christ's body, and members individually." (1 Cor. 12:18-20, 27, *NW*) A certain servant is assigned to look after the advertising activity of a local congregation. Another servant is designated to take care of the territory. Still another is given the responsibility of being the assistant company servant. In like manner other servants have other tasks to perform. Now if each one looks well to his job, works at it with zeal and efficiency with an eye single toward pleasing Jehovah, and

17. How was the need of overseers' setting a proper example shown in the typical theocratic arrangement?
18. How is 1 Corinthians 12:18-20 having application today?

not some creatures, then the congregation prospers and expands under God's blessing and direction. (Eph. 6:6-8) If, on the other hand, the servants in a company are lackadaisical or sluggish, or are tied up in the affairs of this world until they have little or no time for Jehovah's business, to that extent the company as a whole languishes in a limp state of stagnation.

AWAKE! NO LOITERING ALLOWED!

[19] Dead or alive, asleep or awake, idle or active, what is your state of being? Really it is high time to be alive, awake and active. "You know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers." (Rom. 13:11, *NW*) But if you prefer a state of inactivity, then you shall have your wish, "for there is no work . . . in the grave, whither thou goest." (Eccl. 9:10) In sleepy idleness, death will overtake you when in the near future it swallows up this old world at Armageddon. "The great day of Jehovah is near, it is near and hasteth greatly." Hence, the command, "Get out of her, my people"; waste no time, move out in a hurry, flee, while there is still an opportunity! As it was when Jehovah unleashed his terrible power against ancient Egypt and delivered his people in a high and mighty way, so it is today. If you hope to reach the shores of God's promised kingdom you must keep up with God's organization under the lead of the greater Moses, Christ Jesus, as it marches out of this old system of things, through the parted walls of Armageddon's destructive waters into the freedom of the new world. To drag your feet or lag behind is to run the risk of being overtaken by the Devil and his pursuing Egyptian hordes.—Zeph. 1:14; *AS;* Rev. 18:4, *NW*.

19. Why is it now high time to be alive, awake and active?

[20] Loafers, beware! There are still a few who associate with the organization who claim they are in the truth, yet they have no works to prove it. If they ever had any faith it is now dead. (Jas. 2:14-26) In their dedication vows to Jehovah they said they would go to work in his vineyard, but they never did. Now Jehovah blesses those that go, not the sluggards who say they will go to work but fail to do so. "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to those who send him on an errand." Let such heed the warning: No loitering allowed in the theocratic organization! If you will not work you shall not eat.—Prov. 10:26, *AT;* Matt. 21:28-31; 2 Thess. 3:7-12.

[21] Then there are the quitters, those that begin working yet grow weary in well-doing, slow down and finally quit altogether. Some of these may work for a long time and endure the heat of many fiery trials, like the grumblers mentioned in the parable of the penny (denarius), before they slack off. "A man slack at his work is as bad as a waster"; and God hates wasters. (Prov. 18:9, *Mo;* Matt. 20:1-16) They have the same mental disposition as displayed by Adam, Esau, Saul and Solomon, to mention a few, who for one reason or another abandoned their privileges of service and quit worshiping Jehovah in holy array. "Remember Lot's wife," for she too was of that kind. (Luke 17:32) No, quitters are never winners. Hence, the apostle writes for our encouragement: "Let us not give up in doing what is right, for in due season we shall reap by not giving out." "Attend to these duties, let them absorb you . . . stick to your work." Under no circumstances should you allow Satan through any sly or cunning trickery to turn your mind away from Jeho-

20. Why should loafers beware?

21. Quitters have what mental disposition, and why should we not want to imitate them?

vah's precious service, for "no man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God".—Luke 9:62; Gal. 6:9, *NW;* 1 Tim. 4:15, 16, *Mo.*

[22] You servants in the congregation of God, you who are given the oversight, the greater privileges of service: be proper examples by being awake, active, quick to hear organization instructions and prompt to obey. "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3, *NW*) Do not hang back and think you can drive the flock from behind. They are sheep, the Lord's sheep, and sheep must be led. So take the lead in the various features of the field activity and they will follow as long as you follow the Greater Shepherds of the flock.—1 Cor. 4:16; 11:1.

[23] As servants, in addition to your personal preaching activity, you must study local conditions, seek ways and means of expanding the Kingdom interests. Close co-operation too between servants and publishers is a divine requirement. As overseers, do not give all your time and attention to the strong and active, but also tenderly look after the irregular publishers, the sick and afflicted, the slow and weak ones. "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." (Rom. 15:1, *NW*) True, all this requires much work, hard work, but it is necessary for the advancement of pure worship in the earth. Remember, hard workers in the Lord have His approval, for in the eyes of Jehovah "a diligent man is a rare treasure". (Prov. 12:27, *Mo;* Rom. 16:12) So do not loiter, you appointed servants and prospective princes of the new world! Work hard, not beating the air. Be dependable and efficient at your business, Jehovah's business. So doing you too can join hard-working Paul in saying: "For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones."—1 Tim. 4:10; 1 Thess. 2:9, *NW.*

[24] And you publishers in the organization, you are certainly a favored lot of people, for through your efforts the work assigned to the "faithful and discreet slave" is accomplished, namely, preaching good news to the people, comforting those that mourn, binding up broken hearts, opening eyes of blind ones, showing prisoners the way to freedom, and declaring the day of vengeance of our God. What a grand privilege! What a glorious treasure of service! (Isa. 61:1-3; Luke 4:18, 19; 2 Cor. 4:7) Therefore, whether you are a company publisher putting in one or ninety-nine hours, or whether as a pioneer you devote more than a hundred hours a month preaching, you should certainly work with serious care and caution and with that energetic zeal peculiar to Jehovah and his organization. Push ahead with the work and, as you do, remember that the effort made is not everything. Results are what ultimately count, and results are obtained by applying effort in an efficient manner. Hence, plan your work consistently. Be steady. Show endurance, persistence. Put the Kingdom interests first in your lives, not second, not last, but first. As the apostle says: "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled

22, 23. (a) What obligations do the Scriptures place upon the servants in the congregation? (b) How should such servants go about properly discharging their obligations?

24. What grand privilege does the individual publisher in the organization have, and therefore how should he work?

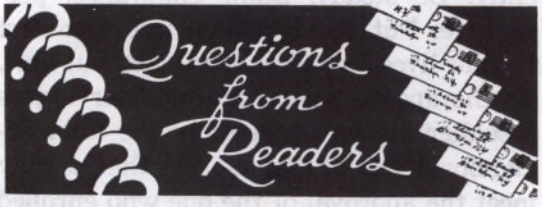
him as a soldier. Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of." And again, God's Word instructs us to "repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things, . . . a people peculiarly his own, zealous for good works". —2 Tim. 2:4, 15; Titus 2:11-14, *NW*.

[25] Ah yes, "we are God's fellow workers," "working together with him," a people belonging to Jehovah and devoted to his service! "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." (1 Cor. 3:9; 15:58; 2 Cor. 6:1, *NW*) No question about it, as Jehovah's faithful witnesses you certainly have plenty to do. Therefore, "whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." (Col. 3:23, 24, *NW*) Yes, Jehovah renders "to each one according to his works", for "God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering". For this reason, because of Jehovah's righteousness and faithfulness, the apostle urges you "to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises". —Ps. 62:12; Jer. 17:10, *AS;* Rom. 2:6; Heb. 6:10-12, *NW*.

[26] If you are seeking to escape the serfdom of Satan's system of things, if you are tired of the thorns and thistles of sin and corruption, if you want to walk on a smooth highway leading to God's kingdom, if you crave to live forever in a paradise of perfection, then avoid the ways of the slothful, lazy sluggards. "Slothful men will end as serfs," "the lazy man finds life beset with thorns," "the sluggard craves, but gets nothing." (Prov. 13:4, *AT;* 12:24; 15:19, *Mo*) This is no time to dillydally or hold back. The King is upon his heavenly throne. Jehovah's "strange work" is rapidly reaching its successful conclusion. The triumphal day of final victory for Jehovah's glorious kingdom is at hand. Awake! "*Do not loiter at your business.* Be aglow with the spirit. Be slaves to Jehovah." —Rom. 12:11, *NW*.

25. What incentives to zealous work do the Scriptures give us?

26. Why is this no time for holding back? and what may we not do if we would gain eternal life in a paradise of perfection?



● In the answer on page 95 of the February 1 *Watchtower* it seems to some to imply that sex relations without having children is wrong. Is that the impression this answer means to give?—H. M., New Jersey.

No, that is not the point being made, as shown by the setting. The question involved the practice in Scandinavia of engaged couples' having relations before marriage, and with that in mind the answer stated: "The purpose of sex relations could not be for the purpose of true marriage, namely, to bring forth children, for otherwise we should witness children's being born to such couples during their

engagement, especially in the case of long engagements, and before the legal act takes place." Such persons could not possibly have children in mind when having relations, as a married couple might. The engaged couple would fear conception because it would bring disgrace upon them and the label of illegitimacy upon their offspring. Their fear springs from a feeling of guilt, indicating that they know they do not actually have the right to sex relations, since they are not married. A child born to them would make this transgression publicly known.

Properly married persons would not fear to have children for such reasons, though they might refrain from having them for other reasons, and do this with a clear conscience. They might refrain out of regard for the frailty of a wife whose life might be endangered by childbirth. Economic reasons might deter them. Some couples might refrain from having children now so that they can remain in a position or privilege of service that makes heavy demands on their time. As to the validity of these or other reasons in the case of individual couples we do not attempt to decide; it is for each couple to know their reasons, to know whether they are of such validity as to leave them with a clear conscience, and to bear the responsibility for their decision before Jehovah God. In brief, the Watch Tower Society's position remains the same as when it was expressed more than two years ago. For the benefit of those not informed on that answer, we quote the first paragraph of it:

"We are not authorized either by the law of the land or by God's Word to advise on contraceptives. The responsibility for their use must rest with those who decide that they can conscientiously use them, and their just judgment must rest with the God whom they serve, and not with us. Whether married couples in the truth want to have children or not is for them to decide, not us. Each couple must consider its own circumstances and its own purposes in view, and decide the matter and adopt a course and then take the responsibility before God for such course and its consequences. But we do unequivocally maintain that the purpose of marriage before God is the production of children, and hence if any married couples want children now, before Armageddon, that is perfectly proper and no one should criticize them for so doing, thereby meddling in their business. Neither should any be criticized for not having children, nor should we meddle in as to their reason why not. Private marital affairs are not the business of outsiders." —*The Watchtower,* March 1, 1951, page 159.

● In this section of the November 15, 1952, *Watchtower* it was stated: "The faithful marriage partner would not discuss religion with the apostate or disfellowshiped and would not accompany that one to his (or her) place of religious association and participate in the meetings with that one." Does this mean that if the man of the house is disfellowshiped, but attends the meetings at the Kingdom Hall, the faithful members of the family may not ride with him in the family car when he drives there?—O. G., Kansas.

No, that is not the point *The Watchtower* was making. It said faithful members of the family "would not accompany that one to his (or her) place of religious association and participate in the meetings with that one". Since the disfellowshiped one is no longer a participant in the meetings at the Kingdom Hall, and since it is no longer his rightful place of religious association, he having been disconnected from that association by disfellowshiping, and in attendance at Kingdom Hall now, not by invitation or welcome but by his unwanted intrusion, *The Watchtower* was not referring to his coming to Kingdom Hall meetings when it spoke of not accompanying him to his place of religious association. It meant that the faithful one would not accompany the disfellowshiped one to another religious group with which the disfellowshiped one might associate and in whose meetings he might participate. It is all right for the faithful members of the family to ride with the disfellowshiped one in a car bound for the Kingdom Hall, but upon arrival the faithful ones should not sit with or associate with the disfellowshiped one at the hall, but rejoin him only when departing for home.

"WATCHTOWER" STUDIES

Week of May 10: Doing the Work Approved by God.

Week of May 17: "Do Not Loiter at Your Business."

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 15, 1953
Semimonthly

THE EXCLUSIVE GOD

JEHOVAH: HUSBAND, FATHER AND TEACHER

WHY PROFESSED CHRISTIANS LACK ZEAL

RELIGION IN ANCIENT GREECE

THE LANGUAGE BARRIER AND THE "PURE LANGUAGE"

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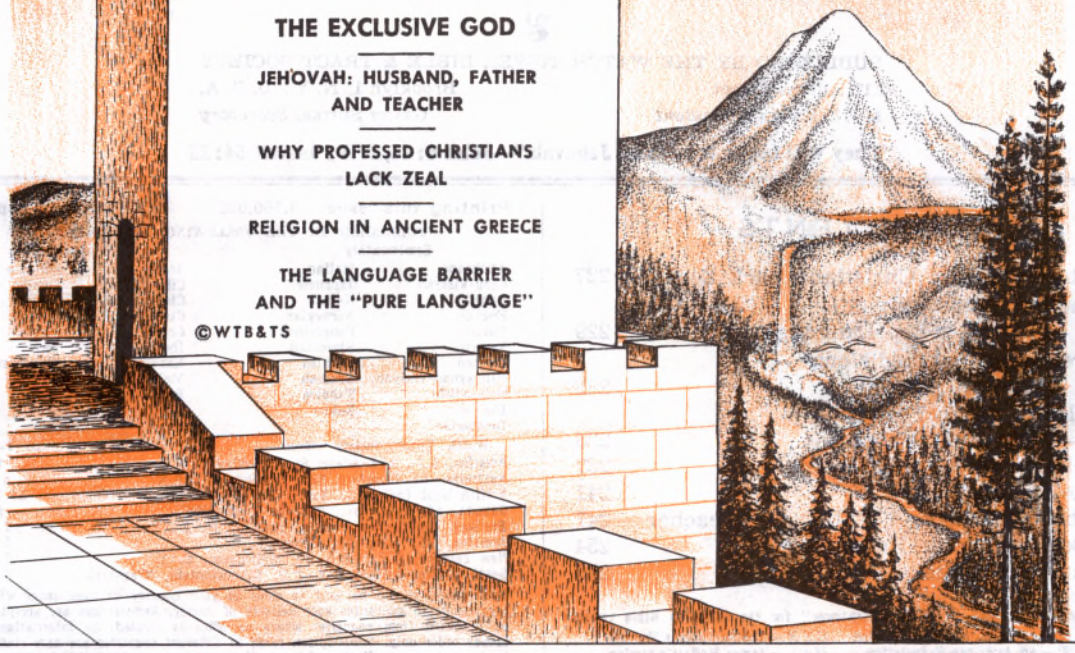

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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Vol. LXXIV April 15, 1953 Number 8

WHY PROFESSED CHRISTIANS LACK ZEAL

IN THE New York *Times*, December 22, 1952, appeared the following item: "Roman Catholics who maintain a 'half-ashamed outward adherence to the church' are Catholics 'in name only' because they lack the knowledge, humility and gratitude necessary for loyalty to the church and Christ, the Rev. Vincent P. McFadden declared yesterday at St. Patrick's Cathedral.

"In the third of a series of Advent sermons, Father McFadden said that groups such as the Communists and the Jehovah's Witnesses possessed 'phenomenal zeal' in making their attacks and that Roman Catholics 'take these attacks right on the chin, without voicing a single protest'.

"Father McFadden, a missionary of St. Colomba's Foreign Mission Society, remarked that charges that the church was intolerant and old-fashioned stemmed from 'a pagan world' in which 'right and wrong have given place to expediency'."

Note first the subtle slur in mentioning Communists and Jehovah's witnesses in the same breath. The impression left by that upon his listeners is to associate Jehovah's witnesses with Communists as though they had something in common, when the very opposite is true. Nothing is more Godless than communism, whereas none take God and the Bible more seriously than do Jehovah's witnesses. Could it be that this lack of intellectual honesty on the part of the Catholic clergy accounts for the fact that Catholics "lack the knowledge, humility and gratitude necessary for loyalty to the church"? Be that as it may, one thing is certain, missionary V. P. McFadden cannot put the entire blame on the Catholics themselves, for these very people, upon becoming Jehovah's witnesses, evince that "phenomenal zeal" he talks about. Evidently such have now acquired the "knowledge, humility and gratitude necessary for loyalty" to God's congregation and Christ.

Is it just to blame the Catholic population for their lack of "knowledge, humility and gratitude"? Do they not go to the parochial grade schools and high schools and even Catholic colleges? Do they not learn the Catholic catechism as children, get confirmed in their church, attend communion, confession, mass, and hear Sunday sermons? Is there not an avalanche of Catholic publications, dailies, weeklies and monthlies, all for the purpose of giving Catholics the much-needed knowledge, not to say anything of Catholic radio and TV programs? Certainly if any class of people should be well posted on what to believe and equipped in mind and spirit to refute "attacks" on their religion and organization it should be Roman Catholics; yet here is the admission by a Catholic missionary that Catholics are lacking in these respects. Obviously there is something wrong with what they are taught.

And is it reasonable to expect the Catholic population to make a better showing

than their religious leaders? Time and again these have made a lamentable showing in their discussion with Jehovah's witnesses. They themselves do not have the answers; how can they give them to others? Such as the Catholic priest of a certain Austrian village who called at the home of one of his farmer parishioners who had been studying with one of Jehovah's witnesses. The priest was asked by the farmer how he could reconcile the teaching of the Catholic Church that the soul is immortal with the statement found at Ezekiel 18:4, "The soul that sinneth, the same shall die." (*Dy*) The priest insisted that the Bible was spurious, not genuine, and so the farmer brought out another Bible and read the same text from it. Again the priest insisted that the Bible was spurious, whereupon the farmer revealed that this very Bible had been borrowed from the priest himself by a neighbor. The priest, becoming pale as death, snatched the Bible out of the farmer's hands and left the house cursing and swearing. Yes, how can the common people be expected to make a confident reply when their religious leaders make such a poor showing? And as far as that goes, how can the clergy help but make a poor showing so long as they have chained to their necks a mass of tradition that finds no support in either reason or Scripture?

Apparently it is because of not having support in reason and Scripture for their beliefs that Catholics so frequently resort to mob action when coming up against the activity of Jehovah's witnesses; like the Canadian mobs that ran out Jehovah's witnesses missionaries from Joliette and Edmundston; and like the mob at Shawinigan Falls, Canada, in April, 1950, which wrecked a chapel belonging to the Christian Brethren, destroying everything in it, chairs, furniture, Bibles, and even wrecking a car standing outside. Their reason? They thought it was a meeting place of Jehovah's witnesses!

Or like the Catholic mobs at Venlo, Netherlands, who harassed Jehovah's witnesses going from door to door and standing on the streets, tearing their literature from them and ripping it up before their eyes, and who, 1,000 strong, stormed the meeting place of Jehovah's witnesses, yelling, singing vulgar songs so as to drown out, for a time, a public Bible lecture. Or like the Catholics in Santa Barbara, Iloilo, Philippine Islands, concerning which the Philippine *Free Press* stated, "It seems incredible that the Catholic population of Santa Barbara should react so violently, in such an almost panic-stricken manner to the attempt by the witnesses of Jehovah to hold a meeting in town." More examples could be cited.

Obviously Roman Catholics engaging in such mob action are lacking in knowledge as to what constitutes true Christianity, but can they solely be blamed when they are incited to such unchristian conduct by the priests? And are Jehovah's witnesses to be blamed for trying to bring to such persons true Christian knowledge? Missionary McFadden speaks of a pagan world following expediency instead of being governed by principle, but what do such Catholics' actions show? Is the use of violence to silence unpopular minorities being actuated by principle or by expediency? And what shall we say about enlisting the efforts of totalitarian rulers such as Franco of Spain, Trujillo of Dominican Republic and Perón of Argentina to ban the work of preaching God's kingdom as done by Jehovah's witnesses?

Give the people of good will knowledge and understanding concerning Jehovah God and his purposes and "phenomenal" zeal will follow naturally, and then it will not be necessary to resort to mobs and dictators to defend one's teachings.

The LANGUAGE BARRIER and the "PURE LANGUAGE"

EARLY on a Sunday morning in the summer of 1951 two Americans in Paris suddenly found themselves in urgent need of a taxicab. Finally one came along and they signaled the driver to stop. Their French being woefully inadequate and the driver understanding not a word of English, they pointed to their watches to indicate their haste and then pointed down a side street to indicate their destination. The driver was most reluctant, but their insistence overcame his objections and down the side street he drove until they indicated their destination. After paying the fare, after use of the same sign language, they left smiling, while the cab driver, shaking his head and muttering something in French, drove off.

If just two different languages can create such a handicap, what problems can 2,796 different languages raise? Yes, according to one linguist, there are 2,796 different languages spoken in the earth today, not counting minor dialects. There was a time when there was only one language, and that, as God's Word indicates, was Hebrew. This was the only language spoken until the building of the tower of Babel, or for some 1800 years. Then, to thwart man's scheme to keep all mankind bound together by means of a superstate in defiance of the purpose of the Creator, Jehovah God confused the tongues of man.

While this confusion of languages did not present much of a problem so long as Jehovah was dealing only with the nation of Israel; with the command of Christ Jesus to "make disciples of people of all the nations", language differences did present a very definite problem. (Amos 3:2; Matt. 28:19, *NW*) How has Jehovah helped his servants to cope with it?

First of all, by inspiring his servants to write the Christian Scriptures in *koi'ne* Greek rather than in Hebrew, the language in which the pre-Christian Scriptures were written, or in Aramaic, the language spoken by the Jews at the time of Christ. In what way did the writing of the Christian Scriptures in Greek help toward overcoming the language barrier? In that *koi'ne* Greek, as distinguished from classical, Byzantine and modern Greek, was the international language for several centuries before and after the time of Christ. Thus the greatest number were reached in the shortest period of time. Incidentally, even though Rome had superseded Greece as the world power, *koi'ne* Greek was still the international language, for, as one historian expressed it, 'while Rome's military might had conquered Greece, Greek culture conquered the Romans.'

Additionally, at Pentecost Jehovah poured out upon his Christian servants his holy spirit, which gave them, among other miraculous powers, the gift of speaking foreign tongues. As we read: "Indeed, they were astonished and began to wonder and say: 'See here, all these who are speaking are Galileans, are they not? And yet how is it we are listening each one of us to his own language in which we were born? . . . we hear them speaking in our

tongues about the magnificent things of God.' "—Acts 2:7, 8, 11, *NW*.

However, that gift of tongues was to serve the Christian congregation only in its infancy, so as to give it, together with other gifts, a tangible basis for faith. Had not Christ Jesus established himself as God's Son by miracles even as Moses had convinced his fellow Israelites by signs that he was sent of God? So, to supplement the miracle of Christ's resurrection as a basis of faith the apostles were empowered to perform miracles, such as healing the sick, raising the dead, and, for the practical purpose of spreading the good news, the gift of tongues.

However, we should no more expect tongues to continue with us to this day than any of the other gifts. In fact, Paul tells us that, "whether there are tongues, they will cease." (1 Cor. 13:8, *NW*) Such gifts came upon believers only at the instance or in the presence of the twelve apostles. (Acts 8:17-23; 19:6) When the apostles died and those upon whom they had bestowed such gifts, the supernatural gifts passed away.

COPING WITH THE LANGUAGE BARRIER TODAY

Does that mean that the prophetic command to preach the good news of the Kingdom in all nations cannot be carried out today? (Matt. 24:14) Not at all. In the first place note that just as at the time of Jesus' first presence God saw to it that his message would be first produced in the international language of the time, *koi'ne* Greek, so he has seen to it that in our time the preaching work should get its start in the international language of modern times, namely English.

As for reaching those speaking other tongues, God has put it into the minds of the ones whom he is using to direct the preaching work to translate his message into other languages, and so today we find the good news about Jehovah and his kingdom is being published in some 100 different tongues. Why, *The Watchtower* is regularly published in 38 languages! And since not only the printed page is needed but also someone to distribute it, as well as personal instruction, the same Watch Tower Bible & Tract Society has provided a school at South Lansing, New York, for the training of missionaries for foreign service.

These missionaries have gone into many lands and opened up new fields for the restoration of true worship. They have had to learn new languages, in addition to whatever foreign language they studied at Gilead school. By studying such languages daily and immediately making use of what they have learned in their missionary work, in a comparatively short time they have mastered such languages as Arabic, Siamese and Indian dialects. This is done not by means of a "gift" of the spirit as in the first century A.D., but by the 'fruitage of the spirit which is love'.—Gal. 5:22, *NW*.

Nor is the language barrier met and overcome only in foreign fields. Right at home, in the United States, for instance, many servants of Jehovah have learned a foreign language, such as Spanish, so as to be able to preach to men of good will speaking that particular language in their assignment or local missionary field. On the other hand, many who had neglected to learn the language of the country to which they had immigrated have learned the language of the people where they now reside, so as to be able to preach to their neighbors. Thereby they likewise manifest their love for Jehovah God and for their fellow man.—Matt. 22:37-39.

LEARNING THE "PURE LANGUAGE"

While love thus enables Jehovah's witnesses to successfully cope with the obstacles the confusion of tongues presents,

their ability to speak a "secondary language", actually their primary language, unites them far more effectively and completely than a language such as English unites all English-speaking peoples. And what is that language? It is the pure lip, tongue or language that Jehovah promised he would turn to his people in this, our day.—Zeph. 3:9, *AS*.

This pure lip or language is the message or truth of the pure worship of Jehovah God, "with spirit and truth," and causes Jehovah's witnesses to serve with "one shoulder". (John 4:24, *NW*) It is a message free from the traditions and false teachings of men, free from pagan errors, free from all creature worship. It results in a worship based upon an accurate knowledge and understanding of God's Word as revealed by the ever-increasing light. —Prov. 4:18; Eph. 4:13, *NW*.

Yes, knowledge and understanding of the supreme issue of the vindication of Jehovah's name, the importance of witnessing to it, of keeping separate from the world, of the Kingdom's being mankind's only hope—to mention just a few of the outstanding characteristics of this pure language—identify those able to speak it. —Ps. 83:18; Isa. 43:10-12; Dan. 2:44; Matt. 6:9, 10; Jas. 1:27, *NW*.

Additionally this pure language has its own vocabulary, so much so that one United States judge once observed that Jehovah's witnesses had their own vernacular. The most important term in this theocratic language is the name Jehovah, occurring 6,823 times in the Hebrew Scriptures and in such literal translations as the *American Standard Version* and Young's translation. Other outstanding terms and expressions in this pure language are theocracy, kingdom, vindication, the Word, dedication, faithfulness, witnessing, Bible study, etc.

And as the light increases this pure language keeps expanding. With the release of the *New World Translation of the Christian Greek Scriptures*, current among Jehovah's witnesses have become such expressions as undeserved kindness, accurate knowledge, rock-mass, inhabited earth, the Lord's evening meal, sacred service, sacred secret, declare(d) righteous, etc.* And as the columns of *The Watchtower* throw ever more light on God's Word, Jehovah's witnesses find their vocabulary being enriched, the pure language growing. Thus we note that for his unfaithfulness the covering cherub who became Satan was "divorced" from God's organization; compared with Jehovah's absolute freedom, ours is a "relative" freedom; "vertical rapture" refers to supernatural revelation of heavenly things existing at the time; whereas "horizontal rapture" tells of things far along on the stream of time.—2 Cor. 12:1-4.

For the first some 1800 years of mankind's existence there was but the one language, Hebrew. With the building of the tower of Babel came the confusion of tongues. At Jesus' first presence the barrier of many languages was overcome by the miraculous spiritual gift of tongues. In our day it is being overcome by the spirit's fruitage of love. And with the restoration of pure worship and due to the increased light has come a pure language resulting in still greater unity of service.

* Compare *New World Translation* with any other at Matthew 16:18; Ephesians 4:13; Matthew 24:14; 1 Corinthians 11:20; Romans 12:1; Matthew 13:11; Romans 5:1.

Preaching the Good News in SOUTH AFRICA

Continuing the account by N. H. Knorr, Watch Tower Society's president, of service tour by him and his secretary

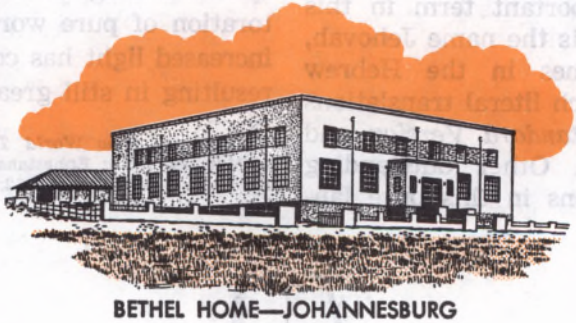
AS THE readers of *The Watchtower* already know, it was impossible for me to get into the Gold Coast and Nigeria. So it was planned to fly directly from Monrovia to Johannesburg. I was expected there on Saturday, November 22, but, as previously reported, that plane failed to stop at Monrovia. Practically all of the 260 brothers who had been on hand at that time to welcome me returned to greet me when I finally did arrive four days later. It was not long until we motored away to the Society's new branch office at Elandsfontein in the Germiston district, a few miles outside the principal city of South Africa, Johannesburg.

Five years ago when Brother Henschel and I were in South Africa we looked over many properties, trying to decide where we should build a Bethel home. We had an office in Cape Town and did printing there also, but the workers were not able to enjoy family life together as at other branches. After selecting property and deciding to move the branch from Cape Town to a site near Johannesburg, it took a lot of negotiating with city officials to finally get all matters cleared up. It was not until about two years ago that building actually started. Now the Society has a fine two-story brick and stucco building on a nice plot of well-situated land.

On the first floor of this new building we have the general office that looks after the work of the South African branch, as well as some of the translating. There is also a shipping department on this floor and a fine printing plant equipped with the latest machinery for printing the *Watchtower* and *Awake!* magazines in African languages.

On the second floor we have a spacious dining room, a fine library and lounge, and a good number of bedrooms, sufficient for expansion of the family. Of course, all of the other needs of a home are also incorporated into the building, such as a kitchen, laundry, etc. The building was designed for our needs in South Africa and it certainly is a big step forward in the advancement of the Kingdom interests. Being situated alone on a hill, the building is making its influence felt throughout the countryside.

Arrangements were made for me to visit Durban November 29 and 30. This very modern city, lying on the shores of the Indian ocean, with its 330,000 population, is the largest in the province of Natal. It is one of South Africa's favorite pleasure resorts and the center of the flourishing sugar industry. Although modern, it has its ricksha boys pulling their two-wheeled conveyances. These boys are Africans decked out in feathers, horns and skins of all sorts, and if one did not know they were civilized he would probably get frightened by them. They are, however, quite harmless.



BETHEL HOME—JOHANNESBURG

RACIAL SEGREGATION—APARTHEID

One of the big problems in South Africa is that of racial segregation, known as *apartheid*. The laws require African, Colored (mixed) and European (white) to meet in separate halls, and every effort is being made now by the government to keep these three segregated, even in the cities and villages. This made it necessary for us to have three separate meetings. On Saturday afternoon two hundred of the European brothers came together in their section of the city. The branch servant, Brother Phillips, spoke first and then I talked to them on making public declaration of our hope. The importance of engaging in the house-to-house work and the need of advancing to maturity in order to have a full share in Kingdom activities was brought out, and that it should be the heart's desire of everyone dedicated to Jehovah's service to thus preach from house to house and equip himself to conduct home Bible studies.

The same evening Brother Phillips and I, together with a few other brothers, went to the Cape Colored section. There are many Indians in Natal, and it certainly would be fine if there were a few Tamil-speaking Indian brothers in the full-time ministry. At this meeting 69 Cape Colored and Indians were present and they were very much interested in what was said.

I was very much impressed with the fact that there were 15 Indians in the audience, because it is rather difficult to interest the Indians living in India in God's kingdom. I had opportunity to speak with some of them after the meeting. All of them were born in South Africa, but of Indian parentage, and gradually they are being weaned away from the Hindu and Moslem beliefs of their ancestors. They are dissatisfied with their religion and its practices. Very likely they have more open minds and it is easier for them to accept the truth here than for those living in India; there they would most likely be ostracized. It takes real courage to forsake the heathen practices of one's ancestors and engage in the true worship of the Sovereign Ruler of the universe, Jehovah God. It was certainly good to see these Indian brothers standing for the work of Jehovah God.

On Sunday afternoon 337 African brothers assembled in Lamontville, a newly built township on the outskirts of Durban. I was amazed to see the fine brick buildings that were being constructed by the government to house these Africans. It certainly gives them a much finer community to live in than the old round huts with the thatched roofs, which are still very prevalent in many parts of the country. The government is trying to do much to raise their standard of living and yet at the same time keep them segregated.

The brothers were seated in the form of a semicircle on the grass in an open space in the center of town. With the aid of the sound equipment, which we had brought along, all were able to hear easily. Traffic continued to go by all during the discourse. The remarks that I made to the brothers were interpreted into Zulu, but it was apparent that many understood English, for frequently they applauded before the interpreter gave his translation.

The singing was outstanding. They had no instruments to give them the pitch or

the tempo. They just started to sing a Kingdom song and all of them seemed to sing parts. Its full harmony sounded like a large choir. After speaking for about an hour and a half the talk had to be hurried to a close because it started to rain. The dark clouds were rolling in fast. It was a little disappointing to me not to be able to hear them sing again at the close of the session.

On Sunday evening the fourth meeting came to order. It was well advertised. While the brothers in Durban had only one week's notice that I was coming, they did very well. The hall they rented for the occasion was packed out by 435 Europeans.

It was a most enjoyable week end, even though the three groups of brothers had to keep separate. While this limits their fields of witnessing, they will not let it retard the Kingdom work, for they are determined to press on praising Jehovah and preaching the good news in the sections of the territory that are open to them.

VISITING THE ZULUS

The following day, before returning to the branch office by air, we had some time in the morning to drive to one of the beauty spots in the vicinity of Durban, called the Valley of a Thousand Hills. Unfortunately, it was raining again, but we were able to see at least one hill at a time as we rode along. Of principal interest to us was the fact that we were right in the heart of an African reserve on the borders of Zululand. Here we could see how the native African actually lives.

I was very much interested in the construction of their homes. The majority of them are built in a circular shape with roofs made of straw and pointed at the top. We were able to talk to one family in front of their hut by means of a brother with us who spoke Zulu and received permission to enter. I was quite surprised at the highly polished clean floor *inside*. My first question was, Where did they get the asphalt to put on the floors? The African brothers smiled and then one explained that this fine-looking floor was a mixture of earth and cow dung. This is laid down first and then just cow dung is smoothed out on top as a surface coating. This process makes the surface very hard and smooth and the black surface is highly polished. In this particular house the floor had a unique design worked into it and in the center of the hut the floor came up two or three inches, nicely curved for the fireplace.

The thatched roof overhangs the circular walls but plenty of space is left for ventilation between the wall and the roof. The solid wall does not go right up to the roof, but the roof is set on short supports that extend beyond the wall, thus allowing space for light and air. So they have light, ventilation and yet protection from the rain. These Africans sleep on grass mats that they roll out on the floor every night. An entire family live together in the one-room hut. When the sons marry they usually build another hut for themselves and their wives. The hut is built nearby in the same *kraal*. A collection of huts always indicates a family unit.

The diet is very simple, consisting of mealie meal (maize, or, "Indian corn") to which sometimes a little meat is added, and once in a while they have bread and sauce. These Africans seem to be very peaceful and contented, and I must say that the countryside in which they live is beautiful. Many of them have little plots of land for growing maize, and all of them have their cattle or goats. I was told that only when the African comes closer to what is called "civilization" does he sometimes go astray and become discontented.

No matter where we find the Africans, on the reserves, in the towns or on the farms, it is the responsibility of Jehovah's people to get in touch with them and tell them about the Kingdom message. Right now there are between seven and eight thousand African brothers scattered throughout the Union of South Africa, having a regular part in preaching the good news. While these brothers are well organized for pure worship, there is still much to be done to bring all of them to maturity. There are great problems to be met in preaching the gospel, for the African brothers are certainly scattered throughout the reserves.

TRYING TO LEGALLY ESTABLISH THE GOOD NEWS

On the second day after our return to Johannesburg from Durban we made a call at the office of Her Majesty's high commissioner for Basutoland, Bechuanaland Protectorate and Swaziland. Since 1941 there has been a ban on the importation of the Society's literature into these three protectorates. Now there are a number of Jehovah's witnesses in these lands, because Africans within these territories have gotten in touch with other Africans living outside and have carried the truth into these territories. Since the work has taken a foothold in these three protectorates, and in view of the fact that there are 21 congregations, consisting of more than 400 ministers engaged in preaching the good news, the Society has repeatedly tried to have the ban lifted so that literature might be sent into these territories for our brothers to study. Without literature it is more difficult to reach maturity.

These matters were presented to the commissioner and request was made that the ban be lifted. I was able to present our case for more than an hour and to give a witness concerning the Kingdom and the work that the Society is doing in promoting Bible study. We were able to speak to the chief secretary of the commissioner and to answer all his questions, and we sincerely hope that some action will be taken on the part of Her Majesty's government. If the restrictions are lifted, a much greater expansion doubtless will show up in these territories in so far as the gathering of the "other sheep" is concerned.

By this time Brother Henschel had arrived from Freetown and Monrovia. Now that both of us were here a meeting was arranged for by the Germiston congregation at the Germiston Town Hall. However, many people on the Reef came, so that a total of 725 Europeans were present. Brother Henschel spoke first on "Declaring His Name" and clearly pointed out the responsibility of Jehovah's servants today as a people who have been selected to bear his name. He gave interesting reports of his visit to Freetown and some experiences he had heard there concerning the work in Nigeria.

After that I spoke to the brothers and counseled them on the need of growing to full maturity as ministers. Just as parents have real happiness in seeing their own children grow and advance from one stage to another until they are fully grown, so Jehovah takes delight in seeing his people progress in Christian maturity. To this end it is very essential for us to become familiar with the 66 letters that Jehovah has written to us in the Bible and to ponder over these things, as well as to follow the counsel of God's Word and to make public declaration of our hope.

After this followed days that both Brother Henschel and I devoted to instructing the brothers at the branch office on how to better care for the duties assigned to them.

Gilead's Tenth Year—Twentieth Graduation

GRADUATIONS at Gilead are attractive in every respect. The 2,256 that were present Sunday, February 8, 1953, were thoroughly convinced that the school had Jehovah's approval and blessing. To those assembled on Sunday morning the school's president, N. H. Knorr, said: "Ten years ago there was some doubt as to whether Gilead was the right thing. With faith in God we went ahead with the arrangements. Now there is no doubt . . . The work is better organized, and an increase is manifesting itself everywhere." Then Brother Knorr introduced Brother Markus, the farm servant, and the instructors.

Brother Markus compared the going away of a class to its foreign assignment to a calf that has been taken away from its mother and placed in a foreign pasture to forage for itself. "It bawls," he said, "sometimes for days, but it soon learns that it must make an adjustment if it would live." "Your experience will be very much the same," he said. "Be patient with yourself, it is all a matter of adjustment. Then you will love your new life and new home." Brother Dunlap counseled the class to tackle the assignment with the mind of Christ and they will be happy, because He is happy. Spanish instructor Brother Burt advised the class to start speaking the native language the very first day they enter the country. Brother Knorr agreed and said: "When you find yourself praying to God in the new language, that is a sure sign that you are thinking it." Brother Glass used the crayfish to illustrate his point. "Scientific experiments have proved that a crayfish will eat until a certain nerve, running from the brain to the belly, tells it to stop," he said. "If this nerve is severed, the fish will eat till it bursts. Now, you have been eating for more than five months. I am not suggesting you stop, no. But that nerve should be telling you there is work to be done. And that is exactly what you will find in your assignment—work!" Brother Friend would have the class to consider the many gifts with which the heavenly Father has surrounded his earthly children—the flowers, trees, the fish and animals. "Muse on these things," he said, "for they will bring you close to God." The school's registrar, Brother Schroeder, climaxed this session by urging the class to do good, for thereby "you will reap merit for yourselves". "Do bad and you will reap punishment. Persist in wrongdoing and you will harvest destruction. In doing good is your reward." Now it became time to hear from the school's president.

For the next hour Brother Knorr spoke to the class on the subject: "Let Your Advancement Be Made Manifest." "Knowledge brings responsibility," he started, "for of him to whom much is given, much more is required. You have been given much, therefore much more will be required of you." The audience hung onto each word as he developed his talk. "You must keep testing yourself to see whether you are in the faith. Sincerely ask yourself: 'Am I increasing in knowledge?' 'Am I staying close to the organization?' " Diplomas were handed out. The twentieth class, numbering 112, had graduated. Now everyone should prepare to attend the twenty-first graduation, at New York's Yankee Stadium on July 19.

MAIN GILEAD BUILDING

Religion in Ancient Greece

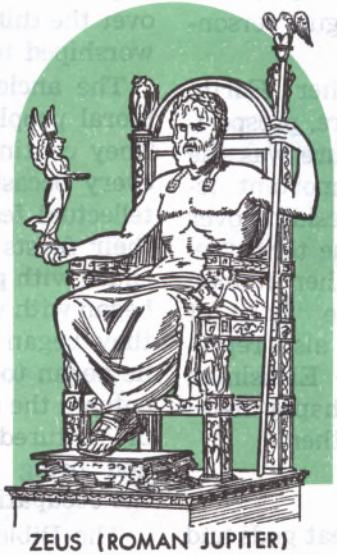
"THE Greeks look for wisdom," the apostle Paul tells us. (1 Cor. 1:22, *NW*) But it is one thing to look for wisdom and quite another thing to come into possession of it. Did those ancient Greeks, who rejected the Word of God, ever gain true wisdom? Worldly-wise men think so. For instance, the highly esteemed English poet, Shelley, once enthusiastically exclaimed: "We all are Greeks! Our laws, our literature, our religion, our arts have roots in Greece. But for Greece," he goes on to say, "we might still have been savages and idolaters." (*Ency. Amer.*) But what are the facts? For our answer let us take a look at their religion; for religion, more than anything else, manifests just how wise a people really are.

The ancient Greeks, even centuries before the time Paul preached to the Athenians, were "more given to the fear of the deities than others" were. (Acts 17:22, *NW*) According to one of their writers, Hesiod, of the eighth century B.C., they had upward of 30,000 deities. The historian Herodotus tells us that their gods were of Phoenician and Egyptian origin.

THE OLYMPIAN GODS

Lord, in volume 1 of his *Beacon Lights of History,* gives considerable detail regarding Greek mythology. He tells of the twelve great gods residing on Mount Olympus, six of whom were male and six female. These gods, while vastly superior to humans in size, knowledge, power and beauty, as well as not being subject to death, had the same weaknesses and shortcomings that mankind has. Thus the "father of the gods", Zeus (Roman Jupiter), was a usurper, a thief, an adulterer, and took part in the quarrels, jealousies and enmities of his associate gods even though he was creator and stronger than all the rest of the gods put together.

Poseidon (Roman Neptune), a brother of Zeus, was the god of the ocean, a rough, boisterous and vindictive deity with the same moral traits as his brother. Apollo, the sun god, as well as the god of wisdom, poetry and music, was more respectable than his father Zeus. Having grace, vigor and ideal physical form, he was the most popular of all the deities, temples being erected to his honor in every part of Greece. He was the actual ruler of the gods, serving as "premier" for King Zeus.



ZEUS (ROMAN JUPITER)

Hephaestus (Roman Vulcan), the god of fire, was a blacksmith who forged the thunderbolts for Zeus. He was the opposite physically of Apollo, being both awkward and lame. Ares (Roman Mars), the god of war, was cruel, lawless, bloodthirsty and greedy. Hermes (Roman Mercury) was the god of business, full of tricks, untruthful and dishonest. He was also the god of eloquence.

The queen of Olympus was Hera (Roman Juno), a sister and one of the wives of Zeus

who had power equal to that of her husband. Having a poor opinion of women, the Greeks showed her as proud, vindictive, jealous, unscrupulous and cruel. She scolded her husband so incessantly that he would bitterly complain about it in the assembly of the gods; rather incompatible with his supposed dignity as the chief of all gods!

Athena (Roman Minerva), the goddess of Athens, ranked with Apollo in wisdom. She had a flawless personality but possessed very few attractive feminine qualities. Artemis (Roman Diana), the sister of Apollo, was the goddess of hunting, of which sport the Greeks were very fond. She was the goddess whose silversmiths in Ephesus created such an uproar because the preaching of the apostle Paul interfered with their business of making miniature temples.—Acts 19:23-41, *NW*.

Aphrodite (Roman Venus) was the goddess of sensual pleasure and mere physical beauty. From her name we get the term "aphrodisaic", a description of drugs or foods that excite sensual desire. Hestia (Roman Vesta), who was goddess of domestic virtues, presiding over firesides and homesteads, had a rather vague personality.

Demeter represented Mother Earth, being the goddess of agriculture, prosperity and wealth. Since agriculture was the oldest as well as the most important occupation, she is pictured as presiding over civilization and law-giving. The term "cereal" for grain comes from her Roman name, Ceres, with whom the "horn of plenty" is associated. She is also represented as the goddess of the Eleusinian mysteries, which promised a happy hereafter to all those initiated in them.

OTHER DEITIES

In addition to the twelve great gods and goddesses just described there were lesser gods, who, while not attaining the Olympian status, nevertheless occupied prominent places in the religion of the ancient Greeks. Dionysus, the Roman Bacchus, was one of these, who, as the god of wine and drunkenness, presided over the vineyards. Pluto or Hades, who, together with his brothers Zeus and Poseidon, had deposed their father Cronus, received as the result of the casting of lots dominion over the lower, infernal regions, the abode of the dead, where he ruled with his wife Persephone, a queen pictured as severely pure, awful and terrible. No temples were erected to her, the Greeks not taking seriously the future life, even though they all believed in the continued existence of the soul after death.

There were also innumerable minor deities whom the Greeks identified with every separate thing that occupied their thoughts, such as the mountains, rivers, towns, fountains, rocks, animals, sleep and death, night and day, old age and pain. All the qualities of the human mind and disposition; everything they saw, felt or talked about they impersonated, and these impersonations were supposed to preside over the things they represented and were worshiped to a greater or less degree.

The ancient Greeks, while not a very moral people, were a very religious one. They continually called on their gods, on every occasion: the symposium, that intellectual feast which invariably followed their feasts of material food, began and ended with prayer; the political assemblies began with worship; orators prayed before they began to speak; the farmer before he began to plow; the youths before they entered the athletic contests, went hunting or ventured forth to war; the particular god being appealed to depending upon the occupation and sex of the one praying.

The Bible tells us that God made man in his own image, by which is meant that

he made man with the attributes of wisdom, justice, love and power. (Gen. 1:26) From the foregoing it is apparent that in ancient Greece man made gods for himself in his own fallen mental, moral and physical image; foremost among such "godmakers" being Homer and Hesiod, who by their choice literary style helped to fasten these gods upon the people. They were aided in this by the efforts of the sculptors, who represented these gods by statues, which are the finest the world has seen in beauty, grace, loveliness and majesty. Ancient Greece abounded in statues, foremost of all being that of Zeus at his temple in Olympia, a human representation sixty feet high, made of ivory, gold and gems by the greatest sculptors.

DIVINATION, SEERS AND ORACLES

The ancient Greeks sought to ascertain the will of the gods by means of divination, seers and oracles. Thunder, lightning, rain, eclipses, the flight of the birds, were all significant. Prometheus, it was claimed, taught men the art of divination: "The animosities, the consortings and attachments of birds; and the smooth surface of the viscera, and what hue the gall must have for the god's pleasure and the mottled symmetry of the liver lobe; and the thigh bones in fat enwrapped, and the long chine I burned and initiated mortals into the mysteries of an occult art." (*Ency. Amer.*, Vol. 13, page 413) Which calls to mind the time that the king of Babylon, when endeavoring to ascertain what course to take, among other forms of divination "looked in the liver".—Ezek. 21:21.

The seer, whose chief task was to interpret signs, dreams and omens, was second only to the general in the armies of ancient Greece. He was held to be inspired by the gods and his gift was supposed to run in families. In later times his office gained added importance because his presence implied sanction by the gods of the war being waged.

In addition to the arts of divination and the interpretations by seers, the Greeks consulted oracles; the term coming from a Latin word meaning "to speak, utter, pray". The oracle was the "medium by which a god reveals hidden knowledge or makes known the divine purpose", and represented the most lucrative feature of the ancient Greek religion. The oldest oracular center was that of their chief god Zeus, situated at Dodona, where messages from Zeus were received from the rustling of the leaves of the sacred oak.

The most famous and profitable of all oracular centers was that of Apollo (the Greek god of foreknowledge and wisdom), situated at Delphi, and which was consulted not only by Greeks from every part of the land but also by foreigners; kings and other rulers being among its foremost patrons. At Delphi 'the oracles were given forth by a priestess, the Pythia, who seated herself on a golden tripod above a chasm whence issued foul and poisonous vapors. Inspired by these, she, while in a state of religious frenzy, uttered words which were then arranged by prophets especially educated for the purpose, and given to the enquirers'.

Many of the answers received were vague and sometimes susceptible to opposite interpretations. Those consulting the oracles paid handsomely for the vague, equivocal and even absolutely wrong information they received, thereby not only filling the temple of Apollo with treasures but necessitating the erection of additional buildings to house the treasures. Delphi, the seat of the oracle of Apollo, has been termed "the Vatican of antiquity".

A RELIGION WITHOUT CONSCIENCE

In earliest times the Greeks built altars on which they sacrificed in the open fields,

in groves and on hills and mountaintops. Later temples were built, either in honor of some deity or in memorial to a dead friend or relative. Usually at the entrance of their temples there was a 'sprinkling pot', a container made of stone or copper full of "sanctified water", serving much the same purpose as does "holy water" in the Roman Catholic churches of today.

On the altars animals were sacrificed, part of which were eaten by those offering them. It is said that at times even humans were sacrificed. There were also the bloodless sacrifices of incense and the offerings of precious metals, vessels, cloths and money, which valuables eventually found their way into the homes of the priests or the eminent ones of the city.

There were no sabbaths, but some fifty festivals were celebrated throughout the year. Some were in honor of the gods, some in honor of the seasons of the year, others to celebrate great national victories, etc., all of which brought great pleasure to the Greeks. Many of these were celebrated with great pomp and show and splendor, and with processions much like those of medieval times and which are still seen in some Roman Catholic lands.

The state directed and controlled religion, encouraged it and paid for sacrifices, rites, processions and scenic dances, as it all served to keep the common people contented with their miserable lot. The preaching of atheism or of new deities or otherwise interfering with established religion was therefore not tolerated.

Since the gods themselves were an immoral lot, it is not surprising that many of the feasts in their honor involved "deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint". That this description by the apostle Peter indeed fits the Greek feasts is borne out by secular historians who tell us that the feasts in honor of Dionysus (Bacchus) were "attended with disgraceful orgies—with wild dances, noisy revels, exciting music, and frenzied demonstrations". Sensuality ran riot at the ceremonies in honor of Aphrodite; while phallicism, sex worship, marked those to the goddess of agriculture, Demeter.—1 Pet. 4:3, 4, *NW*.

To what extent the ancient Greeks were steeped in the "low sink of debauchery" can be seen from the fact that "Greek society was disfigured by an attitude to homosexual impulse that often resulted in words and actions at once loose and grotesque". (*Ency. Amer.*) Womanhood was so degraded that men looked upon marriage as a distasteful burden to be assumed only so as to have someone to bury them and as a duty to the state, and so was not entered upon until after the age of thirty, at which time they chose very young women.

The priests taught neither moral nor spiritual truths, there being no sacred books teaching their religion. They were merely officials appointed by the state or by lot who took charge of rites and ceremonies and consulted the oracles. There were many distinctions among them, their offices often being sold to the highest bidder.

Yes, the idea of conscience was entirely absent from ancient Greek religion and there was no sense of personal sin. Its purpose was not to acquaint man with his God, nor with what was right and what was wrong, but merely to serve the selfish purposes of a pleasure-seeking and art-loving people who lived in the present and only for themselves. If selfishness complicated matters there was always suicide to end it all.—1 Cor. 15:32.

In view of all the foregoing, can it be said that those ancient Greeks were truly wise, and does mankind owe them a debt of gratitude? Hardly!

The Exclusive God

"There is none like unto thee, O Jehovah."
—Jer. 10:6, AS.

JEHOVAH is without equal. With majesty and simplicity Jeremiah so acknowledges: "There is none like unto thee, O Jehovah; thou art great, and thy name is great in might. Who should not fear thee, O King of the nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee. But Jehovah is the true God; he is the living God, and an everlasting King: . . . He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. . . . The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens."—Jer. 10:6, 7, 10, 12, 11, *AS*.

[2] This exclusiveness of Jehovah is a vital truth, and appreciation of it is essential to all who would realize their righteous desires. False gods are common. They are on every hand. Yet, Jehovah is none of these. Gods of many kinds are served and worshiped by the peoples of the earth. The practice of such worship in its great variety of forms is a practice of various religions. We have an awareness of these many gods. We know there are varied religions throughout the earth, incorporating the countless gods of both the "Christian" and the non-Christian lands, with idols, images, fetishes, and endless other "holy" material objects, themselves worshiped and also through which worship is given to creatures, human and spirit. To some, the bodies of the universe and forces of the natural creation are gods. Wealth and power are gods to many persons. Gods to many are the exalted religious, military, political, economic, scientific and artistic leaders. Even though some may deny that such truly are gods, it cannot be denied that all of these things mentioned and, yes, even animals and insects, are worshiped as gods. Whom or what do you worship? To whom or to what are you devoted?—Ex. 20:3-5; 1 Thess. 1:9, *NW*.

[3] Above and apart from the array of degenerate gods and their devotees there is the one Jehovah, whose exclusiveness elicits our sincere praise. We must distinguish between this true God and the false ones. It is entirely appropriate to differentiate between Him and all other gods. In fact, it is necessary that we do so. The righteous God does not appeal to unrighteous creatures. The just and loving God does not find harmonious response in unjust, hate-filled men. If you respond to his Godship in loving appreciation, happy are you!—Matt. 5:6-9, *NW*.

[4] God's prophet above quoted speaks of him as "Jehovah". "Jehovah" is the name of the true God. It is the name by which he designates himself and makes himself known. "God" is a title, as is "Lord", but "Jehovah" is a name, *the* name. Jehovah, through his creative works, his mighty acts, and his word of truth, the Bible,

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1. How does Jeremiah acknowledge Jehovah as unequaled?
2. (a) Why is an appreciation of Jehovah's exclusiveness important? (b) What is the searching question?
3. (a) Is it proper to distinguish between gods? (b) In whom does the true God find loving appreciation?
4. Christian faith requires what of us respecting Jehovah?

manifests his exclusiveness and that he is the true God besides whom there is none. Accordingly, the exercise of Christian faith requires us to distinguish between the only true God and all other gods.—Ps. 145, *AS*.

[5] The prophecy of the fourth chapter of Micah looks forward to our wonderful "latter days" to be marked by the vindication of Jehovah's name and the establishment of his complete supremacy, and states: "But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . For all the peoples walk every one in the name of his god; and *we will walk in the name of Jehovah our God* for ever and ever."—Mic. 4:1, 2, 5, *AS*.

[6] Now in these "latter days" men and women, upon coming to the knowledge of the truths in God's Word, the Bible, turn to the worship and service of Jehovah. What is the appeal? A very exclusive one indeed; it is the attraction of righteousness. Persons who love righteousness respond to the right doctrines and high principles of the Bible and therefore to the God of the Bible. The worship of sincere hearts is directed to the God named Jehovah. Persons who love unrighteousness, wickedness, and who are selfish do not so respond. "Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked. For he that practices vile things hates the light and does not come to the light, in order that his works may not be reproved. But he that does what is true comes to the light, in order that his works may be made manifest as having been worked in harmony with God."—John 3:19-21, *NW*.

[7] Some persons are concerned with worshiping the true God and are not content to see his name obscured. Abraham, Isaac and Jacob were thus concerned. Genesis 13:4 (*AS*) states: "Abram called on the name of Jehovah." Jacob was named Israel by Jehovah God at the time the Almighty was confirming to Jacob the covenant that he had made with Abraham after "the foreign gods" were "put away" by all the members of Jacob's extensive household. (Genesis, chapter 35, *AS*) The descendants of Jacob, now named Israel, became the nation of Israel. In setting the ancient Egyptian stage for his vindication to be there accomplished, God said to Moses: "Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." (Ex. 3:15, *AS*) Moses did not worship the gods of Egypt, but he worshiped Jehovah, whom he loved.

[8] Jehovah himself later said by his servant Moses: "For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward." (Deut. 10:17, *AS*) Today other persons worship the true God and have concern with the honor of his name. Their appreciation of Jehovah's exclusiveness is expressed in words such as these: "I will give thee thanks with my whole heart: before the gods will I sing praises unto thee. Jehovah will perfect that which con-

5. In what names do people walk, according to Micah 4, and when?
6. (a) Why do many persons now turn to the worship of Jehovah? (b) Why do many not so turn?
7, 8. (a) Are all content to see Jehovah's name obscured? Who are not? (b) What does Jehovah express in this regard?

cerneth me: thy lovingkindness, O Jehovah, endureth for ever; forsake not the works of thine own hands."—Ps. 138:1, 8, *AS*.

[9] It is concerning this true God and those who serve him, and concerning the relationship between God and his worshipers, that we now seek more Scriptural information. First of all, let us see some of the other capacities in which Jehovah the true God through his Word discloses himself to man.

THE MAKER

[10] Jehovah stands revealed as the great Maker. On every hand is testimony in his inanimate creation, a simple Bible statement being, "Jehovah God made earth and heaven." (Gen. 2:4, *AS*) All of mankind are aware of the existence of the wonderful earth and heavens, but so many do not look beyond the creation to the Creator. In contrast is the sane attitude expressed in the Psalm: "O Jehovah, our Lord, how excellent is thy name in all the earth, who hast set thy glory upon the heavens! When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man?" (Ps. 8:1, 3, 4, *AS*) The inanimate creation of God never alters its praise of its Maker, and as men gain more information concerning this part of Jehovah's creation they find that every proved fact of every science verifies and supports the Scriptural truth of Jehovah's creatorship.

[11] In the animate creation of Jehovah, man and all animals through their very existence testify to their Maker. Genesis 2:7 (*AS*) states: "Jehovah God formed man"; and so he did. It is among the intelligent creation including the human creation that the issue of Jehovah's supremacy is raised. This issue is not found among the lower animals, and certainly not in the inanimate creation of the earth and heavens, but it is found among humankind, because not all praise their great Benefactor. Men operate, not automatically along fixed lines, as does the inanimate creation, nor through instinct, as do the lower animals. Man is higher, as indicated by this prophecy concerning Jesus, who was made a man: "Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the seas. O Jehovah, our Lord, how excellent is thy name in all the earth."—Ps. 8:6-9, *AS;* Heb. 2:6-9.

[12] Each individual has the opportunity of choosing for himself for or against Jehovah God, and it must ever be borne in mind that the love of Jehovah requires of the creature a love of righteousness, because God is completely righteous. In fact, Jehovah repudiates the claimed support of all who love unrighteousness. His own Proverb (8:13, *AS*) states: "The fear of Jehovah is to hate evil: pride, and arrogancy, and the evil way, and the perverse mouth, do I hate." As men, we are each faced with the issue on the basis of our heart's desire. "But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death. Hence put away all filthiness and that superfluous thing, moral badness, and accept with mildness the implanting of the word which is able to save your souls. However, become doers of the word, and

9. What claims our interest in this study?
10. What contributes to the revelation of Jehovah in the capacity of Maker?
11. Among what creation is the issue of Creator-Godship raised?

12. (a) What wonderful choice may we make? (b) What does love of Jehovah require of us?

not hearers only, deceiving yourselves with false reasoning." (Jas. 1:14, 15, 21, 22, *NW*) Serve the Maker!

ORGANIZATIONS

[13] Not only has he produced inanimate creation, growing things, and living creatures, but, in addition to all of these, the great Maker forms organizations. An organization is a systematic arrangement of creatures for the accomplishment of a purpose common to all individuals therein. It realizes a combining of effort to carry on a work. We are familiar with organizations of many kinds with many purposes. Families are organizations. So are churches, lodges, clubs, business firms, governments, armies; and they are familiar to us. When several individuals with one objective associate for the carrying out of that purpose, an organization of some kind results. The very existence of intelligent creatures in large numbers presupposes the existence of organizations.

[14] An organization is in many respects a unit in itself, as is illustrated by the fact that a corporation is a "person". Webster's *New International Dictionary,* Second Edition, points out that under English and American common and statute law a corporation is "a body politic or corporate formed and authorized by law to act as a single person". There are many individuals in it, but it is one body. A corporation is often referred to in the singular as "it". The moving spirit of its formation can be called its maker. The governmental authority creating it also is its maker. It might be asked, Is such an organization formed by men ever a "father", or is it ever a "mother"? Yes; the expression "parent corporation" is fairly common, and its meaning is known generally; such a "parent" causes the formation of related corporate "persons". We are familiar with such an expression as "the birth of a nation"; and in this phraseology reference is made to a group of persons causing through one means or another the formation of an organization that is said to have been "born", as a new government or nation.

[15] In respect to an organization, the *association together* of the individuals involved is one of the main factors. Take away the individuals and there is no organization. Associate individuals together with a common cause or a common moving spirit, and an organization results.

[16] In the organizations of God's making are righteous heavenly creatures. In both plain and symbolic Biblical language they are shown as moving in order, praising Jehovah to one another, performing service relative to the communication of the truth, battling to victory against evil, devil-organized spirit forces, refusing to receive worship from men for themselves, and ministering to Christians. They had to do with leading the nation of Israel out of the land of Egypt, and in the Bible other organized activity is shown to be their portion. (Ex. 14:19, *AS;* Isaiah, chapter 6, *AS;* Heb. 2:14, *NW;* Revelation, chapters 8, 9, 16) Each of these activities bespeaks an organization in and with which the faithful heavenly sons of God serve to His praise.

[17] Accordingly we see that Jehovah has made a great universal organization. He gives to those therein work to do, and his creatures who are his servants are dedicated and devoted to him and so perform his service. It is an organization of God's building, and it is all-important to the creatures therein that they be associated

13. (a) Additionally, what does Jehovah form? (b) What is an organization?
14. In what ways is an organization a single unit?
15. What is essential to an organization?
16, 17. Give facts regarding the heavenly, universal organization of Jehovah.

with it, participating in its activities, and being devoted to its Maker.

[18] On the earth we find that of the men and women worshiping Jehovah God, organizations have been constituted by him, of which the Christian congregation is one. God-fearing men were drawn together through the teaching of Jesus, and they organized. Very early in the life of the Christian congregation the apostles were a preaching organization. At Mark 3:14, 15 (*NW*) the account states: "And he [Jesus] formed a group of twelve, whom he also named 'apostles', that they might continue with him and that he might send them out to preach and to have authority to expel the demons." The entire congregation of the followers of Christ Jesus has been constituted by him a ministerial organization and so commissioned, as shown by his words: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." That this commission is not restricted to those to whom Jesus directly spoke at the time but continues with the Christian congregation throughout its life, even down to our day, is shown by his concluding words: "And, look! I am with you all the days until the consummation of the system of things." —Matt. 28:19, 20, *NW*.

[19] To the members of the Christian organization, church, or congregation operating at the time of Jesus' ascension to heaven, members were added immediately following the outpouring of the holy spirit at Pentecost. "Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added." Added to what? Added to the number of dedicated worshipers of the true God and added to the organization or congregation of Christians. "And they continued devoting themselves to the teaching of the apostles and to *association together,* to taking of meals and to prayers." (Acts 2:41, 42, *NW*) Later during the life of the early Christian congregation the apostle Paul wrote to the sub-congregation in Corinth: "Now there are varieties of gifts, but there is the same spirit; and there are varieties of ministries, and yet there is the same Lord; and there are varieties of operations, and yet it is the same God who performs all the operations in all persons." (1 Cor. 12:4-6, *NW*) Here is shown again the truth that it is God who organizes the Christian congregation through the Lord Christ Jesus and through the operation of his spirit, and so the Christian "church" is not a man-made organization. "But now God has set the members in the body, each one of them, just as he pleased." "And if one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it. Now you are Christ's body, and members individually. And God has set the respective ones in the congregation."—1 Cor. 12:18, 26-28, *NW*.

[20] The Christian congregation is the entire Christian body, or body of Christ, organized by Jehovah God through Christ Jesus, through the ministry of the word of truth that draws men to God through Christ, and through the operation of God's power or holy spirit. This great Christian congregation began with Jesus, its founder and head, and extends to the present time, being represented in the remaining members upon the earth. In it there have been smaller congregations of Christians in various localities where they are found throughout the earth. Thus there are com-

18. How was the early Christian organization formed?
19. (a) How do we know that the Christian congregation is not a man-made organization? (b) How have members been added to it?
20. (a) Define and describe the Christian congregation. (b) How is it built up today?

panies or organizations or congregations within the greater Christian organization or congregation. This is recognized by the words of the apostle Paul to the Philippians, wherein he states: "Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Philippi along with overseers and ministerial servants." (Phil. 1:1, *NW*) Is this built up through the enrollment of men and women in general on some membership record of a man-made organization? No; but it is built up by the association together of individuals personally dedicated to God, meeting the requirements of his Word, and who recognize the work given Christians to do by the Maker of the organization and in which work they join faithfully in co-operation with one another and to the praise of Jehovah's name.

[21] It is this Christian congregation that the apostle Paul refers to when he speaks of it as a woman, saying: "For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ." (2 Cor. 11:2, *NW*) This language shows an organization as a "person". The Christian congregation is thus represented as a virgin, a chaste woman. Also, it is a child or an offspring of, from and under the great universal organization of Jehovah God.

[22] Prior to the time of the formation of the Christian congregation, the nation of Israel itself was a God-made organization; in fact, it is referred to as a "church" or congregation. (Acts 7:38, *NW*) Before its formation Jehovah stated his purpose to his servant Abraham in what is referred to as the covenant with Abraham, set out initially in the first nine verses of the twelfth chapter of Genesis. This covenant was reaffirmed to Abraham himself, to his son Isaac, and to his grandson Jacob. (Gen. 18:18; 22:18; 26:4; 28:13, 14, *AS*) Jacob's name was changed to Israel, and the sons of Israel and their children constituted the twelve tribes of Israel. (Genesis, chapter 49) Jehovah God eventually brought the tribes of Israel out of the land of Egypt and made a national covenant with them. They left Egypt in an organized manner, as an encampment. "But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt." (Ex. 13:18, *AS*) A step taken later on in the organization of the people of Israel is shown in the eighteenth chapter of Exodus: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons." (Vss. 21, 26, *AS*) Subsequently, at Mount Sinai, through Moses, Jehovah God gave to Israel his law, then inaugurating the covenant; and the thrilling account of this is set out in the nineteenth and twentieth chapters of the Bible book of Exodus.

[23] So we see that of the people of Israel Jehovah God made a national organization that embraced also non-Israelites who joined in the worship of Jehovah and met his requirements. This theocratic nation of the kingdom of Israel was a servant of God, because it was organized and brought into existence by Jehovah through his righteous creatures in his universal organization. Angels had to do with its organization. (Gal. 3:19) Jehovah God gave his word to that nation, placed his spirit upon his servants there, and the organization itself operated in behalf of the individuals in the nation. The result was

21. From what standpoints is the Christian organization a "person"?
22, 23. By reference to the nation of Israel, illustrate (1) how Jehovah does form an organization and uses it for his worship; (2) its relationship to God's universal organization.

to the good of all and to the praise of Jehovah's name. The members, the individuals of the nation of Israel, were children of the organization of Israel.—Amos 3:1, *AS*.

[24] To some extent the foregoing shows Jehovah's supremacy, his kindly provisions as the Creator, and introduces the matter of his relationship to his creatures as they exist in organizations he has formed. Shall we consider some additional information in his Word concerning this latter point? See that which follows.

24. What points have been touched upon, and on which one shall we see that which follows?

JEHOVAH:
HUSBAND, FATHER AND TEACHER

"All thy children shall be taught of Jehovah; and great shall be the peace of thy children."—Isa. 54:13, AS.

NONE appreciate the relationship of the true God to his creatures as does Jehovah himself. He can describe it best, and he does so in varied terms that we can understand. By applying ourselves to God's Word we can grow in appreciation of Jehovah's relationship to those who serve him.—John 17:15-21, *NW*.

[2] If a man should form an organization, be devoted to its purposes, seek its interests, be faithful to it, look to the welfare of all its members, give it time and attention, rejoice in its productivity, and so be united with it intimately, can it not be properly said that such a person is "married" to that organization? Yes, because, figuratively, "marriage" means just such a close union. It is consistent and in all good taste for Jehovah God to designate himself as a husband to his organization. This may seem strange at first thought; but how would we describe this relationship of close union in a better way? We have in mind the good husbandly arrangement of marriage among Jehovah's worshipers, as we see God's own references to himself as a husband, to the nation of natural Israel as an example.

[3] How was Jehovah a husband to the nation of Israel? In that he conformed to the illustrative case of the man mentioned in the preceding paragraph. For one thing, toward Israel he was not a husband with many earthly wives. No; to the contrary, he stated to Israel: "You only have I known of all the families of the earth." (Amos 3:2, *AS*) Jehovah was faithful to Israel, but that nation transgressed God's law and turned away from him, and so we read at Jeremiah 3:14: "Return, O backsliding children, saith Jehovah; for I am a husband unto you." (*AS*) Looking ahead prophetically through the years after having cast off the unfaithful "wife", Israel: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my cove-

1. Who can best show Jehovah's relationship to his servants, and how can we grow in appreciation of it?
2. Show the propriety of Jehovah's terming himself a "husband" to his organization.

3, 4. In the illustrative case of the nation of Israel, how was Jehovah a husband?

nant they brake, although I was a husband unto them, saith Jehovah."—Jer. 31:31, 32, *AS*.

[4] This relationship and Jehovah's constancy as a husband and his justification in casting off the nation that became ungodly, turning against him, are shown prophetically by Hosea: "Contend with your mother, contend; for she is not my wife, neither am I her husband; and let her put away her whoredoms from her face, and her adulteries from between her breasts." (Hos. 2:2, *AS*) In verse seven the original husbandship is shown in conjunction with this devastating denunciation of the unfaithful organization: "And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now."

[5] The relationship of husband is not restricted to the organization of Israel. That nation, long ago cast off, was prophetic of greater, enduring things. "But the Jerusalem above is free, and she is our mother." (Gal. 4:26; Rom. 15:4; 1 Cor. 10:11, *NW*) Surely, Jehovah does hold the universal organization of his creatures as a wife, in loving relationship, and properly designates himself as its husband. Does he identify himself in some further capacity in relationship to his organization and its members? He does.

FATHER

[6] A reference to Webster's *New International Dictionary*, Second Edition, confirms our general understanding of the meaning of "parent". It is, as a noun: "one who begets, or brings forth, offspring; a father or a mother; a source; author; also, a cause"; as an adjective: "that constitutes the original source from which something springs or issues; that supports, protects, or controls others as subsidiaries; as, a parent organization." Could we say that the God who makes the organization and is its husband is also the father of the individuals produced by that organization who become members of it? Yes, and Jehovah reveals himself as the great Father.

[7] Those to whom he gives life are his children. An example of this is the Logos. The "Logos", or the "Word", is shown to be Jehovah's direct creation and the active agent of his in the creation of other spirit sons of God as well as of all other things. "Originally the Word was, and the Word was with God, and the Word was a god. This one was originally with God. All things came into existence through him, and apart from him not even one thing came into existence."—John 1:1-3, *NW*.

[8] Those creatures who are produced through the operation of his organization and are made members of his organization are likewise his children. Examples of such are the spirit sons of God. These angels, cherubim and seraphim, were included in the creations of God through the Logos. Such is true of Adam as well. Luke points this out at chapter 3, verse 38 (*NW*): ". . . Adam, the son of God." Not only was the Logos the only-begotten Son, as above mentioned, but being sent to earth as the human babe, Jesus, he is shown to be the "Seed" of God's organization, which organization was apparently barren of the seed of promise until Jesus was born a man child.—Gal. 3:16, *NW*.

[9] The statement of Jeremiah chapter thirty-one, to which previous reference has been made, corroborates the fact that the individual members, individual Jews,

5. Give Bible proof that Jehovah is as a husband to his universal organization.

6. What is another capacity in which Jehovah reveals himself?

7, 8. Who are included as children of Jehovah?

9. In Israel, who were God's children?

in the nation of Israel, were children (in a secondary or typical way) of God, being children of the organization of Israel. "Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah." —Vs. 37, *AS*.

[10] How about Christians? They are children of God in a unique way if they are members of the body of Christ, the anointed Christian congregation: "God sent forth his Son, who was produced out of a woman and who came to be under law, that he might release by purchase those under law, that we in turn might receive the adoption as sons. Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out, *'Abba,* Father!' So, then, you are no longer a slave but a son; and if a son, also an heir through God." (Gal. 4:4-7, *NW*) This does not have reference to the fiction of the "universal fatherhood" of God to all the world of mankind, but it is talking about individuals, no longer under the Jewish law covenant that terminated with the death of Jesus as a law covenant arrangement used by God, but who are in the new covenant through Christ Jesus as members of the body of Christ. (Heb. 8:7-13, *NW*) These are produced by Jehovah's Word, which leads them to become servants of God, by his spirit, which is God's power and includes his message as revealed in his Word, and by his righteous organization through Christ Jesus, and they are his children. With all prospects of life resting on God's provisions, other Christians of good will, associated with those who are in the new covenant, properly address him as their Father, because he is to be their Grandfather through the Everlasting Father, Christ Jesus. —John 10:16, *NW;* Isa. 9:6, *AS*.

[11] In the days of the nation of Israel under the law through Moses, it was a cause for sorrow for a wife to have no children. Barrenness brought reproach and distress. This picture embodied in the facts relative to literal wives in Israel also applies to symbolic "wives", organizations, when they are actually or apparently unfruitful, unproductive of children, without increase and actually or apparently not accomplishing their purpose.

NOW, THE TEACHER!

[12] In this issue of *The Watchtower* we have considered Jehovah's exclusiveness, that he has a name, that there are creatures who uphold his name. We have observed his identification as a great Maker, that, among other things, he creates organizations, and that to his organization he at times represents himself as a Husband and is likewise a great Father of the children of his righteous organization. Now we come to another capacity by which Jehovah shows his relationship to his people: he is the great Teacher.

[13] Exclusive education belongs to him. He has the qualities of the best teacher. He has all knowledge, knows his purposes, has the interest of his creatures at heart, has complete patience and all ability to teach, and reflects these qualities through the one whom he has appointed as his great representative, the glorified Christ Jesus.—Heb. 1:1-3, *NW*.

[14] He has not withheld proper information from his creatures at any time. To early man God gave his word. He spoke to Adam. (Gen. 1:28, 29; 2:16, 17, *AS*) "He did not hold back from punishing an ancient world, but kept Noah, a preacher

10. (a) How are members of the body of Christ children of the great Father? (b) What about others who worship Jehovah?

11. What is here observed relative to barrenness?

12, 13. (a) What else is Jehovah toward his people? (b) What are his qualifications, and in whom are they reflected?

14, 15. To whom has Jehovah given instruction?

of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." (2 Pet. 2:5, *NW*) It was through Noah that Jehovah accomplished the preaching of righteousness at that time. Jehovah's word and his spirit and his organization on earth were found in Noah and his family, and Jehovah was the teacher.—Gen. 6:8–9:29, *AS*.

[15] To his nation of Israel God gave his word and his law, put his spirit upon them, gave them the teaching organization of the priesthood and of the prophets to look to the welfare of the entire organization of the nation. Said Jethro to Moses: "Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to Godward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do." (Ex. 18:19, 20, *AS*) Further: "And God spake all these words, saying."—Ex. 20:1, *AS*.

[16] His teaching is likewise shown in his dealings with and through Christ Jesus. He gave Christ Jesus his word. Jehovah put his spirit upon him, and in John chapter 12 we read: "However, Jesus cried out and said: 'He that puts faith in me puts faith, not in me only, but in him also that sent me; and he that beholds me beholds also him that sent me. I have come as a light into the world, in order that everyone putting faith in me may not remain in the darkness. But if anyone hears my sayings and does not keep them, I do not judge him, for I came, not to judge the world, but to save the world. He that disregards me and does not receive my sayings has one to judge him. The word which I have spoken is what will judge him in the last day; because I have not spoken out of my own impulse, but the Father himself that sent me has given me a commandment as to what to tell and what to speak. Also I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me them, so I speak them.' "—Vss. 44-50, *NW*.

[17] Here we are in 1953, and the days of Adam, of Noah, the time of the nation of Israel and the earthly ministry of Jesus long years ago are all past. What may be said concerning the teaching of Jehovah, the great Teacher, in this day? Is there anything in the present circumstances respecting God's instructions for us? In this modern, arrogant, wicked civilization, what can be said concerning the teachings of Jehovah God? Much! And it is summed up in the fact that *Jehovah teaches the children of his organization.*

[18] The prophet Isaiah expresses it this way: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, *AS*) A reading of the context surrounding this verse shows that it is spoken to Zion (Jerusalem). Isaiah spoke both of the desolation of Israel and of its restoration. However, it is readily recognized that these words from the 54th chapter of Isaiah's prophecy find their application and fulfillment, not alone in small-scale doings of old, but more so in the work of Jehovah God at a time long distant from the giving of the prophecy.—Rom. 15:4; 1 Cor. 10:11, *NW*.

[19] Jesus himself made an application of Isaiah 54:13, and thereby he takes it out of a Jewish nationalistic setting as far as its fulfillment is concerned. In the sixth chapter of John the account shows Jesus identifying himself as God's provision for the blessing of those who would serve Jehovah, and the necessity that everyone who

16. How is this shown in the case of Jesus Christ?

17. What questions are posed, and what is the sum of their answers?

18. What corroboration does Isaiah 54:13 give?

19. When and how did Jesus apply Isaiah 54:13?

would have everlasting life exercise faith in the Son. "Therefore the Jews began to murmur at him because he said: 'I am the bread that came down from heaven,' and they began saying: 'Is this not Jesus the son of Joseph, whose father and mother we know? How is it that now he says, "I have come down from heaven"?' In answer Jesus said to them: 'Stop murmuring among yourselves. No man can come to me unless the Father, who sent me, draws him, and I will resurrect him in the last day. It is written in the Prophets, [Isa. 54:13] "And they will all be taught by Jehovah." Everyone that has heard the Father's teaching and has learned comes to me. Not that any man has seen the Father, except he who is from God; this one has seen the Father. Most truly I say to you, He that believes has everlasting life.' "—John 6:41-47, *NW*.

20 This was a shocking message to those Jews who had long made their professed worship of Jehovah God a nationalistic thing. Although natural Jews, if they allowed themselves to be taught of God through Christ Jesus, they would have remained his disciples, or taught ones, even as he stated, at John 8:31, 32 (*NW*), to the Jews that had believed him: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." So, in applying Isaiah 54:13, "these things he said as he was teaching in a synagogue at Capernaum. Owing to this many of his disciples went off to the things behind and would no longer walk with him."—John 6:59, 66, *NW*.

21 Among other things, this shows a casting off of the unfaithful Jewish organization to whom Jehovah was once a husband, and the exclusive teaching by Jehovah through the Christian congregation of which Christ Jesus was the head. Thus the internal evidence of the 54th chapter of Isaiah itself is conclusively supported by the application that Jesus made showing that the prophecy extends far beyond the bounds of natural Israel alone and that Israel itself was merely representative of things to come. No wonder, then, that the Christian congregation, since earliest beginning, accepted unquestioningly and relied wholeheartedly upon the Hebrew Scriptures, many prophecies of which saw fulfillment in Jesus Christ, in the Christian congregation, and in the dealings of Jehovah God with it.—1 Pet. 1:10-12; 2 Pet. 1:19-21, *NW*.

22 Isaiah's prophecy in the 54th chapter was recorded long before the apostle Paul addressed the Christian congregation in Rome, but, instead of weakening the force of the prophecies of old, the passing of the time testified to their preservation by their great Author. Coming out foursquare for God's revealed word, recognizing Israel as itself prophetic, Paul says gratefully: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope. Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ." (Rom. 15:4-6, *NW*) We are not left in doubt as to the time and manner of the application and fulfillment of the prophecy of Isaiah chapter 54. The Teacher supplies all needs; his organization produces in his due time!

20. Did all accept Jehovah's teaching through Christ Jesus?

21. How is exclusive teaching by Jehovah through Christ Jesus and the Christian congregation shown?

22. Does the passing of time weaken the word of prophecy?

RULERSHIP IS INVOLVED

[23] History and today's events make obvious the fact that the sanctification of Jehovah's name, the operation of his righteous Kingdom laws, and the doing of his perfect and holy will, have not been the general order of the day on earth and are not now. No, Jehovah's worship is not the product of this old system of things, and yet it is no small matter that he has been disregarded by men in general. So paramount in importance is the vindication of Jehovah's name, with its resultant righteous rule and the blessing of those on the earth who worship him, that it is repeatedly and continually made the subject of Bible prophecy. Not only does Bible prophecy show Jehovah's purpose to accomplish his will in these matters, but Christians have always made such a subject of prayer, the desire and longing of their hearts being sincerely for the accomplishment of Jehovah's will. So fundamental are these matters in the life and hopes of a Christian that Christ Jesus embodied them in saying: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth.'" (Matt. 6:9, 10, *NW*) When Jesus gave this counsel on prayer more than 630 years had passed since there had been upon the earth even a miniature or small-scale rule of Jehovah God through the theocratic organization of Israel, which was overthrown in 607 B.C. because of unfaithfulness to God.

[24] At all times in Jehovah's dealings with men there is shown the fact that his worship and his rulership are inseparable. That is to say, those who worship God are his subjects; as their God he is their Ruler. Jesus recognized this, and Jesus preached it, doing so upon the foundation of the prophets. Believing what they observed in the law and the prophets concerning the restoration of the Kingdom rule over earth, the personal associates of Jesus looked to him to display kingly power in some way. "While they were listening to these things he spoke in addition an illustration, because he was near Jerusalem and they were imagining that the kingdom of God was going to display itself instantly. Therefore he said: 'A certain man of noble birth traveled to a distant land to secure kingly power for himself and to return.'"—Luke 19:11, 12, *NW*.

[25] Following his impalement and his being raised from the dead, Jesus for a time had association with his followers: "To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things about the kingdom of God." (Acts 1:3, *NW*) There was no question that eventually Jehovah's worship throughout the earth, and inseparably with this his rule through his Kingdom organization, would be established, but the question was, When? "When, now, they had assembled, they went to asking him: 'Master, are you restoring the kingdom to Israel at this time?' He said to them: 'It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction.'" (Acts 1:6, 7, *NW*) That his associates and followers would come to a clearer understanding of God's purposes in this regard is assured by his words: "But you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8, *NW*) Thereafter Jesus ascended to heaven, and there was

23. What great need is recognized in ancient prophecy and Christian hopes?
24. How is rulership involved with Jehovah's worship?
25. What confidence and what question did the early Christians manifest, and how is this shown?

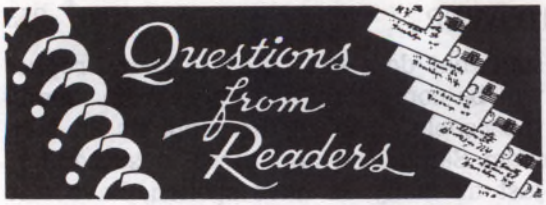
left with the early church the promise of his future coming.—Acts 1:11, *NW*.

[26] After Jesus' ascension to heaven God's spirit of power came upon the members of the early church, and they identified the Christian organization they formed as the instrument that Jehovah was using. This identification was certain through their preaching of the truths of the Kingdom and by means of the signs that they performed by God's power. The third chapter of Acts gives the account of Peter and John being requested by a lame beggar to give him material help, and Peter's reply: "Silver and gold I do not possess, but what I do have is what I give you: In the name of Jesus Christ the Nazarene, walk!" (Acts 3:6, *NW*) The lame man was made well by God's power, to the surprise and amazement of the people who became aware of the miraculous cure. Then Peter gave a powerful testimony concerning Christ Jesus as God's agent of life, and the fulfillment of prophecies in him, and said further to those persons: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must contain within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. In fact, Moses said: 'Jehovah God will produce for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.' And all the prophets, in fact, from Samuel on and those in succession, just as many as have spoken, have also plainly declared these days. You are the sons of the prophets and of the covenant which God covenanted with your forefathers, saying to Abraham, 'And in your seed all the families of the earth will be blessed.' To you first God, after producing his Servant, sent him forth to bless you by turning each one away from your wicked deeds." (Acts 3:19-26, *NW*) Like the seed of the serpent or the children of the Devil, which they were, and, as is their custom at all times, the false religious priests were "annoyed" at the teachings of Peter and John and had them arrested.—Acts 4:1-3, *NW*.

[27] This powerful entreaty to repentance made by Peter points to Christ Jesus as Jehovah's appointed one, shows that heaven must contain him until a certain time from then, the time of restoration, and that of these things God spoke through the mouth of his prophets, all the prophets, in fact, including Isaiah. Jesus being a heavenly king, of course, would not and did not establish an earthly kingdom. Time is an important factor, and that is true respecting the fulfillment of Isaiah chapter fifty-four. The time of Jehovah's rulership is the time for the fruitfulness of his organization and the teaching of Zion's children; but when? how? by whom? Consider the foregoing, both articles, as a basis for the further pursuit of this subject in our next issue.

26. How did preaching and signs work toward answering the question as to when Jehovah's worship and rulership would be fully restored?

27. How is time an important factor in connection with the fruitfulness of Jehovah's "wife"?



● Why was it that, according to Leviticus 27:28, 29, no devoted thing, whether man or beast, could be redeemed, but had to be put to death?—G. B., Spain.

Leviticus 27:28, 29 (*AS*) reads: "Notwithstanding, no devoted thing, that a man shall devote unto Jehovah of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto Jehovah. No one devoted, that shall be devoted from among men, shall be ransomed; he shall surely be put to death." The Hebrew word, *hher'em*, that is translated "devoted" in this text, means a thing or person devoted to destruction or sacred use and therefore withheld from any profane use.

For example, a field could be sanctified and later redeemed, but under certain circumstances it became "a field devoted" and no longer redeemable. It became the possession of the priest and was devoted to sacred use. (Lev. 27:20, 21) Animals and men that became devoted in this sense were devoted to destruction and for that reason not redeemable. King Saul was sent to "devote" or "utterly destroy" the Amalekites, but in violation of this "devoting" he spared King Agag, thereby rousing the wrath of Samuel and causing Samuel to fulfill the devoting of Agag by slaying him. (1 Sam. 15:18, 33) At 1 Kings 20:42 it speaks of a man "whom I appointed to utter destruction", and the margin says a man "of my curse", but the same Hebrew word elsewhere translated "devote" is used. A similar case is Isaiah 34:5, where it speaks of the people "of my curse". Sometimes entire cities were to be devoted to destruction, as outlined at Deuteronomy 13:12-17. The destroyers were to take no "cursed" thing from it, or, according to the margin, no "devoted" thing. Jericho was to be such a "cursed" ("devoted," *margin*) city, only Rahab and her household being spared. When Achan violated this command by withholding some articles that were devoted to destruction all Israel suffered, until Achan was destroyed. (Josh. 6:17; 7:13) More literal translations, such as Rotherham's and Young's, use the word "devoted" in most of the above cases.

There are many other instances where the same Hebrew word is used to mean devoted to destruction, but the foregoing illustrations suffice to show why such devoted things, animals or persons were not redeemable.

● John 9:1-3 (*NW*) reads: "Now as he was passing along he saw a man blind from birth. And his disciples asked him: 'Rabbi, who sinned, this man or his parents, so that he was born blind?' Jesus answered: 'Neither this man sinned nor his parents, but it was in order that the works of God might be made manifest in his case.' " Can these verses be rightly used to indicate either prehuman existence or predestination?—L. A., Alberta, Canada.

Mormons make use of this text in an endeavor to prove prehuman existence, saying that the mere asking of the question by Christ's disciples shows that they believed it possible for the man to have sinned before birth, in order for him to be punished for those sins by being born blind. These disciples had not been following Jesus very long, and doubtless they had not been completely cleansed of all false religious doctrine by the waters of truth. In this instance, their question undoubtedly reflected their contamination by the pagan teaching of the transmigration of souls, with its view that sins in previous lives determined the kind or condition of the bodies of future reincarnations of a transmigrating, immortal soul.

This pagan teaching of the Greek philosopher Pythagoras could very easily have contaminated these Jewish disciples of Jesus, for a resemblance of it was taught by the Jewish Pharisees. On this point Josephus says: "They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again." Also, "They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment."—*Antiqui-*

ties of the Jews, Book XVIII, chapter I, ¶3; *Wars of the Jews*, Book II, chapter VIII, ¶14.

The premise of the question, that the man might have been able to sin before his birth, is unscriptural. The Bible rules out any possible sinning before birth when it says concerning Esau and Jacob: "When they had not yet been born nor had practiced anything good or vile." (Rom. 9:11, *NW*) Jesus corroborated this view in his reply, saying the man had not sinned in any way before birth. For that matter, Jesus also showed that the parents had not sinned in the sense of doing anything wrong that resulted in their babe's being born blind. All physical imperfections, and certainly blindness from birth is one such, are due to inherited condemnation because of Adamic sin. Imperfect creatures could produce only imperfect offspring. (Ps. 51:5; Matt. 7:16-20; Rom. 5:12; 1 Cor. 15:22) Not all calamities befall persons because of some sin they have committed. (Eccl. 9:11; Luke 13:1-5) Yet the Jews of Jesus' day often thought so. Job was a special target of Satan, but his critics contended his troubles were not due to his integrity but traceable to his sins: "Recall now —who ever perished that was innocent? Or where were the upright cut off? As I have seen, those who plow guilt and sow sorrow reap it."—Job 1:8-12; 2:3-9; 4:7, 8, *AT*.

There are some who believe in predestination that use this text to argue that the man's blindness was ordained by God, in order that through it he would come in contact with Jesus, learn of him, follow him, and thus be brought to the salvation predestined for him before the foundation of the world. They argue thus in view of Jesus' reply: "It was in order that the works of God might be made manifest in his case." By these words Jesus was not meaning to set aside or make void the scriptures cited in the previous paragraph that show the cause of such imperfections to be inherited sin from the time of Adam. This case of blindness due to imperfection served as an opportunity to make manifest the works of God, make them manifest to those observing the miraculous cure and also to the man cured. It caused him to become a follower of Christ. (John 9:38) Yet so far as making manifest the works of God, this case was no different from others where the blind saw, the lame walked, the lepers were cleansed, the deaf heard and the dead were raised. All such cases made manifest the works of God, fulfilled prophecy, and were signs that confirmed Jesus as the Christ or Messiah. (Isa. 53:4; Matt. 8:16, 17; 11:2-6) But what real praise would it be to God to make a man blind so that he could heal him later on? Rather than praiseworthy, that would be only the long-delayed righting of a wrong previously committed. It would be as hypocritical as one who sets up a straw man and then in a vain display knocks it down. No, Jehovah God, whose work is perfect, would not intervene to make anything as imperfect as a blind babe.—Deut. 32:4.

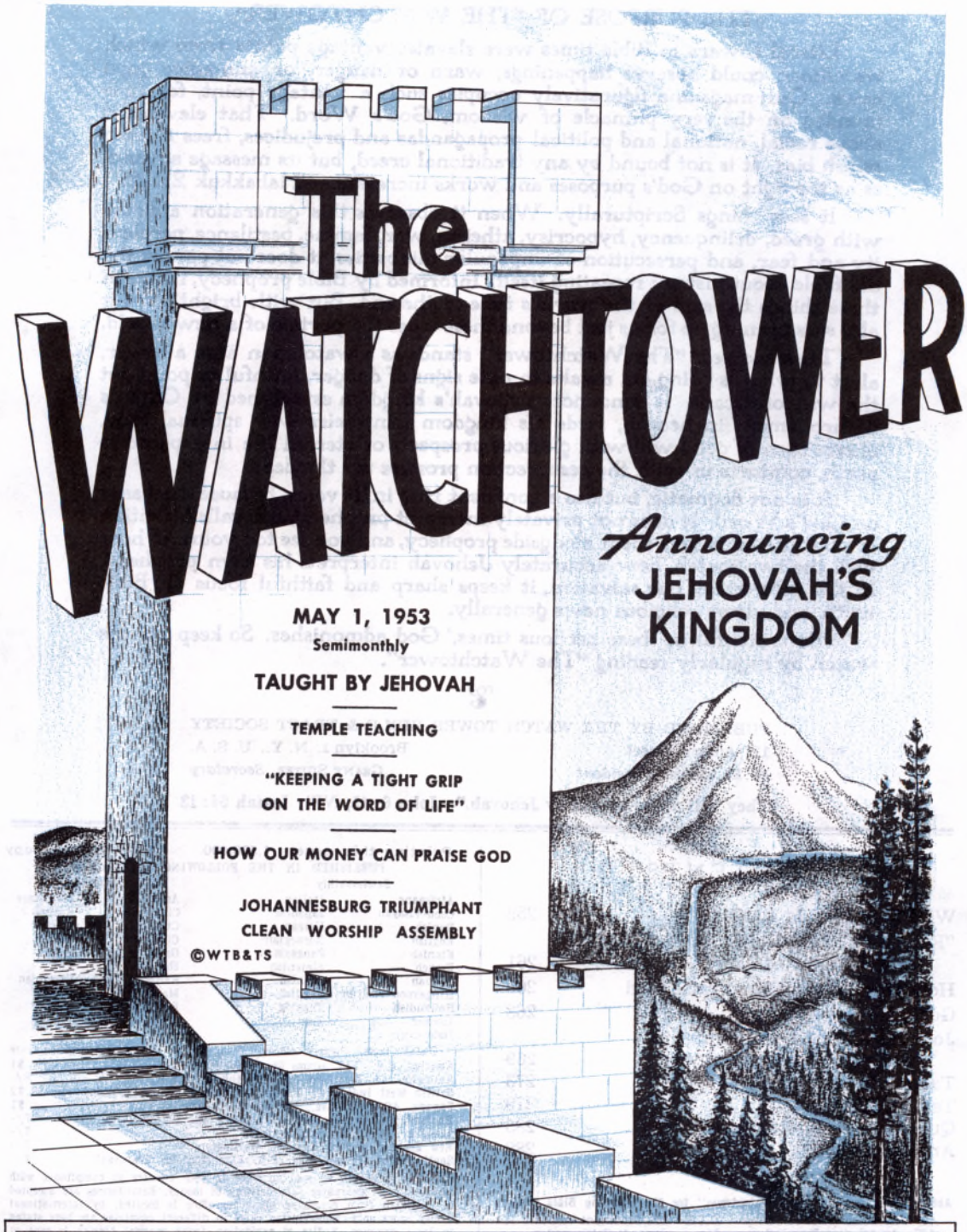
Even if he did, it would not be a case of predestination, as that doctrine is defined by its foremost proponents, the Presbyterians. Whether the man could see or not is immaterial to predestination. Predestination strictly relates to final destiny, not to any events or conditions during earthly life. Nor will it do to say the blindness was predestinated in order to bring the man in contact with Jesus, that he might be healed by him and thereafter learn about Christ and follow him and ultimately gain salvation. It cannot be said that the blindness was the means of setting in motion the chain of events that would lead the man to his predestined salvation. This would imply that Jehovah foreknew the chain of events and set the stage for its occurrence by ordaining the man's birth as a blind babe, all to the end of making the divine predestination work out correctly. But such a view of matters does not mesh with the definition of the doctrine, for its supporters are definite in their contention that the predestination is completely independent of any foreknown or prearranged works or circumstances or conditions or moving causes. So the blindness could not be a condition or cause moving the man toward his destiny, as they say it comes "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto".—"Confession of Faith," chapter III, section 5, as found on page 16 of *The Constitution of the Presbyterian Church in the United States of America*.

Hence John 9:1-3 cannot be successfully used to prove either prehuman existence or predestination.

"WATCHTOWER" STUDIES

Week of May 24: The Exclusive God.

Week of May 31: Jehovah: Husband, Father and Teacher.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1953
Semimonthly

TAUGHT BY JEHOVAH

TEMPLE TEACHING

"KEEPING A TIGHT GRIP ON THE WORD OF LIFE"

HOW OUR MONEY CAN PRAISE GOD

JOHANNESBURG TRIUMPHANT CLEAN WORSHIP ASSEMBLY

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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WHY MATURITY IS LACKING

SHORTLY after General D. D. Eisenhower had become the president-elect of the United States he took a vacation in a southern United States city. News of the fact that Eisenhower was in town caused overflow crowds at a number of the Protestant churches the following Sunday, obviously due, as some of the local pastors wryly observed, to the hope of seeing "Ike". The general had given no clue as to which place of worship he would attend.

Yes, the pastors, although themselves always very glad to welcome large crowds and willing to go to great lengths to attract such, felt no little annoyance because the reasons for these crowds were not they or religion but curiosity and the general. Said one pastor to his "flock": "If any of you have come here to see the Eisenhowers you should be ashamed." And to a woman who phoned to find out whether or not the Eisenhowers would be at a certain church, the pastor replied: "No, but Jesus Christ will."—New York *Times*, November 17, 1952.

But why should such pastors expostulate with their congregations? What else can they expect? Is it not true that millions of people go to church each Sunday, only to see their pastors perform certain religious ceremonies, often in a dead language, to answer his appeal for a generous collection and to listen for ten or fifteen minutes to a discussion of some best seller or some current political problem? If their pastor does start out with a Scripture text it is not long until he gets off onto some easy-listening philosophy. And in view of such spiritual fare, can it be said that Jesus Christ is present?

If in his sermons the pastor calls attention to the works and achievements of man, likes to quote the "great" men of the world, whether in business, politics, art or science; if he thus builds up creature worship, can he blame his "flock" for wanting to see such heroes in person? If he lauds the United Nations as mankind's only hope and ignores the kingdom of God, for which he ostensibly is praying every time he repeats the Lord's Prayer, can he then complain when his congregation would rather see the man whose military genius largely made the United Nations possible than to hear something about the Prince of Peace? And when the pastor preaches the philosophy of success, "honesty is the best policy," and "how to win friends and influence people", is it not natural for his listeners to want to see the outstanding American example of success?

And is it not true that the very manner of preaching is such as to call attention to the creature rather than to the Creator? Honeyed words, well-chosen phrases, studied gestures, immaculate ministerial garb, and so forth, are made prominent, as though the ideal Christian minister were the one who could give a flawless exhibi-

tion of elocution and acting. How true of such that at the end of their sermons 'they give evidence to all, that whoe'er was edified, they were not'! To help fill in the spiritual vacuum imposing cathedrals are built, lavishly furnished with pipe organs, stained-glass windows and other works of art, and choirs are trained. Is it any wonder, then, that churchgoers are not mature when the goal of the worship they attend is entertainment and appeal to the senses instead of edification and appeal to the reason and conscience of man?

That those high in religious circles appreciate that there is something lacking in these respects is apparent from the willingness of the *Episcopal Churchnews* to publish an article, in its February 3, 1952, issue, by May Sarton, an American author, that is in effect an indictment of modern religious worship. In this two-page article, entitled "Those Who Stay Away", among other things she said: "People do not go to church to be invited either to a social coffee hour or to be told bedtime stories. There is surely a danger to true religion if those who are regular churchgoers become so dulled that they accept these stones for bread. There is surely a danger if church is just a comfortable habit, something people do before a good Sunday dinner, that God will be absent. May I now speak out boldly and say that I do not believe ministers ask enough of their congregations? That they are afraid of the truth they have in their hearts, afraid it will be unpalatable or too difficult? By so doing, they may achieve large congregations, but they drive away the truly religious element."

Clearly the fear of man and the love of a good name have brought the clergy into a snare. (Prov. 29:25; John 5:44) In their efforts to gain and keep large congregations they have feared to tell the truth, and thus they are without any real purpose in life. And so they encroach on the fields of the philosopher, psychologist, politician, scientist, entertainer, becoming, as it were, 'jacks of all trades and masters of none.' No wonder the Bible likens Christendom to a vine that, being fruitless, is fit for nothing except the fire, its wood serving no other purpose.—Ezek. 15:1-8.

These same clergymen complain that Jehovah's witnesses take away their best members, but from the above it is apparent that by their fear to tell the truth "they drive away the truly religious element". This element, not content with the famine rations that keep them in a state of spiritual immaturity, have wandered far and wide, like sheep without a shepherd, seeking God and his true worship. (Mark 6:34; Acts 17:27, *NW*) Conscious of their spiritual need and hungering and thirsting for righteousness, they have found all their needs supplied by the comforting message of God's kingdom. Receiving reasonable and soul-satisfying answers to their questions, they have exercised faith, called on the name of Jehovah, and are now making that confession with their lips, which assures their salvation. Thus they grow to maturity.—Matt. 5:3, 6; 24:14; Rom. 10:8-15, *NW*.

While the greater responsibility for immaturity among professed Christians thus falls upon the religious leaders, the immature ones cannot excuse themselves on that ground. They are accountable to Jehovah God for their own course of action and if they choose to remain blind and follow blind leaders they will end up in the ditch of destruction as surely as will their blind leaders. (Matt. 15:14) Jehovah warns the faithless and self-serving clergy of impending destruction. And those of their flocks who "love to have it so" will share their fate.—Jer. 5:30, 31; 23:16-32.

"Keeping a Tight Grip on the Word of Life"

"HE HUNG on like a bulldog," is a common expression. To describe an uncommon grip demands an uncommon expression. So it could be said, too: "He hung on like an ant." An inspired proverb states: "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. 6:6) In truth it could also be said: "Go to the ant, you of feeble grip, and be wise."

One observer saw an ant dragging along a grasshopper sixty times its own weight. That is the equivalent of a man's dragging four and a half tons. Another ant, suspended by gripping a string with its hind feet, held in midair a pair of gloves eleven hundred times its own weight. To match this a man would have to hang by his toes and support by his teeth more than eighty tons. Fighting ants never let go. Even when their heads are snipped off their jaws remain clamped to the bodies of their adversaries. It is reported that in India and Algeria ant heads are sometimes used as stitches. The edges of a wound are pressed together, the widely opened jaws of the ant are brought close, and finally it seizes both edges and holds them together. Then the native "surgeon" snips off the bodies of the ants, leaving the heads holding fast, where they remain until the wound is healed.—*Nature's Ways,* pages 148, 149.

Herod "sent and had John beheaded in the prison". Many of the witnesses of God and Christ were "executed with the ax for the witness they bore to Jesus and for speaking about God". To those who would be finally approved Jesus said: "Prove yourself faithful even with the danger of death, and I will give you the crown of life." (Matt. 14:10; Rev. 2:10; 20:4, *NW*) Regardless of what happens, God's servants must heed Paul's words: "Keep doing all things free from murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life." (Phil. 2:14-16, *NW*) The Christian's grip on God's Word must be uncommonly tight. Tighter than the bulldog's grip or the ant's.

WAYS OF WEAKENING OUR GRIP ON GOD'S WORD

Literal beheading has frequently been used against Christians to break their integrity, and this as recent as the rule of Hitler's nazis, when some of Jehovah's witnesses were beheaded. However, in the majority of cases today Satan and his invisible and visible representatives do not use such violent methods. They use more subtle means to loosen the Christian's "grip on the word of life", means that are more tricky because their true intent is disguised.

In these days science is used as a pry to separate the people from their faith in the Bible. And science is making headway. It is making headway not only

among the orthodox church members, but also among the clergy of these systems. In the Catholic pamphlet *The Holy Bible, the Heritage of Catholic Family Life,* published in 1952 under imprimatur of Archbishop O'Boyle of Washington, D.C., it is stated: "Can the six days of which Moses speaks be these long periods described by geologists? Certainly they are not. Moses knew nothing of modern science; his picture of the universe is quite naïve, no further advanced, in fact, than that of the people among whom he lived three thousand years ago." That means one of two things. Either the Catholics are saying the Bible is not God's inspired Word, or they are contending God the Creator has ideas about the earth's formation that are naïve, no farther advanced than the superstitions of primitive peoples, and nowhere nearly as sound as the speculations of today's puny men of science. And the ironical part is that these Catholic blasphemies against the Bible were published in celebration of Catholic Bible Week! Similar assaults against the Bible come regularly from Protestant clergy also. Millions are losing their grip on God's Word and in its stead grabbing hold of scientific philosophies.—Col. 2:8.

Popular magazines loosen the grip of many on the Word of life. *Look,* February 26, 1952, tried to appear sensational by apparently suddenly discovering the Bible was filled with errors. It called attention to about half a dozen spurious passages, such as Mark 16:9-20, John 8:1-11 and 1 John 5:7. After citing these few big errors *Look* glibly states that Bible scholars agree that there are from 20,000 to 50,000 errors in the Bible. Does not this leave the impression that these thousands of errors are serious ones, like those mentioned, and hence that the Bible is wholly unreliable? Actually, serious errors are remarkably few, and years ago they were ferreted out and eliminated in modern translations. Scholars recognize how remarkably accurate has been the preservation of the Scriptures. In a mercenary endeavor to be sensational *Look* misrepresented the Bible, subtly discrediting it. The secular press in general leaps to the opportunity to shake confidence in the Bible.

Pagan teachings have filtered their way into Christendom's doctrines and separate the people from God's Word. Such doctrines as trinity, eternal torment, prayers for the dead, purgatory, and many others, can be traced to pagan religions and cannot at all be proved by the Bible. Both Catholics and Protestants who are informed will admit that many of their teachings and customs are of pagan origin, but rather than lament about it they glory in it. For instance, New York city minister Donald Harrington, after showing the pagan origin of many of the Christmas customs, declared: "It is this integration of pagan rites and ceremonies which stands as an example of the universality of God and makes one realize that Christmas is not merely a Christian festival but a holiday of mankind." (New York *Times,* December 24, 1951) How different from Paul's inspired words!—"Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?"—2 Cor. 6:14-16, *NW.*

Today we are told we must be practical, and that the Bible is highly impractical in this modern age. A New York minister named Call, of a Unitarian church, gave the usual lip service but destroyed the effect on the grounds of impracticality. In

denouncing high ideals he singled out Christ's sermon on the mount for attack. He praised it as the "Christian ideal embodying many fundamental moral principles", but opposed taking it too seriously. "When you tear that great sermon out of its context," he asserted, "and apply it in our place, time and circumstance, it is woefully impractical. Those who preach it do not practice it and they have no expectation of trying to practice it, for if they did they would be summarily entombed in wards for the mentally ill." —New York *Times,* June 30, 1952.

Jesus preached it and practiced it and because of this was put to death. His true footstep followers today preach it and practice it to the best of their imperfect abilities and because of this are considered impractical and insane by many and are often imprisoned and frequently killed. But rather than follow in Jesus' steps, Christendom's clergy run with the pack in the wake of worldly politicians and philosophers and scientists. Only a glance at this world with its filth and corruption, its plots and lies, its violence and bloodshed, should suffice to show its ways are not practical. Obedience to Bible principles is the only really practical remedy, but even the clergy seek to break the "grip on the word of life".

Much more could be produced showing how the clergy weaken instead of strengthen faith in the Bible. The fundamentalists teach pagan doctrines under a Bible label, and the modernists babble higher criticism to undermine the Scriptures. Atheists are more honest, and do the Bible far less harm. The clergy are wolves in sheep's clothing; the atheists are wolves in wolves' clothing, and everyone knows where they stand. (Matt. 7:15) Knowingly or not, the clergy in general have become Satan's fifth column. "Such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:13-15, *NW*.

TIGHT MENTAL GRIP ON GOD'S WORD

But it is not only science, propaganda, paganism, false philosophies about being "practical", and many other follies that loosen the grip of blind leaders and blind followers, that true Christians must shun. Our own flesh tries to break our "grip on the word of life". Love for self, or for other creatures, or for material gain—any or all of such loves that cater to the desires of the fallen flesh are perhaps the most powerful forces at work to slowly pry loose our grip on Bible truth. The fact that these forces do exert themselves slowly and loosen the grip gradually only makes them the more dangerous. The way to resist the entering wedges of these forces is to keep the mind centered on the principles of God's Word. In that way we keep a mental grip on the Word of life.

It is not a literal grip on a literal book that counts. Hypocrites and others may clutch the Bible in their hands, but keep no hold upon it in their minds. Priests and preachers and members of religious orders may go about with it in their hands, be seen reading it in public places, and otherwise display it for show. The courts make a pretense of gripping the Bible, using it to swear upon in their proceedings. Public officials take oaths of office with their hands resting upon the Bible. But it is not such showy laying hold upon the Bible that meets Paul's admonition about "keeping a tight grip on the word of life".

To get the mental grip that will preserve us from assaults from within and without requires study, then obedience to the things learned. Thus you will "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God". (Rom. 12:2, *NW*) A sincere and meek mental grip on God's Word will enable one to heed Paul's counsel: "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:5, 9, 10, *NW*.

Christ Jesus had a real mental grip on God's principles, and he cited these to turn aside the assaults of Satan. (Matt. 4:1-11) He, and not the scientists and politicians and philosophers and "practical" religionists, is the "model for you to follow". (1 Pet. 2:21, *NW*) Jehovah rejects those who reject his Word; and actually confusion, and not true wisdom, is the lot of the worldly wise who do this: "The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?" (1 Sam. 15:26; Jer. 8:9, *AS*) On one occasion Jesus said: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes."—Matt. 11:25, *NW*.

Some are honest enough to acknowledge the confused state brought about by relaxing the grip on God's Word to take hold of intellectual philosophies. Bishop Austin Pardue, of the Protestant Episcopal Diocese of Pittsburgh, said on August 7, 1950: "We Christians of today are tragically unworthy. But just a word to the self-righteous outsiders who point to our hypocrisy; we can always make room for more hypocrites and we cordially invite them to come over and join us. Our hypocrisy is not deliberate, but convenient. The vicious malady of our orthodox American denominations comes from the corroding acids of disbelief which have watered down our convictions to the point of where much of our religion has become a matter of mere custom and tradition. On the other hand, destructive higher criticism of the Bible has become so universal that many of us modern ministers hardly know what we believe. On the other hand, we have become such worshipers of intellectual cults and clichés that we dare not believe any longer in the supernatural powers of prayer and sacrament."

We should not be impressed or swayed by the worldly intellectuals that wallow in confusion. Jehovah and Christ are not: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things *that* are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God." "He that boasts, let him boast in Jehovah."—1 Cor. 1:26-29, 31, *NW*.

So when there floods in upon you the barrage of propaganda from scientists, philosophers, politicians, higher critics, pagan fundamentalists and others that tends to weaken your grip on the Bible, resist! Keep your grip on the Word of life!

How Our Money Can Praise God

"Good Hopes" Provide Financial Sinews for Expansion

TODAY Jehovah is having a great work done in the earth. A work of preaching the good news of his established kingdom so that men of good will who sigh and cry for the abominations they see committed in the land may be able to flee modern Babylon and find protection in Jehovah's system of things, the modern ark. (Ezek. 9:4; Matt. 24:14-16, 37-39; Rev. 18:4, *NW*) A work of sounding the warning of impending destruction at the battle of Armageddon. (Ezek. 3:17; Rev. 16:14-16, *NW*) And, above all, a work of praising God by clearing his name of reproach, by making known the truth of who he is and what his purposes are. —Ex. 9:16; Ps. 83:18; Isa. 43:10-12.

During the past year upward of 456,000 shared in this work, of whom more than 18,000 devoted from 100 to more than 200 hours monthly. This work was carried on in more than a hundred different languages and dialects and in 127 different lands and isles of the sea.

Jehovah's servants spent close to 70 million hours in this work during 1952. Not by human might, nor by power, but only by Jehovah's spirit were they able to accomplish all this. (Zech. 4:6, *AS*) That spirit, coming upon them as a result of their study of God's Word and their association with his organization, motivated them to give the witness at every opportunity: to callers at the home, to business acquaintances, to traveling companions, etc. And to make opportunities for themselves they stood on the streets offering Bible magazines and invitations to Bible lectures to the passers-by. They went from home to home offering to teach all whom they met the wonderful truths concerning Jehovah and his kingdom. They made some 22 million return visits on the people, and monthly conducted about 280,000 Bible studies in the homes of the interested ones, held upward of 240,000 public meetings, not to say anything of the many, many millions of pieces of literature they distributed.

EXPANSION INVOLVES EXPENSE

It hardly needs to be mentioned that to accomplish such a tremendous work, to have it done harmoniously and systematically, requires organization, which in turn involves much expense. Branch offices are maintained in many lands, instructions are furnished the ministers both by printed page and by visits from the traveling representatives of the Society. Circuit, district, national and international assemblies are arranged for to instruct and encourage the ministers as well as to give a witness to the truth regarding Jehovah. Full-time ministers, missionaries and those known as "pioneers" are provided with literature at a rate far below the cost of printing it; in fact, often the shipping costs alone exceed the amount these contribute for the Bible literature they obtain for placing with the people. Upward of 2,000 ministers have been brought from all parts of the earth for intensive training at the Watchtower Bible School of Gilead, the majority of whom are

now serving at home and abroad in various special capacities, especially at missionary homes which are provided for and kept up by the Society. Court cases are fought in all parts of the world for the purpose of legally establishing and defending the good news.

Further, in many distant lands the servants of Jehovah are in very poor circumstances as regards material goods, unable to defray the financial burden that the expansion of the Kingdom message entails in their land. In other parts of the earth there are only a handful of witnesses, with much opposition to overcome. The radio is used in various lands, and at the headquarters in Brooklyn, New York, there is a radio station devoted entirely to preaching the truth of God's Word.

Yes, we cannot escape it; to carry on such a tremendous witness work involves much expense. But it has always been thus. Building the ark and stocking it with the food and other supplies that eight persons and all the many animals needed for more than a year involved no small expense on the part of the four married couples that bore the burden of carrying out God's commandments at that time. However, we cannot imagine their begrudging it, as though they would rather have amassed riches in that system of things, for they fully knew that it was coming to an end, and that soon.

When the time came for the construction of the tabernacle in the wilderness and furnishing the necessary equipment for it and the ones serving in connection with it, Moses announced Jehovah's command: "Procure from your company a contribution for the LORD; everyone whose heart is willing is to bring it, the LORD'S contribution." (Ex. 35:5, *AT*) When the time came for the construction of Solomon's temple, King David first of all set the example by contributing some $81,000,000 in gold alone, and then asked: "Now who will make a voluntary offering today like one consecrating himself to the priesthood?" —1 Chron. 29:5, *AT*.

When Jesus was on earth this matter of defraying the expenses of the expansion of true worship also had to be dealt with, and so we read that certain women "were ministering to them from their belongings". (Luke 8:2, 3; see also John 12:6, *NW*) And the apostle Paul repeatedly referred to the part that contributions played in his ministry.—2 Cor. 11:8; 12:13, 14; Phil. 4:10, 15, 17, *NW*.

THE SCRIPTURAL WAY

How shall the necessary means be acquired to support the work in our day? By charging for various religious services? By passing the collection plate? By sponsoring bingo games, raffles, bazaars and carnivals? By soliciting pledges and then sending statements each month as to amount due?

Are such the examples the Bible gives us? No, not at all! When Moses made it known that contributions were needed, the people responded so willingly that they had to be commanded to stop bringing gifts. (Ex. 36:5-7) A like liberality was manifested in David's time, causing him to exclaim: "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" (1 Chron. 29:14, *AS*) Yes, it was not necessary to bribe, dun, embarrass or shame Jehovah's servants into making contributions to God's cause. All that was necessary was to bring to their attention the opportunity to contribute, and they freely responded to the extent of their individual abilities.—2 Cor. 8:12, *NW*.

And so today. Even as the Society calls to our attention our privileges of having a part in the expansion of true worship by devoting our time and energies to it, so

once each year, in the columns of *The Watchtower,* we are reminded of our privilege of honoring Jehovah with our substance, even as we do with our vocal powers, and that we advise the Society what we hope to be able to do in this regard.—Prov. 3:9.

This in no sense of the word constitutes a pledge, for the Society does not make comparisons at the end of the year between the amount each one listed and what was received. Then why does it request this information? Merely because of the psychological effect on the ones giving? No, such worldly wisdom does not motivate the Society. It requests this information simply so that it can plan the work for the coming year, knowing what to expect, since to a large extent the expansion depends upon the amount of contributions received.

And just as the missionary or pioneer minister must intelligently budget his time if he is to meet his quota of hours each month, so it is well that those not so favorably situated as to time for field service, but having the privilege of contributing of their goods to Jehovah's service, budget themselves as regards their finances. Such is in keeping with Paul's admonition, as found at 1 Corinthians 16:2 (*NW*): "Every first day of the week let each of you at his own house set something aside in store as he may be prospering."

This privilege is not just for those blessed with an abundance of this world's goods, but also for those with but the widow's few coins of very small value, even as the field ministry is not just for those who can devote all their time, but also for those able to devote but an hour or two a month. (Mark 12:41-44, *NW*) And just as we do not let our activity in regard to our field ministry be determined by what others may think, so in our giving of material things, "let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, *NW*) By the proper use of our material goods, "unrighteous riches," we can make friends of Jehovah God and Christ Jesus and be assured of permanent dwellings when this old system of things fails. Nor is it amiss to note that in this matter also "there is more happiness in giving than there is in receiving".—Acts 20:35, *NW*.

Those living in the United States, and who wish to co-operate in this matter, may address their card or letter to Watch Tower Bible and Tract Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, New York. In writing about these "Good Hopes", something such as the following may be stated: "It is my hope that during the next twelve months I will be able to donate to the work of praising Jehovah the amount of $ ....., which contributions I will make in such amounts and at such times as prove convenient to me and as I am prospered, by the undeserved kindness of Jehovah God through Christ Jesus. [signed]" It may be well to keep a copy of your card or letter as a reminder to yourself. On page 258 is a list of other branch office addresses, and a complete list is found on the last page of the *Yearbook.*

Appreciating that all depends upon Jehovah's direction and blessing, his servants will unite in mutual prayer to that end. —Ps. 127:1, *AS*.

In everything you are being enriched for every kind of generosity, which produces through us an expression of thanks to God; because the ministry of this public service is not only to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God.—2 Cor. 9:11, 12, *NW*.

GOD'S LOVING WAY

THE Bible assures us that God's way is one of love. (1 John 4:8) Some wonder, in view of all the suffering in the world, how this could be so. But such wonder only because they have not come to know God and his purposes.*

Everything God has done, is doing and yet will do for his creatures is prompted by unselfishness, by love. Our very existence is an expression of God's love. He did not need to create anything or anyone. He was perfectly self-contained. But because he is love he had great joy and happiness in bringing forth creations of all kinds, seen and unseen.

And how fully God has provided for our every need in the beautiful earth all about us! He endowed us with a mind capable of reasoning, of remembering, of exercising will and feeling emotions. He gave us a body capable of moving about, and to keep in touch with our environment he gave us the five senses.—Ps. 139:14.

God further showed his love by endowing man with his own four attributes of love and wisdom, justice and power, thus making man truly in his image. And lovingly he gave man a mandate, to be fruitful, fill the earth, subdue it, and exercise dominion over the lower animals, and also the powers needed to carry out this mandate.

Even the placing of the tree of knowledge of good and evil in Eden and then commanding man not to eat of it was an expression of God's love. How so? In that man's safety and happiness depended upon his continued appreciation and dependence upon his Creator; and by this command man was continually reminded of the fact that all he had and was enjoying came from God and that he could lose it by going contrary to God's requirement. In disobeying, our first parents not only showed lack of love and appreciation of what God had given them but also no love for their future offspring. God, however, did have love for their offspring yet to be born, and so gave at once a promise of the eventual triumph of righteousness. (Gen. 3:15) As time went on he gave man more revelations of his purposes and his requirements, all of which gradually came to be his Book, the Bible.

Jehovah God also showed his love by sending his Son, the Word or Logos, to earth to become a man; there to make known the truth, to show men how to keep integrity and thus prove the Devil a liar, and to provide a ransom for mankind. —Prov. 27:11; Matt. 20:28; John 18:37.

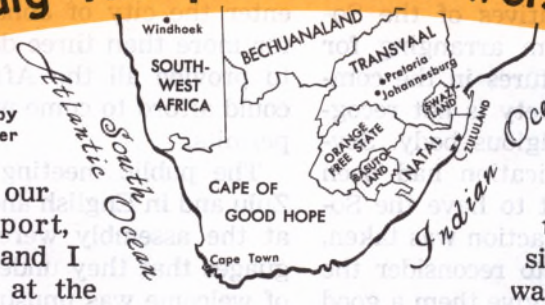
Because God is love he will, in his due time, destroy all the forces of wickedness at the battle of Armageddon. And because he is love he has provided that all those who now seek him and righteousness and meekness may hope to be spared through that battle and enter into the new world of righteousness. To this end he is causing the good news of his kingdom to be preached in all the earth for a witness to all nations.—Matt. 24:14.

In that post-Armageddon new world there will be no doubt in the minds of any that live that God's way is one of love, for it will be a world in which there will be no more pain, sorrow, crying or death, a world where even the lower animals will dwell together in peace with one another. And as a final expression of his love God will even bring back from the memorial tombs the countless multitudes recorded in his memory.—John 5:28, 29, *NW*.

Let all who would enjoy the blessings of that new world now study God's Word, the Bible, and prove to themselves that God's way is love.

* For details see *The Watchtower*, October 15, 1952.

Johannesburg Triumphant Clean Worship Assembly



Report on African trip by N. H. Knorr, Watch Tower Society's president

AS NOTED in our previous report, Brother Henschel and I spent several days at the new branch office in Johannesburg giving counsel and instruction so that the work may be better cared for. Then on Monday, December 8, Brother Phillips, the branch servant or overseer, and I flew to Windhoek, the capital of South-West Africa. Less than 50,000 Europeans live in its 317,725 square miles that are stretched along the coast for a thousand miles. In the south the chief occupation is karakul (sheep) farming and in the north cattle ranching. The country is very rich in minerals, a fact only recently appreciated; and so mining is fast replacing cattle and sheep raising in importance.

The people are complacent and indifferent; having plenty of this world's goods, they are not inclined to look for a new world. Much literature is distributed in the three principal languages, English, Afrikaans and German. Due to South-West Africa's having been a German colony before 1914, the German influence is very prominent.

Windhoek itself is a city of about 10,000 Europeans and as many Africans. Its hot springs, which first attracted people to this place, provide for most of the city's drinking water, and the warm water directly from the pipes invites many a bath. The climate on the whole is healthful, Windhoek enjoying ideal year-round weather.

Three missionaries have been at work there for almost three years, and at this, their first assembly, the fruits of their work were seen. Only ten attended the regular sessions of the assembly. It was just like being with a few close friends and talking heart to heart with them. Even though not great in number they had come great distances to be at the assembly. All of them were men. One thing lacking is sufficient Bible studies conducted by the missionaries and part-time ministers. It may be that because there is no sister in the group as yet women are keeping shy of the work. In the evening 25 turned out for the public meeting, most of whom were recognized by the missionaries as being interested in the message. Since people often do not like to meet in someone else's house, arrangements were made to get a Kingdom Hall and have weekly meetings in it.

The people in this territory are very honest. The missionaries told us that they never close their doors nor lock their windows. They have been leaving their bicycles outside for the past two years. In fact, people go away on their vacations for several weeks at a time and leave their doors open. This certainly is unusual.

On Wednesday, December 10, we drove to Pretoria, the capital, and visited the Native Affairs Department. For some reason still unknown to us the government has not seen fit to recognize the Watch Tower Bible and Tract Society or Jehovah's witnesses as a religious body. While this does not prevent the work from being carried on, it does affect to a considerable extent the African side of the work Jeho-

vah's witnesses are doing. Often the special traveling representatives of the Society are prevented from arranging for assemblies or giving lectures in the compounds, because the Society is not recognized or listed as a religious body. Several years ago an application had been made to the government to have the Society recognized, but no action was taken, and so we asked them to reconsider the matter. We were able to give them a good witness concerning the truth and our beliefs and our work.

MEETING IN UNITY

The next big event in our visit to South Africa was the Triumphant Clean Worship Assembly held in the Wembley Stadium at Johannesburg. The most outstanding thing about it was that Europeans, non-Europeans and Africans could meet together in peace and harmony. There were no riots and no misunderstandings. Those who were in charge of the Wembley Stadium were truly amazed at how well the three classes of people got along and how well people of different African tribes got along.

Of course, we had to recognize *apartheid.* The Europeans were in one stand directly in front of the platform. The non-Europeans had their section on the side. The Africans took up the greater section on the far side. The joyful part was that we were all together in the same stadium worshiping Jehovah in holy array. We had to give way to a previously-arranged-for program on Friday night, and so the program for that night was moved up a day, the convention actually beginning on Thursday evening and concluding on Sunday night, December 14.

Probably the biggest problem in getting this convention under way was that of obtaining passes for the African brothers living in Natal and Zululand. They needed outward passes to leave their own country and permits, if over eighteen years old, to enter the city of Johannesburg and stay for more than three days. It was possible to provide all the African brothers that could afford to come with such passes and permits.

The public meeting was advertised in Zulu and in English and all of the brothers at the assembly were spoken to in languages that they understood. The address of welcome was unusual. Brother Bartlett spoke in English to the Europeans. Ten minutes later Brother McLuckie spoke in Afrikaans. Then came Brother Ngobese who spoke in Zulu from the same speaker's platform but facing the great crowd of African brothers on the other side of the stadium. All three talks were received with enthusiasm, the Europeans joining in the applause as the speaker addressed the African brothers. There certainly was oneness of spirit in this gathering.

As far as the Europeans were concerned, you often heard them speaking Afrikaans and English interchangeably. So this was done on the platform. Sometimes the chairman would introduce the next speaker in English who would then speak in Afrikaans. The whole program had these two languages interwoven and at times Zulu and Sesuto were used.

On Thursday night Brother Henschel addressed the assembly and his talk was interpreted into Zulu so that all the convention was able to understand, and his remarks were received with real joy and enthusiasm. Of the 3,492 in attendance at that time 2,126 were Africans, 140 non-Europeans and 1,226 Europeans.

The Friday morning session was devoted mainly to the African brothers, the Europeans going out in the field service. At eleven o'clock I talked to the convention for the first time and spoke through Zulu and Sesuto interpreters. The matter of maturity was stressed. They were shown

the urgent need of learning to read and write and the advantages of gaining knowledge by themselves rather than being dependent on others. They listened intently.

The feeding of the African brothers had to be done at the convention grounds, rain or shine. Their diet was simple, cooked mealie meal (ground maize) and meat and gravy. Each carried his own pan or dish. They stood patiently in line, many being women with babies on their backs. When it rained some stood in line for an hour without a murmur until they could be served. For everyone present this was a lesson in patience and appreciation for what was done for them.

The four days of the convention passed quickly. The various speakers, members of the branch office, Gilead missionaries and traveling representatives gave one fine talk after another. If you did not understand a language you patiently sat and listened, knowing that many others were being fed spiritual food and were being strengthened for further service and true worship. By Saturday evening 5,441 were in attendance and at six o'clock that night the baptism took place. A total of 339 were immersed. Though much rain fell during the four days, the brothers were all very joyful and there were sufficient covered sections of the stands for all to have a dry place.

Sunday morning the public lecture on the subject "It's Time to Consider God's Way" was given for the benefit of those speaking Zulu. It had been widely advertised and was interpreted for the 5,094 who attended that morning in spite of heavy rain. In the afternoon at four o'clock the same public lecture was given in English only and there were 2,173 more people there; all those having heard it in the morning remaining in the afternoon to hear it again were a total of 7,267 Europeans, non-Europeans and Africans.

After having seen the unity and good spirit among all Jehovah's people, one would wish that the government officials who are so afraid that preaching the good news of the Kingdom will do harm in their protectorates had been there to observe the unity and peace and oneness of spirit. Then they would no longer have any cause for concern. Our commission from Jehovah is to preach the gospel of the Kingdom and to teach the people high moral standards of living and how to carry on the true worship of the Creator, Jehovah God.

REPORT FROM EAST TRANSVAAL

Among the many interesting experiences reported by the traveling representatives of the Society (district servants) showing the progress of the work among the Africans was the following:

"I arrived by train at the nearest little station and rode 12 miles out to the mine on an ore lorry (truck). My arrival was not only keenly awaited by the score of African brothers, but news had also reached the European authorities. Surprisingly, instead of being asked for long explanations about our motives or our religious work, I was told I might freely enter the compound and hold talks any evening in the lighted open-air theater. The management provided me with a nice bungalow and food at the mess. Why this friendly attitude? The 'Watchtower boys' had gained the confidence of the Europeans by their good work, cleanliness and obedience.

"So, instead of giving the talk on how to carry on the ministry in the hut of the presiding minister or outside of the compound at their 'Kingdom Hall' (a few rows of whitewashed stones in a clearing in the bush) we spoke at the open-air theater. Our joy was great as 202 came uninvited to hear how clean worshipers remove all lingering traces of heathen living and live

and serve as a part of the New World society. Many stayed after the meeting to ask questions and promised to come with their friends for tomorrow's public talk.

"Wednesday evening brought relief from a scorching sun, and under a lovely moon beaming down upon this isolated mine, 354 came for the public talk. This talk attracted so many because it was translated into Shangaan, the language spoken by the majority of the compound.

"The opening of the circuit assembly on Friday evening saw the people of good will greatly outnumbering the few witnesses of Jehovah that came from the several small congregations in the circuit. The friendly compound boys gave good attention to the discourses and demonstrations, and the 400 on Friday evening grew to over 550 on Saturday evening.

"Sunday's public talk had been thoroughly advertised. But instead of finding an expectant audience at 3 p.m. we found a howling mob of African dancers, including local talent and visitors from a neighboring mine. What a deafening bedlam of stamping feet, throbbing drums and shrill whistles! The compound 'boss-boy' agreed that we should have the theater, but he could not get the dancers and spectators moved away. We retreated to the Kingdom Hall in the bush, hoping that by the time our short concluding discourses were finished we could get the use of the theater for the public talk.

"By 5 p.m. the 'boss-boy' had moved the dancers away into another section of the compound and 707 were listening to our public talk in competition with all the noise and distant drums. All went nicely until halfway through the talk we heard the increasing volume announce the return of the now completely obsessed dancers. Soon the swarms of perspiring lightly clad Africans, intoxicated by the pulsating rhythm, came into view. Straight toward us they came in wild loping strides, their bulging eyes staring, advancing first their spear in the right hand and leather shield in the left. It was quite a sensation when part of the crazed crowd lunged through the small space between me and the audience.

"We had to interrupt the talk as they milled around the theater area and their dance reached its climax. Five minutes later, as the visiting team left and the noise slowly subsided, we resumed the talk. Long after the close of our assembly we were busy talking to the many newly interested ones who were thrilled and happy with their introduction to the good news of God's glorious new world. All of the brothers were most thankful that Jehovah had so blessed us and prospered all the arrangements for our circuit assembly."

Indeed, such experiences as this one show how expansion is taking place in South Africa. The erection of the new Bethel home in Elandsfontein is another indication of Jehovah's blessing upon the work. The joys of the Wembley Stadium Assembly of Triumphant Clean Worship show it. On they go, by the thousands, our South African brothers working for increase.

And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—Isa. 2:2, 3, *AS.*

Taught by Jehovah

"'And they will all be taught by Jehovah.' Everyone that has heard the Father's teaching and has learned comes to me."
—John 6:45, NW; Isa. 54:13, AS.

IN THE preceding issue of *The Watchtower* we undertook a consideration of the fifty-fourth chapter of the prophecy of Isaiah, and now continue with the examination of the questions as to the teaching of Zion's children by Jehovah God. When? How? Who? May we share therein? We have seen that Jehovah's rulership and worship are directly involved. Jesus recognized that time must pass pending the arrival of God's due time for his Kingdom rule. In the twenty-first chapter of Luke we read his words: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled. Truly I say to you, This generation will by no means pass away until all things occur." (Luke 21:24, 32, *NW*) It is apparent then that until such time would arrive when God's kingdom through Christ Jesus would be set up, which is to say, when the Kingdom would be born, the great universal organization of Jehovah God is properly represented as a barren woman, as a wife without the desired child, an organization not as yet productive of its purpose toward earth.

[2] In ancient Israel, Jerusalem was its capital city, Zion was the citadel of Jerusalem, and that name also was applied to the entire city. Zion was the capital therefor, and as such was capital of Jehovah's kingdom over that comparatively small part of the earth. Israel's kings sat on Jehovah's throne. (1 Chron. 29:23, *AS*) To and through them there was promised an everlasting rulership, and yet this kingdom which was typical ended in violence in 607 B.C. (2 Sam. 7:12-16, *AS*) Against that unfaithful yet typical kingdom of Israel and its ungodly ruler came the word of Jehovah through his prophet Ezekiel: "Therefore thus saith the Lord Jehovah: Because ye have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins do appear; because that ye are come to remembrance, ye shall be taken with the hand. And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:24-27, *AS*) Thus began the "appointed times of the nations" that were to run for a set length and would terminate with the establishment of the antitypical theocratic kingdom of God over earth, the birth by Jehovah's great universal organization, his righteous woman Zion, his wife, of the Kingdom man-

1. How has Jehovah's organization been barren?
2. What were the circumstances pertaining to Israel's rule and the historical facts that combine to establish the beginning of the "appointed times of the nations"?

child. In the interval until then Zion would be as a barren woman.

[3] Previously in the columns of *The Watchtower* and the other publications of the Watch Tower Society the evidence has been set forth from God's Word and the events of history of more than twenty-five hundred years ago and of our day, pointing to the year A.D. 1914 as the time when the "appointed times of the nations" terminated and the kingdom of Jehovah God was born. While Zion was barren respecting the Kingdom man-child, God's appointed King sat down, as it were, waiting. "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." —Ps. 110:1, 2, *AS*.

[4] The setting of Christ Jesus as God's heavenly King upon his holy hill of heavenly Zion to rule is a bringing forth or birth by Zion: "Yet I have set my king upon my holy hill of Zion. I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:6-8, *AS*) So the Kingdom is born in heaven by virtue of the heavenly King's taking his power in Jehovah's due time. It is a successful birth, a timely one. It is the cause for the greatest rejoicing by the Father, the mother, the King of the newly born rule, and by all recognizing it and being for it. Christ Jesus looked forward to that time, and of this Paul the apostle states: "Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." —Heb. 12:2, *NW*.

3. Evidence of the Bible and history mark A.D. 1914 as what?
4. What timely birth gives importance to the date 1914?

[5] The twelfth and nineteenth chapters of Revelation recount the realization of that joy. In reading Revelation's prophecy, have in mind God's woman-organization and her Kingdom man-child. "And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars, and she was pregnant. And she cries out in her pains and in her agony to give birth. And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne. And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king. Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.' " (Rev. 12:1, 2, 5; 19:6, 7, *NW*) Thus the birth of the man-child ends the barrenness of God's woman as to his Kingdom rule over earth. There is work to be done under the heavenly Kingdom organization respecting Christians and all persons of good will and honest heart who may become Christians, that is, who may join in what should now be the order of the day, namely, the worship of Jehovah. This work must be done during the existence of the wicked old-world organization.

[6] No one prophecy foretells all the events involved, nor all the acts of God, but many prophecies are used, all in agreement with one another, all to the praise of Jehovah's name. The prophet used by God to write the fifty-fourth chapter of Isaiah also wrote concerning the birth of Zion's offspring in the sixty-sixth chapter, where

5. How is Jehovah's wifely organization depicted in the 12th and 19th chapters of Revelation, and what does she accomplish?
6. In Isaiah, chapter 66, how is this great event shown?

we read: "A voice from the temple, a voice of Jehovah . . . Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith Jehovah, Behold, I will extend peace to her like a river." (Isa. 66:6-12, *AS*) Incidentally, and among other things, in harmony with the rest of God's Word, this prophecy of Isaiah shows the utter impossibility of Jehovah God's woman's being the woman Mary who gave birth to the babe Jesus.

[7] What is there unusual about the birth of Zion's man-child? This: it is brought forth before her pain comes. In 1914, in God's own due time, his organization Zion brought forth the Kingdom by Jehovah's setting his King Christ Jesus upon his throne to rule in the midst of his enemies. "Who hath heard such a thing? who hath seen such things?" No one! It is unheard of among the nations of the world. Furthermore, as Isaiah foretold, the Kingdom was born without travail, and thereafter travail followed with which Zion brought forth her children, not the man-child, but children, plural in number.

[8] We have read in the twelfth chapter of Revelation that God's woman was ready to give birth to the Kingdom son, and that at that time she cries out in her pains and in her agony to give birth. The scripture in Revelation shows that the time had come for God's universal organization to bring to the birth the Kingdom and that the birth was unavoidable. The birth must follow, because she is represented as being in pain and agony to give birth. So Jehovah states through Isaiah, "Shall I bring to the birth, and not cause to bring forth?" Jehovah does cause to bring forth.

[9] Something else, however, is shown in the sixty-sixth chapter of Isaiah, namely, the order in which certain events occur. Without travail, or before the great travail or trouble that followed, the Kingdom was born in 1914 when Christ took his power to reign. Thereafter, both in heaven and upon earth, travail, distress, trouble, pangs, came upon God's organization. What accounts for this? Three things: (1) a war in heaven, (2) persecution of Christians upon the earth, (3) their spiritual purging.

[10] Turning again to the twelfth chapter of Revelation we read that after the birth of the Kingdom "war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. 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.'" (Rev. 12:7-10, *NW*) The events on earth mark the heavenly. Note, there-

7. (a) What is there unusual about the birth of Zion's man-child? (b) "Who hath heard such a thing?"
8. How is the certainty of the Kingdom's birth shown in Revelation 12?
9. In Isaiah 66, what is the order of events prophesied?
10. What events of "travail" followed the birth of the Kingdom?

fore: "Now when the dragon saw it was hurled down to the earth, it persecuted the woman that gave birth to the male child. And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." —Vss. 13, 17, *NW*.

[11] This is an amazing thing! It shows that following the birth of God's kingdom in 1914 and the action of the King in heaven against God's enemy, Satan the Devil, the Dragon instigates a bitter persecution of all who would worship God and who are of the seed of God's organization or become children of it. The facts known to all familiar with the history of the past thirty-nine years prove that every man, woman and child who dares to take a stand for the worship of the true God Jehovah and for the righteous principles of his Word, and who advocates his kingdom under Christ Jesus, is absolutely certain to be the object of the hatred of the Dragon and the attacks of his organization, the organization of the world, religious, political, commercial and military.

[12] Elsewhere and previously the Watch Tower publications have discussed in detail the wonderful prophecy of Jesus found in the twenty-fourth chapter of Matthew, and related scriptures, which prophecy sets out a great sign, composed of many parts, fitted by the facts and events since 1914. Be it noted that included in that sign marking the reign of Christ Jesus there is this: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name." Nevertheless, "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and *then* the accomplished end [the final destruction of the wicked world organization] will come." (Matt. 24:9, 14, *NW*) In point of time, then, it is after the birth of the Kingdom and following the beginning of the trouble upon real Christians on earth that Zion's children are born. "For as soon as Zion travailed, she brought forth her children."—Isa. 66:8, *AS*.

[13] "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye Jehovah." (Ps. 113:9, *AS*) Let us read again Isaiah 54:13 (*AS*): "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." This text also has reference, as we have seen, to the children of Zion. We can at this point then ask some pertinent questions, to which the answers now appear to us: Who are the children? Who are the parents, that is, who is the father and who is the mother? The father, of course, would be a husband; so, who is the husband? How are the children taught? How can I receive this teaching? And what are the results of this instruction? The Scriptural consideration that has gone before enables us to now briefly answer these questions.

[14] The Maker, Jehovah God, is the Husband; and he is also the Father referred to in the prophecy. The mother is God's great, universal organization. The children are his devoted worshipers from among men. They are taught by God through his Word by means of his spirit and his organization. Persons may receive this instruction only by a personal, individual devotion or dedication to God. The results are the blessings of the immediate worship of Jehovah, in peace, and with lasting life in view. The facts previously observed, respecting Jehovah God and his relation-

11. What do the facts of the past thirty-nine years show respecting persecution of Christians?

12. How does the great sign of Matthew chapter 24 coincide with Zion's travail?

13, 14. State each of the pertinent questions here asked, with the answer we are now able to give to each.

ship to his organization, when applied to the prophecy of this fifty-fourth chapter of Isaiah, assist us in determining how we individually may come into and maintain this essential happy relationship to God and receive his teaching.

15 It is, of course, to no individual woman, nor even to the nation of Israel of old, that these words are now addressed: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah." (Isa. 54:1, *AS*) The apostle Paul adds to the great amount of evidence previously considered in showing that the prophecy of the fifty-fourth chapter of Isaiah applies to God's organization by actually quoting Isaiah 54:1 in writing to the Galatians, as we read: "But the Jerusalem above is free, and she is our mother. For it is written: 'Be glad, you barren woman who does not bear children; break out and cry aloud, you woman who does not have childbirth pains; because the children of the desolate woman number more than those of her who has the husband.'" (Gal. 4:26, 27, *NW*) It is an organization not of men, but heavenly, and it produces both the Kingdom and individuals.

16 Jerusalem named here by Paul is also called "Zion": "the city of David, which is Zion." (1 Ki. 8:1) "Mount Zion, wherein thou didst take up thy habitation." (Ps. 74:2, *Ro*) "For Jehovah hath chosen Zion; he hath desired it for his habitation." (Ps. 132:13, *AS*) Zion, God's organization, had apparently been barren respecting both Jehovah's rulership and worship, but now, having brought forth the Kingdom, it produces worshipers. Therefore verses two and three of Isaiah chapter fifty-four says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited." (*AS*) Nothing like this occurred with ancient Israel; nor with Mary the mother of Jesus, even though she did have other children besides the babe Jesus. But this does come to pass respecting Jehovah's great universal organization.

17 That the maker of the organization, and its husband as well, is Jehovah God is shown by his own words: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth; and the reproach of thy widowhood shalt thou remember no more. For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee,

15, 16. (a) Paraphrase Isaiah 54:1-3. (b) To whom is it addressed, and what proves this? (c) What does Zion produce?

17. What is the import of Isaiah 54:4-8?

saith Jehovah thy Redeemer."—Isa. 54:4-8, *AS*.

[18] Following the flood, God stated to Noah his mind concerning sanctity of life and his loving consideration for creatures upon the earth. In this connection he declared the rainbow to be a sign, stating: "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. 9:11-13, 16, *AS*.

[19] Observe that God stated: "I will look upon it, that I may remember the everlasting covenant between God and every living creature." Many rainbows are seen by men from their observation point upon the earth. It is said that from an airplane flying high above the clouds, looking toward the earth instead of up from the earth, one may see the rainbow even more in evidence. Thus Jehovah has given a complete assurance to those who believe him. Because of his great vantage point he always can observe the rainbow, which he has constituted a sign and a reminder and a strengthening assurance. God's covenant word is an assurance, not solely that the earth will not be overflowed with water a second time, but, even more wonderfully, that he will never forsake his wife but will always cherish her and her children. So he says, "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee."—Isa. 54:9, 10, *AS*.

[20] Then Jehovah in beautiful phrase speaks further comfort, assurance, and of the spiritual beauties of his precious organization. "O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones."—Vss. 11 and 12.

[21] Jehovah has identified himself as the father, the teacher of his disciple children. Those children claim our attention now. Webster's *New International Dictionary*, Second Edition, says that "mother" as a noun "is that which has produced or nurtured anything; a source of birth or origin". As an adjective "mother" means "bearing the relationship of a mother, as a mother church". Such a mother is the organization of Jehovah God, as we have seen. It is by association with that organization through the way provided by its Maker that persons may become children of that organization. Those who are the children referred to in the fifty-fourth chapter of Isaiah are worshipers of God among men, and the question arises as to when they are brought forth, within the language of this prophecy.

[22] Referring again to the occasion on which Jesus quoted from this prophecy

18-20. (a) Of what is the rainbow a token? (b) What assurance is given to Zion and her children?

21. What may now be said concerning the children of Zion?

22. Explain the relationship between the resurrection, "the last day" and Zion's "barrenness"

we are reminded that he stated that those who came to him at that time he would 'resurrect in the last day'. (John 6:41-47, *NW*) The early Christians did not go to heaven at the time they went down into death. They did not experience their resurrection change, but slept in death awaiting God's due time for their resurrection. As far as they were concerned, God's organization was without them as children until such time as they would be resurrected. This brings us to a thrilling part of the fulfillment of the prophecy, and it is continued in the following.

TEMPLE TEACHING

"Jehovah is in his holy temple: let all the earth keep silence before him."—Hab. 2:20, AS.

THE Christian congregation is spoken of as being a spiritual temple, an organization of worship to God's praise. Peter puts it this way: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5, *NW*) The apostle Paul likewise identifies these children of God's household as a temple building, saying: "You . . . are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." (Eph. 2:19-22, *NW*) It is readily seen that for this temple organization to be built up completely, the resurrection of its dead members is required. The resurrection of the body members of Christ Jesus who slept in death would be a building up of the temple by the assembling of members. The apostle Paul was one of these, and to Timothy he said, "I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation."—2 Tim. 4:7, 8, *NW*.

[2] The resurrection of these members of Christ's body is not as human creatures, but with spiritual bodies so that they are in position to be associated with their head in heaven. Thus we read: "It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit. The first man is out of the earth and made of dust; the second man is out of heaven. And just as we have borne the image of

1. (a) How is the Christian congregation Scripturally identified as a spiritual temple? (b) For the temple to be complete, what is required as to its members?

2. (a) Give Bible proof as to the form of life in which the members of the temple organization are resurrected. (b) Do all members of Christ's body undergo a long sleep in death?

the one made of dust, we shall bear also the image of the heavenly one. However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed." (1 Cor. 15:44, 45, 47, 49-52, *NW*) Among other things, Paul here points out that some of the members of Christ's body do sleep in literal death; however, all of them must go down into death, and those who do so following the resurrection of the sleeping ones will have an instantaneous resurrection.

[3] The temple is a heavenly organization, the members thereof being taken from among mankind, having heavenly hopes and realizing those hopes if faithful. (Rev. 2:10, *NW*) It has been observed that there is to be a remainder number of the temple body upon the earth at the time of the resurrection of the sleeping members. The building up of the temple, or the bringing forth of these children comprising the temple, taking place at the resurrection of the sleeping members, the building of the temple would be complete by the gathering to the temple condition of unity of activity of the remaining members yet on earth, often called "the remnant". They would be upon the earth until the death and change of each individual member of the temple class. However, when we have in mind that their relationship to God and to the organization, and their association with it through this relationship, is the important thing in determining their being members of the temple organization, we can see that the building up of Zion is an actuality. It is a real thing accomplished by the assembly of all the stones, including those maintaining integrity upon earth, who are gathered or "caught away" above the things of the old world, and with their hearts and minds turned heavenward.

[4] Just notice the wonderful way in which this was set out to the Thessalonians: "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him. For this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death, because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will together with them be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord. Consequently, keep comforting one another with these words." —1 Thess. 4:13-18, *NW*.

[5] In symbolic phrase the work of the trumpet proclamation of the truth following the birth of the Kingdom in 1914 is shown in this passage, but in this study our attention is particularly directed to the fact that the living members of his body upon the earth at the time of the building of the temple are gathered to him, because, in the language of Paul to Timothy, they "loved his manifestation". (2 Tim. 4:8, *NW*) When Jesus ascended

3. Explain how it is that the temple can be built completely and yet some of its members be living on earth.

4. State in your own words the thrilling presentation of this matter at 1 Thessalonians 4:13-18.

5. What, then, constitutes the building up of the temple?

to heaven a cloud obscured him from the literal vision of his followers upon the earth, but the cloud was evidence to them of his ascension. (Acts 1:9, *NW*) That the clouds are representative of his presence is also borne out by Jesus' own words at Matthew 26:64. The gathered ones are truly "with the Lord", and, continuing faithful to him upon the earth, will be with him in heaven following their death and resurrection. It is this wonderful act by God, the resurrection of the dead members of the temple and the gathering of the earthly remnant thereof, that constitutes the building up of the temple.

6 It is noted from the foregoing that the members of the temple class who are resurrected at the fulfillment of 1 Thessalonians 4:13-18 are those who are "dead in union with Christ", showing their relationship of unity with their head. Now as to the members remaining alive on earth, those who at the time of the resurrection of their dead companions are "the living who are surviving", how are they "caught away in clouds to meet the Lord in the air"? As afore-mentioned, it is by being gathered away from and above the things of the old system of things. That such exaltation to high, even "heavenly", places is a proper description of the blessed relationship of faithful footstep followers of Christ Jesus living on earth, serving in the congregation of God at oneness with the organization and its head, is also shown at Ephesians 2:1-7 (*NW*): "Furthermore, it is you God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things the flesh and the thoughts willed, and we were naturally children of wrath even as the rest. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus, that in the coming systems of things there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus."

7 Union with Christ Jesus is attained through the necessary proper relationship, faith, activity, association and organization, by all members of the temple class, in heaven and on earth, "in heavenly places." Thus the temple is built up.

8 Judgment and cleansing respecting the temple members on earth follow of a necessity and are illustrated by Jesus' purging at the literal temple three and one-half years after he was anointed as King. (Matt. 21:13, *NW*) So in the great fulfillment of prophecy, the Kingdom was born in the latter part of 1914, and three and one-half years thereafter 'the Lord suddenly came to his temple', in the spring of 1918, following the preparatory work attested to at Malachi. "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will

6. How are the members remaining on earth "caught away in clouds to meet the Lord in the air"?

7. How is union with Christ Jesus attained?

8. How was spiritual purging undertaken by the judgment and cleansing of Christians, and how is this illustrated and prophesied?

sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts. For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed."—Mal. 3:1-6, *AS*.

[9] Signs marking the birth of the Kingdom also mark the later event of the Lord's coming to his temple, the building up of the temple of Zion, as is shown in the prophetic symbol of Revelation chapter eleven: " 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' And the twenty-four persons of advanced age who were seated before God upon their thrones fell upon their faces and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth.' And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary."—Vss. 15-19, *NW*.

9. How do we know that the signs marking the Kingdom's operation also mark the temple judgment, confirming 1918?

[10] Under the circumstances afforded by the wrathful nations engaged in World War I, red-hot persecution was brought to bear against those proclaiming the message of God's kingdom. All the peoples of the earth should have obeyed the prophetic command, "Jehovah is in his holy temple: let all the earth keep silence before him." (Hab. 2:20, *AS*) The judgment from the heavenly temple proceeded: "Jehovah is in his holy temple; Jehovah, his throne is in heaven; his eyes behold, his eyelids try, the children of men." (Ps. 11:4, *AS*) See also Mark's account of Jesus in the temple at Mark 11:15-18.

[11] The number of those on earth who even claim to recognize themselves to be spiritual children of Zion, that is, members of the remnant of the body of Christ, is very small. In fact throughout the earth during 1952 only 20,221 gave evidence of this profession by partaking of the emblems of the bread and wine at the time of the yearly celebration of the memorial of the death of Jesus. Do they constitute all of Jehovah's worshipers on earth? Even though they are children of Zion and so are being taught by Jehovah, are they the only ones who are his disciples or learners? Do you say, "Am I personally concerned? Can I be taught by Jehovah, through his Word, his spirit and his organization?" You are personally and individually concerned!

[12] Jesus spoke concerning the sheep of his temple congregation and then said, "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John

10. Show further how persecution and purging are a temple sign.

11. What vitally important questions are raised by the fact that so few persons give evidence of being of the remaining ones on earth of the temple body?

12. (a) How does Jesus answer these questions in: (1) John 10:16; (2) Revelation chapter 7; (3) Matthew 25:31-46? (b) What is the "New World society"?

10:16, *NW*) Jesus, who is the Right Shepherd, is also described as a lamb, "the Lamb of God." (John 10:11-16; 1:36, *NW*) In the seventh chapter of Revelation a great crowd is shown serving in the temple in addition to the limited number of the church or the congregation that is also spoken of in this same chapter. Where is it they serve? In the temple; on earth in the time the temple is built up! This is accompanied by God's judgment, the gathering of the nations before Christ Jesus and the separating of them as sheep and goats, to use the parable or illustration that he himself pointed out. (Matt. 25:31-46, *NW*) All of these persons, numbering now in the hundreds of thousands, are, throughout the earth, worshiping Jehovah God. The remnant or "remaining ones" of the temple class and the "other sheep", all devoted to the new world of promise, together constitute a "New World society" of Jehovah's worshipers, feeding at God's table of spiritual truth, making such temple teaching available to others.—2 Pet. 3:13, *NW*.

[13] Is it just a matter of making a claim or profession of being one of Jehovah's witnesses that makes one an associate of this New World society and therefore taught of Jehovah, receiving his blessings? No, it is not such an easy thing. It is difficult from the human standpoint, but it is possible by the undeserved kindness of Jehovah, who makes ample provision through Christ Jesus. To join an organization of men, pay dues and in some way have one's name inscribed in an enrollment record, that is an easy matter. But the only way to be one of God's organization, to be one of the children of his "woman" and be taught by him, is to be devoted to him and to righteousness and to carry out the principles of his Word, the Bible, to the best of one's ability. Requirements for association with the New World society can be seen from all we have been considering. It is evident that we must be teachable, not arrogant. We must be amenable to his word of instruction and have a real love for righteousness.

[14] It is not a matter now of everyone's being either a child of the Devil or a child of God. That is not it. Everyone has the opportunity now of choosing whether or not to serve the true God, Jehovah, and so to make his choice of all the gods, because this is the opportunity Jehovah affords since the birth of his kingdom in 1914.

[15] In discussing this with Jews and Pharisees of his day, Jesus applied to them the principle that decides as to whether we finally become children of God or children of the Devil. Read all of the eighth chapter of John in the *New World Translation*. It is a devastating passage! Those who were of this wicked world organization boasted, "We are Abraham's offspring." Jesus knew that. Such natural lineage was not the most important thing. If they were truly of Abraham's children they would do the works of Abraham and would love and believe Christ Jesus. He said to them, not to all people, but to those leaders who claimed to be religious instructors and guides of the people: "You are from your father the Devil and you wish to do the desires of your father." They had no faith as had Abraham; no love for Jehovah, for Jesus or for righteousness. Their claims to holiness were worthless. They were liars, murderers, haters of truth and light, certain to die in their sins. They had made the wrong choice of gods, and misled others to do likewise. "The children of God and the children of the Devil are evident by this fact: Everyone who does not

13. Is membership in the New World society an exclusive thing? Why?

14. What is the choice now possible?

15. (a) What principle determines our sonship? (b) What is necessary in order for us to be taught by Jehovah?

practice righteousness does not originate with God, neither does he who does not love his brother." (1 John 3:10-12, *NW*) So the practice of righteousness based on love is necessary to be taught by Jehovah and now receive temple instruction.

16 Is the Watch Tower Bible and Tract Society God's woman or universal organization? We say, No. The religion we are advocating, is it the teachings of Jehovah's witnesses? We again say, No. The Watch Tower Bible and Tract Society is just an instrument that is used by the New World society, which we love and which is blessed wonderfully in the teaching of God's people. The religion that we advocate and preach is the worship of Jehovah God, conforming to the Bible! Only thereby can you become a child of God, a follower and lover of righteousness and so can be taught by him. Men now must contend with imperfection by birth, with evil human environment and with misleading, wicked spirit creatures who are running this wicked world. Deliverance from the old world is a miraculous thing, but it can come to us individually if we study the Bible, believe it and live according to it. Associate with others who love righteousness and do not be taken in by the practices and standards of the old world. They are deadly with their deliberate violation of every principle of decency and righteousness of Jehovah God. (Rom. 1:32, *NW*) Turn from them. Turn to Jehovah and his people.

"FRUITAGE OF THE LIGHT"

17 "Let no man deceive you with empty words, for because of the aforesaid things the wrath of God is coming upon the sons of disobedience. Therefore do not become partners with them; for you were once darkness, but you are now light in connection with the Lord. Go on walking as children of light, for the fruitage of the light consists of every kind of goodness and righteousness and truth. Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works which belong to the darkness, but, rather, even be reproving them." (Eph. 5:6-11, *NW*) So when you see an organization, a group, association or society upon the earth that is devoted to upholding God's Word, associate with those people and study his Word. You observe that there is such a group, devoted to upholding Jehovah's name, honoring him and not defaming or ridiculing him. Associate with such organization. Paul here states the "fruitage" to be "every kind of goodness and righteousness and truth". Bear that fruit. Be good, righteous and truthful. Acknowledge Jehovah as the God who is alone good, righteous and true.

18 Modern Pharisees tell you, 'This "Jehovah" God is just the little, local, bloodthirsty, tribal god of the ancient Hebrews.' Such is a misrepresentation, a falsehood stated either without knowledge or deliberately, wicked in either case. His name, as we observed in our last issue, is the name of the God of Christ Jesus. He is the true God, the universal King. In their time the Jews worshiped Jehovah in Israel; he was their God. They, and non-Israelites who associated with Israel, were the only people who did then. But if his enemies insist on labeling Jehovah God as merely the ancient tribal God of the Jews because at one time the nation of Israel worshiped him, then enforce the consequences of their assertion. By the same

16. (a) To what should we now turn? (b) How can we do so? (c) What part is played in our miraculous deliverance from the old world by: (1) The Watch Tower Bible and Tract Society; (2) Jehovah's witnesses; (3) the religion of the worship of Jehovah; (4) the Bible?

17. (a) As children and prospective children of God, can we also bear fruitage? (b) What, and how?

18. What is one evidence that Jehovah is the God of the whole earth, and to what does this persuade us?

token, now, since the building up of the temple and the gathering of the children of Zion including the "other sheep" of the Lord, Jehovah is the God of the whole earth, because now, for the first time, his praises are sung earth-wide in 127 different lands, countries, territories and islands of the sea, by "all nations and tribes and peoples and tongues"! (Rev. 7:9, *NW*) That is the God whom we must worship, for in him through Christ Jesus rest all our hopes for life, and he is worthy, even of our dedication to him.

[19] May we now recapitulate with reference to our discussion in this and our preceding issue respecting being taught by Jehovah God. He is the exclusive God, the true and supreme One. As the Most High he is likewise the Maker, the great Source of all things good, of which his creation is eloquent in testimony. Organizations of his devoted creatures are formed by him for his purpose, and toward the great universal organization of his he bears the relationship of a loving, directing Husband. Both Father and Teacher of all of his children, he is Instructor of the members developed by and made a part of his organization, along with dedicated lovers of righteousness now on earth.

[20] To us his teaching through Christ Jesus is with life for us in view. We may choose it, well aware that our hopes for life in the new world of righteousness depend upon our devotion to righteousness now, which leads us to dedicate ourselves to Jehovah. Are we as individuals alone among men in this wise course of action? Not at all, because the New World society is a reality now, practicing pure religion earth-wide. Let the old world, the present system of things, pursue its wicked way to the doom for which it is marked. We need not go with it, but rather, with understanding and appreciation receive the peace, security and righteous heritage of those taught by Jehovah: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."—Isa. 54:13, 17, *AS*.

19. Please recapitulate with reference to the main points of this and the preceding issue of *The Watchtower*.

20. (a) What is the wise individual course of action? (b) What does Isaiah 54:13, 17 (*AS*) say?

● What was the reason for religious fasts by Israelites? Some argue that Christians should fast, citing Matthew 9:15; 17:21 and Acts 13:2, 3 as proof. Is this correct?—S. A., Argentina.

The Mosaic law does not use the term "fast", but in connection with the atonement day it does command, "Ye shall afflict your souls." (Lev. 16:29-31; 23:27; Num. 29:7) This is generally understood to mean fasting, and the view is supported by Ezra 8:21, Isaiah 58:3, 5 and the marginal reading of Psalm 35:13. Though the atonement day was the only occasion specifically set by God as a fast day, yet on other special occasions he ordered fasts. The Jews established many fasts, and at one time had four annual ones to mark the calamitous events of the fateful year 607 B.C. When Jesus was on earth it was customary for the Pharisees to fast twice a week, on the second and fifth days of the week. (Zech. 8:19; Luke 18:12) Fasts were to show godly sorrow and repentance concerning past sins. (1 Sam. 7:6; Joel 1:14; 2:12-15; Jon. 3:5) They were also

fitting in the face of great danger, or when in sore need of divine guidance, or while enduring tests and meeting temptations.—2 Chron. 20:3; Ezra 8:21; Esther 4:3, 16; Matt. 4:1, 2.

Proper religious fasting is not an ascetic afflicting of the body with hunger, as though bodily pain or discomfort were in itself meritorious. Actually, it is a natural consequence of strong emotion. If the mind is gripped by pressing problems or the heart is swayed by deep feelings the body does not crave food, and would refuse to properly digest it if it were consumed. If emotional stress is great enough it destroys the body's natural appetites.

It is on this natural basis that fasting is founded as a religious procedure. It indicates to Jehovah the intense feeling of the fasting individual. It shows that the individual's mind or emotions are so burdened with a sense of sin or so loaded with grief that the body refuses food. The person's mental and emotional faculties may be so humiliated by past transgressions, so occupied by longing for forgiveness, so concerned with resolves to avoid a repetition of sins, that no room is left for thinking of such things as food. If the grief is really great and the repentance deeply felt, eating at such a time would be both unwelcome and unhealthful. Or the person may be faced with a serious problem, demanding reflection and meditation and concentrated study to search out Jehovah's will and direction in the matter. The honor of Jehovah's name may hinge on the decision or statements made. In such an engrossed state of mind one would hardly be thinking of his stomach.

But what about the person who loudly talks about his sorrow for past sins, his desire for forgiveness, his resolves to reform, or his deep concern to make a right decision at a crucial time, and yet all the while busily stuffs himself with food? He cannot be very deeply stirred or genuinely concerned, despite his verbal protestations. His good appetite belies his pose of deep concern. For that matter, fasts themselves can be but a pose, an outward show.

For instance, at one time the sins of the Jews were heavy, yet they did not sincerely repent. They made a pretense of worshiping Jehovah, giving him lip service and performing religious rites for show. Fasting was one of such, and they thought it should gain them divine notice and favor: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" Jehovah told them why, when saying that even during the fast they pursued their own pleasure and business, indulged in strife, oppression and violence, and showed none of the godly sorrow and repentance behind sincere fasts. The fast was not such as to make their voice heard in heaven, though their showy wailings were noisy indeed. Jehovah denounced the hypocritical act they put on: "Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah?" —Isa. 58:1-5, *AS*.

The fast bespoke sorrow and repentance, but their actions belied the claim or pose. To be acceptable the fast must be accompanied by a correction of past sins: "Is not this the fast I choose—to loose the bonds of wickedness, to undo the knots of the yoke, to let the oppressed go free, and every yoke to snap? Is it not to share your bread with the hungry, and the homeless poor to bring home; when you see the naked, to cover him, and to hide not yourself from your own flesh?" (Isa. 58:6, 7, *AT*) These Jews had lost the spiritual discipline involved in proper fasting, had left out the spirit of genuine repentance the fast was to express. They looked upon the mere act of fasting as a means of winning favor from God, as a basis for claiming that favor, as a purchase price of divine favor, much the same as some now view the ritual of praying with beads, a specified amount of such ritualistic praying shortening by so many days the torments to be endured in an imaginary purgatory. These Jews thought the very discomfort involved in afflicting the soul was meritorious, like ascetics, and they thus thought they put God under obligation as owing them something in return. When this return was not forthcoming, they queried God about the payment they thought due them: "Wherefore have we afflicted our soul, and thou takest no knowledge?"

The four annual fasts to lament the calamities of 607 B.C. were similarly insincere, self-imposed, self-inflicted. On these occasions the Jews wept and fasted as sufferers, feeling sorry for themselves and gaining some satisfaction in this self-pity; but they were not truly sorry or humbled for the sins that had brought on these calamities, that had provoked God's wrath against them in the first

place. Jehovah told them that their fasting was a self-righteous, ostentatious display and formalism, done as much for themselves as was their eating and drinking for sensual gratification. They should cease such fasting, and *rejoice* in the restoration of true worship and the ingathering of others to Jehovah's service. (Zech. 7:3-7; 8:19, 23) Such fasting, unaccompanied by proper penitence, only gratified a personal feeling of superiority and self-righteousness, as Jesus showed in the case of the fasting Pharisee. (Luke 18:11, 12) Afflicting the body with self-imposed, formalistic fasting in a mock humility does not combat fleshly desires and gain God's approval: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh."—Col. 2:20-23, *NW*.

Such was the fasting of the Pharisees. Of them Jesus said to his followers: "When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, oil your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you." (Matt. 6:16-18, *NW*) The Pharisees fasted for outward show, assumed gloomy and morose expressions of unfelt sorrow, and deliberately went unwashed and haggard-looking for show. To be seen of men is what they wanted, and that is all they got. Lacking genuine piety, they knew not how to express it. Their hypocrisy was apparent. None should attempt to exhibit outwardly more than they feel inwardly. Fasting to God should not be made an exhibition to men.

Nonetheless, does not this text show Jesus' followers were to fast? Proper fasting would be in order, but remember this was still under the Jewish system of things. What about Matthew 17:21, mentioned in the question? This text, as is also the case with Mark 9:29, Acts 10:30, 1 Corinthians 7:5 and 2 Corinthians 6:5, does not contain any reference to fasting, according to the most accurate manuscripts. (Compare *King James Version* and *New World Translation*.) Matthew 9:15 does not command Christians to fast. While Christ was on earth it was not proper for them to do so. When he died they did mourn and fast, but they did not so mourn after his resurrection and especially after the outpouring of holy spirit. (Mark 2:18-20; Luke 5:33-35) However, the early Christians did fast on special occasions. When Barnabas and Paul were sent on a special missionary assignment into Asia Minor there was fasting and praying. Also it was done when servants were appointed for a new congregation. (Acts 13:2, 3; 14:23) Divine direction was specially needed. Fasting was appropriate to those occasions. Nevertheless, Christians are not under command to fast.—Rom. 14:5, 6.

Just as the disciples were not to fast at the time of the first presence of Christ the Bridegroom, so they do not need to now in the time of his second presence. It is a time of rejoicing, not mourning. Some say the Christian fast now is a fast from fleshly lusts or unclean food for the mind. However, this hardly fits the procedure of fasting. Fasting was to temporarily abstain from proper food. Filthy mental food or immoral bodily conduct are never proper. Abstinence from them should be permanent. They were to be deadened, impaled, and not resumed like food after a fast. (Gal. 5:24; Col. 3:5; 1 Pet. 2:11, *NW*) To break abstinence from such things would be fatal. (Heb. 10:26, 38, 39; 2 Pet. 2:20-22) To refuse to break a fast from food would be fatal. Fasting usually involved mourning; abstinence from evil brings rejoicing. To make such a parallel does violence to the procedure of fasting.

For the Christian organization as such to fast now would be a self-imposed fast, one not commanded by God. It would be out of order now that the Bridegroom has returned and true worship has been restored. (Zech. 8:19; Matt. 9:15) However, an individual might choose to fast on occasion for spiritual reasons. If he is confronted with a special trial, or exacting assignment, or is grief-stricken over some trespass, his concern or sorrow might be reflected in abstinence from food. He might prefer to fast in order that his mind may engross itself in deep reflection and meditation, uninterrupted by the intake of food for a season. Also, Christians might abstain from time to time from activities that are proper in themselves, but in which an overindulgence would be spiritually weakening. (1 Cor. 7:5, 29-31) The more concern we have for the material, the less we shall have for the spiritual. Never fast from the spiritual food, which embraces both the learning and the doing of Jehovah's will.—John 4:34, *NW*.

"WATCHTOWER" STUDIES

Week of June 7: Taught by Jehovah.

Week of June 14: Temple Teaching.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 15, 1953
Semimonthly

PREDESTINATION OR INDIVIDUAL CHOICE—WHICH?

TRUE WORSHIP IN NYASALAND AND SOUTHERN RHODESIA

WATCH OUT FOR THE PHARISEES!

DEATH—AN ENLARGED CONTINUATION OF LIFE?

YOUTH NO BAR TO THE MINISTRY

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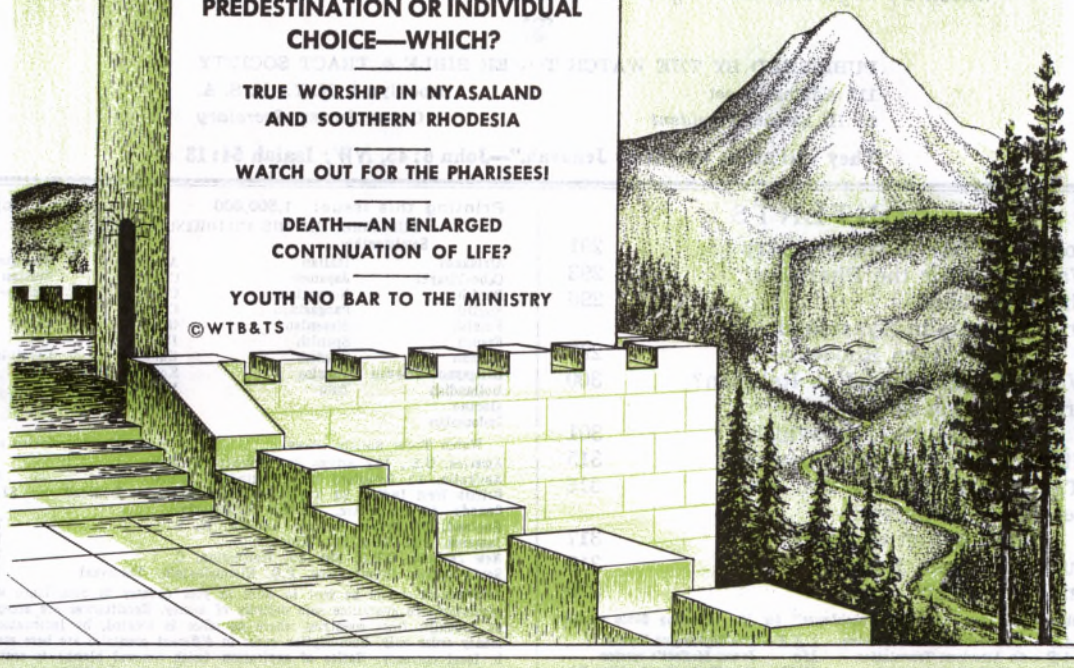

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

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'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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YOUTH NO BAR TO THE MINISTRY

A MINISTER is one who serves. Jesus made this point clear in his lesson on humility occasioned by the request of the wife of Zebedee that her two sons, James and John, be granted the chief seats with Christ Jesus in his kingdom. "Whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave. Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." —Matt. 20:20-28, *NW*.

A minister of God, therefore, is one who serves God. How old must one be to be one of God's ministers? Many an official has looked askance when a minister, appearing before him, stated that he had dedicated himself to his Creator when but a lad and that he had been a minister ever since his dedication. Can a child be a minister of God or does his youth automatically bar him from being one? What do the Scriptures and the facts show?

First of all let us note that Samuel began to serve at the temple right after being weaned. And when God had a message for Israel of impending disaster, he did not send his angel to aged Eli, nor to his matured though dissolute sons, but to the young boy Samuel.—1 Sam. 2:12 to 3:19.

And what about Jeremiah? When Jehovah said to him: "I have appointed thee a prophet unto the nations," he replied: "Ah, Lord Jehovah! behold, I know not how to speak; for I am a child." Did Jehovah accept Jeremiah's excuse? He did not, but answered him: "Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak."—Jer. 1:5-7, *AS*.

Yes, the Hebrew Scriptures give many examples of youthful ministers of Jehovah God. There were also David, Joseph, Josiah, Daniel and his companions. And so also the Christian Greek Scriptures, wherein the first and chief example that comes to us is, of course, Christ Jesus. At the age of but twelve he was found "in the temple sitting in the midst of the teachers and listening to them and questioning them. But all those listening to him were in constant amazement at his understanding and his answers". (Luke 2:46, 47, *NW*) And should it be argued that he was an exception, being the Son of God, then we ask, What about Timothy? He must have been very young when he started out on his preaching career, for some ten years later Paul still found it necessary to counsel him: "Let no man ever look down on your youth."—Acts 16:1-3; 1 Tim. 4:12, *NW*.

Not only do the ministers of Jehovah thus have good Scriptural precedent for their ministerial activity while still youths, but their critics are estopped from caviling by the record of history on the subject. For instance, John Calvin was recognized

as a chaplain at the age of twelve. Pope Paul III elevated his grandson (yes, that is right, his *grandson*) Alessandro Farnese to the cardinalate at the age of fourteen. Pope Leo X was made an abbot when but eight years old and became a cardinal at the age of thirteen. Pope Sixtus V (1585-1590) appointed his grandnephew Alessandro a cardinal at the age of fourteen.

Also in modern times we repeatedly read of youthful ministers serving in the pulpits. Perhaps the most sensational instance was that of a four-year-old son of a California clergyman who preached in 1948, 1949. In fact, due to this child-minister's performing a marriage ceremony a bill was introduced in the Missouri legislature prohibiting ministers under seventeen to perform marriages. The bill, however, was defeated, on the ground that it violated religious freedom.

What does it take to be a minister of Jehovah God in these days? Dedication to Jehovah, a knowledge of his Word, a desire and ability to tell it to others, and faithfulness in spite of opposition. That one does not have to be an adult to have these qualifications is apparent from the following report received from a traveling representative of the Watch Tower Society serving in the Gold Coast:

"On my arrival at the small coastal town of Senya Beraku I met a young brother about thirteen years of age, whose one eye was bloodstained. When questioned as to the cause he told his experience. He first came in touch with the truth two years ago by following an older schoolmate to the Kingdom Hall of Jehovah's witnesses. After some time this schoolmate lost interest, but not he. Soon he was joining the brothers in the house-to-house preaching. His mother being dead and his father away, working on the Ivory Coast, he was staying with a grandmother and aunt who repeatedly beat him to discourage his activity, but in vain. Twice he was prevented from attending an assembly of Jehovah's witnesses where he hoped to get baptized, but only by their hiding his clothes. On the day I saw him he had been getting ready to join us in the group preaching activity when his aunt got hold of him and had some boys stretch him out and beat him. After the beating he asked them if that was all they could do and then left to meet us for witnessing. That beating accounted for his bloodstained eye.

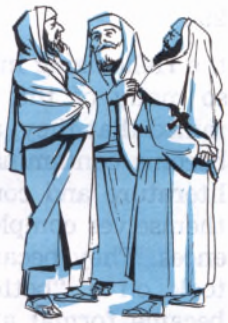
"People mock at his going from house to house, calling him *asempfo,* which means 'bearer of good news'. He calmly tells them that he appreciates the name, for that is what he really is, and then asks them why do they not also want to become *asempfos,* bearers of good news, themselves?

"They tell him that he ought to be in school instead of thus preaching, to which he replies by pointing to the urgency of the message. The fact is that in spite of his ministerial activities he is at the head of his class in school. His answers are so tactful and intelligent that some express resentment and others amazement that such replies should come from such a little boy as he is. When he goes from door to door his brief case containing Bible literature practically drags on the ground, he being so small.

"Early Sunday morning we immersed him and you can imagine his joy that at last he had been able to symbolize and give public declaration of his dedication to Jehovah."

How many professed Christian ministers, mature in years, show such understanding, zeal and integrity? Truly, not age but fruits determine whether or not one is a minister of God. Age is no bar to the ministry.

Watch Out for the PHARISEES!



"THEN Jesus spoke to the crowds and to his disciples, saying: 'The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform.' "—Matt. 23:1-3, *NW*.

These words of Jesus Christ, the Messiah and Prophet of whom Moses spoke, clearly identify the Pharisees as men who had taken authority to themselves. They had seated themselves in Moses' seat. Jehovah God gave the Law to Moses as a guide and rule for the Israelite people. For the Pharisees to have seated themselves in the seat of Moses would mean they professed to be teachers of the Law of God, the written Law as given to Moses contained in the Hebrew Scriptures. It would mean they should have turned the Israelite people to Jehovah their God.

If the Pharisees and the people held to the Law from God, surely such a people would be blessed and be in line with Jehovah's will and purpose. But was that the case? The facts and the Bible account show that the nation of Israel was not blessed by God under the Pharisees and their teaching. Jesus' own words tell us that the people could not trust these professed teachers of the Law. Why not? Who were these Pharisees? How were they able to 'seat themselves in the seat of Moses'? Why did Jesus warn the people and his disciples against following them?

A brief history of these men is in order to give us the proper setting for the action that took place between them and Jesus when he was on earth. The name Pharisee, which means *separated,* sounds the keynote for this body of religious men. Sometime during the second century B.C. this group came into existence as the champions of Jewish exclusiveness. They are connected by many historians with the Hasidim, who were described as being "mighty men of Israel, even all such as were voluntarily devoted to the law". It was during the early part of the same century that Antiochus Epiphanes, a Seleucid prince of Syria having control over Palestine, proscribed Judaism, and in its place tried to force the popular Greek customs and ways upon the Jews. In fact, he prohibited the Jews, under penalty of death, from observing any and all of the religious observances ordained in the Law of Moses, even to the keeping of their sabbath. While some Jews bowed to this edict and turned to Hellenistic ways, others revolted. To this revolt, called the Maccabean wars, the strict observers of the Law joined themselves. Many of the zealous Jews died rather than break the sabbath law. Their adherence to the Law corresponded to that of the scribes of Israel who had been and were the men of influence in decisions on matters of law and on the many traditions they enjoined upon the Jewish people.

It was not until the time of the Jewish Maccabean prince John Hyrcanus, toward the last of the second century B. C., that the Pharisees came to be known by that name. The Pharisees did not agree with

the Hellenizing influence that had affected so many of the Jews. They were determined that they, at least, would in no way become contaminated with Greek culture, literature and commerce. They separated themselves completely from all such influences. They became very exclusive. They took on a "better than thou" attitude, became formal and overly self-righteous. They gave minute interpretations and twists to the law. They exaggerated expectations of fulfillment of prophecy and gave literal and strictest attention to trivial acts of worship and external rites and ceremonies beyond the requirements of the law, placing the traditions of the older men of influence on an equal footing with the written inspired Scriptures. Instead of keeping with the times and speaking the international tongue of that time, Greek, they held to the Aramaic language, which the Jews had learned in Babylonish captivity many years previous.

This separateness did not make the Pharisees very popular with many of the Jews, and after the death of Hyrcanus his son Alexander Jannaeus openly persecuted them as a sect and even went so far as to put many of them to the sword. It was during his reign as a Maccabean high priest of the Jews that the people were torn by much internal strife between the two parties, the Pharisees and the opposing Sadducees. But the tide turned favorably for the Pharisees when, in 78 B.C., Alexandra, wife and successor of Alexander Jannaeus, brought the Pharisees into favor. She astutely recognized that physical force was powerless against zealous religious conviction, and so gave official recognition to them. This put the Pharisees in position to consolidate their power, and they played a major and influential part in the religious life of the people of Israel from that time forward.

ENSNARING TRADITION

The small measure of independence had by the Jews under the Maccabeans was short-lived, however. In the year 63 B. C. the Roman legions were knocking at the gates of Jerusalem, taking the city over as its conquerors. Thenceforth until the time of Jesus' appearance on the scene the Jews simmered under their loss of political liberty. Their national pride had been hurt again. They were prone to turn from the reality of the day and dwell on the glories of the past, back to their history as a once powerful nation. They developed more and more an inward self-exaltation and spiritual pride that made them look down upon anything not Jewish or not in line with their traditional law. The Pharisees, particularly, continued to entwine the people in the morass of oral law and tradition they had evolved. Through all this the Romans who ruled them, using local governors or kings, were not interested or anxious to meddle with the Jew's religion. They did not understand the Jew and only tried to maintain the *Pax Romana* or Roman peace the best they could.

These Pharisees were the ones, then, that had seated themselves in Moses' seat. They knew the law. They were men of influence, some of their number being found in the High Court of the Jews, the Sanhedrin. (Acts 23:6, *NW*) Many of the learned men of the time were in their ranks and were held in high esteem by the people: "But a certain man rose in the Sanhedrin, a Pharisee named Gamaliel, a Law teacher esteemed by all the people." (Acts 5:34, *NW*) Being in such a prominent position as the Pharisees were, and having the confidence of the people as they had, they were in an excellent position to teach the people the Word of Jehovah. But rather than doing so, they strayed far from the truth; so far, indeed, that when Jehovah God's time came to send his messenger,

John the Baptist, to prepare the way for the Greater than Moses, Christ Jesus, they rejected Jehovah's warning and counsel. "But the Pharisees and those versed in the law disregarded the counsel of God to them and were not baptized by him [John]." (Luke 7:30, *NW*) Small wonder, then, that Jesus told his disciples later: "For I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens."—Matt. 5:20, *NW*.

Exactly why the Pharisees disregarded God's counsel is aptly illustrated at Mark 7:1-13: "Now the Pharisees and some of the scribes that had come from Jerusalem gathered before him. And when they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones—For the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, observing the tradition of the older men of influence, and, when back from market, they do not eat unless they cleanse themselves by sprinkling; and there are many other traditions that they have received to observe: baptisms of cups and pitchers and copper vessels;—so these Pharisees and scribes asked him: 'Why is it your disciples do not conduct themselves according to the tradition of the older men of influence, but they take their meal with defiled hands?' He said to them: 'Isaiah aptly prophesied about you hypocrites, as it is written: "This people honor me with their lips, but their hearts are far removed from me. It is in vain that they pay respect to me, because they teach as doctrines commands of men." Letting go the commandment of God you observe the tradition of men.' "

Certainly there is no law in the Law of Moses that stated that a man had to wash his hands before he ate. That was strictly a tradition or commandment of the Pharisees' religion, not a law of Jehovah God. Then, to show how the religious Pharisees had pushed God's law aside for their own doctrine, Jesus went on to say: "Adroitly you set aside the commandment of God in order to retain your tradition. For example, Moses said, 'Honor your father and your mother,' and, 'Let him that reviles father or mother end up in death.' But you men say, 'If a man says to his father or his mother, "Whatever I have by which you may get help from me is corban, (that is, a gift dedicated to God,)" you men no longer let him do a single thing for his father or his mother,' and thus you shove the word of God aside for your tradition which you handed down. And many such maxims you do."—*NW*.

It is evident from the above words of Jesus that the Pharisees were interested in the "gift" that was dedicated to God (that is, to the temple of the Pharisees). The Bible speaks of these men as money lovers; and this, too, brought on occasion for Jesus to tell the Pharisees in no uncertain terms: "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is under obligation.' Fools and blind ones! Which, in fact, is greater, the gold or the temple that has sanctified the gold?"—Matt. 23:16, 17; Luke 16:14, *NW*.

In the matter of judgment and faithfulness Jehovah's Word required that those professing to be leaders and teachers should be just and true. The Pharisees were sadly lacking in such things, and Jesus took them to task for it. "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, judgment and mercy and faithfulness." —Matt. 23:23, *NW*.

DANGEROUS DOCTRINE

In view of these things disclosed by Jesus and the many other things revealed by him regarding the Pharisees, what result had their course effected upon the people in general? Jesus further answered this: "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in." (Matt. 23:13, *NW*) Even some of the rulers believed on Jesus and what he had to say, but they were in fear of the Pharisees, who could make or break them socially. "All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess him in order not to be expelled from the congregation; for they loved the glory of men more than even the glory of God."—John 12:42, 43, *NW*.

From the evidence given in the Bible concerning the Pharisees one can only deduce that they were dangerous. Dangerous because not only did they prevent themselves from having Jehovah God's favor, but also they were turning thousands upon thousands of people into the way of destruction. The Pharisees said they were teaching the truth. Jesus Christ said that what they were teaching was wrong and that it was death-dealing. (Matt. 23:27, 28, 33, *NW*) Hence Jesus warned his apostles and disciples: "Be on the alert and watch out for the yeast of the Pharisees and Sadducees." When the disciples failed at first to comprehend just what he meant, the Master clarified it for them. "Then they grasped that he said to watch out, not for the yeast of the loaves, but for the teaching of the Pharisees and Sadducees." —Matt. 16:6, 12, *NW*.

To this day there are many men who have taken upon themselves to be professed teachers of God's Word, and yet who teach exactly contrary to the truth. There is only one way to determine those who have God's interests in mind. It is recorded at Isaiah 8:20, *AS*: "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." If men today do not teach Jehovah God's promised new world of righteousness as mankind's only hope; if they do not expose this present system of things as of Satan the Devil, its god, nor warn all righteously disposed persons to flee from it to God's organization, then they are not teaching truth and light. Watch out for them and their teaching. Remaining with such blind guides can only lead to death and destruction.—Matt. 15:14, *NW*.

The Sure Guide

"It is not really enough," said the London *Catholic Herald*, February 5, "to refute the accusation that Catholics are not allowed to read the Bible with the retort that they are allowed and encouraged to do so. The refutation will only be effective when Catholics do read and love the Bible and show the fact in the habit of their minds, the turn of their language and, above all, in that inner appreciation of doctrine and the spiritual life which grows best when fed on the Bible." There is a challenge! No one will believe Catholics are really encouraged to read the Bible until they do read it. It may not always please them, however, for diligent study will prove that today's religions have added to true doctrine as thoroughly as did the Pharisees of old. Nevertheless, its value is in providing a release from ensnarement, the exposure of blind guides and the sure test for true doctrine.

True Worship in Nyasaland and Southern Rhodesia

Continuing the report by the president of the Watch Tower Society, N. H. Knorr, of his trip through Africa

AFTER leaving Johannesburg our next stop was Blantyre, chief commercial city of Nyasaland. Due to many newly paved roads and new buildings the general appearance of Blantyre has improved considerably since our last visit, five years ago. However, the problems of pressing forward with the Kingdom message remain the same. European brothers are needed to help the Africans to gain a clearer understanding of the Scriptures and in their organizational activities, and therefore for some years now the Society has been trying to send in more European brothers. But even though this has not been permitted up to the present time the work has moved ahead well, the number of witnesses swelling from 4,918 to 11,244.

On December 18 the assemblies in Nyasaland began. Brother Henschel served the brothers assembled at Limbe, just outside of Blantyre, while I, accompanied by Brother McLuckie, the branch servant, flew to Lilongwe, where another assembly was being held.

For the assembly at Lilongwe the brothers built a large shelter over a hundred yards long and thirty yards wide, which gave protection from the sun and also somewhat from the rain, it having a gabled roof. There were 2,500 present and they had a very joyful time. Some had come long distances, a few even from the Northern Rhodesian border. They were very orderly and attentive. Jehovah's witnesses in Nyasaland are peaceful and do not cause any disturbances. They do not engage in politics in any way whatsoever but center their hope in God's kingdom.

While I was giving two talks to the brothers at Lilongwe Brother Henschel was speaking to an audience of about 4,000 at Limbe in a lovely grove of mango trees. At this place only the platform, elevated on bamboo poles some eight feet above the ground, was sheltered. The witnesses gathered in an oval, sitting on the ground. It must be mentioned that the singing at both places was unusually delightful.

After addressing the assembly at Lilongwe I had to hurry back for the public meeting at Limbe, which was due to begin at five o'clock. While my return trip had been delayed some because of a storm, the weather at Limbe had been fine all day and now 5,000 were gathered in an open field to hear the public lecture. Later in the evening I gave the same talk at the Town Hall for the benefit of the Europeans, 35 of whom attended. At both meetings the people evinced keen interest in what was being said about the great need for the people now to consider God's way.

The following day I served the brothers at Limbe while Brother Henschel flew to Lilongwe and there gave the public talk to 3,000. Thus upward of 8,000 heard the public lectures in Nyasaland. During the assembly the brothers were encouraged to press on in the work and those still illiterate were urged to learn to read and write. Although there is illiteracy among the brothers, it is less than for the country as a whole.

While in Nyasaland I had the opportunity to talk to the government officials at

Zomba about more European supervision and about allowing some missionaries to enter the country. What the outcome will be is difficult to say; but, regardless of what the government does, if it is their aim to keep the truth from reaching the people or to slacken the zeal of Jehovah's witnesses, they will fail. In five years the number of witnesses has more than doubled and we can expect a like increase for the next five years.

In order to reach Blantyre in the first place we had to hire a small plane, and we used this same plane to take us back to Salisbury, Southern Rhodesia, our next stop. The craft was a two-engine biplane with fabric covering. The pilot, not having been to Nyasaland before, was not familiar with the locations of all the mountains, and so in view of the low clouds decided to follow the winding road. It was like driving a car at one hundred miles an hour, taking all the turns.

The land rose but the clouds did not. Several miles ahead we could see that the clouds met the ground. After skimming the tops of the trees for a while with the clouds brushing against the top of the plane, there was finally nothing left to do but to return to the airport. It was a 30-minute wild ride. By 9:30, an hour later, the wind and sun had caused the clouds to rise and so we started off again. By taking a different route and flying between two layers of clouds we were able to make our way to Southern Rhodesia.

SOUTHERN RHODESIAN ASSEMBLIES

When we arrived at Salisbury the convention was already under way. We were especially delighted to see 163 persons present, all Europeans. When we had our gathering in Salisbury five years before, only eight Europeans were present. Until recently it had been quite difficult to interest Europeans in the work of Jehovah's witnesses. But even in the fine land of Southern Rhodesia there are anxieties that bother those who are of good heart and they are beginning to look for hope. The population consists of 120,000 Europeans and 2,000,000 Africans.

Shortly after I had arrived at this assembly I had to leave to address the African meeting. This required a drive of about five miles to Harari Native Township. We found the brothers seated on the ground in a large open lot and listening to three speakers. One was speaking in Cinyanja, one in Cishona and one in Zulu, one after the other giving the same information. Although I did not understand what they were saying, I could feel that the spirit of Jehovah was manifest among these people.

Upon beginning to address the assembly myself I could see that the old custom of the sisters sitting to the left of the speaker and the brothers in the center and to the right was gradually giving way among Jehovah's witnesses and more and more the wives are sitting with their husbands. It was a beautiful sight, these 7,300 African brothers, who had gathered from all parts of Southern Rhodesia, enjoying their assembly to the full. The skies were clear for all the assembly.

On Sunday 280 African brothers were immersed in a river and 17 European brothers in a pool in Salisbury. While Brother Henschel was addressing the audience of European brothers in the morning I gave the public talk to the Africans and there were 11,000 in attendance. Later in the day when Brother Henschel and I addressed the Africans again there were at least 15,000 gathered together.

On Sunday afternoon the public meeting for the Europeans was held and 250 attended, which was excellent. Everybody was pleased with the results, for nearly half of the African audience and about 100 Europeans had attended the public meet-

ings, due to the very intensive advertising of the lectures.

One thing that impressed the Africans, the police and the Europeans who observed the African assembly of Jehovah's witnesses was that here on the ground Africans, from different tribes from all parts of the land, had come together, and yet there were no quarrelings, no fights, no bloodshed. To many who were not Jehovah's witnesses this seemed almost incredible.

In Southern Rhodesia African Jehovah's witnesses are being recognized by many Europeans as very good people to employ. For example, the boss of an African brother, an engineer on the railway, tried to get rid of the brother, and the matter came to the attention of the station master. The only reason given for wanting him fired was that he was one of Jehovah's witnesses. The station master referred the matter up to the railway superintendent and asked what he should do. The superintendent answered: "We have hundreds of Jehovah's witnesses working here in Bulawayo and they are the best boys. Do not fire that boy." So they kept the brother and put him under the supervision of another boss.

At Shabani the brothers are giving a tremendous witness to the truth. The chief compound manager said: "A year ago I would not let Watch Tower representatives in the compounds, but now we realize your boys are the best boys we have. We are gradually putting them in the most responsible positions." The mine manager recently issued a bulletin to all European employees saying that all Africans who are Jehovah's witnesses working under them are to be allowed time off to go to their meetings, and that even if they are on shift work. When one compares the 10,315 witnesses in Southern Rhodesia at the present time with the 3,044 in 1947 he will appreciate how great an increase has been taking place there.

The work is growing so rapidly here that it seemed advisable to buy a house in a beautiful part of Salisbury, which may be called the queen city of Central Africa, to house the missionaries and the branch office. Arrangements were made for the European brothers to give greater personal supervision to the African congregations and more careful training to the African traveling representatives of the Society, known as circuit servants. While there is outstanding peace and unity among Jehovah's witnesses, our African brothers are very anxious to keep on improving. The prospects for theocratic expansion in Southern Rhodesia are very promising.

THE BIBLE

It is the best seller of all time. It is the book of the month every month of the year, every year of the calendar. It is perennially modern, never outdated, and whatever the price, it is priceless, for it has brought solace to the sick, comfort to the sorrowing, spiritual strength to the strong. It has given hope to the poor, humility to the proud. It has touched the hearts of king and commoner. It was written for all people of all nations of all time. It points the way to spiritual wealth that never can be taxed and to spiritual dividends that never will be passed. It is the dispenser of life to those who follow its counsel; it is the unfailing beacon to guide men into that new world of righteousness where there will be no tears, disappointment or death. It is the textbook of freedom, the guidebook of life. Let us study its teachings, follow its counsel, and live; for 'this means everlasting life, to know you, the only true God, and the one you have sent forth, Jesus Christ'.

What Has Happened to Religion?

ACCORDING to both the *Christian Herald* and *Reader's Digest*, our "most important shortage" is "too little . . . belief in Almighty God". Is this view shared by others? Yes. "Anemic religion" and the "decline of the churches" have been decried by the *Episcopal Churchnews* and the Manchester *Guardian*. An article in *Woman's Day* was up in arms over children's saying they never talk about Jesus in Sunday school, and "Christian" youth has been "found guilty at 'trial' of Bible ignorance", according to the Baltimore *Sun*.

¶ The Milwaukee *Journal* reported on a most unusual request by labor union leaders for a study of the sort of religious faith needed to meet the conditions and problems of contemporary life. It said few leaders in government, business, journalism, education, the arts, farm and labor organizations between thirty and fifty years of age have more than a nominal connection with a church or synagogue.

¶ An article in *Collier's* quoted an old farmer as avowing, "Only God can save the world now." God? Yes! But does that mean today's religions? No! Actually it is today's religion that is responsible for the shortage of belief in Almighty God, because it has accepted responsibility for teaching that belief. The "Rev." David Glyn Evans of the Basingstoke, England, Congregational Church said on August 19, 1951, "If lots were cast tomorrow, it is the sleeping church that would be thrown overboard"; and he pointed to the fact that during the past thirty years Congregational churches alone in England lost more than 100,000 members.

¶ The failure of today's religion was shown by a *Christian Century* article February 27, 1952, which said: "There is an impression abroad that religion first and last is a comforting and comfortable affair. Twentieth century Christianity has lost the stringent note. For most of us there is no cross in it, no abstinence, no subjugation of the flesh in the interests of the spirit. People are not made to feel when they look at the church and its program that Christianity is a creed for heroes or that to embrace it means 'living dangerously'. It is overanxious to placate and accommodate the state and the world at large. . . . The man on the street has little reason to think that Christians are a company of people committed to the turning of the world upside down with a view to setting it right side up. But that was the general impression of Christians in the first century. It meant something then to be a Christian, and it cost something. No one from A. D. 30 to A. D. 313 thought of Christianity as a comfortable religion. It was a creed for heroes."

¶ Just as in politics there is much talk of peace, so in religion there is much talk of the church's becoming militant again, but this goal succeeds no more than do the peacemakers' dreams. Rather, the churches prefer to please the men who provide the money, honor, political recognition and "respectability" which early Christians never had nor sought, having a far more valuable thing in its stead.

¶ Further illustrating this very failure of even the church members to show sufficient concern over their religion to actually get out and work for it, *The Churchman* for June commented: "Though Christianity was founded by a layman it has taken us many years to realize that we have deprived the layman of the position of high dignity that he held in the early church, when all Christians were a royal priesthood." But that magazine's discussion of a few being granted licenses as lay readers is a proposal that still falls short of providing for "a company of people committed to the turning of the world upside down with a view to setting it right side up".

¶ Religious leaders would like to shift the blame to the people or to communism for the moral decay, as Cardinal Spellman did at the Eucharist Congress in Spain last year. They cannot! The people are responsible for many things, communism is responsible for many others, but the religious leaders are the ones who are responsible for today's religious deterioration. They have watered down pure worship, exalted their own prestige, fraternized with corrupt politics and government. They have taught their theories and traditions, instead of God's Word, and as a result their religions have become anemic.

PREDESTINATION OR INDIVIDUAL CHOICE —Which?

"God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35, NW.

JEHOVAH is a God of justice and of love. But in exercising his quality of love he never ignores the demands of justice. Both operate in perfect balance together, neither being stifled by the other. Through sinfulness inherited from Adam all men are justly condemned to die, but by the sacrifice of Christ all men are lovingly offered opportunity to live. "The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, *NW*) Opportunity for receiving the loving gift of life is not limited to a select few, leaving the justifiable condemnation of death to be unalterably forced upon the remaining many. God does not single out some for life regardless of their personal conduct just to display his love, nor does he arbitrarily doom others to destruction merely to exalt his justice. To do so would be showing partiality. And Jehovah "is never partial", does not show "respect of persons". (Deut. 10:17; 2 Chron. 19:7, *AT*) His love and justice are wisely directed, and "the wisdom from above" is "not making partial distinctions". Emphatically, "there is no partiality with God."—Rom. 2:11; Jas. 3:17, *NW*.

[2] But many religionists say God is partial, when they preach predestination, when they declare the individual's destiny is divinely fixed before birth. Rather than being based on the Bible, the doctrine was sired by paganism and nourished by tradition. Predestination is shown in a sense at Deuteronomy 4:19 (*AT*), when Jehovah warned his covenant people: "Beware, when you look up into the heavens and see all the host of the heavens, the sun, moon, and stars, that you do not let yourselves be allured into paying homage to them, and serving them." It was common practice for the ancient heathen religions to make gods of the heavenly bodies and worship them, and to claim that the destinies of men were guided by these gods or heavenly bodies. This is strikingly shown by Jehovah's words to the stargazing Babylonians: "You have wearied yourself with your many counselors, now let them stand up and save you—those who map out the heavens, and gaze at the stars, and tell you month by month what fortune will come to you." (Isa. 47:13, *AT*) They mapped out or divided off the heavens into twelve sections, one for each month, and according to the month or position of the stars at the time of birth a man's life course was determined. They believed that their star gods more or less predestinated their lives. The pagan religions of both Greeks and Romans made gods of the heavenly bodies, and the present names of the planets are from Roman mythology.

1. How do justice and love operate together, and how not?
2. How is astrology akin to predestination?

[3] Before their captivity in Babylon the Jews frequently fell victims to such idolatries. (2 Ki. 17:16; Jer. 44:17; Ezek. 8:16) After their return to Jerusalem they avoided the more obvious idolatries, falling instead into more subtle snares. They began to build up a great mass of tradition, and religious sects arose among them. One of these was the Pharisees. They did not believe in predestination by the star gods of the heathen, but they did believe Jehovah so determined human lives. By their tradition they transferred a pagan doctrine to Jehovah, and voided his word that "time and chance happen to all of them", rather than events being predestinated. (Eccl. 9:11, *AT*) The outstanding Jewish historian, Josephus, tells us: "The Pharisees . . . ascribe all to fate [or, providence], and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action." "When they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously." (*Wars of the Jews,* Book II, Chapter VIII, ¶14; *Antiquities of the Jews,* Book XVIII, Chapter I, ¶3) To believe in predestination and at the same time retain the view that man is a free moral agent has always been a thorny problem to the devotees of the doctrine, ancient and modern. None logically harmonizes the two factors. Many today adopt the Pharisees' supposed solution, for want of something sensible. To say a creature possesses true free will that is deliberately created with a temperament that will go in the way God predestinated is like saying a machine has free will, but moves only in the way it was made to move by its maker.

[4] Following in the footsteps of the Pharisees, the prominent Roman Catholic saint, Augustine, "maintained that grace is an internal operation of God upon those whom he designs to save, imparting not only the power, but also the will to do good. The fact that some are saved and others lost he attributed to the will of God. Hence his doctrines of unconditional predestination, of particular redemption, and of special and irresistible grace. *Reprobation,* he granted, was based upon foreseen guilt, but apparently unconscious of the inconsistency, he denied the applicability of the same principle to election. In 529 the system of Augustine was established as Church doctrine by the Council of Arausio (Orange), but the reaction against the strictly logical yet essentially immoral nature of his dogma has been perpetually manifested." "Four hundred years more passed away before a man could be found bold enough to complete Augustine's theory by declaring that, as God has sovereignly and immutably elected whomsoever he has pleased unto life, without any foresight of faith and obedience, so he has of his own good pleasure freely and unchangeably predestinated whomsoever he has pleased unto everlasting misery, without any reference to foreknown sin and guilt on their part. This anticipator of Calvin was a Saxon monk named Gottschalk (Godeschalcus). His novel view brought down upon him not merely ecclesiastical censure, but even persecution." Church councils in 848 and 849 condemned him, and he was flogged and imprisoned in a monastery until his death some twenty years later.—M'Clintock and Strong's *Cyclopædia,* Volume VIII, page 499.

3. What did the Pharisees believe, and into what thorny problem did this plunge them?

4. What Catholic position developed concerning predestination?

[5] During this same general time period another religion was teaching fatalism and predestination, and had scriptures to support them: "No one can die except by God's permission, according to the Book that fixeth the term of life." "Some of them there were whom God guided, and there were others decreed to err . . . God will not guide him whom He would lead astray." "No mischance chanceth either on earth or in your persons, but ere "we" created them, it was in the Book;—for easy is this to God." "This is truly a warning: And whoso willeth, taketh the way to his Lord: but will it ye shall not, unless God will it, for God is knowing, wise. He causeth whom He will to enter into his mercy." (Sura 3:139; 16:38, 39; 57:22; 76:29-31, *Rodwell*) Of course, these are not inspired scriptures from God's Word, the Bible, but are from the holy book of the Mohammedans, the Koran. M'Clintock and Strong's *Cyclopœdia,* Volume I, page 499, links predestination and astrology and shows Mohammedanism's interest in both, saying: "By the latter [judicial astrology], it was pretended, could be predicted events which were dependent upon the human will, as particular actions, peace, war, etc. Astrology accords well with the predestinarian doctrines of Mohammedanism, and was accordingly cultivated with great ardor by the Arabs from the seventh to the thirteenth century. Some of the early Christian fathers argued against the doctrines of astrology; others received them in a modified form. In its public capacity the Roman Church several times condemned the system, but many zealous churchmen cultivated it. Cardinal D'Ailly, 'the eagle of the doctors of France' (died 1420), is said to have calculated the horoscope of Jesus Christ, and maintained that the Deluge might have been predicted by astrology."

[6] In the midst of the ferment of the Reformation the subject of predestination was revived, and during the 1530's and the two decades that followed John Calvin dominated the stage as the champion of unconditional predestination of not only those to be saved but also those to be lost. Again the Roman Church condemned these views, just as it had seven centuries earlier when the Saxon monk Gottschalk had argued for them. However, a century later, from the synod known as the Westminster Assembly of Divines, came forth the largely Calvinistic Confession of Faith, which was adopted in 1646 by the British Parliament, to become the creed of the English Church and the doctrinal basis of almost all the present Presbyterian churches. Through the Puritans predestination teaching was spread all over New England, and by the Reformed Dutch and other Presbyterian bodies it was carried through most of the Middle and Western states of America. Today the foremost advocates of the doctrine are Presbyterians, though many of the modern church bodies of this particular faith have modified their views and watered down the harsh doctrine.

[7] The foregoing has shown how extensively the doctrine was and is believed, that it was or still is adhered to in varying degrees by ancient astrologers, pagan religionists, Pharisees, Mohammedans, Presbyterians and Roman Catholics. Inclusion of the last-named ones may come as a surprise to many and be denied by some; hence we quote the following from the July 1951 issue of the pamphlet *Why,* edited by "Father" Richard Felix, O.S.B., and published with ecclesiastical approba-

5. (a) From what other source did the doctrine find support? (b) How is astrology further tied in with it?

6. To what extent was Calvin's influence felt, and how was the doctrine spread?

7. What discloses the Catholic view on predestination now?

tion by the Benedictine Fathers, Benet Lake, Wisconsin: "God predestines certain souls for Heaven. He does not predestine any soul for Hell. The Council of Trent officially condemned the heresy of Calvin who held that by an absolute decree of God part of mankind was predestined to Hell. The predestination of the elect to Heaven is a positive act of God; the reprobation of the wicked is not." This reaffirms the predestinarian teachings of Augustine concerning those to be saved, and automatically leaves all others hopelessly lost, whether specifically predestinated to destruction or not. Recently Catholicism's predestinarian views cropped out in the public press, when it reported on the funeral held for a ten-year-old girl who had fallen from a fire escape. On that occasion a Catholic priest in a Brooklyn church reportedly said: "God wanted another angel and He took Dorothy. Dorothy had been picked by God to remain with her parents just this length of time. Then He called her to serve Him at this Christmas time."—New York *Daily News*, December 19, 1952.

PREDESTINATED AS A CLASS

[8] However, the Presbyterian churches are the foremost advocates of the doctrine of predestination, and we therefore center attention upon their position. According to their own words, they teach: "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."*

[9] Presbyterians claim that they can trace this doctrine to Paul. They may be able to trace it to Paul the Pharisee, but not to Paul the apostle. When a Pharisee and known as Saul of Tarsus and a violent persecutor of Christians, Paul may have believed predestination. But when he abandoned that sect he did not seek to salvage any of its traditional teachings, about which Jesus remarked to those religionists: "You have made the word of God invalid because of your tradition." (Matt. 15:6, *NW*) Paul did not contaminate Christian teaching with the Pharisee doctrine of predestination of individuals. Nevertheless, predestinationists today will try to support their claim that Paul did teach predestination by quoting his words at Romans 8:29, 30: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

[10] From this can it be correctly argued that certain individuals were predestinated to be called and justified and glorified as spirit creatures to reign with Christ in heaven for a thousand years? Notice in this text that the ones called and justified

8. Just what is the Presbyterian teaching?

* *The Constitution of the Presbyterian Church in the United States of America*, published 1952. Quoting from *Confession of Faith*, Chapter III, Sections 5, 7, pages 15-17.

9. Can they trace the doctrine to Paul, and how do they try?

10. Why a class instead of individuals does Romans 8:29,30 foreordain?

are first predestinated, and since the divine predestinating could not fail, no individuals once called and justified could fail to be eventually glorified with Christ. That is the view that must be taken if this text is applied to individuals. However, other scriptures, to be considered later, show persons once called and justified or declared righteous can fall away and be destroyed. So what is unfailingly predestinated at Romans 8:29, 30 must be a class, and not the individuals making up the class. Jehovah has predestinated or foreordained the requirements this class must meet, its standards of conduct, its work while on earth, its service with Christ in heaven, its place in the divine arrangement of things, and even the number of individuals that will comprise it.—Rev. 14:1-4.

[11] Some may say that if a class were meant the pronoun "it" and not the personal pronoun "them" would have been used in the text. Not necessarily so. We often use personal pronouns to refer to a class, rather than to the individuals making up the group. For instance, two schools meet in an athletic contest, and a girl from the winning school says: "We defeated them." The "we" refers to the winning school as a group, and not to all the students individually, for as individuals they did not defeat the other school. Certainly the girl did not. She did not even play. Only those on the team defeated them. And the "them" does not refer to all the students of the losing school either, for not all of them individually played and suffered defeat on the athletic field. "Them" refers to the losing school as a group, not as individuals. Similarly, the "them" at Romans 8:30 refers to a class, not individuals. Only thus can the text be harmonized with other scriptures.

11. Does the use of personal pronouns make the text mean individuals instead of a class?

[12] If Jehovah God predestinated individuals to salvation in advance, would he call or invite to such salvation those not predestinated for it, those who could not possibly attain it? Would not such an invitation be hypocritical in the extreme, a heartless mocking and cruel taunting of those whom he has foreordained to fail? It would be sadistic torture of weak and helpless creatures at the hands of an all-powerful Creator. It would deny the divine attributes of both justice and love. Jehovah God is not guilty of such unloving, unjust, hypocritical misconduct. By pouring out his holy spirit or active force upon persons he calls or invites them to membership in the heavenly class, and that without predestinating in advance their success or failure in attaining it. Some of the individuals called become unfaithful and drop out. More are called to take their place. Enough are called so that eventually the predestinated number are finally chosen, regardless of the many who fell away after being called. It was because of this circumstance that Jesus said: "Many are called, but few are chosen." If predestination were true, the number called would be the same as the number finally chosen. —Matt. 22:14.

[13] Believers in this doctrine call attention to Ephesians 1:4, 5: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself." But again the reference is to a class, and the use of the personal pronouns "we" and "us" does not affect this fact, as previously pointed out. However, this text does say that this class was predestinated or foreordained "before the foundation of the world". Would that not indicate that Jehovah knew before

12. How does Matthew 22:14 rule out predestination?
13. What questions are raised by Ephesians 1:4, 5, and how do Presbyterians answer them, confusingly so?

he created Adam and Eve that they would fall into sin, and bring forth imperfect, sinful offspring, thereby making necessary Christ the Redeemer and the foreordained Kingdom class to reign with him for a thousand years to restore fallen mankind to perfection? Presbyterians answer yes, saying: "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends."* Also, "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."† Yet they contend that, though God unchangeably ordains and orders and governs everything that comes to pass, the human creature has complete liberty and freedom of will, and God may not be blamed for what he irresistibly ordains. Very confusing.

[14] Actually, there is not the slightest evidence that Jehovah foreordained the fall of Adam and Eve. Then why would he foreordain "before the foundation of the world" the provision of Christ and the Kingdom class to lift obedient mankind from the effects of Adam's fall? Because the world that began with the creation of Adam and Eve is not the same as the one before whose foundation this class was predestinated. Peter speaks of three worlds: the "world that then was", that arose when Adam sinned and was later destroyed by the Noachian flood, the present wicked one that started after the flood and will end in Armageddon's fiery destruction, and the promised new world wherein righteousness is to dwell. The new world's foundation was laid at the time of the death of Jesus, for it is his sacrificial death that furnishes the basis for human creatures to be rescued from sin and death, enabling some to reign with him as part of the new heavens and others to live forever on this globe as an obedient new earth. Hence Jesus is referred to as "the Lamb who was slaughtered from the world's foundation".—Heb. 9:25, 26; 2 Pet. 3:5-7, 13; Rev. 13:8, *NW*.

[15] Was Jesus slaughtered, impaled on the torture stake, before Adam's creation? Certainly not, but more than four thousand years later, A.D. 33! But before the foundation of this righteous new world was laid by the death, resurrection and ascension of Christ with the merit of his shed blood to present before Jehovah, Christ and the Kingdom class had been predestinated. Yet this foreordination was after Adam and Eve's sinning. It was after their fall that Christ was promised as the Seed that would bring deliverance, and to whom would be joined faithful human creatures to become the new heavens of the new world. (Gen. 3:15; 22:17, 18; Isa. 65:17; Gal. 3:16, 29) So when it is understood that it is the new world before whose foundation (A.D. 33) the Kingdom class was foreordained, the basis for arguing that God predestinated Adam's fall and his offspring's plight vanishes. If Jehovah had previously ordained Adam's fall, the test of obedience in Eden would have been no fair test at all, but a sham, a fake, a farce! Jehovah would stage no such fiasco, with man's eternal life hanging in the unjust balance!—Lev. 19:36; Deut. 25:13-16; Prov. 20:10.

* *Id.*, Chapter V, Section 4, page 22.
† *Id.*, Chapter III, Section 1, page 13.

14. How is the "world" of Ephesians 1:4, 5 Scripturally identified?

15. Why does foreordaining the class before the world's foundation not mean God foreknew Adam's fall?

NAMES IN THE BOOK OF LIFE

[16] Still another line of argument is pursued by predestinationists. Certain scriptures speak of names in a book of life, and it is argued that the names of these individuals were so recorded before the world began, and this indicates they were predestinated to salvation. As has been shown, however, they cannot correctly use Revelation 13:8 or 17:8 to argue that before the original world began with Adam's creation some names were written in and others left out of the book of life. As for other texts used, such as Luke 10:20 and Philippians 4:3 and Revelation 21:27, by no clever twisting of matters can they be made to say the names were recorded before the individuals' birth. Actually, for the predestinationists to hurl the book-of-life argument into the controversy is for them to throw a boomerang. How so? Because if one's being in the book of life means he is predestinated to salvation, then it can be shown that such predestination fails, and if it fails the doctrine's very foundation crumbles. To those who prove faithful Jesus promises: "I will by no means blot out his name from the book of life." (Rev. 3:5, *NW*) Which indicates names could be blotted out. If such a blotting out were impossible, Jesus' promise would be meaningless. That it is possible Psalm 69:28 (*AT*) shows: "May they be blotted out from the book of life." That it is Jehovah's purpose to blot out those becoming unfaithful was shown when Israel worshiped the golden calf at Sinai. After asking God to forgive Israel Moses said: "But if not, pray blot me out of thy book." Jehovah's reply was: "Whoever sins against me, him only I blot out of my book."—Ex. 32:32, 33, *AT*.

[17] To say these names are literal ones recorded before the individuals were born is to say Jehovah named all these babies, and not the parents. Some names copy those of demon gods. Did Jehovah give such hated names to predestinated servants of his? We must abandon the narrow view and see that names involve far more than mere literal designations of persons. In the Bible names are meaningful, denoting a person's circumstances or activities or qualities, and frequently being changed during his lifetime to take on more meaning, to be more descriptive of him as he or his circumstances changed. In this broad sense names stand for certain qualities or principles or actions, and on the basis of such things the names may be good or bad, feared or revered, famous or infamous. It is such names that persons make for themselves during life that determine whether they are found recorded in God's book of life or not, rather than narrowly viewed literal designations given to them at birth.

[18] Recorded in the book of life are the righteous requirements for gaining life. Therein are described the approved qualities of meekness and humility, justice and uprightness, love and mercy, zeal and faithfulness, patient endurance and obedient service. If we make names for ourselves as moral personalities, integrity keepers, zealous preachers and neighbor lovers we shall be in God's book of life, for that is where such things are approvingly named. The book of life contains the names and reputations we must live up to if we are to be included in it, if we find ourselves described in it. If by our conduct we have made names that stand for and measure up to the divine requirements the unchanging Jehovah has established from the beginning and gone on record as approving, then such names of ours conform to and are reflected in God's book of life. If our names stand for the same

16. How do predestinarians argue concerning the book of life, and how does this boomerang?
17. What observations on names are here appropriate?
18. What kind of names are in the book of life?

things that God's book of life stands for, then our names are in it. The book of life is not a literal book such as men make and write in, any more so than are the names in it the literal names of men given at their birth. The book of life is Jehovah's righteous requirements creatures must meet to live, and the names therein are names that stand for and match those requirements.

[19] We can get our names into that book, or have them blotted out. All are born under wrath, not in the book. (John 3:36) We may continue in this sinful way for years, and then change to doing good things, things approved as worthy of life, things described in the book of life, and by becoming associated with such things we enter the book of life. It speaks of us in that it names approvingly the good works we now do. Those things were always established there, from the beginning; but we did not conform thereto. Our names, our fame, did not match; but when we change and make a name for those good things then we come into the categories or classes already approvingly named in the book of life. And what if we thereafter become unfaithful, quit living up to the good name, lose our good name, and make a bad name, a name for immorality, or slothfulness, or gossiping, or complaining, or backbiting, or haughtiness? If we make a name for such things we shall no longer be found named in the book of life, for such things are not named there, not described there as requirements, and hence our works no longer identify us as being in that book. The good name we once had is gone and the bad name we might thereafter make is not in the book of life. Such wicked names are blotted from God's memory so far as any resurrection or salvation to life is concerned, and the former name for righteousness is forgotten when wickedness replaces it with a bad name.—Prov. 10:7; Ezek. 33:12-16.

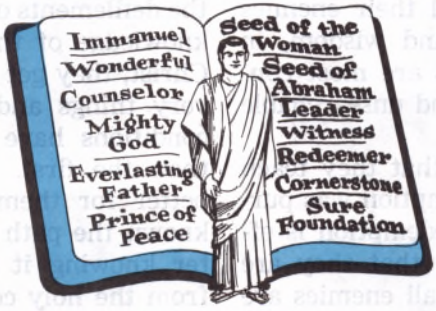
[20] To confess Jesus' name before men means much more than just repeating his literal name, as he stated. (Matt. 7:21) To properly confess it or show belief in it we must declare its meaning, its significance, its fame, what it stands for, and live up to it as our model. (Matt. 10:32; Mark 8:38; Luke 12:8) Similarly, when Christ acknowledges the names of his followers to God in heaven it is not a mere mentioning of their literal names, but a testimony to the names of integrity built up by their faithful service. (Rev. 3:5; 14:13) Neither Jehovah nor Christ gives us our personal names at our birth, but they do assign names to certain faithful servant classes. These names must be lived up to. (Isa. 43:10-12; 62:2-4; Rev. 2:17; 3:12) So it is not just the inscribing of literal names in a literal book in heaven, but the building up of a life pattern that conforms to Jehovah's requirements. By our fruits we are identified. (Matt. 7:20) If our fruits are the same as those identified in the book of life, then the book of life identifies us, acknowledges us, em-

19. How can we get our names in that book, or have them blotted out?

20. What is involved in confessing one's name, and how are names lived up to?

braces us within its contents. Let our conduct, which makes a name for us, match the conduct described in the book of life. Thus shall we be found there.

[21] This is no arbitrary view to take regarding the names in the book of life, but finds a supporting analogy in the Bible itself. Do the Hebrew Scriptures identify the Messiah? Certainly. By his personal name? No, the name Jesus is not therein linked to Messiah. But just because the personal name is not recorded in the Hebrew Scriptures does not mean they do not name Jesus as Messiah. Many descriptive names of the Messiah are given, names that describe his qualities, his conduct, his service, his position. He is named Immanuel, and it was Jesus who lived up to that name. (Isa. 7:14; Matt. 1:22, 23) He is called Wonderful, Counselor, Mighty God, Everlasting Father and Prince of Peace, and Jesus fits them all. (Isa. 9:6) The Messiah was called many other names that Jesus fulfilled, such as Seed of the Woman and Seed of Abraham (Gen. 3:15; 22:17, 18; Gal. 3:16; Heb. 2:14), Servant and Light to the Nations (Isa. 42:1, 6; Matt. 12:18; Luke 2:32; Acts 26:23), Leader and Witness (Isa. 55:4; Matt. 23:10; Rev. 3:14), Redeemer (Isa. 59:20; Rom. 11:26), Tried Stone, Cornerstone and Sure Foundation (Ps. 118:22; Isa. 28:16; Matt. 21:42; Eph. 2:20; 1 Pet. 2:4, 6-8). Hundreds of other descriptive details about Messiah are in the Hebrew Scriptures, and all of them found their fulfillment in Jesus and identified him as the promised Messiah. Jesus so argued to his disciples. (Luke 24:27, 44, 45) Jesus measured up to all the descriptive names that the Hebrew Scriptures gave to the Messiah. If all these descriptive names apply to Jesus, then how can we sensibly argue that he is not named in the Hebrew Scriptures just because the personal name Jesus is not given in connection with Messiah? We can not!



[22] So it is with those identified in another book, the book of life. Its symbolical pages have descriptions of those who make names for zeal, faithfulness, chastity, integrity, and so on. If we fit those descriptive names we are in the book of life. Just as Jesus is found in the Hebrew Scriptures as the Messiah, though his personal name is not there mentioned, so we may be in the book of life as qualifying ones, though our personal, earthly names are not inscribed in any literal book in heaven. And just as Jesus would have lost his identity as Messiah if he had failed to live up to the descriptive Messianic names recorded in the Hebrew Scriptures, so we shall lose our good names as Christians and be blotted out of the book of life if we fail to maintain names that match the divine requirements. We are descriptively named in the book of life only as long as we enduringly conform to the descriptive names therein given concerning saved ones, making those names our own.

REDEEMED, JUSTIFIED, SANCTIFIED, ELECT ONES CAN FAIL

[23] Forging on to further arguments advanced by believers in predestination, we cope with their contention that those once released or redeemed by Christ cannot

21. How is Jesus named in the Hebrew Scriptures, though that personal name of his is not there?

22. Similarly, how are faithful ones named in the book of life?

23. What qualifying word do Presbyterians introduce to evade the force of Matthew 22:14, and what do they say about redeemed ones?

thereafter fail. It has been shown previously that called ones may fall, Jesus' words at Matthew 22:14 having been quoted, to the effect that many are called but few finally chosen. That text is a devastating blow to their doctrine, and they endeavor to dodge it by saying the called ones who fall were not effectually called. No Scriptural authority grants them license to add this qualification, but the survival of their doctrine demands it. The purpose for mentioning this here is to establish the weight they place upon the word "effectually". When they use it they rule out the possibility of failure. They use it in connection with those redeemed by Christ: "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation."*

24 The foregoing shows that they teach that those for whom redemption was purchased cannot fail, that redemption is effectually applied to them, that they are effectually persuaded and all enemies are overcome. By what means are they redeemed or released? Peter answers: "You know that it was not with corruptible things, with silver or gold, as a ransom that you were released from your fruitless form of conduct received by tradition from your forefathers. But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's." (1 Pet. 1:18, 19, *NW;* Eph. 1:7; Col. 1:14; Heb. 9:12; Rev. 5:9) With his blood Christ buys them and they become his. He is their owner. To them it is written: "You do not belong to yourselves, for you were bought with a price." (1 Cor. 6:19, 20; 7:23, *NW*) According to predestinarian teaching, if Christ has redeemed them, released them, purchased them, become their owner, they could never fall away. But the Bible says they can, and some do: "These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will turn out of the way and follow their acts of loose conduct." "But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering."—2 Pet. 2:1-3, *NW.*

25 Continuing the discussion of those purchased ones who later disown their owner Christ Jesus, the apostle Peter states: "Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first. For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire.'" (2 Pet. 2:20-22, *NW*) After being cleansed by the water of truth and the blood of Jesus they return to the sins of their former filth. The destruction of such does not slumber, but arrives at God's scheduled time.

26 The apostle Paul writes in similar

* *Id.*, Chapter VIII, Section 8, page 40.

24. How is 2 Peter 2:1-3 a blow against predestination?

25. What further shows redeemed ones can fall away?

26. How does Paul show redeemed ones can fall, and what rules out any recovery for them?

vein: "It is impossible as regards those who have once for all been enlightened and who have tasted the heavenly free gift and who have become partakers of holy spirit and who have tasted the right word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame." (Heb. 6:4-6, *NW*) These here mentioned who did fall away with no possibility for recovery had had the benefits of the ransom applied to them, had been bought by Jesus' blood. If not, they could have availed themselves of it for salvation. However, they had already used the benefits of the sacrifice and thereafter fallen away. Now they themselves deliberately impale Christ afresh in personal rejection of him, attaching no more value to his sacrifice than the death of a criminal. Christ died for them once; he will not come to earth to die for them again. "This he did once for all time." "Neither is it in order that he should offer himself often, as indeed the high priest enters into the holy place from year to year with blood not his own. Otherwise, he would have to suffer often from the world's foundation. But now he has manifested himself once for all time at the consummation of the systems of things to put sin away through the sacrifice of himself."—Heb. 7:27; 9:25, 26, *NW*.

[27] Concerning those justified or declared righteous the Presbyterians teach: "They can never fall from the state of justification."* By what means are men justified? They are "justified freely by his grace through the redemption that is in Christ Jesus". Or, "justified by his blood." (Rom. 3:24; 5:9) But preceding paragraphs have quoted scriptures that show conclusively persons can and do fall away after being redeemed and purchased by Christ's blood, and that their revival is not possible. And since it is this redemption or releasing that brings justification, when this releasing goes justification goes with it. Presbyterians acknowledge that justified ones can sin and come under divine displeasure, but add that by humble confession and petition for forgiveness they can "renew their faith and repentance".* Yet a text previously quoted said that it is impossible, "if they shall fall away, to renew them again unto repentance."—Heb. 6:4-6.

[28] Sanctified ones are safe, Presbyterians say: "They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."† The same class discussed at Hebrews 6:4-6 and 2 Peter 2:20-22 are again commented upon at Hebrews 10:26-29 (*NW*): "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?" Such despise Jesus' blood that validated the new covenant, into which they had

* *Id.*, Chapter XI, Section 5, page 50.

27. What do Presbyterians say about justified ones, but what the Bible?

* *Id.*, Chapter XI, Section 5, page 50.
† *Id.*, Chapter XVII, Section 1, page 65.

28. How do Presbyterians clash with the Bible regarding sanctified ones?

been brought. Hence they are consumed, but with an everlasting destruction carrying far more severe disgrace and contempt with it than that suffered by those put to death under the covenant of the law of Moses. But the vital point to note here is that these opposers had at one time been sanctified. Nevertheless, they fell away.

29 Those in line to reign with Christ are called the "elect" or the "election" in the King James Version Bible; some modern versions use the expression "chosen ones" instead. Believers in predestination say such ones cannot fail. Mark 13:22 states: "False Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect." The italicized words are not in the original Greek, and their addition makes it sound as though seduction of the elect is impossible. Modern versions are more accurate: "To lead astray, if possible, the chosen ones." (*NW*) "To mislead God's chosen people if they can." (*AT*) Some they can, some they cannot. Paul endured certain things for the elect's sake, to aid them in gaining salvation. (2 Tim. 2:10) This would have been unnecessary if the elect could not fall. If God had ordained the election sure, there would be no need for the chosen ones to be admonished to make it so. Yet Peter said: "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Pet. 1:10) Obviously, Peter is telling them that they will fall unless they make their choosing sure by their own diligent efforts. And if they cannot be lost, why did days of tribulation have to be cut short to save them?—Matt. 24:22.

30 The doctrine of predestination teaches that those who have been redeemed, justified, sanctified and chosen can never fall away; yet the scriptures considered plainly prove the opposite. Once saved does not mean always saved. Conquerors with Christ must be not only called and chosen, but "called and chosen and faithful". Faithful for how long? "Prove yourself faithful even with the danger of death, and I will give you the crown of life." It must be not only had but held: "Keep on holding fast what you have, that no one may take your crown." To remain in union with Christ the anointed cannot grow lukewarm, for to such chilled ones he says: "I am going to vomit you out of my mouth." (Rev. 2:10; 3:11, 16; 17:14, *NW*) For them to partake of the heavenly kingdom with Christ they must endure to the end: "We actually become partakers of the Christ only if we make fast our hold on the confidence we had at the beginning firm to the end." (Heb. 3:14, *NW*) To win, the race must be run to the finish, the fight fought to the end. (Matt. 10:22; 24:13; 2 Tim. 4:7, 8) Certainly the apostle Paul was of the predestinated class, elect, called, redeemed, justified and sanctified, when he wrote his first inspired letter to the Corinthians; yet it was possible for him to become disapproved and cast out: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27, *NW*) He certainly did not feel individually predestinated, beyond the possibility of falling out. It was only when death was near and the fight finished that he spoke with confidence concerning the crown.—2 Tim. 4:6-8.

INDIVIDUALS CHOOSE THEIR OWN DESTINY

31 The predestinarian position is that God fixed the destiny of all persons before

29. What shows elect ones can fall, in contradiction of predestination?

30. What further proves falling out of the faithful foreordained class is possible?

31. What texts deny predestination and show individual choice?

their birth, some predestinated to salvation and some ordained to divine wrath, and this without any foreknowledge of how the individuals would act. (¶8) If Jehovah has thus chosen man's destiny before birth, rendering any future choice by man an empty mockery, Moses would never have been inspired to say to Israel: "I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the LORD your God, by heeding his injunctions, and by holding fast to him; for that will mean life to you." (Deut. 30:19, 20, *AT*) Nor would Joshua have said: "If you find it obnoxious to serve the LORD, choose today whom you will serve, either the gods whom your fathers served who are beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD." (Josh. 24:15, *AT*) Again, "Anyone that calls upon the name of Jehovah will be saved." (Joel 2:32; Rom. 10:13, *NW*) Unblocked by predestination, any who wish can gain life: "The spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." (Isa. 55:1; Rev. 22:17, *NW*) Jehovah says: 'Warn them from me. Let him hear who will, and let him decline to hear who will. Have I any pleasure at all in the death of the wicked, and not rather in this, that he turn from his way and live? Why should you die? I have no pleasure in the death of anyone who dies. Turn, then, and live!'—Ezek. 3:27; 18:23, 31, 32; 33:7, 11-15, *AT*.

[32] What a hypocritical appeal that would be if the ones addressed were powerless to choose! Would Jehovah predestinate some to death, then say that it would be his pleasure for them to turn from that divine predestination and live? What folly to think so! And would Christ have said it was his anxious desire to gather Jerusalem's children if they had been divinely predestinated to abandonment? Of course not, and the record shows those persons wanted it that way, contrary to Jesus' desire: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you." —Matt. 23:37, 38, *NW*.

[33] Not by some humanly uncontrollable predestination does everlasting life come, but by taking in knowledge of Jehovah and Christ, by striving to be an approved workman handling properly the truth, by working out our own salvation with fear and trembling, by preaching to save others as well as ourselves, by being doers of the word and not hearers only, by doing God's will and not lip-serving only. (Matt. 7:21; John 17:3; Phil. 2:12; 1 Tim. 4:16; 2 Tim. 2:15; Jas. 1:22, *NW*) Not for a restricted few predestinated to salvation did Jesus provide the ransom, but "he became responsible for everlasting salvation to all those obeying him". (Heb. 5:9, *NW*) Men are free to choose to serve whom they will and to act as they wish, and thereby fix their own destiny as either life or death. —Rom. 6:16.

[34] If predestination were true, why would Jehovah give his law to Israel or have the

32. What exposes the folly of predestination?

33. Who may gain salvation, and how?

34. In what ways is predestination inconsistent with Jehovah's procedures, and on the basis of what does man reap?

good news of the Kingdom preached to the nations? Why would he have judgment periods for determining the destiny of men on the basis of their conduct, judging them "individually according to their deeds", rendering "to each one according to his works", and saying "in accordance with their ways will I treat them, and in accordance with their practices will I judge them"? (Ezek. 7:27, *AT;* Rom. 2:6; Rev. 20:13, *NW*) Why separate sheep and goats on the basis of their reaction to the message and messengers of Christ? (Matt. 25: 40, 45) Why all this, if the destiny of men is fixed before birth? Not God, but man, is responsible for man's destiny. Not as God predestinates, but as man sows, does man reap. To reap life man must never give out in sowing good: "Each one will carry his own load of responsibility. Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is right, for in due season we shall reap by not giving out." (Gal. 6:5, 7-9, *NW*) God does not show partiality to some, predestinating them to life, and discrimination against others, predestinating them to death or torment. The evidence forces the conclusion: "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35, *NW*.

[35] From the foregoing none should conclude we can save ourselves by our works. If we could we would earn salvation as our right, but we cannot. It comes through God's undeserved kindness. (Rom. 11:6; Eph. 2:8, 9; 2 Tim. 1:9) However, by study we gain faith and by works in harmony with our knowledge we prove our faith and obedience. (Rom. 10:14, 17; Jas. 2:18-26) We must do these works to show obedience, for it is to obedient ones that the ransom does or will apply. Without such works salvation is impossible.

[36] It should also be noted that in 1902-1903 the Presbyterian Church in the United States of America added two chapters to the Confession of Faith, along with a Declaratory Statement. These additions were apparently made to soften the harshness of predestinationism, and harmonize with scriptures showing individual choice and necessity of good works. But in attempting to do this the additions really contradict the preceding material. If they add these chapters they should delete previous ones to avoid clashes. Yet if they made the necessary deletions they would eliminate predestinarian precepts altogether. So in their quandary they keep both and contradict both themselves and the Bible. They are on the horns of a dilemma of their own making. The new material does not harmonize predestination with Scripture, yet in attempting to line up with Scripture it contradicts predestination. It waters down the doctrine till it is completely washed away. Moreover, they compromise it to death. For instance, Chapter X, Section 3, page 45, states: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit." But the Declaratory Statement, page 125, says this is "not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election". The Bible does not back them up in this.—Ezek. 9:6.

[37] The subject cannot be closed at this point, for important questions remain unanswered. Do not predestination believers harmonize their doctrine with man's free

35. Yet what must we remember concerning works?

36. How did Presbyterians try to extricate themselves from difficulties, and with what results?

37. What challenging questions remain, but to what may we look forward?

will? And what about Esau and Jacob, and Pharaoh, Samson, Jeremiah, Judas, and even Jesus? Does not the Bible show they and still others were predestinated? Challenging questions these, but space permits no more than the raising of them here. We must defer their answering to our next issue.

Missionaries and "Missionaries"

CHRIST Jesus when on earth worked hard and long to bring the comfort of the truth of his Father's Word and kingdom to men of good will, and his disciples and apostles did likewise. (Mark 6:30-34; Luke 8:1; John 4:6, 34) Therein they were opposed by a greedy, lazy and hypocritical clergy who not only refused to enter the Kingdom themselves but opposed those desiring to enter. —Matt. 23:4, 13; Luke 16:9-14.

¶ In this twentieth century true Christians follow the example set by Christ Jesus and his immediate followers by likewise busily bringing the comfort of the truth to men of good will. In this they are opposed by the modern counterpart of the scribes and Pharisees, the false religious leaders of Christendom. Representative of the difference between the two classes is the report recently received from two young missionaries who have been preaching the good news of God's kingdom in Thailand since last July:

¶ "Well, we are getting used to the work here and are getting to feel quite at home. We have a goodly number of Bible studies with the people and some of them are progressing very well. Last Sunday we had our first public talk in Korat. This was in our house and in English. Since not many people here can understand English we were thrilled to see forty at the lecture. Among those present were the assistant inspector of education for the Northeastern Region of Thailand, and the inspector of the interior and a local judge; all three of whom are studying the Bible with one of the missionaries.

¶ "Jehovah surely made a good job of confusing the tongues. It is no easy task, learning one of these Eastern languages, they are so different and seem to have so many exceptions to the rules we learn. However, the people seem to think that we are doing very well and often ask us how many years we have been in Thailand. We hope to have talks in Thai soon. That is encouraging, isn't it?

¶ "Not only do Eastern languages but also Eastern religions present a big problem. It takes real effort and time to convince a Buddhist of Bible truth. When you begin a Bible study you first have to do a lot of explaining to prove that God really exists; and then they do not have any knowledge about Adam and Eve, Noah and the flood, Abraham and Moses, or of any other Bible characters and events; so it is a case of starting from the very beginning.

¶ "There are other missionaries here; they call themselves Missionary Alliance, and are from America. While they have been here many years, they have made little progress. Their Bible class in English on Sundays attracts some who want to learn English and then they also have a Sunday school for children. They spend a great deal of time playing tennis and badminton. The people have already noticed the difference between these and the Watchtower missionaries, and often comment on our always being busy and not playing tennis and badminton, and about the many people we are teaching. They also ask why we do not have servants and automobiles as the other missionaries have. The other missionaries resent our being here, have told us that this was their field, and have asked why we had to come along when they were here first.

¶ "Next month we hope to go to an assembly of Jehovah's witnesses in Bangkok, some 180 miles from here. It will be a new experience for us, as the entire program will be in Thai. It will be a real pleasure to meet other missionaries, as there are only five in our group here."

¶ Yes, there are missionaries and "missionaries". "Missionaries" whose only concern is to feed themselves, and missionaries whose chief concern is to feed the flock of sheeplike persons, men of good will.—Ezek. 34:2.

"The Truth Will Set You Free"

NIGERIA, situated in western Africa, is a multitribal country of widely differing customs and many languages. About as large as Texas and New Mexico combined, it has a population of about thirty million, one half of which are Moslems. Some 13,000 witnesses of Jehovah carry on their activity, mostly in the southern part of the country, where nominal Christianity largely prevails, but where there is also much primitive juju worship and paganism.

¶ Although the various religious sects of Christendom have labored for years among these people, they have not succeeded in making even a dent in the superstitious beliefs of the natives. Most of their converts continue to hold their pagan superstitions and will attend church in the morning and then go to the forest and participate in fetish ceremonies in the evening. On the other hand, when the light of truth brought by Jehovah's witnesses penetrates the African mind, superstition and demon worship are banished completely, so much so that the onlookers marvel greatly.

¶ To give an illustration: In one village a gale broke off some branches of a large tree that was believed to be inhabited by spirits and was regularly worshiped. Although the road was blocked, not one villager would dare touch a branch for fear of being struck dead by the juju. So what did they do? They sent for Jehovah's witnesses to clear away the mess because they knew the juju had no power over them. Likewise, when juju processions pass through villages terrorizing the population, Jehovah's witnesses calmly walk by in the road, while others flee to their homes in terror. It has been recognized throughout the native villages that the juju has no power over Jehovah's witnesses. Truly Jesus said: "You will know the truth, and the truth will set you free."—John 8:32, *NW*.

¶ Judging from the foregoing, who is bringing the truth that sets men free to the Nigerians, the popular sects of Christendom or the unpopular witnesses of Jehovah?

Bricklayer Insists on Preaching

¶ In Northeastern Finland, where religious bigotry rules, much intolerance and prejudice have been shown against Jehovah's witnesses. The public schools have become the very strongholds of false religion, and Jehovah's witnesses have not been able to rent the school auditoriums for the purpose of holding their public Bible lectures. Recently one of Jehovah's witnesses, who is a pioneer minister, solved the problem at least as far as one of these schools was concerned:

Even as the apostle Paul made tents so as not to be a burden to others, so this minister lays brick. He was offered a job at a school that had repeatedly turned down the request of Jehovah's witnesses to rent their auditorium. The bricklaying minister replied that he would be glad to lay the brick provided they would let him give a Bible lecture in the school auditorium. The school board met and discussed the matter and finally decided that if the bricklayer wanted to preach the Word of God, then honoring their religious traditions required them to give him permission to do so and he could choose his own subject for his sermon. Two weeks later the auditorium, with a seating capacity of 200, was packed out by the townspeople, who listened to the pioneer minister speak on the subject "Is the Bible Practical for Our Day?" When the lecture was concluded some of the visitors were heard to respectfully remark: "And to think that this young preacher is at the same time our school bricklayer!"

DEATH —An Enlarged Continuation of Life?

ACCORDING to Webster's *Unabridged Dictionary,* death is "a cause or occasion of loss of life; extinction; cessation of function or existence".

However, the great majority of mankind do not accept Webster's definition regarding death. While holding conflicting opinions as to just what happens at death, the Buddhist, the Hindu, the Moslem, the Jew, the Catholic and most Protestants do not believe that death means an end of existence. Dr. Peale, D.D., expressed a popular opinion on the subject in an article published in the St. Paul's *Sunday Pioneer Press,* April 13, 1952, under the caption, "Life Is Eternal":

"The longer I live and observe human and eternal events, the more certain I am that death is not the end of life. It is my belief, based on substantial experience, that the state of existence we call death is merely an enlarged continuation of life." After commenting on "the indestructibility of life", he went on to say, "The fact that we cannot see the departed does not indicate their annihilation." And in concluding, Dr. Peale said regarding the dead: "They have not died."

Is death "the cessation of function or existence", or is it "merely an enlarged continuation of life"? What does the Bible say? Since the greatest man that ever lived stated concerning God's Word, "Your word is truth," we can confidently accept as truth what it has to say on this subject.

Was the first man Adam told that death would be for him enlarged continuation of life? Was he told that life was indestructible, eternal? On the contrary, because of having disobeyed he was plainly told: "Dust you are, and to dust you must return." (Gen. 3:19, *AT*) Did Adam have an existence before he was taken out of the ground? Of course not! Then, when he was returned to where he had been before he likewise would not have an existence, would he? His creation was a change, from nonentity to entity; his death a return, from entity to nonentity. Certainly as far as Adam was concerned death was not a change of existence, a merely enlarged continuation of life.

That is why the Scriptures state: "For there is one fate for both man and beast—the same fate for them; as the one dies, so dies the other; the same breath is in all of them, and man has no advantage over the beast; for everything is vanity. All go to one place; all are from the dust, and all return to the dust. Who knows whether the spirit of man goes upward and whether the spirit of the beast goes downward to the earth?" "Like sheep they are appointed to Sheol; death shall shepherd them." (Eccl. 3:19-21; Ps. 49:14, *AT*) Do the lower animals at death experience an "enlarged continuation of life"? Then neither does man.

And again: "For whosoever is joined to all the living has hope; for as a living dog he is a better than a dead lion. For the living know that they will die; but the dead know nothing at all, nor have they any longer any remembrance; for the memory of them is forgotten. Whatsoever your hand finds to do, do it with your might; for there is no work or substance or knowledge or wisdom in Sheol whither you are going." (Eccl. 9:4, 5, 10, *AT*) No hope of an enlarged continuation of life in such scriptures, is there?

Job knew that death was a cessation of existence and therefore he stated: "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" "If I wait, the grave is mine house: I have made my bed in the darkness."—Job 7:21; 14:13; 17:13.

David likewise knew that death was not "an enlarged continuation of life" but just the opposite. "For in death there is no remembrance of thee: in Sheol [the grave] who shall give thee thanks?" Yes, "the dead praise not Jehovah, neither any that go down into silence." That is why we are counseled not to put our trust in man: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 6:5; 115:17; 146:3, 4, *AS*.

Because the dead do not enjoy an enlarged continuation of life but are unconscious, the Bible speaks of them as being asleep. Thus Jehovah God told both Moses and David, "Thou shalt sleep with thy fathers." That is why the psalmist prayed for God's guidance lest he should "sleep the sleep of death".—Deut. 31:16; 2 Sam. 7:12; Ps. 13:3.

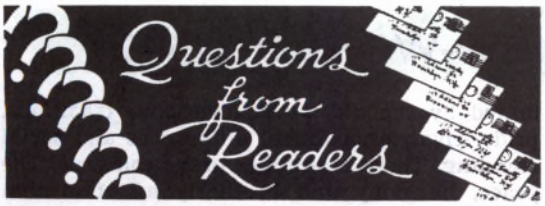
And so when Lazarus the friend of Jesus died, Jesus spoke of him as being asleep. Jesus did not tell Mary and Martha that their brother had gone to heaven, but assured them that he would rise from death. —John 11:11-23.

Nor can it be argued that all such instances only apply the term sleep to death because Christ Jesus had not brought life and immortality to light through the gospel. (2 Tim. 1:10) When Stephen was murdered by a mob, we do not read that he went to heaven, but rather that he also "fell asleep". (Acts 7:60) And the apostle Paul speaks of Christians sleeping until the resurrection: "For if we believe that Jesus died and rose again, then by means of Jesus God will bring back with him those who have fallen asleep."—1 Thess. 4:14, *AT*.

Does that mean there is no hope for the dead? Not at all. There is hope, but that hope is not based upon death's being a state of existence, merely an enlargement of life, but is based upon the power of Almighty God to resurrect the dead. The hope of a resurrection is repeatedly held forth in both the Hebrew and the Christian Greek Scriptures. (See Daniel 12:13; Hosea 13:14; John 5:28, 29; Acts 24:15.) But if the dead have not died but are actually experiencing an enlarged continuation of life, why have a resurrection?

Death is the opposite of life. As far as man is concerned death is annihilation save as he is recorded in God's memory and will be resurrected in God's due time. The Bible is reasonable and consistent. To say that life is eternal, to say that death is a state of existence, merely an enlarged continuation of life, is to say that white is black and black is white, that hot is cold and cold is hot, up is down and down is up, is to say that the Bible does not make sense. But it is the creeds and teachings of men, based on tradition, superstition and "substantial experience", that do not make sense. God's Word always makes sense, when we once understand it!

For he must rule as king until God has put all enemies under his feet.
As the last enemy, death is to be destroyed.
—1 Corinthians 15:25, 26, *NW*.



● Are the charges in a tract against Jehovah's witnesses true that the Society's first president was immoral, profiteered from selling some mysteriously named wheat at $65 a bushel, and committed perjury when asked in court if he could read Greek?—C. W., North Carolina.

No. They were deliberate falsehoods. No immoral action was ever proved against the Watchtower Society's first president, Charles Taze Russell. In a suit for separate maintenance Mrs. Russell's attorney said, "We make no charge of adultery"; and Mrs. Russell, who went to all ends to discredit her husband (her main objection was that he would not let her control the *Watchtower* magazine's policy), specifically said she did not accuse him of immorality. When critics who did not know him thought they could take portions of the trial and malign his good name, he swore: "I never was guilty of immorality toward any person. . . . Further, I have never desired to do so." Those who knew him personally highly respected his integrity. J. F. Rutherford, one who was sufficiently convinced of the importance of the Christian work Brother Russell did to likewise devote his life and funds to it, and who succeeded Russell as the Society's president, said at Russell's funeral: "Truly it can be said that Pastor Russell's character was and is without blemish."

The facts about "Miracle Wheat" are equally perverted. Brother Russell was interested in anything related to the Scriptural prediction that the desert would blossom as a rose and the earth yield her increase. So, when the public press reported a new and unusual strain of wheat, called "Miracle Wheat" by its original grower, Brother Russell reported this in *The Watchtower,* along with a government report on it. Some *Watchtower* readers contacted the grower, who was in no way connected with the Watchtower Society, and purchased some of the wheat. When theirs produced seed they offered it as a contribution to the Society. The original grower sold the seed at $1.25 a pound, so they suggested their contribution be priced at $1.00, and all the money received be given to the Society. The Society made no claim for the wheat on its own knowledge, though it won several State Fair grand prizes before it wore itself out. Brother Russell neither named it nor profited from it; the money went as a donation into Christian missionary work. When others criticized this sale, all who had contributed were told that if they were dissatisfied their money would be returned, and the money was held for a year for this purpose. Not a single person requested it back. The only critics were those who had no real knowledge of the matter, which was purely a donation sale for the benefit of the Society—as open and aboveboard as a church cake sale.

The "perjury" charge was not made in court, but in a tract written later by an irresponsible slanderer against whom Brother Russell had brought a libel case. The official record of the case in question (Police Court of the City of Hamilton, Ontario, March 17, 1913) says: "Q. You don't profess, then, to be schooled in the Latin language? A. No, sir. Q. Or in Greek? A. No, sir." After this he was asked if he knew individual Greek letters, and it was over this that the question of his knowledge of Greek arose. This false "perjury" claim has been repeated by many who never went to this Canadian city to check this old court record to see if they are spreading truth or a lie. Not only has the question they "quote" been reworded, but Brother Russell had specifically said that he did not know Greek.

The extent to which critics will deliberately falsify such quotations is shown in another tract that says Jehovah's witnesses deny the ransom and tries to support this with a quotation from Volume 5, page 127, of the *Studies in the Scriptures:* "Jesus' suffering would not pay the debt of sin." Here is what the book actually says: "True, the wages of sin was not suffering, but death; and hence suffering on our Lord's part would *not alone* pay the wages of sin for us: it was absolutely necessary that he should *'taste death* for every man.'" The book says exactly the opposite of what the tract claims it says.

With such lies and perverted facts the critics condemn themselves. They would not like to be classed with the ultramodernists who accuse Jesus of being illegitimate, but they stoop equally low regarding other men whose lives were spent unselfishly in God's service.

A FORETASTE OF NEW-WORLD UNITY

CHRISTIANS of the first century were identified by their bond of love and their unity. Christendom, on the other hand, is identified by its many divisions of religions and confused politics. The only semblance of unity that she possesses originates, not out of the bond of love for one another, but out of fear of one another. Jesus commanded his followers to "love one another".—John 13:34, *NW*.

This same spirit of love for one another and for truth still permeates twentieth-century Christians. Accurate knowledge caused early Christians to eliminate from among themselves old-world disunities, as Paul stated: Put on "the new personality . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all". (Col. 3:9-11, *NW*) So, too, witnesses of Jehovah today are not disunited by the old world's national traditions, pride, rivalries, political differences and social standing. Their assemblies prove this true. The peace, harmony and brotherly affection that Jehovah's witnesses have for one another have always been a source of amazement to the old-world "stabilizers". It was outstandingly so at the 1950 international assembly of Jehovah's witnesses at Yankee Stadium in New York city.

The contrast of divided Christendom and united Jehovah's witnesses, we agree, is great. Perhaps greater than day and night, because it is the difference between old-world and new-world living. Eight full days of new-world unity and living has been a means of bringing many to an accurate knowledge of truth.

"WATCHTOWER" STUDIES

Week of June 21: Predestination or Individual Choice—Which? ¶1-18.

Week of June 28: Predestination or Individual Choice—Which? ¶19-37.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 1, 1953
Semimonthly

PREDESTINATION AND JEHOVAH'S FOREKNOWLEDGE

FOREKNOWLEDGE COMPATIBLE WITH FREE WILL

NEW WORLD SOCIETY ASSEMBLY OF JEHOVAH'S WITNESSES

BE CLOTHED WITH HUMILITY

CHRISTIANITY ADVANCES IN NORTHERN RHODESIA AND ETHIOPIA

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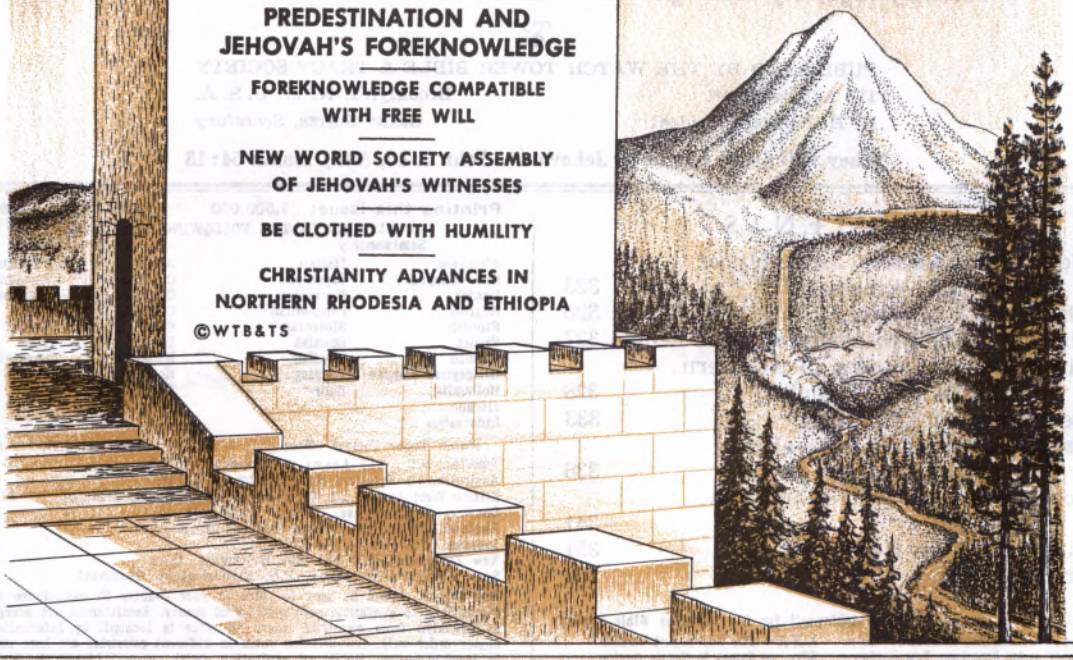

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

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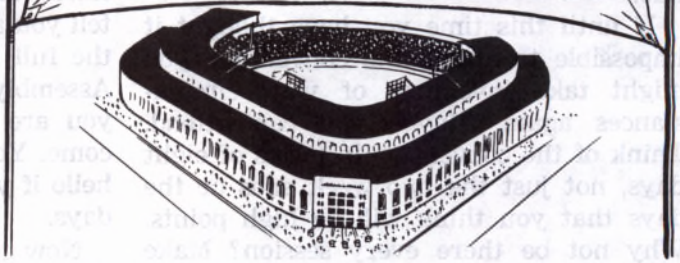
NEW WORLD SOCIETY ASSEMBLY OF JEHOVAH'S WITNESSES



THE *Watchtower* magazine has had much to say about the New World society and how it is now forming and manifesting itself throughout the world. People have come into this society from all walks of life and they are looking forward to the wonderful and blessed time when the new earth will be in full operation with lovers of righteousness as its inhabitants. How wonderful it will be living together in peace and happiness! Students of God's Word want to be of that New World society.

If you are one praying for God's kingdom to come and asking to be blessed by it, why not plan to be at the New World Society Assembly of Jehovah's Witnesses July 19 to 26? They will be coming from almost all the nations of the world and will gather together at Yankee Stadium in New York city to worship Jehovah in holy array.

What time are you going to arrive at the New World Society Assembly? In time, we hope, for the start of the first session. You will want to be there all the first day from the time the program begins Sunday morning, July 19, and especially for the afternoon session when you will see the graduation of the twenty-first class of Gilead. This will be a heart-gladdening scene to witness.

In order to be in New York for the initial meetings, it is good for you to plan to arrive in the convention city Saturday, July 18. The first thing you will want to do is to get located in your room so you will be all set to enjoy the very beginning of the convention. You will be looking forward to every day, because the Watchtower Bible and Tract Society has planned a full program. Take it all in; do not miss a thing. While you will not be able to get into the stadium itself on Saturday, the 18th, you may be interested in looking around the stadium, meeting friends and getting acquainted with the grounds, particularly to know how to get into the cafeteria lines and to know where refreshment stands are located. Every conventioner should get settled in his room Saturday.

If by the time convention period comes along you have not received your room

assignment through the mail, you can go directly to the rooming department, where you can get a room to your liking. If you arrive before Saturday, you will find the rooming department operating at the rooming headquarters' address at 557 W. 157th Street through Friday, July 17. However, starting the first thing, early Saturday morning, July 18, the rooming department will be in full swing under the bleacher portion of Yankee Stadium. You may gain entrance to this department at the corner of 161st street and River avenue.

If until this time you have thought it impossible to attend the convention, you might take inventory of your circumstances again. Maybe you can attend. Think of the convention in terms of eight days, not just the two week ends or the days that you think will be high points. Why not be there every session? Make out a room request form now showing the accommodations desired. You can get them from the congregation servant of any congregation of Jehovah's witnesses or through the branch organization of countries other than the United States. We are sure there will be accommodations for all, as the New York brothers are diligently working to obtain rooms in the homes of the people as well as lining up rooms in the numerous hotels. When you ask for a room keep in mind that Jehovah's witnesses of New York have worked hard to get these accommodations, and they hope an excellent impression will be left with the householders while you make your stay with them, as was done by those who stayed in the homes of New Yorkers in 1950. We hope that all will take the assignment that is given them by the rooming committee.

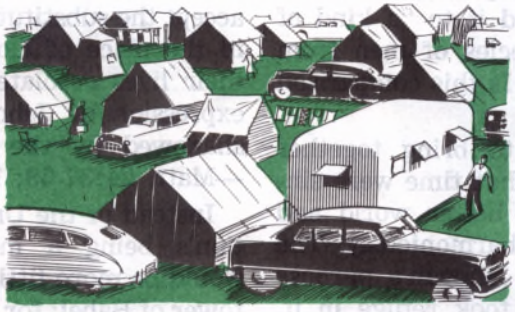
Maybe you are just an interested reader of *The Watchtower* and not one of Jehovah's witnesses, and it may be that you think that the New World Society Assembly of Jehovah's Witnesses is just for them. No, all the meetings will be open to persons interested in the work carried on by the witnesses. We invite everybody to come. Maybe some of the readers of this magazine go to New York once a year on business or for a pleasure trip. Why not make it during this summer from July 19 to 26 and drop in at Yankee Stadium? You will see something and hear something that the imagination cannot comprehend. You will read about it later in *The Watchtower,* and you may hear friends of yours tell you about it, but still you will not feel the full force of the New World Society Assembly of Jehovah's Witnesses unless you are there in person. So be sure to come. You are welcome. Drop in and say hello if you are in the city for even a few days.

Now getting back to living in New York. We are going to have a New World Society trailer city. If you wish to stay in the trailer city, which will be equipped with loudspeakers tied in by direct wire with Yankee Stadium, space will be available for you. Many brothers are working diligently, laying the foundation work for this trailer city. We expect to have more facilities at the New World Society trailer city than we had in 1950, such as additional showers, washrooms, refreshment stands and larger stores for the convenience of those residing there. Many of those staying in the New World Society trailer city will decide to come to Yankee Stadium at certain times during the week if not for every session. Anyway, it is expected that enough automobiles will be coming to New York daily to bring in those who want to come. That will all be worked out at the trailer city.

We expect that all attendance records will be shattered again at this assembly of Jehovah's witnesses and that things

will be really crowded around Yankee Stadium, but we hope that we will be able to take care of your needs through all the departments that will be set up for your accommodation. Most of the departments, such as the bookroom, administration, etc., will be located where they were in 1950, but you may familiarize yourself with the general layout of the stadium by studying the diagram in the program. Those who come to the stadium on Saturday, the 18th, will be able to get copies of the program, and they will also be distributed at the trailer camp on the 18th.

Very likely the bleacher section of the stadium will always be filled this time. You may recall that this part of the stadium has no covering; therefore we suggest that in order to keep from bleaching in the sun everyone bring along a sun hat or a shade of some kind that you can wear if you have to sit in this section of the stadium. Those who will not want to sit in the bleachers will have to come early to get their seats well before the sessions begin, but please follow the instructions of the attendants when they direct you to places where seats are available. Always be prepared with a shade for the sunny days.



The cafeteria and refreshment stands on the lots outside the stadium will be opened on Saturday afternoon, July 18, for the convenience of brothers coming for rooms and to use the day for fellowship and visiting. No one except assigned workers will be allowed in the stadium, because big preparations must be made to get things running Sunday morning. During the convention we know you appreciate that we cannot serve everybody at once in the cafeteria, so please be patient and just keep in line. If everyone keeps moving in the cafeteria lines and does not use the cafeteria tents for conversing, we think we can feed all the people who want to eat there between the sessions. There will be no need for brothers to rush out of the stadium after the meetings in order to get in line. Take your time. Talk to your friends. Stay in your seats a little while if you wish, because not everyone can be served at once. If you do this it will certainly be a co-operative gesture, and your patience will help the organization.

Since parking facilities around the neighborhood of the stadium are extremely limited, we suggest that the brothers travel to and from the convention grounds by subway or bus. If your room happens to be a little distance beyond the last station of the subway train, you may find it best to drive to a suitable subway stop and park your car there and then take the train on to the stadium. A word of caution is appropriate here. When you park your car in New York city or anywhere else be sure you do not leave anything inside the car, even though you lock it well. The New York police department advises us to tell you to take this precaution. It is very easy to lose valuable things in New York when they are kept in cars. You will find the New York policemen very courteous and they will be pleased to help you with directional information.

Arrangements have been made with the police department so the private buses arriving at the stadium may unload their passengers on 161st street near Rupert Place. After the passengers are discharged

the buses will be directed to a street-parking location about five miles away, where they can be left for eight days. Of course, it is up to the driver to decide where he wants to keep his bus.

All who attend the New World Society Assembly of Jehovah's Witnesses will want to bear witness to Jehovah's kingdom sometime during the assembly. This will be done largely in the door-to-door work, witnessing to the people in their homes where you stay, talking to people you meet around New York and in the street work advertising the public meeting and distributing magazines. We want to give New Yorkers a warm welcome to attend our assembly, and we sincerely hope that you will plan to be there.

THE U. N. A MODERN NOAH'S ARK?

OCTOBER 1952 saw the completion of the United Nations capital in New York city. The project took five years to build and cost some 67 million dollars. In describing the General Assembly building, the last to be completed, *Life,* November 5, 1952, likened it to "a kind of Noah's ark for all species of men from all parts of the earth". Is this comparison fitting?

Noah's ark served to bring together those persons who at that time were sincerely interested in a better world and they worked together harmoniously. The ark they built served Jehovah's purpose of preserving all that took refuge in it, bringing them safely through the flood to begin life anew in a cleansed earth.

Can the same be said of the United Nations organization and its capital? Not by any means! The worst enemies of a righteous new world, faithless, power-hungry hypocrites, both totalitarian and democratic, have made it their refuge, and, far from being united, not only is it divided into Eastern and Western blocs, but there is division within each bloc.

And instead of the United Nations organization's serving as a place of refuge from Jehovah's fury at Armageddon, it is, to use Jesus' prophetic words, a "disgusting thing that causes desolation". (Matt. 24:15, 16, *NW*) It is a disgusting thing in God's sight because it is considered lofty and is idolized by men. (2 Chron. 15:8; Luke 16:15, *NW*) And it causes twofold desolation: first, it desolates the people's hope and faith in God's kingdom, posing as a substitute for it; and, secondly, all who accept the substitute of the United Nations in the place of God's kingdom will have their lives desolated at Armageddon, the expression of Jehovah's vengeance foreshadowed by the flood of Noah's day. —Matt. 24:37-39; Rev. 16:14, 16, *NW*.

Instead of the United Nations organization's being a modern Noah's ark, it would be more fitting to term it a modern tower of Babel; for, like that ancient structure, the U. N. is a symbol of man's lack of faith in Jehovah God, his vain ambition, his futile efforts to unite, his confusion.

Not the United Nations organization, but a new system of things being created by Jehovah God, is the modern counterpart of Noah's ark. Today men are taking refuge in it by seeking Jehovah, meekness and righteousness, and by associating themselves with the servants of Jehovah who are already functioning as a new-world society, under the new system of things. Those who take refuge in it will be preserved just as surely as were those who took refuge in the ark Noah built. —Zeph. 2:1-3, *AS*.

Sharing in the Prosperity of God's People

"EXCEPT Jehovah build the house, they labor in vain that build it." (Ps. 127:1, *AS*) While giving lip service to that truth politicians have ignored Jehovah and, together with the religious leaders, have looked to the schemes of men for prosperity. No wonder they are chagrined and dismayed.—Jer. 14:19, *AS*.*

That Jehovah is indeed the source of prosperity is proved by the prosperity existing among his people today, as a result of which they are the happiest people in all the earth. Not that they were always so happy. In 1918, due to the fear of man and lack of understanding, they were in a poor condition, some in literal prisons, all in the spiritual prison of the Devil's world system, and their voice of public preaching was quite muffled.

Then they prayed to God: "Oh visit me with thy salvation, that I may see the prosperity of thy chosen, that I may rejoice in the gladness of thy nation." (Ps. 106:4, 5, *AS*) That prayer, offered with the right motive and in harmony with God's will and his prophecies, Jehovah answered. Though angry with them, yet for his name's sake he was not willing that they should be destroyed. So he opened their eyes and showed them that deliverance was promised in his Word and that there was yet much work to be done.

Today, Christendom has no evidence of divine favor; it is perplexed and in extreme fear; it has no timely message for the people, and prays and crusades vainly for peace. But Jehovah's people are enjoying prosperity; God's sacred secrets are being unraveled to them; they have no uncertainty as to their purpose on earth; they have evidence of Jehovah's spirit and approval; they have courage; their number of ministers is constantly increasing and their table is filled with rich spiritual food.

Jehovah's organization is assured prosperity, but our personal sharing in it depends upon our holding fast to it, living up to its principles and being worthy to be retained in it. We may not, like Israel, show lack of faith, forgetting Jehovah's wonderful works; show lack of submissiveness by rebelling against Jehovah's duly appointed representatives; we may not turn back to the filthy practices of the old world.—Ps. 106:6-46; 1 Cor. 10:1-12.

If we would share in the prosperity God has given to his people we must "believe his prophets". (2 Chron. 20:20) That means to study God's Word privately and in company with others. Nor may we neglect our responsibilities, for only if we are diligent to advance Jehovah's Word and Kingdom interests shall we prosper, for he has promised that these would prosper. (Isa. 9:7; 55:11) At the same time we must exercise care that we do not become overconscious of our prosperity, letting it go to our heads, for then there is danger of disobeying.

And while we are now enjoying prosperity, our prayer is not fully answered, for it says: "Save us, O Jehovah our God, and gather us from among the nations." (Ps. 106:47, *AS*) Yes, not just ME but others also, US. There are other sheep yet to be gathered.

So let others see and hear us as Jehovah's witnesses; let them see our spiritual prosperity; let them feel an overwhelming desire to share it. There is plenty of prosperity for all—we can afford to be generous! Doing so our own happiness will increase as we see God's visible organization prosper more and more.

* For details see *The Watchtower*, December 1, 1952.

Christianity Advances in Northern Rhodesia and Ethiopia

Continuing the report on the African trip of the president of the Watch Tower Society, N. H. Knorr, and his secretary

SINCE November 17, when we left New York, we had visited Sierra Leone, Liberia, South Africa, Nyasaland, Southern Rhodesia, and now, on December 24, we were arriving at Lusaka, the capital of Northern Rhodesia. A meeting had been scheduled for the European brothers and seventeen attended that evening. Quite an increase over our last visit, five years ago, when just one European manifested interest. On the morning of the 26th we flew from Lusaka to Ndola, and then drove forty miles to Kitwe, in Northern Rhodesia's Copper Belt, where the national assembly was to be held, December 26 to 28.

A large area on the outskirts of one of the mining camps, Nkana, had been put at the disposal of the Society free of charge by the mining company. Since it would be impossible to accommodate in private homes the thousands expected, the brothers built seventeen shelters, some of which were 700 feet in length. As the assembly drew nearer it became apparent that these would not be sufficient. No further supplies for making grass-thatched roofs being available, a second "layer" consisting of bamboo tables was made for three of the shelters and which extended their full length. In this way the shelters were able to accommodate 8,004; a like number being taken care of in the homes of the brothers and the public. The seven sleeping shelters were like giant spokes of a wheel with the seating arena as the hub.

In the seating arena bamboo benches were erected to seat over 18,000, set out with dividing aisles in a semicircular style. A beautiful platform was constructed by leveling a large abandoned anthill and erecting a grass-covered shelter. At the back of the platform the 1953 yeartext of Jehovah's witnesses, "Worship Jehovah in Holy Array," was displayed in the Cibemba language. Buildings were also erected to house the various assembly departments.

Such a vast construction project involved the hauling of some 30,000 bundles of grass, 3,500 large poles and 16 truck loads of bamboo poles. Additionally 60 truck loads of fork-shaped poles were brought in for the construction of the seating. Much material was also carried in by the brothers on bicycles and by sisters on their heads. Cut by the brothers in nearby forests, the cost of the material was negligible. All this work was well rewarded, for the assembly proved to be the happiest ever held by Jehovah's people in Northern Rhodesia. Indeed, it was the largest ever held anywhere in Southern Africa.

Brothers came by foot, bicycle, trucks, buses and trains. Some traveled two weeks on bicycles from the northern part of the territory more than 500 miles away; brothers carrying their wives and chil-

dren on their bicycles, over dirt roads and through the "bush". From the southeast some walked four days through an area full of wild beasts, and then traveled two more days by primitive bus to reach the assembly. From the southwest they came part of the way by boat on the Zambezi river and then by rail: a five-day trip. Brothers from the Machusa tribe in Tanganyika sold their cows to find the £7.0.0 for the round trip, which took one week each way. Yes, knowing that the assembly was an arrangement of Jehovah's organization, the brothers were determined to get to it. Nothing could stop them. All roads led to the theocratic assembly.

THE ASSEMBLIES AT KITWE

And what a blessing was in store for these brothers when they got to the assembly! Driving through the trees, one came upon the assembly suddenly, and there laid out before him was an unforgettable sight. Sitting under the open sky was this huge crowd of African witnesses, the multicolored hats of the sisters giving the effect of a garden of flowers of every hue. They were orderly and gave close attention to what was being said, trying not to miss a word. Had they not come many miles for just this?

However, there was something that made an even greater impression upon a visitor to this assembly—the singing! Led by a choir of 1,010, the singing at this assembly was something that sent thrills up the spine, and brought tears to the eyes, it was so beautiful. No musical instruments were needed. Indeed, they would have been out of place. At the signal from the conductor they began; and what seemed to be complicated part-singing was handled with wonderful ease. The harmony was exquisite, with the sound first coming through like the rustle of the trees in the wind and building up to a grand climax, like that of a thousand reeds. Although they composed much of the music by themselves, and some of the words are original with them also (based on Scripture texts), their songs all center around the true worship of Jehovah God, just as do the songs Jehovah's witnesses sing in other parts of the earth.

The assembly opened with almost 14,000 in attendance, Friday, December 26. On this day 1,195 symbolized their dedication to do Jehovah's will by being immersed. By Saturday morning 16,000 were present, and when the time came for the public meeting 20,000 had packed out the arena and overflowed into the surrounding area. Due to the kind assistance of a local European, the sound system was well nigh perfect, and the huge crowd easily heard every word of the public lecture, "It Is Time to Consider God's Way."

The brothers who came to the assembly came to learn pure worship and the way to live together as members of a new-world society. They had left behind the many superstitious ways of the old world. For instance: In some districts when a man dies his brothers are not allowed to wash for three months. In other places at death the whole community sits up all night beating drums and moaning in order to drive away the evil spirits. In yet another locality, if the headman of a village dies, all the villagers move away to another place, leaving their homes and gardens, lest the spirit of the dead headman come back to trouble them. Another superstition calls for the putting of a certain medicine on the upper lip of a newborn child so that the top teeth come through first; otherwise there is danger of the baby's turning into a crocodile! Well, Jehovah's witnesses quit these practices, for they see that such are foolish and demonic.

An assembly for the European brothers was also held at Kitwe. This furnished a pleasant surprise, for when we visited the country previously, five years ago, no European assembly could be held, for the simple reason that there were no European congregations of Jehovah's witnesses in Northern Rhodesia. This time at the public talk 145 were in attendance, with a peak of 92 at the other assembly sessions. Seven Europeans were baptized.

At both assemblies the second edition of *"Let God Be True"* was released, much to the joy of the brothers. They had not had the first edition, due to there being a ban upon it, so that it could not be imported.

Outstanding in connection with the assemblies was the co-operation of the various officials that had to be contacted —quite a change from five years ago, when the mere mention of the name "Jehovah's witnesses" aroused antagonism on the part of most of them.

There are thousands of people in Northern Rhodesia that want to become Jehovah's witnesses, but we will not allow them to call themselves such until we first examine them and are sure that they know the teachings of Christ and the purposes of Jehovah God. Then, after they symbolize their dedication to do Jehovah's will by water immersion, we allow them to say they are Jehovah's witnesses.

Jehovah's witnesses, now about the largest unified body in Northern Rhodesia, are of one mind and what they want and what they are preaching is God's kingdom, the only hope for the world. Various political factions and other groups would like to have Jehovah's witnesses swing into their movements and support them. Some influential men of such large organizations attended the African assembly to hear what was said and see how we managed our affairs. They were absolutely amazed to see such orderliness and peacefulness even though the people were from every part of Northern Rhodesia and represented all the tribes. God's spirit has worked marvels, but the world will not accept this answer. They think there is something else behind it that causes this oneness of action. Jehovah's witnesses have Jehovah's spirit because they study his Word, they believe it and preach it.

THROUGH KENYA TO ETHIOPIA

On Monday, December 29, we left for Ndola, there to catch our plane for Ethiopia. En route we stopped overnight at Nairobi, where we had to make connections for the Ethiopian airlines. We were entertained at the home of one of Jehovah's witnesses, and from 6:45 in the evening until 12:30 a.m. we had a meeting with eight brothers and sisters, two of whom had traveled hundreds of miles over dusty roads to be with the brothers at Nairobi for this meeting. We answered their many questions and gave them interesting information about Jehovah's work and organization and what we felt should be done in Kenya and Uganda.

Early the next morning we left Nairobi and soon passed over Mount Kenya, about 17,000 feet in altitude. Far below were the plains and jungles of Kenya. We also saw many lakes between Nairobi, the capital of Kenya, and Addis Ababa, the capital of Ethiopia. Africa does indeed offer many sights of beauty from the air.

At Addis Ababa we were met by brothers at the airport and had a nice trip to the heart of the city. It has a population of about 300,000 and lies at an elevation of 8,000 feet. In it we found a modern civilization being built up alongside an old one, also many buildings started by the Italians when they took over the land, and

which were not completed because of their sudden departure.

Ethiopia lies in the eastern part of Africa, the southern part being just 250 miles north of the equator. Most of the cities and villages are perched on high plateaus, providing perpetual springtime for the inhabitants. The first Watch Tower missionary arrived in Ethiopia in September 1950. Now there are eleven in the country and three congregations have been established. Because the government requires missionaries to aid in the education of its citizens the Society at present operates two elementary schools, at Harar and Dire Dawa, and a night school at Addis Ababa.

The native tongue, Amharic, presents a great problem. It is a very ancient language and in some respects resembles Hebrew and Arabic. Its alphabet has 276 characters, each with its individual sound. Some are strange explosive expressions and others are clucking sounds.

An assembly was arranged for four days and the students were invited to attend, school being dismissed while it lasted. When the assembly opened, the missionaries that had been in the country, one five and a half months, were happy to see one of their number act as chairman and give an enthusiastic address of welcome. And the Amharic brothers were especially well pleased.

That evening Brother Henschel addressed the sixty-one in attendance by means of an interpreter, on the subject "Integrity". He left on Saturday, January 3, to take care of speaking appointments in Cairo while I remained until Monday and spoke to the brothers several times on Saturday and Sunday. A high spot of the assembly was the immersion, held in a small stream dammed up a bit to make the water deep enough for immersion. Six symbolized their dedication by baptism.

ETHIOPIANS MANIFEST GREAT INTEREST

The missionaries told some very interesting experiences. Shortly after the ones assigned to Dire Dawa arrived, day after day persons of good will would come to their home in groups of as many as fifteen and ask them to study the Bible with them. In the beginning this grew to such a point that it was impossible to study with all of them. So the missionaries turned their studies into lectures, giving a different public lecture each night for a month.

At first it was thought that this interest was due to its being a new mission and that the interest would subside when the novelty of it had worn off. But not so, the interest has been maintained. Many Bible studies have been started and a number of those who heard that series of talks have taken a firm stand for the principles of the truth and are now preaching to others. A group of five Arabs are coming regularly for Bible study, which is being carried on in Arabic and English.

Hyenas are so numerous in this neighborhood that many people are afraid to go out at night. Consequently few studies are held in the evening. Those who do venture forth carry a big club with them for protection.

The peak in visitors for study for one afternoon was fifty. They were inquiring students from the Swedish Mission who came to the home to ask questions. Critical at first, they were so taken aback by the ready answers they received that they soon let the missionaries keep right on talking about the new world. By the time the talk was concluded sarcasm had been replaced by meekness and humility. The man who took the lead asked if he could have a regular Bible study.

At his second call he arrived early and overheard the summary of a previous lesson showing there was no trinity. In

amazement he exclaimed, "You mean Jesus isn't God?" Further explanation was given to him and after that he went back to his mission and told them that the Bible did not teach the trinity. The only answer he got was that Jehovah's witnesses were false prophets and that he should not listen to them. Not satisfied by that answer, he has continued his studies and now feels he wants to be the right kind of minister, one of Jehovah's witnesses.

Another example in another territory was that of a young man who was a student priest. He could not speak a word of English. The missionary at the time could not speak a word of Amharic, and so their first discussion was through an interpreter. When controversial points arose the student priest would resort to the ancient-language Bible in Geez. It is a dead language not used by the people, but only by those who are studying to be priests. This version of the Bible is looked upon as authoritative. This translation proved to be very good, not having that favorite text of the trinitarians, 1 John 5:7: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one," which is found in the *King James Version* in English. So the student priest was shown very quickly that the entire doctrine of the trinity was wrong. Many other points of the discussion were proved by the Geez Bible and it was not long before the student priest changed his attitude. He came for studies three or four times a week, bringing others with him. He left the seminary where he was being trained and moved in with an Ethiopian brother. They talked the truth for hours.

The next morning the school clerk of the seminary came to the mission with a policeman and took the student priest away. It was a hectic day, going from one office to another, to the headmaster's secretary, to school officials, the police, and it seemed that no one knew what to do with this man now. The missionaries were involved because here was a man who was changing his beliefs, no longer believing like the state church. The missionaries were asked to tell their story, and they pointed out simply and clearly that this priest had come to their mission voluntarily, wanting to study. He had had full permission of the headmaster to find out what Jehovah's witnesses believe. The brothers stood by this young man and defended him before his accusers.

Later he was locked up in a seminary for four days. But he finally sent a note out to the missionaries, telling them not to feel sorry for him. He was rejoicing that he was a prisoner for the sake of Jehovah. "Do not think I will go with them," he said. 'No man that has put his hand to the plow looks at things behind.'

On the fifth day of imprisonment he managed to have his private guards take him to the mission and he told the brothers that he would be sent to Addis Ababa. This occurred, but soon after he arrived in Addis Ababa he was allowed to go free. He attended the meetings of the brothers in Addis Ababa. He came to the assembly and there was immersed with the other brothers. He is very zealous and anxious to preach the gospel.

Many more experiences could be related showing the eagerness on the part of the people to learn the truth. Arranging for Bible studies is a simple matter. All missionaries have far more Bible studies than they can handle. We look for big increases in this country, even though the brothers must teach school in addition to taking care of the teaching of the truth regarding God's kingdom. It was a joy to be with them.

Be Clothed with Humility

NO GARMENT is better styled or more becoming to the servant of God than the gracious garment of humility. None is better designed to please Jehovah. Humility will help us to become unassuming, natural, simple, sweet. It is styled to make us gracious, gentle, forgiving, kind. It is not attracted or distracted by outward appearances, the height of stature, personal abilities or personalities. It helps us to see ourselves as God sees us: "For Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart."—1 Sam. 16:7, *AS*.

Humility means submissiveness; submissiveness means obedience; obedience means to do God's will. God's will as expressed in his Word teaches us humility. "Unless you turn around and become as young children you will by no means enter into the kingdom of the heavens. Therefore, whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens." (Matt. 18:3, 4, *NW*) "All of you gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:5, 6, *NW*) "For though Jehovah is high, yet hath he respect unto the lowly; but the haughty he knoweth from afar." (Ps. 138:6, *AS*) "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Mic. 6:8, *AS*.

Humility will help us to walk humbly before our God. It will safeguard us from becoming haughty, assertive, boastful, proud. It will save us from our own self-importance in personal bearing, in our manner of dress, and in our style of living. It will keep us from the vanity of our abilities and attractions and protect us against the damaging, ego-inflating effects of higher learning, a collegiate education, a diploma or an honorary degree. It will check us from exalting ourselves in the presence of the lowly, it will not be abashed in the courts of the mighty of the earth. It will help us guard against seeking the favor of men, the praises of others, or searching for flattery when our work is done. It will guide us to do our best and leave it with Jehovah, and not look for the praise and plaudits of men.

Humility will help us in our prayers to God. It will make us keenly aware of our need of Him, of our inability and imperfection. It will save us from trying to justify ourselves; from becoming like the Pharisee mentioned in Jesus' illustration, who began to pray these things to himself: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice a week, I give the tenth of all things I acquire." Rather, humility will help us to maintain a lowliness of mind, a meekness and modesty about ourselves, which says: "O God, be gracious to me a sinner."—Luke 18:11-13, *NW;* Acts 20:19.

Humility teaches us to incline our ear toward Jehovah, and not away from him. "Unto thee, O Jehovah, do I lift up my soul. Show me thy ways, O Jehovah; teach me thy paths. Guide me in thy truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day." (Ps.

25:1, 4, 5, *AS*) It moves the heart to say: "Oh magnify Jehovah with me, and let us exalt his name together." (Ps. 34:3, *AS*) It directs the humble to a life of dedication, praise and honor to God. But it also teaches, "before honour is humility." —Prov. 15:33; 16:18; 18:12.

HUMILITY IN THE ORGANIZATION

Humility will help the dedicated servant of God to appreciate Jehovah's organization, his arrangement for doing things in the earth, and it will aid him to see that only by staying in the organization, maintaining integrity, remaining faithful to Jehovah, will he be safe from all harm. It will help him keep his proper place in the organization and work in harmony with it. It will help him to think soberly, according to the facts of God's Word, the Bible, which tells us honestly what we are. A humble man will not think he ought to be in this or that job or position. He knows that "the reward of humility and the fear of Jehovah is riches, and honor, and life"; and that Jehovah exalts the humble and abases the proud.—Prov. 22:4, *AS;* Luke 14:11.

Humility will help the servant when dealing with his brothers in the congregation. It will save him from self-consciousness. It will take away the constant sense of his own importance, and the desire of wanting to be the center of attraction, the thought of being the object of observation and attention; also from wanting to steal the whole show. When dealing with the brothers, it will help him treat the flock of God with affection, courtesy and kindness, even as Christ did. It will caution him not to be more exacting of others than God is of him. It will help him not to become easily offended if his kindnesses are not appreciated, knowing that God is kind to the thankful and the unthankful alike.

Humility will keep us subdued when we seem to be overflowing, allowing for love but not envy, for consideration but not prejudice. It will not allow the servant of God to say, "I am all right and you are all wrong." Rather, as Jehovah says: "Come now, and let us reason together." (Isa. 1:18) It will restrain the self-confident and tone down the arrogant in spirit from saying: " 'Today or tomorrow we will travel to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. . . . Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.' "—Jas. 4:13-15, *NW*.

Humility will shield us from bragging and prating about ourselves in a vainglorious way before our family, in the presence of strangers, or in the Christian congregation. It will keep us from assuming that others are as much interested as we are in our personal achievements. It will save us from taking offense because people may seem to ignore us, because perhaps our congregation servant did not recognize us or did not call upon us to make a comment or take a part on the service meeting program.

Humility will not allow us to have a high opinion of ourselves, nor will it grant a display of self before others, nor will it permit us to belittle others of whom we may be envious or for whom we may have contempt. No matter how elated or enthusiastic we may become over our accomplishments or merits, humility will keep self out of sight and under control. It will suppress the tendency to swagger and boast. It leaves no room for feigned piety or poses of sanctimoniousness and mock

humility, which is commonly seen among the clergymen.—Col. 2:18, 23, *NW*.

Humility teaches us respect for our fathers and mothers, for the brothers and sisters in the truth, and for the whole Christian organization. It keeps out pride of nationality, race or color. It leaves no room for division. It teaches man that God "made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him". —Acts 17:26, 27, *NW*.

Humility teaches the humble Christian that these truths belong to Jehovah God, that the servant merely bears fruit of Jehovah's production. It counsels us that God's will is reasonable, practical, right. The humble are conscious of their devotion and zeal toward God, and they earnestly strive to measure up to their God-given responsibilities. They are slow to err, quick to forgive. It teaches man that the most ignorant can be proud and haughty, but only a wise man can be humble. The proud are stubborn, brittle, and break easily. The humble are meek but not weak; wiry and unbreakable in integrity.

Humility is knowing one's own insignificance in relationship to everything else. It clothes man with a lowliness of mind. It esteems others as better than he. It heeds the apostle's counsel "to walk worthily of the calling with which you were called, with complete lowliness of mind and mildness, with longsuffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace". (Eph. 4:1-3, *NW*) It allows no room for fornication, uncleanness of any kind or greediness, nor room for "shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks".—Eph. 5:3, 4, *NW*.

Humility keeps us from trusting in ourselves or men, but it teaches us that it is wisdom to 'trust in Jehovah with all our heart; and to lean not unto our own understanding. In all our ways acknowledge him, and he shall direct our paths'. (Prov. 3:5, 6) It teaches us that Satan the Devil is the father of pride and the god of confusion. It was he who thought of himself more highly than he ought, and he has been debased and will be still further debased by Almighty God. He will be squeezed out of existence. Humility teaches us we must remain humble if we are to receive God's approval. "God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourselves in the eyes of Jehovah, and he will exalt you."—Jas. 4:6, 10, *NW*.

Humility will help you see that "evil shall slay the wicked: and they that hate the righteous shall be desolate". (Ps. 34:21) It will help you walk obediently before Jehovah, not demanding justice from others but always rendering justice and mercy as far as possible. It will help you to stand on the streets and pass out handbills and offer magazines to passers-by; it will help you to go from house to house with literature and to make return visits and start home Bible studies. It will aid you to get on a platform and deliver a public address and serve faithfully in a congregation.

It requires humility, increased humility, to do these and other parts of the organizational work in delivering a world-wide witness to God's name and kingdom. It is the garment styled by Jehovah himself. Wear it. "Walk humbly with your God." —Mic. 6:8, *AT*.

Predestination and Jehovah's Foreknowledge

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

JEHOVAH has the power of predestination and the faculty of foreknowledge. What he predestinates takes place because he has foreordained that it shall, regardless of what any creature in the universe may do to hinder or halt it. What he foreknows takes place because of the infallibility of his power of perception into the future, the exercise of which in no way does violence to the free will of any creature. Generally, predestination has to do with classes or groups and with events, without foreordaining the specific individuals that will be involved in these classes or events. On the other hand, divine foreknowledge does not limit itself to groups or events but frequently indicates specific individuals that will be involved in them.

[2] Our preceding issue laid a solid basis for the position that when the Greek Scriptures speak of predestination or foreordination relative to those who will reign with Christ in heaven, they are referring to such ones as a class and not as individuals. The same is true when Jehovah expresses his purpose to have a holy nation. In ancient time Israel became the typical holy nation, for to it Jehovah said: "Ye shall be unto me a kingdom of priests, and a holy nation." Again, "Thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth." (Ex. 19:6; Deut. 7:6, *AS*) It was an elect or chosen nation, spoken of as "Israel mine elect". —Isa. 45:4.

[3] But the mere fact that it was an elect nation did not automatically include every individual Israelite as a finally chosen one. Jehovah himself destroyed many of them in the wilderness journeyings and thereafter, as well as allowing enemies to reduce their ranks because of unfaithfulness. When Christ came only a remnant of the Jews accepted him, and non-Israelites were brought in to complete the foreordained number of the "Israel of God". (Gal. 6:15, 16; Eph. 2:11-22, *NW*) It was not enough to be a Jew outwardly, in a fleshly way. Members of the "Israel of God" must be Jews inwardly, in a spiritual way. (Rom. 2:28, 29; 9:6, *NW*) When too few natural Israelites accepted the Messiah, "God for the first time turned his attention to the nations to take out of them a people for his name." When natural Israelite branches refused to bear godly fruitage they were broken off and heretofore wild Gentile branches were grafted in to take their place. Thus did God, when the sensibilities of many in natural Israel were dull to their duty, bring in Gentiles to complete the foreordained number of spiritual Israel, or the "Israel of God": "A dulling of sensibilities has happened in part to Israel until the full number of people of the nations has come in, and in this manner all Israel will be saved."—John 15:1-8; Acts 15:14; Rom. 11:17-21, 25, 26, *NW*.

1. How do predestination and foreknowledge differ?
2. What was the nation of Israel?
3. Though of an elect nation, individual Israelites might fail in what?

4 That God's typical holy nation, natural Israel, foreshadowed spiritual Israel, and that the latter would be made up in part by Gentiles, is shown by Peter's application of Exodus 19:6 and Deuteronomy 7:6 to Christ's body-members composed of both Jew and Gentile: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people." (1 Pet. 2:9, 10, *NW*) The complete number of those who reign with Christ is fixed at 144,000. (Rev. 14:1-4) At Revelation 7:4-8 this same number is apportioned among the twelve tribes of Israel, and since this is the complete number and includes Gentiles, the Israel referred to here must be spiritual Israel. The "great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues" next seen could not be of the heavenly class, for that would swell the number far beyond the foreordained 144,000. (Rev. 7:9, *NW*) Actually, it makes the parallel complete. Just as when typical natural Israel left Egypt they were accompanied by a "mixed multitude" of non-Israelites, so in the antitype when spiritual Israel separates from this old world under Satan a great multitude, a Gentile crowd when compared with spiritual Israel, associates with them. Salvation they gain through Christ's redeeming blood.—Rev. 7:10, 14.

5 What does all this disclose relative to predestination? It shows that though natural Israel was elect as a nation, many of that nation fell away and only a remnant remained faithful. Being typical of spiritual Israel, it shows that spiritual Israel is elect as a class or holy nation, but not as to individuals comprising its numbers, for many individuals fell away and only a remnant of the total numbers once called, sanctified, justified, redeemed and of the election remains faithful. Moreover, the foregoing shows that not just the elect or chosen spiritual Israel that reigns with Christ in heaven are redeemed by Christ's blood, but a great crowd with no fixed or predestinated number also come under the ransom's saving benefits. Presbyterians, chief champions of predestination, deny this, saying: "Neither are any other redeemed by Christ . . . but the elect only."* In contending that only the elect ones who reign with Christ are saved, the predestinarians pose another dilemma for themselves: Since the elect or chosen ones become a part of the Abrahamic seed, along with Christ Jesus, who are the families and nations of the earth blessed by this seed? (Gen. 12:3; 22:18; Gal. 3:16, 29) Actually, it is an earthly class whose numbers are drawn from all nations, and the present-day part of which becomes the "great crowd" of Revelation 7:9.

4. What shows spiritual Israel includes Gentiles, and where does the "great crowd" fit in in type and antitype?
5. What does all this disclose relative to predestination?

* *The Constitution of the Presbyterian Church in the United States of America*, Chapter III, Section 6, page 17.

FOREKNOWLEDGE CONCERNING INDIVIDUALS

6 In trying to prove their point that individuals generally are predestinated, devotees of that doctrine will cite as cases in proof such individuals as Samson, Jeremiah, Cyrus, Esau and Jacob, John the Baptist, Judas, and also Jesus. It is true that before their birth Jehovah foreknew that Samson would begin to deliver Israel, that Jeremiah would be a prophet to the nations, and that John the Baptist would perform a work like Elijah's in preparing the people for Messiah's coming. (Judg. 13:3-5; Jer. 1:5; Luke 1:13-17) However,

6. Do the cases of Samson, Jeremiah and John the Baptist support predestination?

these cases do not match the doctrine of predestination. That doctrine requires that the final destiny of individuals be inflexibly ordained from before the time of Adam and Eve; but there is no evidence of that in these cases. There is nothing to indicate that God's foreknowledge as to these specific individuals existed much before the time of conception. Moreover, that foreknowledge seemed to concern their activities rather than final destinies; whereas predestination concerns final destinies, and that "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature".* The divine foreknowledge shown in these cases is something quite different from predestination.

[7] The pronouncement concerning the twins Esau and Jacob was not made before Adam and Eve's creation, but while the babes were in their mother's womb; neither was it concerning final destiny, but was, "the elder shall serve the younger." It meant the younger, in contrast with the usual procedure, was to get the birthright that ordinarily went to the first-born son and which made him, upon the death of his father, head of his father's household and made his other brothers subservient to him. And all this was "when they had not yet been born nor had practiced anything good or vile, in order that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls". One of these twin boys would get the birthright, which in this case carried with it the Abrahamic promise. While making the selection before birth, before either had done good or bad, Jehovah showed that the choosing of those sharing in the Abrahamic promise was not dependent upon works. This was a contrast with the Law covenant, which caused the Jews to stress works. It highlighted undeserved kindness or grace, and the spirit. It left the selection entirely up to the one who calls candidates for these blessings, namely, Jehovah God. His free choice in this matter, completely unbound by customs or usual procedures according to men's expectations, such as giving the birthright to first-born sons, is further emphasized by his selection of the younger son instead of the older one. So Jehovah was clarifying his purpose concerning his covenant, not indulging in a whim, by acting as he did in the case of Esau and Jacob. —Gen. 25:23-26; 27:29, 37; 28:13, 14; Rom. 9:11, *NW*.

[8] Jehovah's decision to give the birthright to Jacob or his allowing the older Esau to be a temporary slave to the younger one did not predestinate Esau to eternal condemnation, as predestinarians must contend. Being in a subservient position did not prohibit Esau from gaining God's approval. Did not some of the Canaanites, even though under an inspired curse to serve the descendants of Shem, attach themselves to Israel and gain Jehovah's blessing? (Gen. 9:25-27; Josh. 9:27) And as for the birthright, receiving it is not a requirement for salvation. If so, then only first-born sons would be saved and all others automatically condemned. And what about Jehovah's statement: "I loved Jacob, but I hated Esau"? (Mal. 1:2, 3; Rom. 9:13, *NW*) The record does not specifically state that this judgment was entered while the babes were in Rebekah's womb, that it did not await their subsequent conduct as a basis for it. But regardless of that possibility, Jehovah's power of foreknowledge could disclose to him the course each twin would take and provide all the needed basis for loving one and hating the other. His

* *Id.*, Chapter III, Section 5, page 16.

7. Why does not the case of Esau and Jacob support predestination, and why did Jehovah handle it as he did?

8. Why was this no eternal condemnation of Esau, and yet how did he turn out in vindication of Jehovah's foreknowledge?

power to read the inherent dispositions of unborn babes cannot be doubted. Certainly Esau had such a disposition, and it persisted despite the good religious training he received from his parents. In contrast with Jacob's faithfulness, Esau was an irresponsible hunter, sought out the accursed heathen women as wives, showed contempt for the Abrahamic promise by selling his birthright to Jacob, and yet later tried to cheat Jacob out of the birthright that was Jacob's by both purchase and God's gift. Of his own free will Esau did all this and earned Jehovah's hatred.—Gen. 25:27-34; 26:34, 35; 27:34-36, 46; 1 Sam. 16:7; Job 31:15; Eccl. 11:5.

[9] Jehovah God prophesied that one of the apostles of Jesus would betray Jesus, but the specific one is not named. (Ps. 41:9; 109:8) There is no evidence for saying that Jesus knew when he chose Judas Iscariot that this was to be the betrayer. However, Jesus' power from Jehovah enabled him to perceive the thoughts and intents of the human mind and heart, and as soon as Judas began drifting in that direction Jesus was aware of it. To demonstrate that he was the Messiah he spoke of this coming betrayal in advance: "From this moment on I am telling you before it occurs, in order that when it does occur you may believe that I am he." (John 2:24, 25; 6:64, 70, 71; 13:11, 18-30; Rev. 2:23, *NW*) The predictions made that identified Judas personally as the betrayer came after he was grown, after he was an apostle. The same may be said for those involving Peter personally, as to his denial of Christ, his recovery afterward, and the way he would die. (Mark 14:30; Luke 22:31, 32, 34; John 21:17-19) None of this could be called predestination, the fixing of individuals' destinies before the original world's foundation. As for Cyrus, it was by Jehovah's prophetic power of foreknowledge that he was named as the one to overthrow Babylon and release Israelite captives, and this some two hundred years before the event occurred. But Presbyterian or Calvinist predestination is not involved. It did not fix Cyrus' final destiny. He did not become a true worshiper of Jehovah, but served many false gods, and never became of Jehovah's elect class.—Isa. 45:1-4.

[10] As for Jesus, his earthly course and final destiny as the Seed of God's woman and King of the new world were not predestinated before the foundation of the original world. It was after the fall of the first pair that prophecies began to be given concerning Christ Jesus. (Gen. 3:15) The Hebrew Scriptures do identify him as Jehovah's elect or chosen One. (Isa. 42:1) He was foreknown before the new world's foundation at the time of his death, and was "one delivered up by the determined counsel and foreknowledge of God". (Acts 2:23; 1 Pet. 1:20; Rev. 13:8, *NW*) Without predestinating the specific individuals to act against him when on earth, the prophecies did predict many of the events that occurred: "Even so, both Herod and Pontius Pilate with men of nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus, whom you made Christ, in order to do what things your hand and counsel had determined beforehand to occur." (Acts 4:27, 28, *NW*) But whether Jesus' case be called predestination or foreknowledge, it was highly exceptional and does not prove individual predestination for all persons from before the time of Adam and Eve.

[11] In fact, all the foregoing cases involving the exercise of divine foreknowledge relative to the course of individuals are very exceptional. These persons were con-

9. Why cannot the cases of Judas, Peter and Cyrus prove predestination?

10. Despite its exceptionalness, what about Jesus' case?
11. Why was divine foreknowledge exercised in the foregoing cases?

cerned in special ways in Jehovah's purposes, being types or patterns or fulfillments of prophecies, or in some other way being used to contribute to the enlightenment of Jehovah's people or to show forth Jehovah's power. Jehovah can and does maneuver events in their affairs so that all works out for the fulfillment of his foreknowledge. But these few exceptional cases that did involve Jehovah's foreknowledge cannot be used to successfully prove he has exercised a similar degree of foreknowledge in the case of every human creature.

12 In an endeavor to prove such a complete exercise of foreknowledge some quote Acts 15:18: "Known unto God are all his works from the beginning of the world." The *New World Translation* renders verses 17 and 18 as follows: "Jehovah, who is doing these things which he has known from of old." A marginal reading is, "who has been making these things known from of old." Regardless of the version used, it is clear that Jehovah is here showing that he foreknew his works. It does not say that he foreknows the works of every person. Nor may Romans 8:28 be properly used to prove God foreknew all events or acts of men: "We know that all things work together for good to them that love God." More accurate translation shows it is the works of God, not the deeds of men who may persecute, that are for the good of his servants: "We know that God makes all his works cooperate together for the good of those who love God." (*NW*) Jesus showed that when men fall victims to violence or accidents it cannot rightly be attributed to fatalism or predestination, but that it is more in line with the fact that "time and chance happen to all of them".—Eccl. 9:11, *AT;* Luke 13:1-5.

13 Can it be said that Jehovah foreknew that the covering cherub placed over Adam and Eve in Eden would turn rebel? Or that Jehovah foreknew that Adam and Eve would succumb to that rebel's temptings? Neither Scripturally nor logically can it be maintained. The Bible shows that Jehovah's foreknowledge is exercised regarding his works, but the cherub's rebellion and Adam and Eve's transgression were not works of Jehovah. He did not intrude his powers of foreknowledge into the affairs of these creatures. He is not a suspicious God, always suspecting his creatures, seeking to find flaws in their mind and heart, looking for trouble. He waits and allows them to manifest their failures. A man may go straight until some special temptation faces him, and then flaws in his integrity show up. So it apparently was with the cherub. After being assigned to his position and after Adam and Eve were created, the situation became a temptation to the cherub. Not a temptation from Jehovah, but one that the improper thoughts and desires of the cherub created for himself. (Jas. 1:13-15; 1 John 2:15-17) He saw the human pair, knew of their power to multiply, the divine command for them to do so, and envisioned the earth filled with human creatures. He wanted their worship, and proceeded to alienate this first pair from Jehovah's worship. But all that Jehovah had foreordained in these matters was

12. Why do Acts 15:18 and Romans 8:28 fail to help predestinarians?

13. Why can we not say Jehovah foreknew the fall of the covering cherub and Adam and Eve?

that obedience would mean life and disobedience would mean death, and he so informed Adam, and through him Eve. —Gen. 2:16, 17.

[14] In the face of absolutely no Scriptural evidence that Jehovah foreknew this trio's transgressions, on what basis can it be argued that he did? No sound basis. He would not have to foreknow the rebellion of these three in order to cope with it. Nor need he foreknow the works of demons and men at this time in order to accomplish his purposes. No more so than would a man, intending to cut the weeds from a plot of ground to make a garden, have to foreknow the acts of insects dwelling in the jungle of weeds and which constitutes their home. Regardless of what the insects might do, they could no more prevent the man from cutting the weeds than man could prevent God from accomplishing the divine works. God needs to foreknow man's opposing efforts no more so than the man needs to foreknow the insect's. (Isa. 40:22) In either case the intended purpose can be carried out regardless of the opposition, since it is so insignificantly feeble in comparison with the power of the purposer. —Isa. 46:11; 55:11.

14. Why would Jehovah not need to foreknow their rebellion to cope with it?

Foreknowledge Compatible with Free Will

"I know what their temperament will lead to, even now, before I bring them into the land, which I promised them on oath."—Deut. 31:21, AT.

IT IS not denied by predestinarians that men are free moral agents, yet their own teachings certainly deny it. Do not the following statements from their publication rob of real meaning their contention that men are free to will good? "Man, by his fall into a state of sin, hath lost all ability of will to any spiritual good accompanying salvation." But when God intervenes to convert an otherwise helpless sinner he "enables him freely to will and to do that which is spiritually good".* God promises to "give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe".† So those not ordained have no free will or ability to believe. Similarly, God is "renewing and powerfully determining their wills" in order to make men "willing and able" to answer his call.* Even after starting in the right way the "perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election".† And where is the free will of individuals to be found in their statement that God is "governing all his creatures; ordering them, and all their actions"?‡ If God did "unchangeably ordain whatsoever comes to pass", and to show his sovereign power over some did "ordain them to dishonor and wrath", and to show his grace toward others did predestinate them to life "without any foresight of faith or good works", then how

* *Id.*, Chapter IX, Sections 3, 4, pages 41, 42.
† *Id.*, Chapter VII, Section 3, page 30.

1. How do Presbyterian teachings deny man's free will?

* *Id.*, Question 67, pages 166, 167.
† *Id.*, Chapter XVII, Section 2, page 65.
‡ *Id.*, Question 18, page 140.

can it be argued that there is no "violence offered to the will of the creatures"? Yet such is the caliber of predestinarian logic. Little wonder they give up reasoning on the matter and refer to their doctrine as "this high mystery of predestination"!*

2 From all eternity God is supposed to have decreed whatsoever takes place, and to have fixed the destiny of all men and angels to either everlasting life or everlasting death, yet neither making use of his foreknowledge to do it nor violating the free will of any creature in doing it.† To fit into such a scheme Jehovah would have to create each individual in such a way that it would automatically do just what he had predestined for it to do. This puts the predestinarians in the same doctrinal boat with the Pharisees, about whom Josephus wrote: "When they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously."‡ From the foregoing it is evident that predestinarians pay only lip service to individual free will, while doctrinally denying it in all practical respects.

HOW JEHOVAH MOLDS US

3 Some will contend that Jehovah God does shape man in such a way as to force him into a certain course of conduct, doing violence to the creature's freedom of will or choice, and thus making things work out according to the divine predestination of matters. They cite the text that speaks of Jehovah as the great Potter and men as helpless clay to be molded as he sees fit. Also they point to the time when God hardened the heart of Pharaoh, which hardness brought Pharaoh into destruction in the Red sea. Can these cases be harmonized with individual freedom of will? Yes, and by way of laying a foundation for solid answers consider some points relative to changing or molding anew the human mind.

4 Men know much about the mind, but much more they do not know. Yet a mixture of fact and theory gives this basic view of the mind's function. When light enters the eye it is changed into electricity by the time it reaches the gray matter of the brain's cerebral cortex. When sound enters the ear it reaches the gray matter as electrical impulses. Similarly messages come to the brain from the senses of smelling and tasting and feeling, reaching the brain's cortex as electrical currents. Inside the cortex of gray matter is the white matter of the brain, and through this the gray matter sends electrical messages, to connect up with other cells or cell groups in other sections of the gray matter. Thus when the vision section sees danger it speeds messages to the motor section to inaugurate necessary muscular action, either for fight or for flight. So in all other mental processes the gray matter communicates with its various parts, doing so by setting up circuits through the white matter.

5 Every thought, every action is recorded as an electrical path through the white matter. If it is an old idea or frequent act it uses the previously made circuit, strengthening and entrenching it still more. That is why repetition fixes thoughts firmly in mind, and repeated actions become habitual. They come easy

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* *Id.*, Chapter III, Sections 1, 5, 7, 8, pages 13-17.
† *Id.*, Chapter III, Sections 2, 3, pages 14, 15.
‡ *Antiquities of the Jews*, Book XVIII, Chapter 1, ¶ 3.

2. In what respect do Presbyterians parrot the Pharisees?
3. What do some contend, and how do they support their contention?
4. How do messages from the five senses reach the brain, and what then happens?
5. What further sheds light on the brain's operation and marvelousness?

thereafter, and are hard to remove. New thoughts and new deeds require the setting up of new circuits, and that is more difficult. At birth the brain of the human babe is almost blank, only a few circuits being there, such as the instinct to suck and a few other basic patterns necessary for survival. But it is not a near blank for long. The five senses pour in their messages, and as the years pass an appalling maze of circuits accumulate—more, it is estimated by scientists, than all the hookups of telephone wires, exchanges and receivers in existence. One scientist estimated that "the human brain has sufficient storage capacity to remember fifty times as much information as is contained in the seven million volumes of the Library of Congress". Truly man is "fearfully and wonderfully made"! (Ps. 139:14) How careful we should be to take in the right thoughts, do the right deeds, set up the proper circuits, that we do not get our mental wires crossed and snarled up in evil thinking and acting!

[6] If we did not possess free will, but instead our course were fixed for us, we would not have the power of molding our minds according to our wishes, according to the things we chose to take into the brain. We would be more like creatures of instinct, like lower animals. Their brains are not so blank as humans' at birth; most of their circuits are already there, and they can add but few thereafter. They come nearer to being predestinated at birth than do men. They primarily follow God-given instinct. Man, on the other hand, makes up his own mind. And because each one does it differently, each one is a separate individual, a distinct personality. It is a person's thoughts and acts that make him what he is. Jehovah God so states: "Just as he hath thought in his own mind, so he is." (Prov. 23:7, *Ro*) From the heart, which frequently stands for the mind, come words and acts. (Matt. 12:34; 15:19) So what a person thinks, says and does is largely governed by the mind. To change himself, to remold himself, he must change his thinking; for as he thinks, so is he.

[7] Because men in this old dying world think and speak and act wrong, because such unbelievers are vessels of wrath headed for destruction, and because they must be remolded into vessels of glory to Jehovah if they are to escape being shattered like a potter's vessel by the King's rod at Armageddon, the vital command to them is: "Quit being fashioned after this system of things, but be transformed by making your mind over." (John 3:36; Rom. 12:2, *NW*) If they make their minds over they are changed persons; for as they think, so are they. They must let the old circuits put into their brains by the schemes and propagandas, the lusts and immoralities of the old world fade out through disuse, and replace them with new circuits built up by the right thinking and acting recommended by Jehovah's new world. If so, they will be remolded into a new personality: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Eph. 4:22-24; Col. 3:9, 10, *NW*.

6. How do men and animals differ in these respects, and what makes a man what he is?

7. What command is given to men, and why, and how can they heed it?

[8] So it is by taking in accurate knowledge about Jehovah and Christ that human creatures made of dust or clay can be remolded, changed from vessels of wrath to vessels fit for divine mercy. (John 17:3) On the other hand, this information, instead of remolding men born under wrath and condemnation into vessels of glory, hardens some even more as vessels of wrath, even driving them to murder. (John 8:37-45; Acts 7:54-60; 2 Tim. 3:8) And this testimony that either hardens vessels of wrath or remolds them into vessels fit for mercy, where is it found? In God's Word, the Bible. So through his Word Jehovah either makes persons more stubbornly wicked or changes them into his glorious servants, and this without any forcing of the creature, but rather it is as the creature himself wills to react. It is like a person that receives a letter from a certain man and which makes the person change his mind, and as a result the person says, "That man made me change my mind." Yet there was no forcing involved; the person changed of his own free will.

[9] It is with this view of matters that Romans 9:21-24 (*NW*) should be considered: "What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much longsuffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, namely, us, whom he called not only from among Jews but also from among nations, what of it?" Does not Jehovah have a right to declare his message to all men taken from the same place, the dust of earth, and allow it to shape them for or against him, according to their own free-will reactions to its declaration? Certainly, and beforehand he indicated in his Word that one class would be hardened as vessels of wrath and another class would be flexible in their thinking when hearing the truth and welcome it and make their minds over in accord with its impact, thereby becoming vessels of mercy. That the individual himself can, by his own course in harmony with Jehovah's will, make himself into a "vessel for an honorable use" is specifically stated at 2 Timothy 2:20-22 (*NW*): "Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor. If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work. So, flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." To say Jehovah forces men to be a good or bad vessel is unscriptural. He does mold us through his Word, for good if we will let him.

[10] Now to consider the controversial text wherein Jehovah said: "I will harden Pharaoh's heart, and multiply my signs

8. Why can it be said Jehovah can change men without forcing them?
9. How is Romans 9:21-24 to be understood, and what other text shows this understanding true?

10. How did God harden Pharaoh's heart without violating free will?

and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you." (Ex. 7:3, 4) Now Jehovah did not actually harden the heart of Pharaoh so that Pharaoh lost his free will in the matter. His heart hardened because of the message declared to him by Moses and Aaron. It was what caused him to react in hard stubbornness and anger. But since the message Moses and Aaron declared was really Jehovah's message, the account says Jehovah hardened his heart. The repeated extension of God's mercy to him by the lifting of plague after plague did not soften the Egyptian ruler, but as is usual in the case of bullies and tyrants this forbearance only made Pharaoh more intolerable, brought to the fore all the more his bullying characteristics. At Exodus 8:15 the result of relief is shown: "When Pharaoh saw that there was respite, he hardened his heart." And again after the lifting of one of the plagues: "Pharaoh hardened his heart at this time also." (Ex. 8:32) Also 1 Samuel 6:6 states: "The Egyptians and Pharaoh hardened their hearts." Does it not say Pharaoh hardened his own heart? Yes, because that was actually what happened. It only says Jehovah did it because that was how Pharaoh reacted to Jehovah's message. Mercy shown to such arrogant men only serves to let them store up more wrath against themselves. (Rom. 2:4, 5) It is not unusual for wicked men to interpret Jehovah's long-suffering as a sign of weakness and thus become more set in their evil ways, thinking the time of reckoning will never come: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. 8:11) Pharaoh's heart was so set in him.

[11] The charge that such a view of the hardening of Pharaoh's heart is private interpretation cannot be proved, because the Bible itself so interprets a similar expression. At Isaiah 6:10 Jehovah tells Isaiah: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Now, God did not mean for Isaiah to actually go and fatten their hearts and stop up their ears and close their eyes to forestall any repentance; but he was predicting that that would be the effect of the message that Isaiah had been commanded to go and tell the people, that the people themselves would show closed eyes and unhearing ears and fatty hearts, that they would not repent and turn to Jehovah for healing spiritually. The message declared made these rebellious ones unreceptive because it did not please them, and since Isaiah delivered it he was said to have done these things to them. But that they did it to themselves is shown by no less an authority than Jesus himself, for in quoting this prophecy as having fulfillment upon rebellious ones in his day he said: "The heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes." Years later Paul quoted it in the same words. Though in Isaiah's prophecy it speaks of Isaiah as doing it, both Jesus and Paul show the people themselves did it, and not actually Isaiah.—Matt. 13:14, 15; Acts 28:25-27, *NW*.

[12] Another instance of this is where God's servants are commanded to "keep making straight paths for your feet", and yet elsewhere it is said concerning Jehovah: "He will make straight your paths." (Prov. 3:6, *AT;* Heb. 12:13, *NW*) Who makes the paths straight? Predestinarians say it is God, not men, and try to prove it by quoting Jeremiah 10:23: "It is not in

11. How does the Bible itself interpret a similar situation, proving the viewpoint to be no private interpretation?

12. Who makes men's paths straight, men or God?

man that walketh to direct his steps." Man in himself cannot do it, but Jehovah will do it for him, not through predestination, but through His Word: "How can a young man keep his path pure? By heeding thy word." "Thy word is a lamp to my feet, and a light on my path." (Ps. 119:9, 105, *AT*) It is you that must of your own free will "keep making straight paths for your feet", but since you can do it only by heeding God's Word it is also correct to say Jehovah "will make straight your paths", by means of his Word.

FOREKNOWLEDGE NO VIOLATION OF FREE WILL

[13] Jehovah God can penetrate the innermost thoughts of the mind, and foresee the course that will be taken by not only individuals but also classes. (1 Sam. 16:7; Eph. 3:20; Heb. 4:12) He created the mind that directs man, knows its intricate operation, and can instantly detect the bent of man's mind and know what that bent of mind will eventually lead to. He took just such a measure of men's minds before the Noachian flood, and found them unreformable. (Gen. 6:5, *AT*) Before the Israelites entered Canaan Jehovah gave testimony against them for future reference, to show he foreknew what their mental disposition would lead them to and that they had been forewarned: "I know what their temperament will lead to, even now, before I bring them into the land, which I promised them on oath." (Deut. 31:21, *AT*) He also foreknew and described in advance as a warning for us the wickedness of men in these last days of this old world; also the existence of a "great crowd" that would serve him. (2 Tim. 3:1-5, 13; Rev. 7:9, *NW*) So Jehovah foreknows that the majority of mankind today will perish with Satan at Armageddon, and that only a minority will side with him and live. (Isa. 24:6; Jer. 25:33) Hence he foreknows the fate of millions as a class, and so it is no great thing if he foresees the end of an individual. Yet in general he restricts his foreknowledge to classes rather than to the individuals comprising them.

[14] Foreknowledge, without certain prior conditions existing by which to determine the logical result to be expected, amounts to the same thing as predestination. Predestinarians disagree, for they say predestination is not based on any foreseen works of the individuals involved, as that would make destiny-fixing dependent on future works, and that they will not accept. Yet others still contend that God's foreknowledge that some individuals in view of certain inward conditions will fail, forces them to fail in order that the divine foreknowledge be proved right. Or, for that matter, that God's foreknowledge that the majority will perish at Armageddon rules out any widespread conversion to godliness. Their analysis fails to reach the root of the matter. The point is, the mere exercise of his foreknowledge based on certain existing conditions is not what makes the foreseen happen. His exercise of it is a gracious service to men, for it makes possible the warnings in his Word. Since they primarily concern classes without fixing the fate of individuals, it makes it possible for individuals to put themselves in the surviving minority class and to shun the perishing majority group. To be saved individuals must be, not according to the *King James Version* "ordained to eternal life", but according to modern translation "rightly disposed for everlasting life", and such personal disposition is unaffected by foreknowledge. (Acts 13:48, *NW; Ro; ED*) The individual's inmost thoughts, his heart condition and his deeds

13. What shows Jehovah's power of foreknowledge?

14. What are some contentions concerning foreknowledge, yet what shows free will of individuals is preserved?

are the basis on which judgment and destiny rest. (Rev. 2:23, *NW*) Otherwise, why would Jehovah test persons, and why would the Devil rage like a lion to devour the faithful? The issue of integrity would become meaningless, unreal.

[15] To illustrate how the mere exercise of such conditioned foreknowledge does not of itself destroy independent action, consider examples of the limited use human creatures make of it. An astronomer can foretell when a certain comet is going to streak through the sky, or when there will be an eclipse of the sun or moon. Does his foreknowledge of the comet's visit or the eclipse make such things happen? An engineer may know bridges, and see a weak brace, and know that when a heavy freight train comes along the brace will give way and the bridge collapse. Does his mere knowledge of the weakness make the brace break and the bridge fall? A machinist may use X ray to see a hidden flaw within a steel part of a machine and thus know the part will break under the strain of operation. But would not the part break regardless of whether the machinist knew the weakness or not? We know the sun will rise tomorrow, but it is not our knowing that fact that makes it rise.

[16] Or take illustrations of animate things. We know that a cat will play with a mouse and a dog will chase a rabbit. We know that because of our knowledge of cats and dogs. But our mere knowing it does not bring it about. If we were totally ignorant of the ways of cats and dogs when in the presence of mice and rabbits, the tormenting play and the frantic chase would still take place. You may know someone who is an alcoholic, and know that when he begs money from someone he is going to spend it for liquor. But your foreknowledge of that does not make him do it. When you have close friends and learn their mannerisms or mental tendencies or peculiarities, you often know in advance what they will do under certain circumstances. But your foreknowledge due to insight into their personalities does not force them to so act, does it? They still act of their own free will, unmaneuvered and uncoerced by your foreknowledge, do they not? You may know how the quarreling nations of East and West will react under certain conditions, but because of that you would not think it just for you to be blamed for the squabbles, would you?

[17] So why blame God for what his foreknowledge reveals to him? He knows what is in the human mind, how it works, and is aware of its bent toward good or evil. But just that he can read what is in a man's mind and see the way it will go does not make him responsible for what is in that mind, any more than we are responsible for what we may read in a book. It is the one who wrote the book that is responsible for its contents, and it is likewise the individual that harbors improper thoughts that is responsible for them. The thought is not put there by God, any more than we put the printed thought in the book we read. And just as we can either read or refrain from reading the book, so Jehovah can either look into or refrain from looking into our mind, can either foresee the course our mind will direct us into or withhold such knowledge from himself. In any event, we are created free moral agents and use that freedom as we choose.

ADAM MADE "VERY GOOD"

[18] Some, still stubbornly seeking to shift

15. What illustrations concerning inanimate things show foreknowledge does not make things happen?
16. What illustrations involving animate things make the same point?
17. Why is it illogical to blame God for what he reads in a human mind?
18. Why did Jehovah make man, and what illustration shows this purpose could be realized more so if man was a free moral agent?

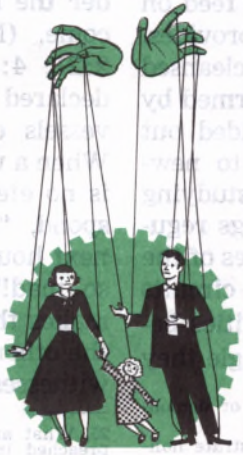
blame to God, criticize him for making man with free moral agency, saying if he had not done so man could never have gone wrong. Their reasoning is very shallow. Jehovah created man for His pleasure, and faithful men do give pleasure to God. (Ps. 35:27; 147:11; 149:4; Rev. 4:11) And it is the faculty of free will in man that greatly contributes to Jehovah's pleasure. This is illustrated in man's affairs, who was given dominion over the earth as God holds it over the universe. Man can make a mechanical dog, wind it up, and watch it hop around, knowing exactly what it will do. It is void of will, restricted by mechanical design. It may entertain for a time, but is not nearly as enjoyable as a live dog. The live dog has a certain measure of choice, and when we exercise dominion over it and train it we derive pleasure from it. The dog may be trained to do tricks, or render valuable service, such as that performed by a sheep dog. We are pleased because the dog does not obey us just because it has to, can do no differently. It gives us pleasure when it obeys us out of free choice, thus showing attachment to us. But if it rebels against our training, such as sheep dogs sometimes do by turning killer, we have no pleasure in it and are forced to destroy it because it misused its power of choice.

[19] In the same way man's proper use of free will brings pleasure to God. Jehovah had many creations without free will, such as the stars and planets, which mechanically obey his laws of motion and stay in their assigned orbits; and even lower animals, and especially insects, are rather mechanical in action, since they are governed largely by instinct instead of reason. Man was to be something different, something higher, something suitable to put over the rest of earthly creation to exercise proper dominion over it, as a faithful servant of Jehovah. To make him "very good" for such an assignment Jehovah made man in God's image, with qualities of justice, love, wisdom and power. (Gen. 1:26-31) A mechanical man, which is what one without free will would amount to, might have power, but would lack the other divine attributes. Justice implies the ability to choose between right and wrong. Wisdom involves among other things the intelligence needed to make the right choice. Love is shown by obedience to the commands of the Creator, and must be freely and cheerfully given to be genuine and a pleasure to the recipient. (1 John 5:3) God gave man these qualities, and the instructions for their proper use, and even added a conscience to guide when doubts as to right or wrong arose. (Rom. 2:12-16) But if the man rebels he is destroyed, just as is the sheep dog that turns killer. Yes, Jehovah could have made a robot instead of a man, but it would have given him no more pleasure than a mechanical dog gives us. So just as we prefer live dogs over mechanical ones, so Jehovah wanted live men with free moral agency instead of mechanical men. And, incidentally, since Jehovah created all things, including men, for his pleasure; and since he takes no pleasure in the death of men, he would hardly have predestinated many to die before he made them. Such creations would have brought him no pleasure, and would be a violation of his expressed principle of creating only for his pleasure. —Ezek. 18:23, 32; 33:11.

19. (a) So why was man given free moral agency, and how was he safeguarded? (b) How does God's creating for his pleasure rule out Calvinist predestination?

[20] Those who complain about being made with free will would not have it otherwise. They do not want to be a machine, or even a living insect guided only by instinct, responding in a mechanical way to environment, devoid of intelligence, unable to make decisions or cope with unanticipated changes in conditions. As men they would not welcome partial removal of their free will, such as happens when men go to prison, having little say as to where they go, what they do, how they live, and so forth. Even persons of Satan's world are hemmed in and their free will is circumscribed to an extent. They are enslaved by a rotten system, their minds shaped by demonistic propaganda, spiritually blinded by false religions, physically bound down to an office desk or factory assembly line, with noses kept to irksome grindstones to meet the obligations of time payments and other accumulated responsibilities under a system that regiments humanity to facilitate the exploitation thereof. Men fight and die for freedom. They want freedom of worship now, but some object because God gave it to Adam and Eve. That pair misused their freedom; so some say they should never have had it. Many men misuse freedom of worship today; is that reason to deny it to all?

[21] We are free moral agents, thank Jehovah for that. We are not motorcars at whose wheel God sits and steers in the right or wrong way, guiding us beyond our power to control. He does not run us by some celestial remote-control system as men can drive cars or sail ships or fly planes by remote control. We are not predestinated to go this way or that, like puppets with strings attached and which God sits around and pulls to suit his whim. He made us men, not puppets, not machines. Instead of fretting over it, quibbling with God about it, we should busy ourselves in using it rightly, in harmony with divine requirements, and thereby assure ourselves of everlasting life.



[22] When Jehovah pronounced his earthly creation, including man, "very good" it meant perfect: "His work is perfect." (Deut. 32:4) Yet some say, If Adam and Eve had been perfect they would not have wrongly used their freedom of will and choice. But not necessarily so. A machine may be well designed, of flawless materials, of excellent workmanship, and accompanied by clear instructions as to the kind of fuel that will suitably run it, and warnings against using inferior fuels. Now, if the wrong fuel is deliberately used in defiance of the manufacturer's careful instructions and the machine is fouled up and ruined, can the maker be blamed for producing an inferior machine? Not rightly so. It was the same with Adam and Eve. Their minds were perfect. Their bodies were perfect. Their provided food for mind and body was perfect. They were clearly and perfectly instructed as to what fuel to take in and what to reject. Then Satan through the serpent suggested a change in fuel, saying it would give them more power, give them a lift, make them like gods. So Eve took in the wrong fuel and got fouled up. She gave some to Adam and he was fouled up. Both were beyond repair; they were deliberate in their disobedience to instructions. Of them it is true: "God made mankind right, but they have sought out many villainies!"

20. Despite some chronic complainers, what shows man would not wish to be other than a creature of free will?
21. For what should we be thankful, and busily do what?
22. What do some critics say, but what illustration shows them wrong?

—Gen. 2:16, 17; 3:1-6; Eccl. 7:29, *Fenton.*

[23] If Adam and Eve could not have used their free moral agency wrongly, it would not have been really free. God put them to a simple test to see how they would use it, to determine their holiness. It was a question of holiness, not of physical perfection. God knew they were perfect, and if that meant inability to fall away he would never have posed the test, knowing that due to their perfection they could not fail. The covering cherub was perfect until iniquity was found in him. (Ezek. 28:15) His perfection did not prevent his fall. His lack of holiness brought on his fall. Today some men choose to do right and serve God in holiness, but that does not make them perfect. Conversely, Adam and Eve chose to do wrong and be unholy, but that did not mean they were imperfect to begin with. It just means men are free moral agents, able to choose for themselves, and their right use of this ability is not a matter of perfection but of holiness. So the test in Eden was not to measure perfection or imperfection, but was to demonstrate holiness or unholiness.

[24] In these closing days of wickedness Jehovah's people must demonstrate holiness. They must not foul their minds with the filthy mental food on the propaganda tables of this old world, but must feed on the feast of fat things Jehovah provides. (Isa. 25:6; 28:8) Minds must be cleansed and made over, mental circuits formed by old-world thinking and acting faded out and new ones put in according to new-world specifications. By privately studying regularly, by attending all meetings regularly, and by engaging in all features of the preaching work regularly mental circuits are deepened and such good activities become habitual, not at all the struggle they are when the mental circuits are weak and faint because used only occasionally. For ourselves and for others, make them strong!—1 Tim. 4:16.

[25] The others for whose sake we must diligently preach are those out in the territories. When the message reaches them, how will they react? Will their mind, like pliable clay, be impressed with the truth, allow itself to be reshaped by it, brought into conformity with righteous Bible principles, be molded into ways of holiness to Jehovah? Or will the message come up against a mind that resists it, hardens against it, opposes it, ridicules and scoffs at it in a vain display of worldly superiority? Clay is a good symbol, for to shape into fine vessels it must be the right kind of clay, ground fine with no coarseness or hard lumps remaining, saturated with water, easily molded, able to hold its form and not sag out of shape, and not crack when burnt in the kiln. Similarly, persons must be of the right kind of soil, not rough or coarse in conduct nor with hard or stubborn streaks in them, but be saturated with the water of truth, fine-textured, smooth, pliable, meek, easily shaped to allow for thorough remodeling after the image of Christ, and then never drift back or collapse to the former shape or crack under the fiery tests of persecution sure to come. (Matt. 13:23; Heb. 10:39; 1 Pet. 2:21; 4:12) Jehovah, through his Word declared by his witnesses, will mold both vessels of wrath and vessels for glory. When a witness tells one householder there is no eternal torment the person may respond, "You make me so happy!" The next householder may cry, "You make me so mad!" It is the message that really makes them react, one so differently from the other. It is the message that makes the witnesses a sweet odor to one and a foul

23. What was the test in Eden to measure or demonstrate?

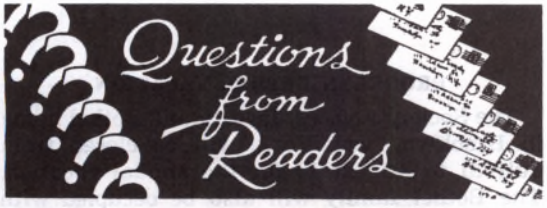
24. How must Jehovah's people now demonstrate holiness?

25. What are the varying effects of the message when preached in the territories, and why is clay a fitting symbol for people?

odor to the other, that molds one as a vessel of wrath and the other as a vessel of mercy.—2 Cor. 2:14-16, *NW*.

[26] Of this all may be sure. We will allow God to either reshape us or make us shapeless. We will become vessels of mercy and conform to the molding influences of his Word, or we will harden as vessels of wrath and be reduced to formless rubble by his King's iron rod. (Ps. 2:6-9) The question before each individual is, Do we choose to remain a vessel of wrath, or to reform as a vessel of mercy? We are free moral agents empowered to answer as we choose, unhindered by predestination, uncoerced by foreknowledge.

26. Of what may we be sure, and what question faces each individual?



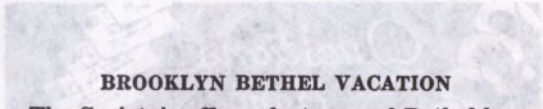
● What is the correct understanding of Exodus 4:24-26? Also, Exodus 4:20 reads as though Moses had returned to Egypt, but the next verse speaks of that return as still future. Why?—J. K., Japan.

At Exodus 4:20 it states: "Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt." Verse 21 continues: "And the LORD said unto Moses, When thou goest to return into Egypt"; which contradicts the thought that he had already returned. The difficulty is in the translating of verse 20. It reads as though the return was complete, whereas actually the Hebrew verb form indicates the return was under way but not completed. Other translations allow for this view. "Moses taketh his wife, and his sons, and causeth them to ride on the ass, and turneth back to the land of Egypt." (*Yg*) "So Moses took his wife and sons, and mounted them on an ass, to return to the land of Egypt." (*AT*) Hence it is perfectly logical for verse 21 to speak of the return as future, since it was not accomplished as yet.

Exodus 4:24-26 (*AS*) recounts an incident taking place during this return journey: "And it came to pass on the way at the lodging-place, that Jehovah met him, and sought to kill him. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, Surely a bridegroom of blood art thou to me. So he let him alone. Then she said, A bridegroom of blood art thou, because of the circumcision." It seems that Moses had been delinquent in some respect. For one thing, he had not circumcised his son, and thus had failed to live up to God's covenant of circumcision made with his forefather Abraham. (Gen. 17:9-14) Jehovah, through his representative angel, met Moses along the way and was going to execute the uncircumcised child. Moses' wife, Zipporah, realized what was necessary to right matters. She took a sharp stone, a customary instrument in those days, and cut off her son's foreskin and threw it, not at the feet of Moses, but at the feet of the angel representing Jehovah. Meeting this requirement appeased the anger of Jehovah and the child was spared.

Then Zipporah said to Jehovah, through the representative angel, "Surely a bridegroom of blood art thou to me." By her compliance with the requirements of the covenant of circumcision, Zipporah acknowledged and entered a covenant relationship with Jehovah, and Jehovah became as a husband to her and she as a wife to him. That such a covenant relationship with Jehovah can make him as a husband married to the other party of the covenant is shown by the Law covenant made with Israel. Because of this covenant Jehovah says concerning the Israelites: "I was an husband unto

them." (Jer. 31:32) So by this rite of circumcision Zipporah said to Jehovah's representative angel, "A bridegroom of blood art thou." Or, according to the *King James Version:* "Surely a bloody husband art thou to me"; "a bloody husband thou art." So through Zipporah's quick action "he let him alone" (*AS*); that is, Jehovah's angel let the child alone, not slaying him as he otherwise would have. (Gen. 17:14) But Jewish tradition makes Moses the one whose life was threatened for his remissness. Moses was responsible for the treatment of his son.—See *The Watchtower,* Nov. 15, 1944, page 347, ¶38.



BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from July 31 to August 10 for the annual vacation. The Bethel family will also be occupied with convention matters from July 19 to 26, although the home and factory will be open for four days following the convention, July 27 to 30, for inspection by visitors. This means that, in the period from July 19 through August 10, very little mail will be handled and few orders shipped. To avoid delays, anticipate your literature needs now and place your orders immediately.

"WATCHTOWER" STUDIES

Week of July 5: Predestination and Jehovah's Foreknowledge; also, Foreknowledge Compatible with Free Will, ¶ 1-6.

Week of July 12: Foreknowledge Compatible with Free Will, ¶ 7-26.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 15, 1953
Semimonthly

THE RULE OF KING DEATH

THE RULE OF KING DEATH BROKEN

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THE NARROW WAY LEADS TO LIFE

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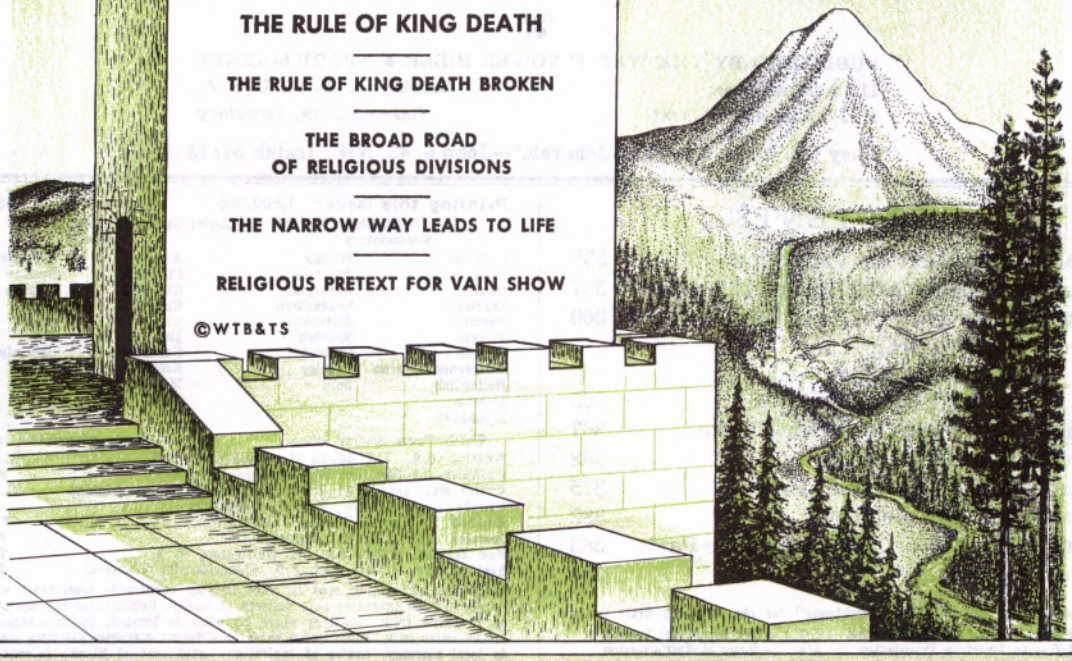

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

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'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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RELIGIOUS PRETEXT FOR VAIN SHOW

PERHAPS no religious service is attended by more professed Christians than that held on Easter Sunday. Regarding the 1953 Easter the New York *Times*, April 6, reported: "Easter Services Jammed. Record Throngs in City Pay Glad Tribute to the Resurrection." It also told of mammoth crowds attending Easter sunrise services in various parts of the United States and that one of the largest crowds ever assembled in St. Peter's Square gathered there to hear an address by the pope.

Among the details given in the *Times* report were the following: At St. Patrick's cathedral the bright finery of 5,000 worshipers combined with the white and gold vestments of the priests and the choral alleluias to reflect the joy of the Easter celebration of the solemn pontifical mass. At the cathedral of St. John the Divine another 5,000 thronged the service at which five church banners and 62 organ trumpets were blessed, followed by a solemn liturgical procession of clergy and choir robed in white.

At St. Martin's Episcopal church a garden was set up in the chapel of the church. "It contained a representation of the Hill of Calvary with three crosses and the Holy Sepulchre. An azalea bush was planted beside the tomb and daffodils, tulips, narcissuses, blue daisies, lilies and snapdragons were included in the arrangement. The tomb was constructed from rocks from many countries." Some 6,000 persons viewed this display in the five Easter services held in the church.

At Radio City an audience of some 6,500 witnessed a "dramatic enactment of the rising of the Easter sun", the stage simulating the interior of a Gothic cathedral with red and blue stained-glass windows, the altar being flanked by Easter lilies and guarded by figures of angels. Similar sunrise services were held in other theaters throughout the city, and at Paramus, New Jersey, nearly 9,000 attended the Easter sunrise service.

Nor were the spectacles limited to places of worship. Police estimated that 1,250,000 witnessed the Easter parade on Fifth Avenue, where not only the notable figures of society paraded in their finest and most correct, but where notoriety seekers held forth and publicity agents of milliners and clothing stores advertised their wares by means of models who posed as Easter worshipers. One white-haired old gentleman, attired like Benjamin Franklin in eighteenth-century knee breeches and buckled pumps, presented himself at one church after another.

One "woman wore a large round wide-brimmed hat on which was mounted a cross, table and chairs for the Last Supper, chickens, a live bird in a cage and other bric-a-brac"; who, however, was admonished to keep on walking until she got outside of the Easter parade area. An-

other wore a large hat containing rows upon rows of pink roses, topped with a skirted rabbit, chickens and an American flag. A number of other such millinery creations were also seen, calling to mind the fantastic headgear of the South African ricksha boys. In spite of all this we are solemnly assured that this was the most dignified Easter held in recent years!

Ostensibly one engages in a form of worship for the purpose of pleasing or appeasing a deity. Those professing to be Christians by the same token engage in their religious services for the purpose of gaining the favor of the God of the Bible. To gain his favor he tells us that our worship must be based on truth, must be sincere and uncontaminated by the world.—John 4:24; Heb. 4:13; Jas. 1:27, *NW*.

But are the spectacles enacted in the churches and the finery displayed on Fifth Avenue for the purpose of winning Jehovah God's approval? Or is its purpose to attract the idly curious, win the approval of men and reap a large harvest of shekels for the coffers of the church? And what about the sincerity of such church attenders who limit church-going to once or twice a year, when a spectacle is being presented? Are not such drawing near to God with their lips while their hearts are far removed from him? Are they not displaying a form of godly devotion but proving false to its power?—Matt. 15:8; 2 Tim. 3:5, *NW*.

All such, however, is not surprising in view of the fact that "there is no indication of the observance of the Easter festival in the New Testament or in the writings of the apostolic Fathers". (*Encyclopædia Britannica*) It was first at the Council of Nice, A.D. 325, that Easter was established as a festival, to fall on the first Sunday after the full moon on or following March 21.

Easter and everything associated with it is of pagan origin, not Christian. The very term "Easter" is taken from the goddess of spring, Ostara, a variation of Ishtar or Astarte. Both eggs and rabbits are pagan symbols of fertility, while the wearing of new Easter hats was done by pagans to assure luck in love.

Even the thousands of Easter sermons are filled with paganism. The theme of immortality is stressed and much is made of the return of life in the spring as emblematic of human immortality. Thus clergymen confuse the Scriptural teaching of the resurrection from the dead with the Pythagorean and Platonic teaching of the immortality of the human soul, as if they were one and the same thing. Far from being the same they are not even compatible, for there could be no resurrection unless there was a death, a cessation of life; and if the immortality teaching is true then there is no such thing as death.

How could Christ Jesus have been immortal when he plainly told John that he was the Living One who had become dead but now was living forever and ever? (Rev. 1:5, 18; 2:8, *NW*) And note also Paul's argument on the resurrection at 1 Corinthians, chapter 15. If there is no resurrection then Christ is not risen but is still dead, and Christians are without hope. The resurrection hope and the immortality dogma cannot be reconciled.

Easter has no place in the true worship of Jehovah God. It is based on false teaching and serves as a religious pretext for vain show. And judging by the crowds his professed "people love to have it so".—Jer. 5:31.

The Broad Road of Religious Divisions

WHY so many religions? Within the United States alone there are twenty-three kinds of Baptists, twenty-one kinds of Methodists, twenty divisions among the Lutherans, thirteen brands of Mennonites, ten kinds of Presbyterians, and a whole handful of Churches of God. Thirty-nine religions admit such a lack of unity that they say doctrine is all up to the individual, apparently assuming he knows more than the scholars, or that his contradicting idea may be inspired by the spirit. One authority put it this way: "If one must speak of denominations and sects, of organizations here and there, of movements now and then, how can one speak of Christianity in the United States? Is not this religious chaos . . . all spots and jumps?"

Yes, why such division? The Bible is just one book. Average editions contain 1,000 to 1,300 pages, and that is not exceedingly large. Webster's Dictionary contains 3,000; the *Encyclopœdia Britannica,* 24,000; the *Harvard Classics,* 22,000. Yet on the basis of the Bible's 1,000 pages rests the foundation of more than 230 of America's more than 250 religions, or one denomination for every five pages in that book. Now, since the Bible does not contradict itself on doctrine every five pages, why are there so many different religions claiming it as their guide? Are their scholars so ignorant they cannot read these 1,000 pages to agree, or are there other reasons?

Some reasons for this division have been petty, others practically ridiculous, few of them Christian. A main cause has been man's determination to make his religion over to suit him, instead of making himself over to suit God. These attempted "improvements" were long ago foretold: "Men will rise and speak twisted things to draw away the disciples after themselves," and, "There will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them [Christ]." (Acts 20:29, 30; 2 Pet. 2:1, *NW*) In evidence that this happened, *The Kingdom of God in America* says current religion "represents not so much the impact of the gospel upon the New World as the use and adaptation of the gospel by the new society for its own purposes". Unity of doctrine is gone, and that loss of unity represents a loss of true Christianity.

Religious boundaries have been frequently laid out along the political and economic map. William Warren Sweet in *The Story of Religions in America* points out that the most important and far-reaching of the schisms in American churches occurred over Negro slavery, and says: "It was not until church members had become wealthy cotton growers, that the churches ceased to denounce the institution. At the adoption of the Constitution all the churches were unanimous in their opposition to slavery; by the opening of the Civil War the churches had become a bulwark of American slavery." So, with religion not molding the people, but being molded by them; not influencing the world, but being influenced by it, it is little wonder that it

has spread out in so many different and conflicting directions.

HISTORY OF DIVISIONS

The first settlers brought with them a great number of religions. There were Anglicans, Puritans, Pilgrims, Scotch Presbyterians, Calvinists, Lutherans, Quakers, Baptists, Methodists, and others. But the pioneer was a rugged individualist, independent and determined to go his own way in religion as well as in politics. He took this already confused stock of religions and severed and split them into myriads of smaller groups. "Denominations such as the Dunkers and Mennonites, which were of European origin, when transplanted to America divided and redivided as they moved westward into the undeveloped frontier," says Sweet, who describes this frontier religion as "warped though it often was, almost beyond recognition". The foundations for the new religions were, therefore, based not on sound doctrine but on this warped frontier viewpoint. While getting farther and farther from true worship, the number of sects grew and grew.

Further severing America's religion was the "Great Awakening" between 1734 and 1790. This was a surge of revivalism that spread from New England down through New Jersey and into the South. The new preachers or "New Lights", however, were not looked on with favor by the more conservative elements or "Old Lights" who frequently expelled the newer group. These, being vigorously evangelistic, just established their own congregations, some of which grew into new religions. The Unitarians split off from the Congregationalists in this manner. The Presbyterians split temporarily into "New Side" and "Old Side" bodies, and many "Separate" congregations that were formed became Baptist. Shubal Stearns, the founder of one of these, moved to North Carolina, where his evangelism produced the Separate Baptists, now a comparatively small group, whose immediate growth was called "almost unparalleled in Baptist history".

Slavery, already mentioned, was the third great reason for schisms. It split Methodism wide open in 1844. The great Baptist split was in 1845. The Presbyterian house divided right down the Mason-Dixon line between North and South. Entirely separate religious organizations were established to conform to politics, and when politics can divide the church it has certainly fallen a long way from the separateness from politics taught by Christ and the apostles! The Baptist and Presbyterian divisions remain to this day; the Methodist breach was healed only in 1939. Frank S. Mead in his *Handbook of Denominations* says this split "concerned neither doctrine nor polity; it was purely political and social". The real effort was not to follow God's Word, but to support the political views of the members, to 'adapt the gospel to their own purposes'.

Differently, the Episcopalians did not divide; they just went out and shot each other. Bishop Polk was a Southern general, and according to Mead's *See These Banners Go,* "Bishop McIlvaine of Ohio and fighting Bishop Polk of Louisiana prayed for each other by name in their chancels, every Sabbath day." They just "separated for the moment, as two travelers might separate to walk around a mud puddle in their road and join again when the obstacle was passed".

THE ROAD BROADENS

Not only did this sectional conflict also divide these same religions into white and colored, developing new denominations for Negroes, but national divisions severed other groups. Though the early Christian congregation was to make no division between Jew or Greek, slave or free, and

James said class distinctions were a sin, the Eastern Orthodox churches within the United States are divided into Albanian, Bulgarian, Greek, Roumanian, Russian, Serbian, Syrian and Ukrainian groups. The Lutherans are divided into Danish, Finnish, Norwegian and other sections. "The churches of America," says H. Richard Niebuhr, "no less than those of Europe, have often been more subject to the influence of provincial or class environment than to the persuasions of a common gospel."—1 Cor. 12:13; Jas. 2:1-9.

The fourth and fifth major causes of division were the phenomenal antimission movements that swept the frontier in the early nineteenth century, and the use of instrumental music. Antimissionism developed from the frontier objections to sending money back East to pay for the missionaries, and from the frontier preachers' jealousy over the eloquent, better-trained new arrivals. The movement swept the whole of the frontier, particularly through Kentucky and Tennessee, and so struck the Baptists that at least three groups of "Hard-Shell" or "Antimission" Baptists still remain.

This, along with debate over that particularly noisy instrument, the organ, disrupted the Disciples of Christ so violently that a fourth of their members split off to form the "Churches of Christ". The anti-organ argument said: "No element of public worship is legitimate which is not explicitly authorized in the New Testament. Instrumental music is not so authorized. Therefore it is not legitimate." The extent to which this was carried was shown by *Lard's Quarterly* (1864), which said: "Let every preacher resolve never to enter a meetinghouse of our brethren in which an organ stands. Let no one who takes a letter from one church ever unite with another using an organ. *Rather let him live out of a church than go into such a den.* Let all who oppose the organ withdraw from the church if one is brought in." (Italics his) Today a million people think God is vitally concerned over whether any musical accompaniment helps the singers stay on key. Of course, they have no objections to other modern innovations not mentioned in the Scriptures: the radio, songbooks, stained-glass windows, etc.; but they justify this by saying these are not *elements* of worship as they think a sounded note somehow is. However, instrumental music seems approved in the so-called "New Testament".—Rev. 5:8; 15:2.

The desire of particular men to lead their group was another major cause of religious divisions. Such jurisdictional divisions are well exemplified by the Mormons. When their founder, Joseph Smith, died, the largest group, the Church of Jesus Christ of Latter-day Saints, followed Brigham Young to Utah where they built Salt Lake City. A second group, the Reorganized Church of Jesus Christ of Latter Day Saints, was led by Joseph Smith's sons. A third formed the Church of Christ (Temple Lot); a fourth, the Church of Jesus Christ (Bickertonites), followed Sidney Rigdon; a fifth, the Church of Jesus Christ (Cutlerites), followed Alpheus Cutler, one of the original seven elders of Mormonism; and the sixth group, the Church of Jesus Christ (Strangites), followed James J. Strang, who claimed he had written credentials from Joseph Smith.

STILL MORE DIVISIONS

Others followed quirks of their own ideas to further confuse the picture. The "two seed" theory of the Two-Seed-in-the-Spirit Predestinarian Baptists (one of the antimission groups) is that back in Eden God put a good seed in man; Satan, the evil one. Babies, they think, are born with one seed or the other, so missionary work is useless; a man with the bad seed is help-

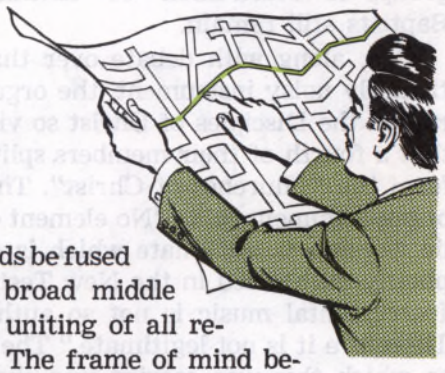
less and one with the good will come to the church anyway. At last report (eight years ago) their numbers had dropped to a mere 200. Their doctrine is based on a misinterpretation of Genesis 3:15 about the seed of the woman.

Then, as one writer commented: "In any large city unheard-of sects can be located, frequently consisting of only one or two churches. A dissatisfied preacher finds it easy to lead off a group and start a new denomination of his own. . . . Most of the little groups have no history save a church quarrel, and few of them possess any distinctive doctrines or practices." It has been estimated that there may be as many as 3,000 of these independent groups.

Away back in 1890 a little book, *Short History of the Church in the United States,* truthfully said: "The multiplication of ecclesiastical organizations has been one of the characteristics of American religious life." Some like to call them the "many mansions" in the Father's house, perverting John 14:2, which refers to heavenly blessings. In most minds today a shamefully hazy blending occurs to where divergence of doctrine and difference of belief are passed over, put aside with the view that they are all different roads going to the same place. But they are not. While propounding their own theories they cannot be gathering with Christ. He called the tradition-following religious leaders of his day who did not hold to right doctrine while claiming divine authority for their acts hypocrites, blind guides, fools, serpents, viperous offspring doomed to destruction. (Matt. 12:30; 23:1-39) Those seeking life and truth must get off these broad paths, dust off their Bibles and learn from that thousand pages the difference between all this hodgepodge of self-contradicting doctrines and the true inspired Word given by Jehovah God. But for a discussion of this and of its importance we must refer you to our following article, "The Narrow Way Leads to Life."

THE NARROW WAY LEADS TO LIFE

Beware of the dead-end streets!



SOME people think religion's purpose is just to make good men. Their view is: "If one is sincere in his religion, that is all that is expected of him." Others view religion as a drug for the mentally distressed or a help to those in trouble. They say: "All these religions fit some people's needs; if they are doing good, that is fine!" Still others who think just having the name "Christian" is sufficient say: "They are just different roads, all going to the same place." Hence, it is often proposed that these various roads be fused into a broad middle way, a uniting of all religions. The frame of mind behind such a view was shown by Dr. Norman Vincent Peale in the June, 1948, *American* magazine, where he said doctrinal differences "are of little real significance to the average man today", and, "Not one modern Protestant out of 50 could tell you in what doctrinal respects

Methodists differ from Baptists or Presbyterians from Congregationalists."

This slurring over of doctrines is encouraged by such clergymen as Peter Ainslee, former president of the national conference of the Disciples of Christ, who once said: "Let those bodies that hold to baptism by immersion still practice what they believe. . . . Let the creedal bodies still hold to their creeds. . . . But let them abandon denominationalizing as one of the things for which they stand." It would seem he was more concerned about having them stay in his organization than about their having true worship. However, true worship and right doctrine are of vital importance. The prophet warned: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee."—Hos. 4:6.

That knowledge comes, not from the human ideas that have severed today's religions, but from God's Word. The psalmist said: "Thy word is a lamp unto my feet, and a light unto my path." All these religious roads are dead-end streets because they are not lit by that Word. Its light does not spread out to cover today's many conflicting doctrines, for Christ said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Ps. 119:105; Matt. 7:13, 14, *NW*.

Sincerity alone is not sufficient for one to get life. "What man thinks a right course, may end upon the road to death." "Man's ways are always right in his own eyes, but the Eternal has the verdict on his life." (Prov. 14:12; 21:2, *Mo*) Even being a "good man" is not sufficient. Jesus was asked: "Teacher, what good must I do in order to get everlasting life?" He replied: "Observe the commandments continually." The questioner said he did that; he did not murder, steal, commit adultery, covet, bear false witness, and he honored his parents. He was a good man, but he asked: "What yet am I lacking?" The answer: Sell your belongings, give to the poor "and *come be my follower*".—Matt. 19:16-22, *NW*.

No one is following Christ if he teaches a different doctrine; he is following himself or some other man. Today's hundreds of brands of religion that are scattering with doctrines which differ drastically even among themselves should take Jesus' warning: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30, *NW*) They are following a broad and spacious road that will accommodate all these beliefs. Not all could be on his side.

If a traveler desiring to visit a neighboring country asked directions of 200 different persons and got 200 answers, all the way around the compass, north, south, east and west, what would he do? Take the advice of the person his grandparent took advice from, or from the one who wore the most peculiar garb, or had the most mellow voice, or to whom his sweetheart or marriage mate listened, or who had the most imposing or closest building in which to talk? Would he say that he does not talk about directions, as some people say they will not talk about religion? No. An intelligent traveler would get a roadmap to compare the different directions and see why they are so conflicting.

POOR GUIDES

Where true worship is concerned, the roadmap or guidebook is the Bible. Yet today's individual ignorance about that guidebook is astounding. Bishop Wells of the West Missouri diocese of the Episcopal church said: "The fact of the situation is that 90 per cent of our church mem-

bers—not the leaders, but the average man and woman—do not really know what they believe and why. They might be called religious illiterates. Many persons do not know the Bible." (Kansas City *Star*, January 31, 1951) But does this apply to just "the average man and woman", as he implies? Not according to a survey made by Dr. George Herbert Betts of Northwestern University and published in a little book entitled "The Beliefs of 700 Ministers". He wanted to determine: "All formal creeds aside, what do the ministers of our churches believe? Do they agree to a man on the beliefs within a single denomination? Do the denominations agree with each other on the great fundamental matters of Christian faith? Can we of the masses find in our spiritual leaders a certainty of belief on the crucial questions of religion such as warrants our trusting their insight?" To answer this he sent 56 basic doctrinal questions to 1,500 representative clergymen and theological students; 700 replied. Here are the percentages on certain representative questions:

Did they believe: Old Testament	Yes	Not Sure	No
prophets inspired?	67	5	28
The trinity doctrine?	80	7	13
Record of creation?	47	5	48
Biblical miracles?	68	8	24
In an actual devil?	60	7	33
Jesus' virgin birth?	71	10	19
Heaven is a place?	57	15	28
Hell?	53	13	34

Christ said the way is narrow. They have certainly spread out. Some are bound to be teaching false doctrine, because Genesis is either true or false; the miracles either occurred or did not; either Jesus was born of a virgin or the Bible lies. There are not two answers to these questions, but only one. It is not that the Bible is impossible to understand, but that too many care too little about what it says, leaning to their own ideas, following men instead of God. By following their own theories they have turned from pure worship just as surely as did Adam and Eve, who were led by Satan into a simple matter of disobedience. Likening these false doctrines to yeast, the apostle warns that just a little ferments the whole lump.*—1 Cor. 5:6, *NW*.

The early church had no such confusion. Christ set the apostles on a cramped path, the narrow road leading to life. Could you imagine Peter going to Galatia and saying Jesus was not the Messiah, while Paul in Ephesus said he was; Paul going to Corinth and saying to be baptized and another apostle saying not to; Timothy in Thessalonica telling the Christians to study the prophets faithfully while someone else goes to the Bereans and says about these very prophets that Christ quoted freely: "Why, that is the Old Testament, just mythology, fakes and forgeries, good literature but that is all"? Of course not! They *knew* that Jesus was the Messiah, baptism was proper, the prophets were true.

APOSTOLIC EXAMPLE

How was it the apostles had such unity? It was not just because their group was small, but was because they had right doctrine, held rigidly to the truth, refused to be contaminated by false worship, refused to unite with those teaching falsehoods. Today's religious leaders with their broad roads and plans for interfaith would have considered Jesus and the apostles narrow, for these early Christians would never

* The above reference to Dr. Betts' survey considered all denominations together. The confused reply of clergymen within individual denominations on the sample questions on the Devil and the Genesis account of creation is here shown. The denomination is given, the number of clergymen that replied, and the percentage who believed, were unsure or disbelieved.

Denomination		Believe in Devil?			Believe Creation Acc't?		
	Replies	Yes	Not Sure	No	Yes	Not Sure	No
Baptist	50	68%	0	32	63%	7	30
Congregational	50	17	10	73	12	0	88
Episcopalian	30	46	21	33	11	4	85
Evangelical	49	71	10	19	53	2	45
Lutheran	104	97	2	1	89	4	7
Methodist	111	35	11	54	24	9	67
Presbyterian	63	55	11	34	35	7	58
13 others	43	77%	0	23	60%	8	32

have put up with such confusion as goes under the name "Christendom" today. Whether today's clergymen know it or not, their lack of concern for true doctrine would have put them in the same class as the Jews who rejected truth, and to whom Jesus said: "You are from your father the Devil and you wish to do the desires of your father."—John 8:44, *NW*.

The apostles got this true doctrine through obedience to God's Word, through being disciplined by the truth; putting their own ideas aside and letting the truth rule them. Otherwise they would have claimed Jehovah as their father while doing the works of Satan, and would have fit right into the warning that "if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons". (Heb. 12:8, *NW*) Legitimate sons of God have unity because they have the solid Christian faith that is built on the solid rock of God's Word. It corrects former wrong ideas. "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, *NW*) Discipline is not always pleasant, but it is necessary for proper training, and when the true Christian lets God's Word correct him, teach him, reprove him and set him straight about the false doctrines of this old world's religions, he is glad to change his ideas to conform to that Word. He then comes to unity on doctrine with all others who really do accept the narrow path of truth.

SOURCE OF UNITY

There is no need for the ignorance that has prompted today's many religious divisions, save that the Scripture said that the wicked god of this system of things has blinded the minds of the unbelievers to the truth. (2 Cor. 4:4) In dividing they have lost their dynamic power, have changed, modified, corrupted and perverted the truth. They have divided over petty differences and national rivalries, have made new doctrines at will, and have gotten doctrines and tried to find a few Scripture texts to prove them, rather than putting their ideas aside to study the 1,000 pages of the Bible and find out what true worship really is. Such study would soon show the difference between what is taught in today's religions and what the Bible actually says.

Take, for example, the doctrine of the trinity. It was taught by the pagan Plato, the pagan Egyptians, Babylonians, Zoroastrians, Hindus, Taoists and Buddhists, but was not taught by the apostles, as the January 1 issue of this magazine showed in detail. The doctrine of the immortal soul, according to the pagan Greek historian Herodotus, came from pagan Egypt. According to the *Jewish Encyclopedia,* the Jews got it from the pagans. On examining the Bible, however, you will find that it shows irrefutably that the soul can die, and therefore is not immortal. (Ezek. 18:4, 20; Acts 3:23) The related doctrine of hell-fire was also taught by the Buddhists, Egyptians, Babylonians, Persians, Phoenicians and Greeks, but not by the Bible, which says simply, "the dead know not any thing," and shows that hope for future life is in the resurrection as a reward for right doing, not in everlasting torment.—Eccl. 9:5, 10; Job 14:13; John 5:28, 29.

For unity on spelling the dictionary is accepted as an authority. In religion the Bible is that authority. It shows what true worship was before it was perverted by all these pagan doctrines. Having taken three sample doctrines, the trinity, immortality and hell, on which Dr. Betts' survey showed today's clergy are at disagreement,

we find that by accepting the Bible's authority we can come to unity with all who likewise will accept God's Word. But if such widely accepted doctrines are false, how did religion come to adopt them? Through the very practice of trying to make their interfaith projects a unity of organization instead of a unity of doctrine and broadening their organization to include all sorts of doctrines that were never a part of true Christianity. Frank S. Mead explains it simply in his book *See These Banners Go:* "What we call the Church is a snowball, rolling. It started on 'the coasts of Caesarea Philippi,' . . . it rolled westward gathering, absorbing, being colored by everything it touched, and coloring everything. It was Hellenized in Greece; Romanized in Rome; it gathered laws, philosophies, thinkers, tinkers, soldiers, saints and devils; it became in time a rolling leviathan of accumulated creeds and catechisms, convictions and conceptions, social custom and economic practice. In shape and size and structure it has changed mightily." In getting off onto this broad road that could encompass all kinds of worship, it has rejected its core of true Christianity, for Christ warned that the broad road followed by the multitude leads to destruction.

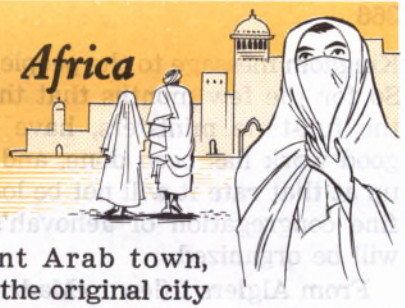
JOIN THE FEW

It is for a very logical reason, however, that many people believe that all these conflicting doctrines and forms of worship are acceptable to God. They cannot see how God could possibly doom all these people to hell just because they are in the wrong religion, and so they think God does not mean what His Word says about the narrow way. By sheer force of numbers they think to high-pressure him into accepting almost all of them. The flaw in their argument is that the Bible does not say the wages sin pays is hell-fire, but that it is death, and that the gift God gives for righteousness is everlasting life. "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, *NW*) God does not bless with future life the indifferent, lethargic ones who think He owes them something, but rather those who thankfully put forth a real effort to find the narrow way he has set out, and follow it. The others have not proved worthy of life, so will not receive a resurrection, will remain in permanent death. Only eight persons were worthy of surviving the flood; not ten righteous men could be found in Sodom; only a few hundred accepted Jesus in his day; the vast number of today's so-called Christians are that in name only. Christ was right when he said only a few would follow the narrow way that leads to the reward of life.—Gen. 6:1–7:7; 18:23-33; Matt. 23:37, 38; 1 Cor. 1:22, 23; Matt. 7:13, 14.

Study. Demand absolute proof for all doctrines—not just the "proof texts" all religions have, but the whole picture, all the Bible has to say on the subject. Prove what is right. Come out of this confused babble of doctrines on these broad streets ending in death. In harmony with God's inspired Word, the One Book that is the sole basis for true united worship, follow closely the narrow way that really does lead to life.

My son, if thou wilt receive my words, and lay up my commandments with thee; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God.—Prov. 2:1, 3-5, *AS*.

True Worship Progresses in Northern Africa AND *on the Iberian Peninsula*



Concluding the report on the African trip of the president of the Watch Tower Society, N. H. Knorr, and his secretary

IT WAS a happy group that I left behind in Ethiopia as I flew away to Cairo. En route we stopped for a few hours at Eritrea for engine repairs. By the time I got to Cairo, Brother Henschel, my secretary, had already left for his visit to Tripoli, Libya. During his stay in Cairo he had addressed 92 witnesses of Jehovah at their assembly and gave a public discourse at which 182 were present.

It was arranged for me to go to Alexandria to talk to the brothers there. At 6 p.m. the various congregations in Alexandria, French, Arabic and Greek, came together and I spoke to them through two interpreters, one speaking Greek and French and the other Arabic. Present were 257, a much bigger crowd than I had served five years before. The next morning we returned to Cairo by train. In the evening 116 brothers attended the central meeting and again the talk was given through three languages.

I flew to Algiers by way of Paris, where I had a twelve-hour stopover permitting me time to go over the problems of the Paris branch office with the one in charge, the branch servant, who then accompanied me to Algeria. The work of spreading the true worship in Algiers has just started. The Society recently sent some missionaries and other full-time ministers to this capital of Algeria to see what could be done, and they are doing well. The Arab section of the city, called *La Casbah,* is in the ancient Arab town, which was the original city of Algiers. Now the city has spread out and this has become more or less the center of town.

The missionaries find it very interesting to witness to these Arab people. When they knock at the door of a Moslem home the woman checks to see who is there. If the man happens to be an Arab, the Moslem woman will cover her face with a veil before she speaks to him; but if it is a European she does not. No one seems to understand just why; but it is observed that even when an Arab woman is in a shop making a purchase, if she is speaking to a European she unveils her face, but should an Arab enter she immediately puts her veil upon her face.

This was the first time an assembly of Jehovah's witnesses had been arranged for the city of Algiers. The Watch Tower Society had written to all who were interested in its work and told them of the visit of the president and the meetings that were to be held. On Saturday morning a group of thirteen came together and went forth to engage in the field ministry. A small hall had been rented for the afternoon meeting, and much to our surprise 39 were in attendance. Very good interest was shown and many questions were asked at the conclusion of the meeting. On Sunday the public meeting was held at 9:30 a.m., at which thirty were present.

Right now there are ten part-time ministers assisting the eight full-time ministers in the work of making known the

Kingdom message to the people of Algeria. So for the few months that the brothers, the full-time ministers, have been there good work has been done, and if it keeps up at that rate it will not be long before a fine congregation of Jehovah's ministers will be organized.

From Algiers I flew to Madrid and there met Brother Henschel and the brothers who work in the Iberian field. Regarding Libya, to which Brother Henschel went after his visit to Cairo, he had the following to report:

LIBYA

"This land was formerly held by Italy, but now an attempt is being made by the British and the United Nations to help the Libyans to organize their own government. It is a major task because few Libyans have had experience in such matters. A king has been enthroned and Arabic has become the official language. The religion of Islam predominates.

"With the rise of this new nation to a place among the countries of the world, there has also arisen within it the proclamation of the Kingdom message. Begun in 1950, the seeds of truth planted are already bearing good fruit. The brothers in the Tripoli company show great enthusiasm for the work. During the past year as many as 19 different ministers have had a share in the preaching work in one month. The local congregation is Italian. While the work cannot be carried on as freely as in some other countries, missionary work being frowned on officially, the truth is nevertheless spreading. Some of those who attended the assembly in Tripoli live out on farms near the city. Among the experiences they told is the following regarding a sister and her priest:

"A new Catholic priest, upon coming to her parish, visited all his parishioners in it and made arrangements for having dinners with them. He told her, then also one of his parishioners, that he would come on Thursdays. However, he came back on Wednesday and found the family eating beans. He was invited to join them in their meal if he cared for beans. This highly insulted him and he asked for meat and eggs, of which there was none in the house. Angrily he left the house and on the next Sunday in church he denounced the family for offering beans to the priest. That was the last time they attended church.

"During my visit meetings were held at the Kingdom Hall, the peak attendance being 27 at the public meeting. My departure from Libya was delayed at the airport, which meant that I would miss connections at Rome for Barcelona. The delay in Rome I spent with the brothers there, who were rejoicing in the fact that they recently had a new peak of 2,150 Kingdom proclaimers in Italy.

SPAIN

"On January 10, I arrived at Barcelona via Madrid and immediately began discussing local organizational problems with the brothers there. Special field service efforts were on and new ministers were taking part in the preaching work for the first time. That night I gave a talk to an audience of 50 in a private home.

"On the following day two more gatherings were held in private homes and it was a thrill to see 193 in attendance, which was almost double that of the previous year, when 100 were present. This was partly due to the presence of brothers from Barbastro and Palma de Marjorca. The field preaching activities and the series of meetings caused the brothers in Spain to exhibit a spirit among them that I had not seen before. Many home Bible studies are now being conducted and the prospects for future growth are excellent.

"Some of the brothers from Barcelona, desiring to continue their 'convention' joys, as well as to meet the president and brothers from other parts of Spain, accompanied me by plane to Madrid Tuesday morning. That afternoon we had a meeting in Madrid at the home of one of the witnesses, with 26 present. In the evening, at another home, 32 were present."

As Brother Henschel was speaking to those brothers I was arriving by plane from Algiers. Naturally I found many problems that needed attention. For some years the Iberian Peninsula has been a dark corner of Europe where true freedom of worship does not exist. Since World War II a little handful of Kingdom publishers have boldly continued with pure worship in Spain, where the cult of saints and virgins predominates.

Two separate meetings were held on the afternoon of the following day with a combined attendance of 46, I speaking to one group and Brother Henschel to the other. Later that evening, I made it very plain to fifty brothers and newly interested ones gathered in a private home that their advancement must be made manifest, and pointed out to them the various ways in which they could do this.

PORTUGAL—LAST STOP

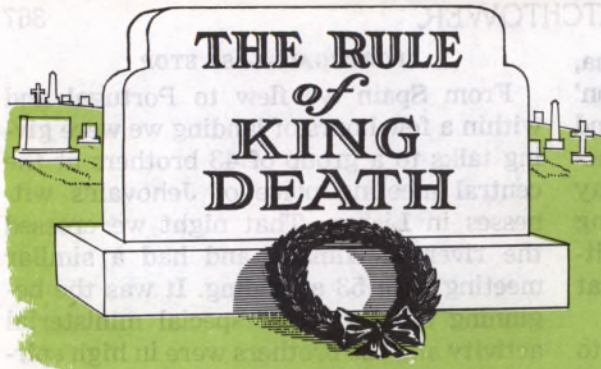
From Spain we flew to Portugal and within a few hours of landing we were giving talks to a group of 43 brothers at the central meeting place of Jehovah's witnesses in Lisbon. That night we crossed the river to Almada and had a similar meeting with 53 attending. It was the beginning of a week of special ministerial activity and the brothers were in high spirits as they engaged in Kingdom service and worship. On Sunday all came together at Almada, and in spite of the rain the count was 73 brothers and persons of good will.

Early Tuesday morning we left Europe, winging our way homeward to New York. We watched the sun come up behind us and could see the light increase each minute until finally the sun broke forth in all its splendor from above the fluffy clouds. It is just that way with the light of truth now, for it is shining brighter each minute through the spiritual darkness of Satan's system of things on this earth. It had just been our privilege to see expansion on a large scale in Africa and southern Europe, with thousands more ministers of the good news letting their light shine than when we last were there. What an indescribable privilege it is to serve Jehovah!

Pastor Quits for Conscience' Sake

"The Rev. Edward H. Morgan, pastor for eight years of the First Presbyterian Church of Springfield, Delaware county, resigned yesterday from the Presbyterian Church of the U.S.A. . . . Mr. Morgan blamed the trend of modernism for his action, and declared he could no longer continue to compromise his beliefs, . . . [saying] 'I am leaving the church because I can no longer serve the Lord with a clear conscience and without compromise as a minister of the Presbyterian Church in the U.S.A. . . . Finding myself continually involved in what I believe to be at variance with God's word, I find the only course for me is to remove myself.' "—Philadelphia *Inquirer*, January 19.

If the pulpit were a service instead of a profession, such men would not find themselves economically bound to a system they could not honestly support; and if more of them had the strength to give up their life's work when they found it did not correspond with God's Word, even though, like Mr. Morgan, they had no idea what they would do in the immediate future, there would be fewer men at war with their consciences, and there might be more true servants of God in the land.



"Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come."
—Rom. 5:14, NW.

LOOK where you will across the length and breadth of this fair earth, on hilltops or in the valleys, wherever you see any signs of life you will also see memorials to death. In the vicinity of every city, town and village, along beautiful country roadsides, your gaze will take in from perhaps a few to hundreds of memorial tablets, crosses or tombstones testifying to the fact that death rules as king. But besides these, there are thousands of unnumbered and unremembered dead who have no markers or statues identifying the place where they lie. That place may have been a battlefield, a desert, a snowfield or the seemingly endless stretches of the sea. Those who knew them are themselves no longer here to tell us. The grave is indeed one of the three things never satisfied. (Prov. 30:15, 16) But consider too the seemingly unlimited duration of this sovereign's rule. Our ancestors all acknowledged his kingship. Yes, we can go back to the very first man and woman and find that in their day the sway of this unwelcome royal government was acknowledged, and there it had its beginning.

[2] However, it was not the Creator's purpose that death should sweep through the land and constantly add to his plunders. He finds no pleasure in death, but would rather have even the wicked turn from his way and live. (Ezek. 18:32; 33:11) The tears, heartaches, broken homes, produced by disease, plague, famine and sword, need never have been but for one wicked conspirator and two accomplices. If the Creator's wise command had been obeyed and his earthly children had kept the love of Jehovah in their hearts, we would now have a world filled with happy, healthy, mature men and women. These would find complete happiness in instructing equally joyful children, and all without a trace of sin, sorrow, suffering, death and imperfection. How do we know this? The oldest and most reliable book in the world, the Holy Bible, reveals that such was the Creator's purpose. It states: "And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." (Gen. 1:27, 28, *AS*) He purposes that the earth be permanently populated. "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." (Isa. 45:18, *AS*) His purpose shall be accomplished. —Isa. 66:1; 60:13; 11:9.

1. What evidence is there of the rule of death, and when did its rule begin?
2. What is Jehovah's purpose regarding man and the earth?

[3] But who brought about the change from the perfectly ideal condition to the wretched chaos the world is in today, you may ask? The wicked conspirator who started it all, Satan the Devil, did not foresee the full and final consequences of his wrongful acts. He determined to gratify an illegitimate, selfish ambition and show others what he could accomplish. That ambition has consumed him like an intense greed and changed him from an originally perfect creature to one with no regard for the suffering and wretchedness produced by the gratification of his desire. There came a time when he decided that instead of loyally representing his Creator and using his exalted office to lead the earthly creatures under his charge to render obedience and due worship to Jehovah he would lead them to render such homage to himself. In self-conceit with corrupted wisdom his line of argument was that his personal beauty, the gift of his Creator, merited such recognition. Craving admiration and worship he vowed he would become like the Most High.—Ezek. 28:14-17.

[4] To achieve his end Satan was now willing to become a slanderer, a deceiver, an opposer of Jehovah and a devourer, as identified by the names Devil, Serpent, Satan and Dragon. Using all the subtleness of his exalted position and communicating his message through the visible serpent, he assured the first woman that by following his suggestion she would have something far greater than what an untrustworthy God had given her. Whether she was shocked at the original suggestion of distrust of her heavenly Father, or not, is immaterial and the record does not state. That she yielded to the allurement of the prize and transgressed is important. James wrote: "But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15, *NW*) It is evident that Eve did not fully weigh the matter as to the reliability of the authority making the promise, nor did she consult Adam, her head, on the matter. In this she showed a lack of love. Spellbound with the prospect to be gained, she decided to grasp the forbidden and then assist her husband to it.

[5] Having succeeded with Eve the cunning adversary now used her as his tool to break the integrity of Adam. She was bone of his bone and flesh of his flesh. When she invited Adam to eat, the full consequences of her disobedient act quite probably struck home to him. He was not deceived. How would his Creator take action? Would he immediately lose his only human companionship? Why had she forced this issue upon him? To yield to her meant disobedience to his God. It was a choice between love and duty to Jehovah and affection and attraction to his helpmate; choice between the Creator and the creature, between governing his life by principle, according to the godlike attributes with which he had been endowed, on the one hand, and passion, the strong pull of human emotion, on the other. Adam too lacked true love for his Creator and decided wrongly. Without gratitude and thankfulness to God, the first human pair became accomplices to the great conspirator. Satan had succeeded in bringing reproach on Jehovah, whose glory is above the earth and the heavens. The Devil supplanted the truth with falsehood and destroyed pure and right worship in the earth. Jesus testified of him: "That one was a manslayer when he began, and he

3. Who is responsible for death's rule, and what was his ambition?

4. How did the Devil go about to accomplish his purpose, and what caused Eve to yield?

5. (a) What issue was thereby forced upon Adam, and what caused him to decide wrongly? (b) What did the conspirator accomplish by deflecting Adam and Eve?

did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie."—John 8:44, *NW*.

6 Now consider for a moment the tactics employed by the Devil right from the start. By spreading his lying report, 'You shall not surely die,' he planted doubt, distrust and disbelief in the first human minds, and thereby dragged down the unmatchable, illustrious and praiseworthy name of Jehovah to the level of an exploiting racketeer. He charged God with being a deliberate deceiver, interested in keeping man as an underdog, and for that reason wholly untrustworthy. In all of this he manifested what he himself had become. Did the human children of their heavenly Father, surrounded by so many expressions of his love, kindness and care, resent such false accusations? Did either cry out, 'You snake in the grass, you can't call my Father that'? The record does not allow us to think so. The deceiver's work was so deftly done and their personal interests were so appealed to that they forgot and turned their backs on their best friend. With no grounds for doubting Jehovah in the least, they failed to show the faith required to please God. At the suggestion of a course offering them unrestrained liberty, license, they plunged ahead on their own, and began to make of themselves copies of their master. By their choosing the course of a transgressor death became their king. He has been a hard, unrelenting ruler, and, try as man will, he is unable to break death's power.

7 But you and I too must choose between loyalty to Jehovah on one hand and submission to the archenemy Satan the Devil on the other. By our course of action we support one or the other of these two masters. This is so because we have freedom of will. To obey Jehovah means life, to yield to his enemy means eventual death. We must guard against yielding to temptation to please our flesh, and we must beware against being made tools of the adversary to ensnare others. The apostle Paul warned, "For if you live in accord with the flesh you are sure to die; but if you put the practices of the body to death by the spirit, you will live."—Rom. 8:13; Gal. 5:16, 17; Rom 8:5-8, *NW*.

8 Observe now man's declining years, the result of cutting himself off from God's undeserved kindness. Dwelling in the land where death cast its shadow neither Adam nor any of his offspring lived a full one-thousand-year day. Longevity gradually decreased with several sudden drops in the lives of men. After the first ten generations from Adam to Noah no one attained an age reaching into the nine-hundred-year age bracket. Shem, who followed Noah, lived to only six hundred years. The three succeeding generations attained an age within the four-hundred- to five-hundred-year bracket. Then followed another sudden drop, for within five generations man's life span was cut in half. The four generations that followed, reaching to Joseph, the son of Jacob, brought man's maximum life expectancy down near the hundred-year mark. (Genesis chapters 5, 7 and 11) Death was ruling as king from Adam to Moses and man's fading life spark was just like a mist appearing for a little while. The great conspirator had the ability to bring the plague of death through transgression but was without the power of life, for only in Jehovah's hand is the breath or life power of all mankind.—Jas. 4:14, *NW;* Job 12:10.

6. (a) What slander of Jehovah was implicit in Satan's lie? (b) How should Adam and Eve have responded? How did they respond, and why?

7. What decision must we individually make? why? and with what ends in mind?

8. Cut off from Jehovah's loving-kindness, how have man's years declined?

[9] It is unsound to say that the years of the patriarchs were not as long as ours, possibly as short as our months, for God had specifically given man lights in the firmament to designate days and years. Though their annual periods were not calculated to the fraction of the day, there was no mistaking the seasons of the year, since Jehovah had said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Gen. 1:14; 8:22, *AS*.

MAN'S DEATH STATE

[10] For six thousand years men have been dying, yet, strange as it may seem, the vast majority do not know what the condition of death really is. Those without the Bible believe either their personal theories or their particular sacred books. Even those with the Bible are greatly confused by the traditions of men. The general religious conception is that death is separation or alienation from God. Some have said it means the closing of heaven to the lost soul. Since it is assumed that the soul is immortal and must live on forever, and since a happy existence, or heaven, is denied it, it follows that it must spend its eternity in a state of misery. Pagan tradition, human philosophy, the world's literature and education have generally followed these conclusions.

[11] For our own good, let us consult God's Word for the correct answer. Speaking of what takes place at the moment man dies, Psalm 145, verse four (*Dy*), reads, "His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish." (See Psalm 146:4, *AS*.) Certainly if one's thoughts perish, then all knowledge and feeling perish as well. This is borne out by Ecclesiastes 9:5 (*Dy*), "For the living know that they shall die, but the dead know nothing more. Neither have they a reward any more: for the memory of them is forgotten." The prophet Job also describes the death state in the words, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." (Job 3:17-19) "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10) There is no activity in the death condition. "The dead praise not Jehovah, neither any that go down into silence." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest."—Ps. 115:17; Eccl. 9:10, *AS*.

[12] From the evidence, then, we can see that death is the end of one's existence. It is physical death, and any attempt to make a distinction between it and a so-called spiritual death is unscriptural. Man dies physically, mentally and spiritually all at once. The dead person's mind cannot function, his eyes cannot see, his ears cannot hear, nor can his lips speak. Death for man is the same as it is for the lower animals. (Eccl. 3:19-21; Ps. 104:29; 145:20) Notice how plain God made this at the time when the first death sentence was pronounced. God concluded his judgment against Adam with the words, "For dust thou art, and unto dust shalt thou return." (Gen. 3:19) He was to go back to the state of nonexistence from which he came. There was no part of the divinity in man that had to be kept alive.

9. What shows that the patriarchs' years were as long as ours today?

10. What various non-Biblical theories are there regarding the condition of death?

11. What is the Scriptural testimony regarding the condition of the dead?

12. What facts support the Scriptural position regarding the death state, and how does the judgment pronounced upon Adam bear this out?

[13] The record furthermore says nothing about Adam or his posterity as losing heaven. That had never been promised to either Adam or his posterity, and to have claimed a right to it would have been highly presumptuous. "The heavens are the heavens of Jehovah; but the earth hath he given to the children of men." (Ps. 115:16, *AS*) Mere creation did not entitle them to an unconditional, endless earthly life, much less to a spiritual or heavenly condition. Only the adversary promised that, namely, that they should be like gods, and he was unable to keep his promise that man should not die. God moreover enforced the death penalty by acting after his word: 'And now, lest he put forth his hand, and eat, and live forever.' Therefore Jehovah God sent him forth from the garden of Eden, and he placed the cherubim, and the flame of a sword, to keep the way of the tree of life. —Gen. 3:22-24, *AS*.

[14] Life and death, not life in happiness versus life in misery, are the Scriptural opposites. This is shown by the expression of Moses to the children of Israel: "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed." (Deut. 30:19, *AS*) Proverbs 8:35, 36 (*AS*) states: "For whoso findeth me findeth life, . . . all they that hate me love death."

[15] Death's rulership as king contradicts any claim that eternal torment, or any future in misery, is to be the fate of Adam or of his offspring. It was not eternal torment that began to rule as king, or for which mankind was now in line. What Adam lost for himself and his offspring was the privilege of carrying out the divine mandate to reproduce, multiply, fill the earth and subdue it; he lost the dominion over the birds of the air, cattle and fish, and lost his own life. Though allowed to exist for 930 years, yet that existence was with sorrow and toil and without the peace and blessing of God. We have inherited the imperfection bequeathed us by our first parent. God's Word says: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12, *NW*) All were represented in their forefather Adam, through his unborn seed, and representatively sinned in him. Hence there is not a righteous man, not even one. For this reason, too, no descendant from Adam could rescue his fellow man from death's rulership; for how could one slave free another. It is written: "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7, *AS;* Rom. 3:10, *NW*) Instead of eternal torment as the wage for sin, we read: "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord."—Rom. 6:23, *NW*.

[16] Death's rule is not only over the bodies but also over the souls of men. It is the soul that sins that dies. (Ezek. 18:4, 20) It is the soul that goes to the grave at death and from which it is rescued by a resurrection. Psalm 89:48 declares: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah." Psalm 49:15 reads: "But God will redeem my soul from the power of the grave: for he shall receive me. Selah." Psalm 114:8 (*Dy*) states: "For he hath delivered my soul from death: my eyes from tears, my feet

13. How do we know that Adam was not immortal and that heaven was not to be his destiny?

14. What are the alternatives that God sets before creatures?

15. (a) What did Adam lose for himself and his offspring? (b) What proves that eternal torment was not God's purpose for any of fallen mankind?

16. Give Scriptural proof that death reigns not only over the bodies of men but also over souls.

from falling." A few additional texts proving that the soul can die or be destroyed are the following: Ps. 30:3; 78:50; Isa. 55:3; Matt. 10:28; Mark 14:34; Luke 2:35, and Rev. 16:3.

THE HUMAN SOUL

17 What, then, is the soul, do you ask? It is no intangible, mysterious something which no one has ever seen. The human soul is defined for us at Genesis 2:7, *AS*. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Each person is a soul. The breath or spirit of life, by means of which God animated, made alive or energized, the human organism, and man's body together made up the first living human creature or soul. Hence, too, man's existence alone is also designated soul. There were fish, bird and animal souls on earth before man was created, as Bibles with a marginal reference at Genesis 1:20, 30 indicate. These marginal references supply "soul" and "living soul" for "life" in the texts.

18 From the beginning God's great adversary has caused to be freely taught the falsehood that man has an immortal or deathproof soul that does not die. According to this human tradition each man has only one soul, whereas Exodus 1:5 says, "And all the souls that came out of the loins of Jacob were seventy souls." How could seventy come out of Jacob's loins when tradition teaches God gives each body one soul at its birth? Manifestly the word soul refers to Jacob's seventy living descendants and nothing more. According to Leviticus 5:1, 2, souls can hear, see, speak, sin and touch. Can it be too difficult for anyone to understand what the souls referred to here must be, since it is only living humans that could do all of these things? Let us then no longer follow the erring traditions of men that reproach God and lead to death, when it is so easy to learn the truth that leads to life.

19 Someone may think, however, Millions of people cannot possibly be wrong, can they? Again let us go to the Scriptures for our answer. These show that Satan has deceived or seduced the whole world. In the twelfth chapter of the Apocalypse (Revelation) it tells of Michael waging war against the Dragon and his angels. Verse nine reads: "And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world." (*Dy*) The apostle John wrote: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19, *NW*) The prophet Jeremiah foresaw how persons of good will would recognize that they had been following error and would flee to Jehovah's organization for refuge, when he wrote: "O Jehovah, my strength, and my stronghold, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, even vanity and things wherein there is no profit."—Jer. 16:19, *AS*.

20 But what if there were no resurrection of the dead? According to men's tradition the disembodied souls would share the awful fate of remaining disembodied eternally. But according to the logical argument of the apostle Paul all who have died would have perished. (1 Cor. 15:18, *NW*) The apostle Paul had no misgivings regarding the resurrection, but clearly expounded and boldly taught it. He avoided fables and private interpretations. He did not formulate private definitions as some

17, 18. (a) What is the soul? (b) What scriptures disprove false teachings regarding human souls?

19. How is it possible that so many should be mistaken regarding the soul and state of the dead?

20. How does the question of a resurrection prove what the condition of the dead is?

do, saying, "The wages of sin is death —a death that never dies," for such is handling the Word of God deceitfully. He did not argue that "destroy" does not mean "destroy" but means "preserve alive in torment", for that would be twisting the Scriptures to one's own destruction. (Ps. 145:20) Paul let God be true though it should make every man a liar.

[21] While death was ruling as king, two classes of persons were manifesting themselves. One had faith in God's promise that the seed of the woman would bruise the serpent's head in due time. These sought to please Jehovah. The other class, like the first human pair, were intent on going their own way, and became persecutors of the godly. It was not long before the spirit of the originator of death bore fruit and Cain killed his brother Abel. To all likewise persecuted, Jehovah gave assurance, not that they would go immediately to heaven, but that they would share in the resurrection of the dead. Thousands of years later the resurrection hope was still the hope of godly men, as Jesus showed when he told Nicodemus that up to that time 'no man had ascended into heaven but he that descended from heaven, the Son of man'. (John 3:13, *NW*) In the apocalyptic vision written sixty-six years after the beginning of Jesus' ministry the apostle John saw the souls of those slaughtered because of the word of God and because of the witness work which they used to have still not yet in heaven. He wrote: "And they cried with a loud voice, saying: 'Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?' " (Rev. 6:10, *NW*) The final reward is not given them until the judgment that began in 1918.—Rev. 11:18.

[22] The texts that seem to conflict with the foregoing conclusions can be readily harmonized. The appearance of Moses and Elijah on the mount of transfiguration was not a physical reality, since Jesus told the disciples, "Tell the vision to no one until the Son of man is raised up from the dead." (Matt. 17:9, *NW*) The taking away of Enoch and the catching up of Elijah meant the end of their ministry and death, but not the fulfillment of God's promise to them, as is shown by Hebrews 11:39 (*NW*). "And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise." Instead of going to a literal heaven those faithful men of olden times looked forward to the time when Almighty God, who resides in the heavens, would establish his rule and authority here on earth.

[23] Abraham and other faithful men looked for a city or government to come whose builder and maker would be God. Since it would have a heavenly origin, the apostle Paul calls it a heavenly city. (Heb. 11:8-10, 13-16) They hoped to share in its blessings through the resurrection and therefore publicly declared that they were strangers and temporary residents in the land. They hailed that kingdom in which God's will shall be done on earth as in heaven, in which the profit of the earth will be for all, and the earth will be filled with the knowledge of the glory of Jehovah as the waters cover the sea. (Eccl. 5:9; Hab. 2:14, *AS*) Death will no longer possess and exercise supreme power and authority over mankind then. He will no longer be king. For a thousand years Christ and his bride will rule the new world and Satan will be bound.

21, 22. (a) What two classes are being manifested, and what is the hope of those exercising faith? (b) How can seemingly conflicting texts be harmonized?

23. For what kind of government and rule did Abraham and other faithful men look?

[24] How the knowledge of the truth should loosen our tongues in gratitude and thankfulness for the deliverance Jehovah has brought to us from the shackles of ignorance and superstition! How it should make us want to let millions know, so they too can obtain release from Satan's bondage! Jesus told his disciples that what they heard in the ear they were to proclaim from the housetops. What else could we do, who were once slaves to sin and death but are now free? Say to the prisoners, Go forth, worship Jehovah in holy array!

24. What effect should this knowledge have upon us?

THE rule of king death has brought not only physical havoc upon the human race, but mental and moral havoc as well. Besides the gnarled joints, bent backs, impaired nervous systems and hundreds of afflictions that crowd thousands of hospitals, there is the lack of self-control, the practice of injustice, immorality and the general unbalance of man's attributes. Satan has caused man's instinctive desire to worship to be turned from the Creator to the creature. "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." (Rom. 1:21-23, *NW*) According to their degree of civilization men still worship such things as the sun, fire, images, money, property or themselves and organizations of men. In the place of unqualified love for Jehovah first, and love of neighbor second, Satan has planted selfishness, fear, greed and hate. By one master stroke, in inducing our first parents to sin, the adversary made sin to rule as king with death. From then on all have been sinners, they have fallen short of God's glory, and missed the mark of perfect obedience. Jehovah is holy, completely devoted to righteousness, perfect. Nothing short of holiness, perfect obedience, unstained in any manner, could be acceptable to him.

[2] What, then, is the difference between Adam's transgression and that of those who followed him till Moses? since Paul wrote, "Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come." (Rom. 5:14, *NW*) Adam had been created perfect; there was no flaw or weakness in his organism. He had been given the divine law, had the capacity for understanding and appreciating its importance, and possessed within himself the ability for perfect obedience. Yet in the face of all of this he became a rebel. His disobedience was deliberate, willful. But

1. What mental and moral havoc has death brought upon mankind?

2. What difference is there between Adam's transgression and that of his offspring?

with Adam's offspring it has been different. They have not had the perfection of Adam nor the ability for flawless obedience. Although not inexcusable for any wrongdoing, they have not had the same degree of responsibility.

[3] Responsibility depends on the degree of knowledge of God's will available to one and also possessed by him. Following Adam's disobedience God did not immediately give any precisely stated law commanding what he wanted mankind to do and pronouncing punishment for disobedience. It is written, "Where there is no law, neither is there any transgression." (Rom. 4:15, *NW*) For this reason God did not execute Cain for murdering Abel, though he was considered by no means guiltless, but let him live on under a curse and with destruction facing him. Not having the Mosaic law, the generations living from Adam to Moses were under no obligation to keep it.

[4] The downward course of wicked men under the rule of king death was very rapid. The eternal power and Godship of the Supreme Judge was visible to them in both earth and heaven. Hence they were inexcusable for suppressing the truth and following unrighteousness. Without a God-given code of laws these men began to make laws for their own households and their rulers for the nation. Wishing to escape divine judgment some professed ignorance of God's will and what sin is, and so various religions arose which ignore its existence. They cannot explain its beginning, its penalty and God's provision for removing it from the universe. Their ignorance of it does not free them from its condemnation, but only holds them tighter with its chains. For everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. (1 John 3:4, *NW*) All unrighteousness is sin.

3. What determines the degree of responsibility? Give examples.

4. Why are wicked men without excuse, and will ignorance set them free?

RULE OF DEATH AS KING

[5] Here another king is introduced to us. It is sin personified, sin ruling as king. What a king sin has been! Look at all his blemished earthly subjects. With world-wide authority, delinquency, corruption and hypocrisy ever on the increase, millions by preferring sin and stifling their conscience are daily paying tribute to him. The world-wide rule of king sin with king death, to which there is no living human exception, is evidence of its origin with our first parents. To awaken man's conscience to sin and to teach him to look for God's salvation he provided his chosen people with a systematized collection of laws. These were given through his prophet Moses 2,512 years after creation. According to them, God would impute or charge up sin to the wrongdoer. No human code of laws could reveal to men God's mind regarding sin, right and wrong, and the means of atonement. God's laws clearly defined it, and its priestly services foreshadowed that only through an appropriate ransom could sin be removed. Salvation would come through God's promised seed. "Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made."—Gal. 3:19, 24, *NW*.

[6] Who is the one to come referred to by Paul? The coming one is the emancipator from king death, the seed of Abraham, the prophet like Moses. Since death came as a result of sin, it required someone free

5. (a) What has been the effect of sin's rule as king? (b) Why did Jehovah give Israel a law?

6, 7. How was it possible for Jesus to be without sin, and to be able to provide the ransom what steps were necessary on his part?

from sin to remove sin and vanquish death. It is Jesus Christ, the only sinless man ever born of woman. He was born holy and immaculate, not because his mother was immaculate, for she was a Jewish maiden descended from Adam. It was because he was begotten by a sinless, perfect father, Jehovah God. In the case of reproduction by two parents, the life sperm comes from the father, which fertilizes the egg in the mother, who in turn produces the body of her offspring. At God's due time for Jesus to be born his perfect life was transferred from heaven to the egg cell in the womb of the virgin Mary. In this way Christ Jesus did not receive human life from the sinner Adam, but received only a human body through Adam's descendant Mary. To be born by her, he had to lay aside all of his heavenly glory and position. He had been with the Father for unknown millenniums in the past, associated with him in the work of creation. He was the first-born and only-begotten Son of God, through whom Jehovah created all other things visible and invisible. (John 1:1-3; Col. 1:15-18; Rev. 3:14) At God's due time for his birth, God sent forth his Son, produced out of a woman, who came to be under law, that he might release by purchase those under law, that we in turn might receive the adoption as sons. (Gal. 4:4, 5, *NW*) Jesus was born under Moses' law, an Israelite, but he was not condemned by that law, for he was the only human that kept it perfectly.

[7] How does the first Adam bear a resemblance to Christ Jesus? Certainly not in the course of action taken by the first Adam, in becoming another sinner. No, not that. The apostle Paul could see that since the once perfect Adam had become father to a whole race who were now sinners, the redeemer and deliverer of any of these must be a perfect one, as Adam had been, in order to provide an acquittal, or cancellation of the debt against them. The resemblance lies in the fact that like must go for like. (Deut. 19:21) Adam had been sinless, spotless, a perfect human, not part man and part God, and the Son of God must be the same. If this had not been required he could have materialized, that is, taken on a visible human form as angels had done on previous occasions when they appeared to Abraham, Lot and others. But since a perfect human organism was required as a sacrifice, to meet the demands of justice, Jesus was born of a human virgin in the likeness of men. For it is written: "You did not desire sacrifice and offering, but you prepared a body for me," and, "Therefore, since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things." —Heb. 10:5; 2:14, *NW*.

[8] Jehovah's acquittal of mankind from sin and its penalty could only be according to his attribute of justice and would of necessity be a free gift. He is slow to anger and abundant in loving-kindness, forgiving iniquity and transgression, but by no means clearing the guilty. (Ex. 34:6, 7) The sacrifice required was foreshadowed in the offering by Abel, who slew an animal of his flock and shed its blood. It was pictured by Israel's passover lamb and their yearly atonement sacrifices and was illustrated by Abraham's offering of his son. Jesus came to vindicate his Father's name and to be that sacrifice. He said, "The Son of man came, not to be minis-

8. (a) Mankind's acquittal must be according to what attribute of God, and how was the required sacrifice foreshadowed? (b) How only could the rule of death be broken?

tered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28, *NW*) Although he was the Chief Agent of life he was killed; yet God exalted him as a Savior to give repentance to Israel and forgiveness of sins. Sin had brought death, the Lamb of God came to take away the sin of the world; not the sin of the old world doomed for destruction, but the sin of those who will compose the new world of righteousness. (Acts 3:15; 5:31; Jas. 1:15; John 1:29) Only in this manner could the rule of king death be broken.

9 How, then, may we gain the benefits of God's gracious provision and not perish? Not by ignorance of sin and its consequences, nor by keeping the law covenant. Paul states: "All those who sinned without law will also perish without law; but all those who sinned under law will be judged by law." (Rom. 2:12, *NW*) Hence all would perish. None would be saved. Jews as well as others are all sinners. "But now apart from law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets; yes, God's righteousness through the faith in Jesus Christ, for all those having faith. For there is no distinction." (Rom. 3:21, 22, *NW*) The exercise of faith in the ransom sacrifice brings to us an undeserved kindness; the free gift of an uncondemned standing before his Son. The acceptance of the release by ransom paid by Christ Jesus, and our dedication and faithful service to Jehovah, assure us of being declared righteous by him. In this way we gain the benefit of his gracious provisions and shall not perish.

10 So lofty, generous and merciful is God's arrangement that human words are inadequate to describe it. It reveals and exhibits his own righteousness, by his forgiving of sins that occurred in the past while he was exercising forbearance, and in declaring those righteous whom he had taken out of all nations to be a people for his name. It takes in those who would exercise faith similar to that of Abraham, whether from among the Jews or from among the nations. These could say, "Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace with God through our Lord Jesus Christ, through whom also we have gained our approach by faith into this undeserved kindness in which we now stand, and let us exult, based on hope of the glory of God." (Rom. 5:1, 2, *NW*) Members of the church class anticipate a heavenly glory. Jehovah's other sheep anticipate, when declared righteous, the earthly glory of God's image and likeness in which Adam was originally created.

11 But there is a contrast between the trespass which resulted in death and God's free gift. God's free gift accomplishes more good for us who exercise faith than any harm we may have received as the offspring of sinner Adam. For if by one man's trespass many died, the undeserved kindness of God and his free gift, together with the undeserved kindness by the one man Jesus Christ, abounded much more to many. (Rom. 5:15, *NW*) We today have a helper with the Father, Jesus Christ, a righteous one. He is a priest of loving-kindness, guileless, undefiled, separated from sinners, and one who is able to deal moderately with the ignorant and erring ones. We have God's word made more firm, we have better knowledge and we have his spirit and his organization. We

9, 10. (a) How can we gain the benefit of God's provision for life? (b) What does this arrangement reveal regarding Jehovah God, and whom does it take in?

11. (a) What contrast is there between the trespass and God's free gift? (b) What benefits do we enjoy as a result of that gift?

enjoy a new relationship to him through his Son, we have many faithful examples of integrity and a glorious treasure of service. Should this not equip us to break the power of king sin in our lives?

[12] The superabundance of God's undeserved kindness is revealed in the fact that whereas the judgment resulted in condemnation from one trespass, the gift resulted in a declaration of righteousness from not one, but many trespasses. Who from among mankind can claim that by their course of action, either willfully or ignorantly, they have not transgressed and reproached Jehovah's name? How satisfying then is the promise, "Happy are those whose lawless deeds have been forgiven and whose sins have been covered; happy is the man whose sin Jehovah will by no means take into account." (Rom. 4:7, 8, *NW*) In 1918 God's people had shown uncleanliness of lip and the fear of man in neglecting to give public praise to Jehovah. But how happy was their lot when their witness work was revived, when they were received back into God's favor and all their sins were cast behind his back!

[13] Consider, then, the glorious prospect Jehovah foresaw and purposed. He started a sinless and deathless world to begin with, and he purposes to have a sinless and deathless world when all his enemies have been destroyed. Men and women, perfect in mind and body, free from sin and unrighteousness, without flaw or ailment of any kind, will inhabit the earth forever. As kings in life they will again have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. This glorious result will have been brought about through the thousand-year rule of the new heavens. These new heavens, or new invisible ruling powers, will be composed of those who richly received of God's undeserved kindness in association with Christ Jesus and shared in his suffering. As the apostle Paul says: "For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ."—Rom. 5:17, *NW*.

[14] Jehovah's exact justice is clearly revealed in all of his dealings. None can rightly comprehend his doings without an appreciation that justice is the foundation of his throne. With logic for which there is no equal in any literature outside of the Bible, the apostle Paul shows how condemnation is set aside through Christ, whom God set forth as an offering for propitiation through faith in his blood. He says: "So, then, as through one trespass the result to men of all kinds was condemnation, likewise also through one act of justification the result to men of all kinds is a declaring of them righteous for life. For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous."—Rom. 5:18, 19, *NW*.

RULE OF UNDESERVED KINDNESS AS KING

[15] Look, another king arises who challenges the rule of sin as king and counteracts his power. It is king undeserved kindness. Sin has been ruling concurrently with death. Undeserved kindness rules through righteousness. Sin brought death, undeserved kindness brings life. Sin was

12. In what is God's undeserved kindness toward his creatures revealed?

13. What glorious prospect regarding the earth did Jehovah foresee and purpose, and by what means will it be realized?

14. How is God's exact justice revealed in his providing release for mankind?

15, 16. (a) What king challenges the rule of sin and death? (b) By what means and with what result?

a sting like that of the poisonous serpent who lied about Jehovah and his word. The truth makes one free from his power. Paul wrote, "The sting producing death is sin, and the Law gives to sin its power." (1 Cor. 15:56, *NW*) All things the Law said it addresses to those under the Law, so that every mouth might be stopped and all the world might become liable to God for punishment. In view of this, how gracious is Jehovah's arrangement as stated: "Now the Law came in beside in order that trespassing might abound. But where sin abounded, undeserved kindness abounded still more. To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord." —Rom. 3:19; 5:20, 21, *NW*.

[16] What joy may be ours! Though sin is still ruling in those of this world, leading to death, yet undeserved kindness can rule as king in us, leading to life. "Likewise also you: reckon yourselves to be dead indeed with reference to sin but living with reference to God by Christ Jesus. Therefore do not let sin continue to rule as king in your mortal bodies that you should obey their desires. Neither go on presenting your members to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, also your members to God as weapons of righteousness."—Rom. 6:11-13, *NW*.

[17] Dear reader, how are you presenting yourself? What rule of action is governing your life? Is it principle, an adherence to fundamental truth, or passion? Is it obedience to God's commandments or gratification of the flesh? Have you dedicated your life to Jehovah? Have you tasted the joy of regularly attending the congregational meetings and Bible studies of Jehovah's witnesses? Have you matured to the point of presenting yourself for service, like the three hundred of Gideon's little army of whom it is said, 'and they stood every man in his place'? We are slaves either of sin with death in view or of obedience with righteousness in view.

[18] We must choose between the enslaver and the liberator. To support Satan's lies, to live immorally or to practice idolatry means to support kings sin and death and to receive their wage. To serve Jehovah frees us from chains now, and will assure us of the gift of God, eternal life. Will you share in announcing that deliverance? If you have not already done so, enlist now on the winning side. Our fruitage in times past consisted of things of which we are now ashamed, for the finish of those things is death. "However, now, because you were set free from sin but became slaves to God, you are having your fruit in the way of holiness, and the finish everlasting life." (Rom. 6:22, *NW*) "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15, *NW*) Then we too will be convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.

[19] The rule of kings sin and death has been a dark night of weeping for humanity. The beginning of the rule of undeserved kindness resembles the dawning light of a new day. "The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light." "You are all sons of light and sons of

17. What pertinent questions regarding our course of action should we ask ourselves?

18. What choice must we make, and to be on the winning side requires what of us?

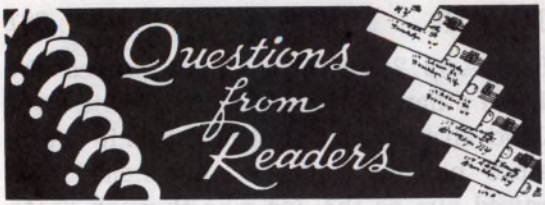
19. To walk in the light what must we do?

day. We belong neither to night nor to darkness." (Rom. 13:12; 1 Thess. 5:5, *NW*) To remain in the light we must walk in brotherly love, observing the new commandment as the apostle John admonishes us, because the darkness is passing away and the true light is already shining. (1 John 2:8, *NW*) Continuing to walk in that light gives us the victory over king sin.

[20] Reflect now for a few moments on the ultimate triumph of Jehovah's undeserved kindness over king death as well. Satan, the originator of ill will, brought the accusation that Jehovah was unreliable and his word untrustworthy, to which all the heavenly creation were witness. Who on earth would deny that assertion, prove the Devil a liar and qualify to be his destroyer, thereby vindicating Jehovah's word and name? It was not the first Adam, for he joined in the conspiracy to reproach the Creator. That left no perfect man on earth to take up Jehovah's cause. But by Jehovah's undeserved kindness the 'Son of man' came to earth and qualified as the second Adam. "It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit. The first man is out of the earth and made of dust; the second man is out of heaven." (1 Cor. 15:45, 47, *NW*) "For we know that Christ, now that he has been raised up from the dead, dies no more; death is master over him no more." "But God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it." (Rom. 6:9; Acts 2:24, *NW*) Christ proved the Devil a liar, and qualified. The majesty of Jehovah's law could not hold him in death, since he was guiltless, and hence God raised him as the one who through death proved worthy to destroy the one having the means to cause death, that is, the Devil. In victory Christ exclaims, "I became dead, but, look! I am living for ever and ever, and I have the keys of death and of Hades."—Heb. 2:14; Rev. 1:18, *NW*.

[21] Take note how God has lovingly arranged for others to share with Christ in the work of vindication. Discussing the resurrection hope of the faithful called-out 144,000 consecrated underpriests the apostle Paul says: "But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written: 'Death is swallowed up forever.' 'Death, where is your victory? Death, where is your sting?' " (1 Cor. 15:54, 55, *NW*) These gain the victory through Jesus Christ, and Satan will be bruised under their feet shortly. Victory through Christ will also be the portion of persons of good will, the faithful other sheep who have the hope of everlasting life on earth. Whether by resurrection or by now passing alive through Armageddon to live forever in the new world, theirs is a victory over death, for they share in the everlasting Kingdom blessings. "And death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:4, *NW*) The rule of death as king will be replaced by the rule of life as king for all time, when the final testing of mankind is over.

20, 21. (a) What accusation against Jehovah did the Devil make, and who proved it to be a lie? (b) Who will share with Christ Jesus in his vindicating work and in his victory over king death?



● Exodus 4:11 (*AS*) states: "And Jehovah said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, Jehovah?" On the basis of this text, can Jehovah be blamed for all the dumb or deaf or blind?—J. C., Ontario, Canada.

This text cannot be rightly used as an argument that Jehovah God is responsible for all the dumb, deaf and blind in the earth. There are several possible views that might be taken in explanation of it. Jehovah God the Creator endowed man with speech, hearing and sight, so he can also remove these powers from man, just as he can also restore them to man where they have been lost. For instance, his angels smote the men of Sodom with blindness when they were assaulting Lot's house. Jehovah's Son Jesus Christ smote Saul of Tarsus with blindness for three days to turn him from his course of persecution of Christians, and thereafter divine power restored sight. The apostle Paul told the sorcerer Elymas that he would be stricken blind for a season by the hand of Jehovah, and it was so.—Gen. 19:11; Acts 9:8, 9, 17, 18; 13:8-11.

The men who were accompanying Saul of Tarsus when he was struck blind were rendered deaf by Jehovah's power as far as discerning what Jesus said to Saul. They heard the sound of the voice, but they were deaf to its articulation of words. (Acts 9:7; 22:9, *NW*) God told Ezekiel that at times he would be made dumb, and that later his tongue would be loosed. (Ezek. 3:26, 27; 24:27) Then there was the priest Zechariah who was smitten with dumbness because of his slowness to believe and who was relieved when his son John was born and circumcised and named. (Luke 1:20, 22, 62-64) Also Jehovah declares that at Armageddon he will strike his enemies and "their eyes shall consume away in their holes, and their tongue shall consume away in their mouth".—Zech. 14:12.

The foregoing are specific examples of where Jehovah literally brought deafness or dumbness or blindness upon individuals and also lifted these disabilities from them. The text certainly does not say that every case of such physical disability springs from Jehovah. From this text it does not follow that persons born blind or deaf or dumb were so disabled because of any direct intervention by Jehovah, as some argue. However, it is true that the operation of certain natural laws of Jehovah may result in deformities of one kind or another. By the first man's rebellion sin and death came upon all men, and physical deterioration and degeneration set in as a consequence. Parents may sin and become diseased in certain ways, and their violation of Jehovah's laws may result in some susceptibility to disease or some physical deformity's being passed on to the offspring at birth. If such comes about by the operation of Jehovah's natural law or by way of penalty for violating his laws, then in an indirect way he may be viewed as the source of it, though not responsible for it.—Ex. 20:5.

A third possible view of the matter would be in a spiritual sense. Ears that hear God's message but fail to grasp its significance are spiritually deaf. Eyes that see foretold events but fail to perceive their fulfillment of prophecy are spiritually blind. Tongues that speak the words of God recorded in the Bible but are unable to voice clear explanations and applications are spiritually dumb. So ears that hear and eyes that see and tongues that speak can still be deaf and blind and dumb to Jehovah's purposes. Sometimes Jehovah makes them so, because of their unworthiness. When he sent Isaiah to testify to unfaithful Judah he said to the prophet: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isa. 6:9, 10) Isaiah was said to have done this to them, since he spoke the words that made the rebellious people close their eyes and ears to the message. But since the message was from God, God himself may be said to have done it. These selfish people were not fit to hear and be healed by God's message, so they were deaf and dumb and blind to it.

To keep such unworthy ones in this state of spiritual darkness Jesus spoke to them in parables or illustrations, as he told his followers when they asked why he used illustrations: "This is why I speak to them by the use

of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it; and toward them the prophecy of Isaiah is having fulfillment which says: 'By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see. For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.'" (Matt. 13:13-15, *NW*) The selfish people were not interested in God's message, not even enough to inquire into the meaning of the illustrations Jesus used. So by putting the message in this form such unworthy ones were weeded out, and only the meek ones anxious to learn of God remained to question Jesus on the meaning of the illustrations. In this way Jehovah both kept some spiritually deaf, dumb and blind and made others see, hear and speak with spiritual enlightenment.

Some just have no love for truth, and "for this cause God shall send them strong delusion, that they should believe a lie". Modern translation brings out the meaning more clearly, showing that Jehovah does not deliberately delude them but merely allows Satan to delude them, since they take more pleasure in lies and unrighteousness than in truth and salvation: "The lawless one's presence is according to the operation of Satan with every powerful work and lying signs and wonders and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved. So that is why God lets an operation of error go to them that they may get to believing the lie, in order that they all may be judged because they did not believe the truth but took pleasure in unrighteousness." (2 Thess. 2:9-12, *NW*) In spiritual matters Jehovah allows Satan the god of this world to mentally blind them.—2 Cor. 4:4.

Just as Jehovah makes some deaf and dumb and blind spiritually, so others he lifts out of spiritual deafness and dumbness and blindness. As Isaiah foretold of this time of spiritual enlightenment: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:5, 6) Spiritually, he now allows these defects to remain upon the proud and arrogant, and lifts them from the meek and lowly.

Hence we see that in ways both physical and spiritual Exodus 4:11 is fulfilled by Jehovah God, but not in a way that makes him responsible for all the physically deaf, dumb and blind in the earth.

THE BIBLE--BUT ONLY THE DESIRABLE PARTS

¶ The clergy of Christendom have long been guilty of rejecting what parts of the Bible they do not want. Even the fundamentalists do this regarding its statements that the soul dies and that Jesus and his Father are not one in a trinity. (Ezek. 18:4, 20; Acts 3:23; John 14:28) Now the tables have been turned upon them, for the Communists are doing the same thing. The January 14 *Christian Century* reported a sermon by Ch'ieng Ch'u Ku published in the October 16 *New Church* that said the new heaven and the new earth have already been realized in the new China, thanks to land reform. "More than 4 million farmers now own their own land, build their own houses, eat the fruit of their harvest." This included also the river projects, railways and church reform. "We are masters of our own church. We shall never again be confused by the imperialistic vision of the end of the world. . . . We must arise and work, demonstrating that the people are the masters of the new heaven and the new earth." What egotism! Men the masters of both the church and heaven! No need to see what God expects, or to see what he has said he alone can do. This clergyman flings God into the class of imperialists anyway, since His Word tells of the end of the world; the end of democracies and Communistic governments alike, of the entire wicked system of things and the establishment of righteousness and peace to remain forever. But Ch'ieng Ch'u Ku does not care about that. He is concerned more with political propaganda in the same way that the clergy of the West push their brand; both taking only what they want of God's Word and rejecting the rest.

Overcoming the "Impossible"

WHO would ever think of finding room for a whale in a sardine can? Perhaps what might have appeared to be a problem of equal proportion confronted Jehovah's witnesses as they prepared for their 1950 convention at Yankee Stadium. Some 75,000 conventioners were going to want beds to sleep on. New York city was already overcrowded. The housing shortage was acute. People were stacked up in apartment houses like eggs in crates.

The Convention Bureau and the Hotel Association volunteered to help by accommodating some 25,000 conventioners, but where were the other 50,000 and more going to sleep? This meant that thousands of Jehovah's witnesses spent many thousands of hours hunting rooms for their visiting brothers. Beginning on May 13 one of the greatest stair-climbing and door-knocking campaigns of the city's history began in search for neat, clean rooms. Most of the homes in the city of New York were called on twice, and some three and four times.

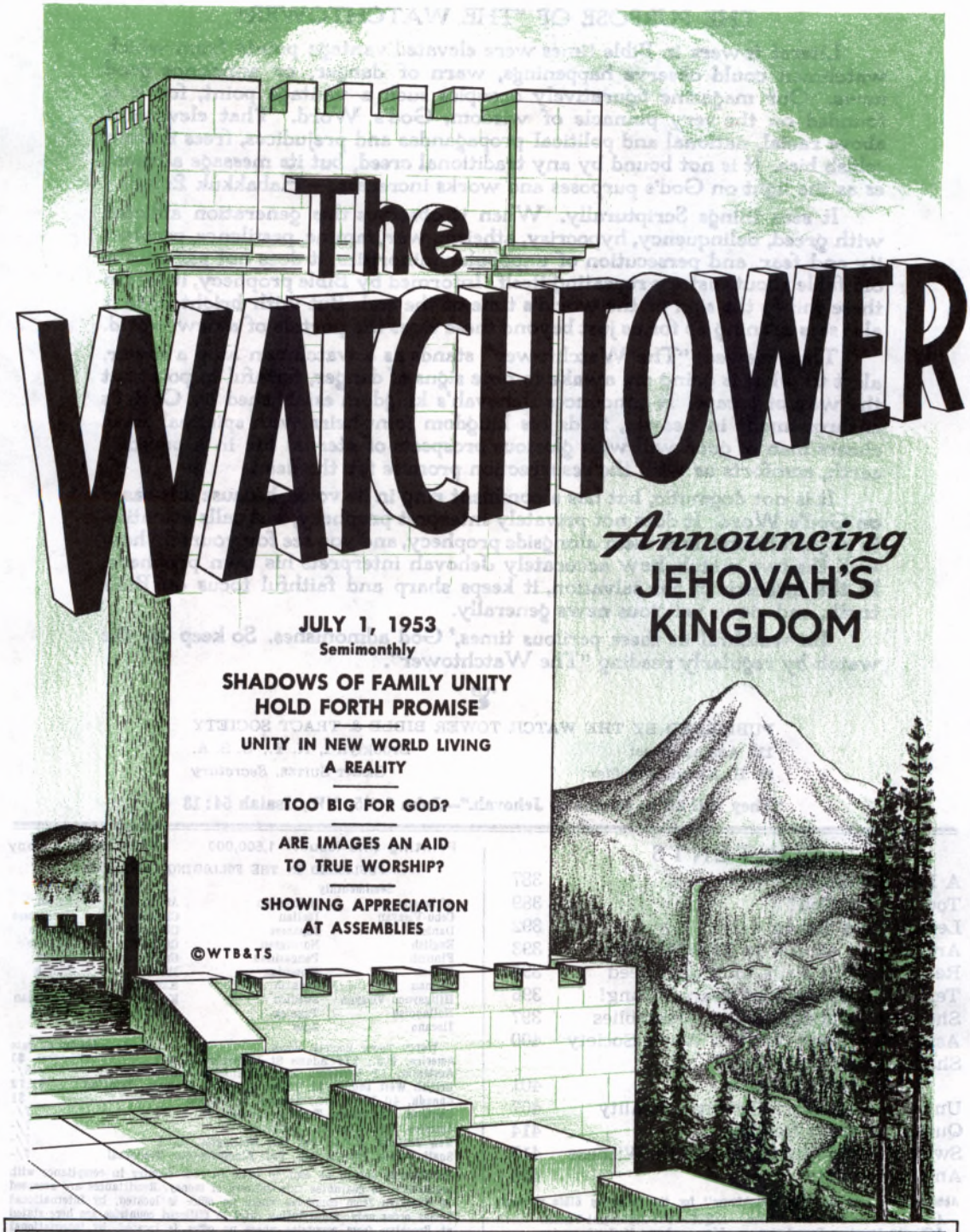
All of this added up to a tremendous amount of work. But Jehovah's blessing was there. In ten short weeks more than 35,000 accommodations in private homes were obtained. This, plus the hotel rooms, plus the trailer camp, provided adequate resting places for those who enjoyed one of the greatest conventions in the history of the world.

BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from July 31 to August 10 for the annual vacation. The Bethel family will also be occupied with convention matters from July 19 to 26, although the home and factory will be open for four days following the convention, July 27 to 30, for inspection by visitors. This means that, in the period from July 19 through August 10, very little mail will be handled and few orders shipped. To avoid delays, anticipate your literature needs now and order immediately.

"WATCHTOWER" STUDIES

Week of July 19: The Rule of King Death.
Week of July 26: The Rule of King Death Broken.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIV July 1, 1953 Number 13

A PEACE MEASURE?

THE house-to-house ministry might be said to be the backbone of the activity of Jehovah's witnesses. That it is very effective cannot be denied. Not only have their numbers in the United States seen an increase of some 50 per cent over the past three years but even in that Roman Catholic stronghold, the province of Quebec, Jehovah's witnesses saw an increase of 17 per cent during 1952.

As to how the Catholic clergy feel about this house-to-house activity of the witnesses we learn from the Montreal *Star,* April 4, 1953, which quotes one Abbé Maheux, M.A., D.D., O.B.E., F.R.S., *Laureat de l'Academie francaise.* Under the heading of "A Peace Measure" this abbé tells of Paul's concern for young Christianity as noted in his words to Titus: "There are people who must be blamed, those who upset all the members of families, by teaching that which must not be taught, and that for gain, a shameful thing."

Applying this text (Titus 1:11) to our time the abbé says: "It is a matter of making converts and drawing profit from it. It is still seen today: doctrine peddling continues." And objecting to the house-to-house activity he continues: "I would gladly suppress all the agents and door-to-door vendors who have become a plague to family homes. In the case of religion, of ideology, this peddling is infinitely more detestable and blamable. That we have a legally recognized temple; that we preach; that we invite the citizens by discreet advertising, well and good; freedom remains. But direct solicitation from door to door is, after all, a violation of the home, and that in the most sacred realm of the religious conscience."

That the abbé is referring to the activity of Jehovah's witnesses, although not mentioning them by name, is obvious, as they are the people in Quebec that 'peddle doctrine from door to door', to the ire of Catholic clergy. Can they be accused of preaching for selfish gain? What are the facts? True, they do leave books, containing from 300 to 400 pages each, with the people on a contribution of 50 cents; but, in view of publishing costs today, how much profit does that represent? Besides, they offer with each book to spend one hour a week for a year or more, helping the obtainer to understand it without the cost of another penny. How much profit is there in that? The facts are that even if Jehovah's witnesses received the maximum contribution for every piece of literature placed, they would be receiving six cents in contribution for every hour they spend in preaching on the streets, from house to house and in the homes of the people. But they give much literature away free, so that the actual contributions received would be more like four

cents per hour, and that does not even cover the cost of the literature. Could anything be more fantastic than to claim that Jehovah's witnesses engage in their activity from profit motives?

Nor is that all. When people come to their Kingdom Halls, they are not asked to contribute, no collection plate is passed. Nothing is said about membership dues, for there are no membership rolls. They hear nothing about bazaars, bingo games, or other gambling devices for the purpose of raising money. There is no fee, stipulated or implied, for the performance of marriages, for baptismal or funeral services. Can other religious organizations say as much? Can Abbé Maheux's church say as much?

As for the methods used by Jehovah's witnesses. Is freedom to preach to be limited to "legally recognized temples"? Legally recognized by whom? By Roman Catholic political officials? Or does the abbé mean that freedom requires that one be not molested in his home by Christian ministers? If so, then he is finding fault not only with Jehovah's witnesses but with their great and illustrious founder Christ Jesus and his immediate disciples, the apostles. Christ Jesus could not have thought calling at the homes of the people to be "infinitely more detestable and blamable" than hawking commercial wares, for the Scriptures contain more than 130 references to his preaching in the homes of the people.

And within a few days after Pentecost the apostles were busy, "every day they ceased not, in the temple and from house to house, to teach and to preach Christ Jesus." And what about the apostle Paul? Years later, he was doing exactly the same thing, as he told the overseers of the congregation at Ephesus: "I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house." (Acts 5:42; 20:20, *Dy*) Clearly, none of the apostles thought that they should limit their preaching to "legally recognized temples".

In fact, the abbé ought to investigate his own church, for in the past year the Catholics in the diocese of San Diego engaged in a four-month house-to-house campaign, under the direction of Bishop Buddy. *Our Sunday Visitor,* American Catholic weekly, told of the results: 95,000 non-Catholic homes had been called upon; some 5,000 Catholics reclaimed; and almost 2,000 non-Catholics "converted", that is, enrolled in Catholic instruction classes. And we are told that this San Diego campaign "gives a striking demonstration of the effectiveness of lay workers in recruiting prospects". Actually, the Catholics of San Diego are paying Jehovah's witnesses a compliment by temporarily imitating their chief form of activity. And, Abbé Maheux, would it not be better to do that than to try to enforce "peace measures" such as banning house-to-house activity?

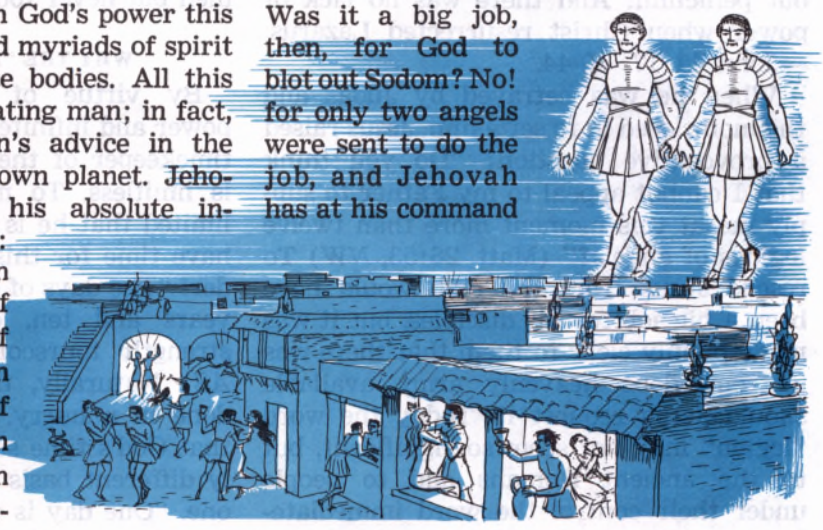
Every single follower of Christ Jesus is commissioned to go and "make disciples of people of all the nations", and the prophetic command tells that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness". Since Jehovah's word cannot return to him unfulfilled, Jehovah's witnesses will continue to preach in every possible effective manner regardless of the objections of opponents and their "peace measures" of 'mischief framed by law'. (Ps. 94:20; Isa. 55:11; Matt. 24:14; 28:19, 20, *NW*) That being so, let all opposers, such as Abbé Maheux, note Paul's words: "For we can do nothing against the truth, but only for the truth."—2 Cor. 13:8, *NW*.

Too Big for God?

THE challenging subject for an address, not too long ago, by "Reverend" M. R. Nelson of Minneapolis, was "Too Big for God". Bemoaning the sad state of affairs found in politics, the prevalence of gambling, large numbers of drunks, low morals, etc., the minister explained: "To effect the changes that we should make is too big a job for God alone.... Making life better is too big a job for God alone." This address was enthusiastically received by a large gathering. Hence, it appears that there is a growing belief that Almighty God is not so almighty any more. Must God now depend on man? And is there really anything "too big for God alone"?

There was a time when God was completely alone. Yet without anyone's help he created the Logos or Word who later became Christ Jesus. As a mighty spirit creature the Logos was "the beginning of the creation by God", and "all things came into existence through him". (Rev. 3:14; John 1:3, *NW*) Through God's power this master workman created myriads of spirit creatures and inanimate bodies. All this he did without first creating man; in fact, God did not need man's advice in the creation of our home-town planet. Jehovah himself declared his absolute independence of man: "Where were you when I laid the foundations of the earth? Declare, if you have insight. Can you bind the chains of the Pleiades, or loosen the girdle of Orion? Can you send forth Mazzaroth in its season, and lead forth the Bear with its satellites? Can you send forth the lightnings that they may go and say to you, 'Here we are!'?"—Job 38:4, 31, 32, 35, *AT*.

There is no instance in the Bible where a job was ever too hard for God. Jehovah's power is supreme and unqualified. "For he spoke and it was! He commanded and it stood fast!" (Ps. 33:9, *AT*) Man plunges into puny insignificance whenever God demonstrates his power. The universal deluge of Noah's day overwhelmed all mankind except those who believed in Jehovah's promises and power. Supreme power was also demonstrated when, with fire and sulphur, Jehovah devastated Sodom and Gomorrah, the incorrigibly wicked inhabitants not being too big a problem for God. In fact, Jehovah sent just two angels to Sodom, they themselves declaring: "We will destroy this place, because the cry of them is waxed great before Jehovah; and Jehovah hath sent us to destroy it." (Gen. 19:1, 13, *AS*) Was it a big job, then, for God to blot out Sodom? No! for only two angels were sent to do the job, and Jehovah has at his command



all the armies of heaven, numbering not less than 200,000,000!—Rev. 9:16, *NW*.

CHRIST VERIFIES GOD'S OMNIPOTENCE

Jehovah has repeatedly demonstrated that he will make life better for man in His due time. By means of the healing miracles that Christ Jesus performed, Jehovah gave a preview of what his power will accomplish in the new world on behalf of his people. It is interesting to know that the miracles of Christ recorded in the four Gospels are so numerous that, for example, nearly one third of the book of Mark contains descriptions of them. These miracles are woven so inextricably into the text that they cannot be removed without disrupting the continuity. Out of all the miracles that Christ worked about three fourths of them pertain to healing and health. No disease or deformity was ever too big a job for Jehovah's physician: "And they brought him all the ailing ones afflicted with various diseases and severe complaints, demon-possessed and lunatic and paralyzed persons, and he cured them." (Matt. 4:24, *NW*) Lunatics cured without psychiatrists! Diseases cured without penicillin! And there was no lack of power when Christ resurrected Lazarus. —John 11:17, 40-44.

When he was betrayed by Judas and the mob closed in to seize him, Jesus raised a provocative question: "Do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?" (Matt. 26:53, *NW*) To rescue Jesus from the mob would have been a big job for his disciples, but it was made plainly clear to them that there was a tremendous heavenly army available should Jesus request it. Today the word "legion" may not seem so significant, but to the ancient Romans and to people under their control the word immediately conjured up catapulting and colossal power, for it meant a body of soldiers numbering, at different times, 4,500 to 6,000. Would not Jesus' disciples understand, then, that he had an army of more than 72,000 angels at his command if he should request them from the Father? Again it should be remembered that it took only two of Jehovah's angels to annihilate Sodom and Gomorrah!

How do the holy angels themselves appraise God's power? We have the testimony of the angel Gabriel: "With God no declaration will be an impossibility." (Luke 1:37, *NW*) What all-embracing power that means! We have no reason to question the truthfulness of Gabriel's statement, for he said he "stands near before God"; moreover, his message to Mary of Jesus' impending virgin birth occurred exactly as stated.—Luke 1:18, 26-38; 2:1-21, *NW*.

And what more reliable testimony do we need than that of Christ Jesus, "he that descended from heaven"! He declared: "The things impossible with men are possible with God." (John 3:13; Luke 18:27, *NW*) Thus the Son of God revealed there would be jobs too big for men but never too big for God.

WHY THE "TOO BIG" THEORY?

By virtue of Jehovah's omnipotent power and infinite wisdom, he is the great timekeeper of the universe. To him time is limitless. To man time is limited, so limited that he is always saying: "I don't have time for this or that." And no wonder! "The days of our years are threescore years and ten, or even by reason of strength fourscore years." (Ps. 90:10, *AS*) Naturally, then, man wants things done in a hurry. Seldom does he realize that God's time schedule is run on a vastly different basis from our 24-hour-a-day one. "One day is with Jehovah as a thousand years and a thousand years as one

day." (2 Pet. 3:8, *NW*) Because God does everything in his time, nearsighted man is inclined to view it as a weakness, as if something were too big for God.

Take, for instance, the increase of God's visible organization, which, at one time, seemed impossible. But it was not impossible, for it had to come in God's due time. Even in 1938 there were only 47,143 publishers proclaiming world-wide the good news of God's kingdom, but by 1952 the figure had zoomed to 456,265! "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time."—Isa. 60:22, *AS*.

Moreover, how did man's living become so degraded that its improvement presents such a formidable job? Is it not because man has failed to live by the principles set forth in God's Word, the Bible? A world deteriorating in morals and teeming with greedy, ruthless and blood-stained hands would not be the result if man had followed the excellent advice of the Master: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." (Matt. 7:12, *NW*) Plagued with a wretched condition in the world, some people now say, "It's too big a job for God alone." Again man fails to listen to the Scriptural rule: "Sentence against an evil work is not executed speedily."—Eccl. 8:11, *AS*.

Really, then, the job is not too big for God. The trouble is that man is not big enough for the job. Man's scientific achievements have inflated his ego; now he has a "big head". But it is not big to God, no bigger than the head of a grasshopper, and that is not very big. "Have ye not known? . . . It is he [Jehovah] that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers." (Isa. 40:21, 22, *AS*) What does a grasshopper understand about the power of man? And what does man know about the power of God? "Touching the Almighty, we cannot find him out: he is excellent in power."—Job 37:23, *AS*.

The truth is that when man says a work is too big for God, he is impressed by his own importance. Today we have political luminaries from sixty different nations assembling at the U.N. in New York endeavoring to make the earth abound with peace and security. Said President Truman a few days before the inauguration of General Eisenhower: "If we can get peace and safety in the world under the United Nations, the developments will come so fast we will not recognize the world in which we now live." And in his inaugural address, President Eisenhower called the U.N. the "living sign of all people's hope for peace". Soon now Jehovah will thwart the combined efforts of the nations: "The LORD [Jehovah] annuls the counsel of the nations; he frustrates the plans of the peoples." "Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them." (Ps. 33:10, *AT;* 1 Thess. 5:3, *NW*) Armageddon's sudden destruction will leave the U.N. in smoldering ruins, and the earth littered with the bodies of the "slain of Jehovah".—Jer. 25:33, 34, *AS*.

Finally, the biggest job of all, the annihilation of Satan the Devil, is accomplished with great ease by Jehovah's "King of kings", Christ Jesus. Christ merely seizes the Devil and hurls him into the abyss. (Rev. 20:1-3) By that awe-inspiring display of Jehovah's matchless power a new world will be ushered in for the complete betterment of mankind. (Rev. 21:1-4) Then no one will ever again say that a job is too big for God. Rather, all the living will understand the rich meaning of the Most High's words to Abraham: "Is anything too hard for Jehovah?" —Gen. 18:14, *AS*.

Letter from Kyoto

From seven Watchtower Society missionaries in Kyoto, Japan

Dear Friend:

Our assignment for location is beautiful. It is a paradise completely engulfed by mountains. The city of Kyoto is a treasure in itself, filled with ancient palaces, sculptures, paintings, landscape gardens and lovely, tiny people arrayed in brilliant-colored kimonos.

The other day we had occasion to visit the world-famous flowering cherry blossom festival. Our first stop was the Imperial palace and park. Throughout this park of some 200 acres were the most gorgeous blooming cherry trees that you can imagine. We were told that there were only ten different varieties of these flowering trees and some of them are to be found only in Kyoto.

As we neared the Imperial palace we were literally swamped with hundreds of little vendors selling everything from dried squid and octopus to beautiful dolls, for which Kyoto is world-famous. This little episode reminded us of our circuses and carnivals in America. Before entering the Imperial gardens there was an arch that we had to duck under, but when we lifted our eyes we simply were spellbound, awe-struck at the most magnificent clouds of pink petals drooping to the ground. Most of the branches had to be propped with stakes to prevent them from breaking. When we finally recovered from our "ohs" and "ahs", we continued on down a blossoming lane to see the entire garden, known also for its irises. It appeared to us that the spirit of Japanese gardens was found in the way of the use of water and the unique arrangement of stones. Needless to say, we were deeply impressed by the array of beauty fixed against a background of simplicity. The surroundings were enough to leave a person speechless.

Since we were plagued with hunger, a nearby Japanese restaurant came in handy. We ordered curried rice and a cup of *ocha* (Japanese tea). Take it from us, these people really know their rice. They never fail. It is always very light and fluffy. We topped the meal with soft ice cream made, by the way, in an American machine.

What seemed to be (at least to us) a second dessert was the high light of the Cherry Festival where the famed Cherry Dance is performed by two companies of the most beautiful geisha (artist) girls in Japan. These young ladies are trained from childhood in the arts of dancing, singing, tea ceremony officiating and playing the harp. What amazed us was that when we entered the theater it was nearly deserted. But five minutes before curtain time people began flowing through every door, even to the balcony. That is all the time they needed, because within but a few minutes there was not a place that was not occupied.

The lights dimmed. The curtain rose very slowly, and the crowds gasped at the magnificent display of pink blooms over the heads of the lovely geishas dressed in multicolored kimonos. Their movements were unusually precise and graceful and were enhanced by the large folding fans each of them used in the dance. There were several parts of the performance that were dramatic, starring actors dressed in ancient costumes. But we missed the plot, not understanding the language.

We cannot help but say our assignment is wonderful, colorful, instructive and lots of fun. We are fascinated with the countryside and in love with the people.

Are Images an Aid to True Worship?

ACCORDING to certain religious organizations, the use of images is a great aid to worship. Thus when a stranger visits a religious edifice such as St. Peter's basilica in Rome he is struck with the many images found therein, of popes, of saints, of the apostles, of Mary the mother of Jesus, of Moses and of others. A particularly striking image in that basilica is the life-size black bronze statue of Peter, before which he may see several devout Catholics waiting their turn to kiss the big toe of the right foot.

Jesus said that God is looking for those to worship him who do so with spirit and with truth. (John 4:23, 24, *NW*) Does such reverence and worship of images aid in true worship? Does it find any support in the Scriptures? What is its origin?

When God gave his law to the Israelites at Mount Sinai he purposely revealed no likeness of himself, so that they could not even have an excuse to make an image and worship it. (Deut. 4:15-23) At that time God plainly commanded them: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them." And later God further commanded them: "Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God." (Ex. 20:3-5; Lev. 26:1, *AS*) True, God commanded the making of cherubim for the mercy seat, but these were always hidden from public view. —Num. 4:5.

Nor was the use of images authorized in the new system of things inaugurated by Christ Jesus. No, but Christians were plainly told that images were nothing and they were warned to keep themselves from idols, to flee from them.—1 Cor. 8:4-6; 10:14; 1 John 5:21, *NW*.

And so history records that during the first three centuries of the Christian era images were unknown to the followers of Christ. Says the *Encyclopædia Britannica,* Vol. XII, page 750 (1907 edition): "The early Christians were absolutely unanimous in utterly condemning all heathen image-worship and the various customs, many of them obviously immoral, with which it was associated; it is needless to multiply citations from the fathers in proof of so undisputed a fact." "In point of fact it was a common accusation brought against Christians by their enemies that they had 'no altars, no temples, no known images'; and that 'they set up no image or form of any god', and this charge was never denied."

While some would attribute this fact to such circumstances as fewness of numbers, persecution and poverty, it cannot be denied that had they venerated images they would have found a way to have at least some images. Their complete absence proves that it was principle, not circum-

stances, that governed this. In fact, Christians were even accused of being atheists because of the total lack of images in their places of worship.

ORIGIN OF IMAGE WORSHIP

Image worship was the outgrowth of creature worship, concerning the origin of which the apostle Paul tells us: "Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." (Rom. 1:21-23, *NW*) Although repeatedly warned by Jehovah God not to engage in such practices of the nations round about them, the Israelites time and again fell away from the worship of the invisible God to the worship of things seen, until at last there was no remedy.—Lev. 26:28, 30; Deut. 7:16; 2 Chron. 36:15, *AS*.

But what about the image worship practiced today by professed Christians? Is it likewise of pagan origin? Yes, unquestionably it is. For example, Cardinal Newman, in his work, *An Essay on the Development of Christian Doctrine,* page 373, states that among the things "of pagan origin and sanctified by their adoption into the Church", that is, the Roman Catholic Church, are images.

And the *Catholic Encyclopedia,* Vol. VII, pages 666, 667, states that the early Christians got their idea of making images and paintings from "the statues of emperors, of pagan gods and heroes as well as pagan wall paintings. In the fourth century the Christian Roman citizens in the East offered gifts, incense, even prayers to the statues of the emperor. It would be natural that the people who bowed to, kissed, incensed the imperial eagles and the images of Caesar (with no suspicion of anything like idolatry), who paid elaborate reverence to an empty throne as his symbol, should give the same signs to the cross, the images of Christ, and the altar".

But here the argument in favor of the use of images, while clearly showing their origin, also acts as a boomerang. Christians certainly had strayed far from the pure worship, which is commanded to keep itself unspotted from the world, when with a clear conscience they could offer prayers to, bow down to and kiss the statue of the emperor, and could pay elaborate reverence to his empty throne. Those that could do such things were in fact Christians in name only; and being able to do such things, why, of course, they would find no objection to bowing down and adoring statues of Jesus, etc.—Jas. 1:27, *NW*.

In endeavoring to justify the worship of images, the claim is made that such worship is relative, different from the worship directed to God, that the worship is merely directed through the image to the one represented by it, as a visual aid, and that God's law was not meant to forbid that. Let it be noted, however, that God commanded the Israelites not only not to serve any images but *also not even to bow down to them.*—Ex. 20:3-5.

IMAGES VERY REAL TO MANY

Further, it does not at all follow that all those bowing down to an image fully appreciate the fact that it is merely a symbol. According to Du Bois, one of the early Roman Catholic missionaries in India, "the common people indubitably worship the image itself".

And the same is true of the less educated in Roman Catholic lands. Regarding image worship in the eighth century A.D.,

we again quote from the *Catholic Encyclopedia:* "The way in which some people treated their holy icons [images] argues more than the merely relative honour that Catholics are taught to observe toward them.... Icons were crowned with garlands, incensed, kissed. Lamps burned before them, hymns were sung in their honor. They were applied to sick persons by contact, set in the path of a fire or flood to stop it by a sort of magic."—Vol. VII, page 668.

Note here an inconsistency. On a previous page this authority used the fact of some professed Christians' kissing, bowing to and incensing the statue of the emperor as justification for doing the same to "Christian" images, while here the doing of such things is tacitly condemned. Nor is the using of statues, as if they had magical powers, limited to Catholics of the eighth century. After twelve more centuries of instruction by the Catholic Church we still find her people doing the same.

According to a special dispatch to the Providence *Sunday Journal,* December 24, 1950, back in 1928 the angry villagers of Mascali left the statue of their patron saint, St. Leonard, to burn in the onrushing lava because it had failed to stop the flow of the volcano. We may feel amusement at their chagrin, but must also feel pity at such blindness. The same dispatch credited St. Andrew with stopping the flow of lava for the villagers of Milo, in 1950. In 1944 Italian peasants placed their images in the path of the flowing lava from Mount Vesuvius in a vain attempt to stop it.

The Catholic Herald, London, December 15, 1950, published a picture showing the inhabitants of Milo carrying a statue of "Our Lady" right to the edge of the advancing avalanche of lava during a recent eruption of Mt. Etna. But all in vain; the village had to be abandoned. And to this very day the unlearned Catholic people of Mexico, Central America and South America daily place food and drink offerings before the images of their "saints", exactly the same as did the ignorant folk back there in the eighth century A.D.

According to Gregory I, "the Great," deceased A.D. 604, images "are the books of the ignorant". With only such books no wonder the ignorant of such lands have continued ignorant for more than twelve centuries! More helpful was Augustine's observation that some were looking for Christ and his apostles "on painted walls" instead of looking for them in the written Word of God.

It is unthinkable that the apostle John wanted to give an angel the worship due only to God; yet the angel would not permit John to give him even "relative" worship. Cornelius, being a devout man, likewise would not have thought of giving Peter the worship due only to God; yet Peter did not allow even a "relative" worship. If neither Peter nor an angel could be given "relative" worship, then how could we properly give it to inanimate images?—Acts 10:24-26; Rev. 19:10.

True worship bows down only to Jehovah God. It directs its prayers only to him, even as commanded by Christ Jesus. For its aid God has provided, not images, but his Word, his spirit and his organization. It walks by faith and not by sight.—Matt. 6:9; John 16:13; 2 Cor. 5:7; 2 Tim. 3:15-17, *NW.*

Their idols are but silver and gold, the product of men's hands. They have mouths, but cannot speak; eyes have they, but cannot see; ears have they, but cannot hear; . . . Those who make them will become like them, everyone who trusts in them.—Psalm 115:4-6, 8, *An Amer. Trans.*

Religious Bird Fails to Snatch Seed

¶ In his illustration of the sower Jesus told of some seed as falling by the wayside and which the birds of the air picked up, resulting in no increase. On the other hand, the seed that fell in the right kind of soil or heart yielded thirty-, sixty- and a hundredfold. The following experience shows the failure of a "bird" to take away the seed, because it had been planted in the right kind of soil, and of the increase that resulted from this seed. —Luke 8:4-15.

¶ A very devout lady living in a Flanders village went to visit her aunt in France. It so happened that this aunt had become one of Jehovah's witnesses, and so took advantage of the visit to tell her niece all about God's kingdom and what the Bible actually taught. The niece returned to her Flanders home with a copy of the Bible and some textbooks to assist her in her study. As she studied her Bible and her knowledge increased she could not help but talk about the good news to the clients of her beauty parlor. It was not long before all this came to the ears of Monsieur le Cure, the parish priest. He had not called on our friend for fifteen years, but suddenly he developed a great interest in her health and called to inquire after it.

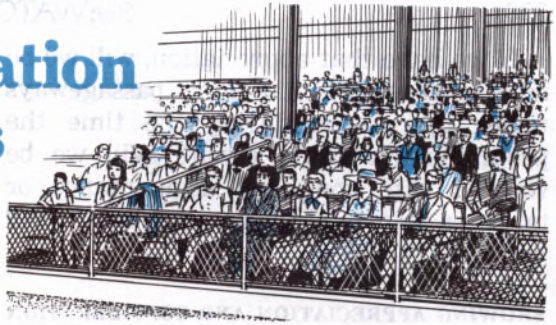
¶ It was not long before he got around to the real purpose of his call. He said he had been informed that she was studying the Bible, and then he proceeded to explain why she should surrender to him her personal copy of the Scriptures. Said he: "You wouldn't think of giving beefsteak to this one-year-old child, would you? Well, I am your spiritual father, I can read the Bible without harm, but it is not good for you, my child." However, the lady was familiar with Jesus' words, "Do not call anyone your father on earth," and also knew that the Bible was just as much for her as for any other God-fearing person on earth. She refused to give up her copy of the Bible, but continued to study it and to talk its contents to others.

¶ This started what we might call a "chain reaction" in this little village, for before long seventeen others had followed her example and were gaining accurate knowledge. Shortly her hairdressing parlor was converted into a meeting place for Jehovah's witnesses, and at the first public lecture 140 persons heard more of the good news from the Bible, which the parish priest had endeavored to keep from the people. Later on, a well-to-do businessman offered his home for a series of public talks. His friends exclaimed: "Do you realize what you are doing? Why, you may lose your home because of this!" His calm reply was: "Well, if I lose it, I lose it; but this is more important than my home." Well, he did not lose his home, and now he and his wife and his two sons are active witnesses of Jehovah, along with about forty other people in the little town. The truth has gained a firm foothold here in the battle against ignorance.

Tens of Thousands of Years Wrong!

From a June 30, 1952, Associated Press report: "The National Capital Parks reported proudly today that there was a blossom on an Indian lotus plant at the Kenilworth Aquatic Gardens here. It is no ordinary blossom. It bloomed yesterday on a plant grown from seeds that are tens of thousands of years old. The seeds from which the Indian lotus grew were found in geologic deposits in southern Manchuria two years ago by Dr. Seido Endo, paleontologist at Sendai University in Japan. Dr. Endo said the seeds were found under a layer of rocks and were at least tens of thousands of years old." Presumably the readers believed this fantastic age claim. How were they to know that this claim, which would contradict the Bible, had already been disproved by the radiocarbon clock, which had set the age of these lotus seeds at merely 1,000 years? (See "The Radiocarbon Clock", *Awake!* February 22, 1952.) That in itself is quite an age for seeds, and would have made an interesting news item, but the earlier, though false, age estimate was more spectacular. Apparently a few "tens of thousands of years" matters little to a "scientist" talking for publicity, or to the news service that reports his words.

Showing Appreciation at Assemblies



IF THERE is any time, place or occasion at which the dedicated servants of Jehovah in modern times really "taste and see that Jehovah is good", it is at an international assembly. At such an assembly Jehovah literally pours out so many blessings that they cannot contain them all. No wonder, then, that his servants were glad when the Watch Tower Society said to them, in effect, "Let us go unto the house of Jehovah," by arranging for another international assembly. It is to be held at Yankee Stadium, New York city, July 19 to 26, 1953.—Ps. 34:8; 122:1-3; Mal. 3:10, *AS*.

No question about it, Jehovah will pour out many blessings at that assembly, and, knowing that, every one of us that can possibly attend will do so. But merely being present in person at Yankee Stadium during those eight days is not enough. To what extent will we be drinking in those blessings? Will our conduct be such as to show that we really appreciate them? Or will our conduct make apparent to all that we are thoughtless and indifferent regarding the assembly blessings?

To illustrate: Suppose a friend gave us tickets for an evening at the opera because he knew we were music lovers. Would we go to the opera and then spend most of the evening walking around in the lounge, visiting outside with others, or eating at the refreshment stand, and be in our seats listening to the beautiful vocal and instrumental music coming from the stage and orchestra pit only part of the time? Of course not! We would be in our seats before the orchestra began to play the overture or prelude, and if we stepped out for refreshments between the acts we would make sure to be back in our seats before the next act began; and we would stay until the final curtain fell. We would not want to miss a thing.

But suppose that we were not only music lovers, amateurs, but professionals, singers or instrumentalists whose vocation in life is music. We would have all the more reason for not wanting to miss anything. Knowing more about music we would get more out of the opera. We would note how every bar of music was being interpreted. We would be alert for ideas and effects, for greater appreciation and understanding of the music, all of which would serve us well as professional musicians. Yes, as professionals we would not only enjoy the opera more but learn a great deal from hearing it.

Now let us apply this illustration: This summer at Yankee Stadium there will be theocratic music such as never has been heard before. And we will be there, not only as music lovers, but also as professionals, as singing fighters! As such we will not only be thrilled by the beauty of the spiritual music but be alert to take note of the many fine points, the new thoughts, the practical suggestions that will be presented and which we shall be able to use as professional singing fighters when we get back to our home territory. Right?

If we have that appreciation, will we be milling around in the long passageways under the stands during the time the programs are being given? Will we be visiting with some old acquaintance or taking a nap during the programs? Will we?

SHOWING APPRECIATION AND CONSIDERATION

Or suppose a dear friend invited you to dinner, preparing for you many courses consisting of your favorite dishes. Would you come a half hour late, bolt down the food while reading a newspaper and then rush off before the dessert was served so as to listen to your favorite radio program, leaving your friend alone and not even thanking him for having been such a generous and thoughtful host? How unthinkable!

Jehovah as a generous and thoughtful host is providing a feast of fat things at the coming assembly. How many of us will come late for the various programs? How many will be munching a sandwich, sipping soda water or licking at an ice-cream cone during our spiritual feasts? Or be rushing away before the closing song? Will we treat our heavenly Friend and Host in a manner we would not think of treating an earthly one?

Or what would you think of a member of a family who was continually competing with his fellows for the best of everything? Who at mealtimes could not wait for the blessing to be said to grab the choicest or largest portions of food? Or who hurried through his meal so as to have the best seat in the parlor for watching the TV show? Or who rushed to get the front seat of the auto every time the family drove anywhere? How childish, how immature! you say?

Of course, we would not consciously think of acting so childishly; yes, and so selfishly, for a child instinctively thinks only of itself; it must be taught consideration of others. But how often do we thoughtlessly act in this way when we come together as a big family at our international conventions? Do we compete for choice seats and insist on an excessive reserving of them? Do we rush off before the close of the program so as to be first in line at the cafeteria, at the refreshment stands or in obtaining a new release? Are we so concerned about not having to wait that we do not mind how long the others behind us have to wait, just so long as we are in front of them?

Then there is the matter of the rooming accommodations. What would you think of a friend whom you had invited to spend a week end with you, who, after accepting the invitation, disappointed you by not showing up? Or who came a day later than he had advised you, causing you to wait away into the night, all in vain? Or who, after coming and taking a glance at your home and guestroom, spurned your hospitality by going to a hotel instead? Would you still consider him your friend?

We have many potential friends, householders in New York who have consented to house Jehovah's witnesses during the assembly and who will have been advised by the convention committee that some of us will stay with them. Then how will they feel when we fail to show up? Or when we come a day late? Or come and then leave because of not being satisfied with the accommodations? Where is the concern about the impression we give to those on the outside? Where is the care that we do not stumble a prospective "other sheep"? Where is the doing to others as we would have them do to us? —Matt. 7:12; Luke 17:1, 2; 1 Tim. 3:7, *NW*.

SUPERVISING CONDUCT OF CHILDREN

And as regards the children. Could we imagine a school where children are allowed to amuse themselves as they please? Go and come as they please? Where they are permitted to play or quarrel with each other during the time the school teacher is trying to instruct them? Or could we imagine little Samuel acting that way when his mother brought him to the temple for service there? Or Jesus behaving in such a manner when his parents took him to Jerusalem for the annual feasts?—1 Sam. 1:23, 24; 2:11; Luke 2:46-52.

Children may not be able to grasp all the fine points made by every speaker, but that is no reason why they should not sit quietly with their parents and try to get as much benefit from the programs as possible so that it will have been worth while for their parents to bring them along. By paying attention they will become better acquainted with theocratic words and phrases. And regardless of what they may understand they can profit greatly from the sincerity, earnestness and enthusiasm manifested by the speakers. Many of our foreign brothers will not be able to understand every word, yet it will be well worth while for them to attend. Parents who appreciate these facts will exercise proper authority so that their children may receive the greatest possible good from the assembly. —Ps. 34:11, *AS*.

Yankee Stadium, for the duration of the assembly, will be "the house of Jehovah" for Jehovah's witnesses, a mammoth Kingdom Hall. And in view of the quality and abundance of the spiritual food being provided there at that time we should show even more respect for its presentation than we do at our local Kingdom Halls. Let us not in effect sniff at these provisions or say "the table of Jehovah is contemptible" by milling around in the passageways or by visiting with others when we should be in our seats in the stadium listening to what is being said from the platform.—Mal. 1:7, *AS;* 1:13, *Mo*.

Let us show appreciation of this spiritual treat by giving it our whole-souled attention, by being entirely absorbed in what is being presented, coming on time and remaining to the end of each program. —Eph. 6:6; 1 Tim. 4:15, *NW*.

Let us be considerate of each other, being concerned not only with our own welfare but with that of others, remembering that love is long-suffering and does not look out for its own interests.—1 Cor. 10:24; 13:4, 5, *NW*.

Let us also not overlook our obligations and privileges regarding the householder to whose rooms we have been assigned. What are a few minutes of travel or a few physical comforts compared with the opportunity of putting someone in the way of getting everlasting life? Think of the inconveniences our missionaries put up with for the sake of having opportunities to witness!

And finally, let us remember our obligation to our children. The Society is urging that we take them along, not so that they can have a good time in a worldly way, but so that they will profit spiritually. Let their attendance at Yankee Stadium be a milestone in their training for life in the new world.

So, one and all, old and young, let us keep in mind that "the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit". Let us show appreciation for the spiritual feast by putting first things first.—Matt. 6:33; Rom. 14:17, *NW*.

Assembling with the New World Society

JEHOVAH is causing a New World society to be formed today. It consists of his dedicated servants organized and drawn together by means of God's revealed truth, by means of his holy spirit or active force, and by means of his earthly instrument or channel, the "faithful and discreet slave". (Prov. 4:18; Matt. 24:45-47; Acts 20:28, *NW*) They are being prepared for service in Jehovah's new world of righteousness, which will function after Armageddon makes a clean sweep of this present wicked system of things.

Just as Jehovah's dedicated servants in days of old regularly came together in their three annual feasts, and as the Christians regularly assembled in the days of the apostles, so it is essential that all dedicated servants of God in our day assemble with the New World society. In fact, assembling together is even more important in our day, for Paul states: "Not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." —Heb. 10:25, *NW*.

Is that day drawing near? It certainly is. We have been living in the day of Jehovah since 1914; in the day of Christ since 1918; and even Satan knows the time is short until "the war of the great day of God the Almighty". (Rev. 16:14, *NW*) And why is it all the more urgent that we assemble now? Because conditions are growing ever worse; never before have there been such severe tests on the integrity of God's servants: there is increasing lawlessness; critical times hard to deal with are here; having been cast down to the earth the Devil is making a final all-out attempt to corrupt the human race and to destroy God's servants.—Matt. 24:12; 2 Tim. 3:1-6; Rev. 12:12, 17, *NW*.

Now, just as the individual Christian finds the need of associating himself with a local congregation of Christians, and just as the individual congregations benefit greatly from meeting together in circuit and district assemblies, just so it is of great value for God's servants to come together from various lands in a great international assembly.

Just how will the attending of an international assembly benefit us? In the first place it will give us much happiness. Since all God's servants are happy, there is bound to be the greatest of happiness when so many of them come together. Secondly, such association for eight days with servants from different lands, of different races and languages, etc., getting acquainted with them and working and worshiping Jehovah together, eating at the same spiritual table, all this will have a most powerful effect of drawing them together in love, into one compact body. Third, on such occasions there is provided a sumptuous spiritual banquet of increased light and stirring admonition to increased zeal and faithfulness that will certainly strengthen each dedicated servant present for the tests of integrity that lie ahead. Finally, by each servant's making use of every opportunity to give the witness, a great testimony will be given to the honor of Jehovah's name.

That is why the Watch Tower Society urges all dedicated Christians and persons of good will who can possibly do so to attend the international assembly of the New World society held July 19-26 at Yankee Stadium, New York city.

Shadows of Family Unity Hold Forth Promise

"For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35, NW.

NO ONE who is faithfully carrying out the righteous requirements of Jehovah need ever feel inferior or out of place in the midst of God's people. The principles of justice and impartiality that prevail in the Christian congregation were established by Christ Jesus even before the first company of Jehovah's witnesses began to operate in Jerusalem immediately after the outpouring of God's active force upon the one hundred and twenty assembled disciples, Pentecost, A.D. 33. The peoples of Christendom have in this regard, as in many others, made worship a vain thing by setting up a special class of educated clergy who claim a preferred place in the organization and who, by the example that they set, exalt certain others who may be influential and debase the majority until many sincere ones feel unwelcome and unwanted.

[2] Nor is this condition limited to Christendom. All over the world divisive barriers have been erected that might seem to some to have forever disunited mankind. Family is set above family, clan above clan; classes are split into subclasses, and within the borders of some nations castes are erected that fatalistically determine one's associations and order the course of his entire life from birth. But what can be done about it, some will inquire? Certainly there is no hope for relief within our generation! "Do not be misled: God is not one to be mocked." (Gal. 6:7, *NW*) Jehovah's purpose of unity and oneness of family relationship earth-wide will not fail to be carried out; and those who rely on the outworking of his purpose eagerly insist that the impartiality of recognition and equality of opportunity, which already exist within his true modern-day congregations, be guarded as zealously as they were in the early days of his people.

1, 2. (a) What condition in Christendom has made her worship of God a vain thing? (b) What similar condition exists in heathendom, but what purpose of God is certain?

EARLY PROVISION IDENTIFIES PURPOSE

[3] Adam and Eve, in Eden, had prospects of a family that would one day fill the entire earth. The powers of procreation given them by Jehovah, their own great Parent, were indeed an evidence of the oneness that was to exist among all this vast human family. For could not this first man truthfully say that all flesh in the earth, formed in the image and likeness of his great God and Father, would spring forth from his own body? Had not his wife and partner in this far-reaching procreation project herself been fashioned from his own rib so that she was 'bone of his bones and flesh of his flesh'? And now, the union that Jehovah God had authorized for them and for their offspring was to produce from these first parents hundreds, thousands, yes, millions of their own kind,

3. What far-reaching purpose of God was manifested in Adam's powers of procreation?

all related to one another, all children of Adam and sons of God.—Gen. 1:28.

4 What a tragedy that before the first beautiful baby could be brought forth in honor of the Creator, Adam willfully threw away his legal right to this inheritance of eternal life from God and was literally ousted from God's great family organization! And what a mockery of Jehovah's stated purpose when Adam's first son, spawned in his bitterness, was ambitiously called Cain by his hopeful mother, for, she said, "I have gotten a man with the help of Jehovah"! (Gen. 4:1, *AS*) Truly did he prove himself a son of his fleshly father, however, when he rose up after an act of faulty worship and violently ruptured what was left of Adam's family unity by foully murdering his own brother. "And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous."—1 John 3:12, *NW*.

5 However, that God's purpose to populate the earth is still to be carried out through the family arrangement, he clearly demonstrated some fifteen hundred and twenty-six years later in the days of Noah. The divine record states, "Now these are the generations of the sons of Noah, namely, of Shem, Ham, and Japheth: and unto them were sons born after the flood. Of these were the isles of the nations divided in their lands, every one after his tongue, after their families, in their nations." (Gen. 10:1, 5, *AS*) The procreation mandate restated to Noah in a typical way had a token fulfillment in the seventy families mentioned in this tenth chapter of Genesis and which were set up as a patriarchal society. Another eight hundred and fifty-seven years and the point was further emphasized when Jehovah organized the descendants of the family head Abraham into a nation and divided it into tribes and "declared their pedigrees after their families, by their fathers' houses". (Num. 1:18, *AS*) Yes, unquestionably family relationship is of God's making and he has poured out his rich blessing upon those who recognize and properly evaluate his provision for this strong bond of unity. As the psalmist declared, "Yet setteth he the needy on high from affliction, and maketh him families like a flock."—Ps. 107:41, *AS*.

6 But certainly, someone will object, does not this fact actually prove the validity of caste society, that God not only authorizes the family caste system but was in effect putting it into operation in these instances? And would not this division cause disunity and eventually class distinctions that would result in one family's being elevated above another through an accepted or enforced superiority? Paul, thoroughly versed in the history of God's dealings with his people, argued, No. Standing in the Areopagus with the Athenians and the many visiting foreigners before him, he tactfully but forcefully made the class-leveling observation, "And [God] made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him." (Acts 17:26, 27, *NW*) Nor was Paul establishing a new principle in this regard, for some fourteen years previous Peter, in recognizing the first uncircumcised Gentile Christian to be accepted by God, said, "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35,

4. What was the result of Adam's disregard for God's purpose, and how did Cain aggravate the situation?
5. How was God's purpose to populate the earth through families then demonstrated?
6. How can it be shown that God was not putting into operation a family caste society?

NW) Here again, the natural Jew, Peter, under inspiration of the active force of God, was repeating what Moses, as God's mediator for the Jewish nation, had himself reminded the Jews in the beginning of their history: "For Jehovah your God, he is God of gods, . . . who regardeth not persons, nor taketh reward." (Deut. 10:17, *AS*) It is also noted of the faithful king Jehoshaphat that when he set judges over the nation he cautioned them, "Consider what ye do: for ye judge not for man, but for Jehovah; and he is with you in the judgment. . . . take heed and do it: for there is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes." (2 Chron. 19:6, 7, *AS*) Clearly, then, regardless of the manner he has chosen to carry out his purpose, Jehovah's principles of justice and equality, which he had established from the beginning of his dealings with mankind and which have been indelibly recorded as an integral part of his own sacred pronouncements, would not permit him to favor individuals because of family relationship, nor would they allow him to show partiality to certain elite family groups. The disunity and class distinction that afflict the world today are not the result of Jehovah's arrangement with mankind, but rather are the result of an organized effort in direct opposition to God's will and purpose.

[7] The truthfulness of this conclusion is borne out by the Record in the account of the opposition to God's arrangement of the patriarchal society after the Flood. As we have already observed, God had made provision through Noah for the peopling of the earth in a token way by the seventy family heads, descendants of Noah. Noah, astute organizer that he was and aware of the pitfalls that beset imperfect man in his ambition, refused to exalt any family above another, or to allow anyone, including himself, to be made a king and thereby rule over his brothers. He knew that man needed no other unifying force than the recognition of Jehovah as the Supreme Sovereign and acceptance of His law as man's proper rule of action. He wisely maintained by his own course that adherence to these principles would enable all the many families and peoples that were to develop naturally from this beginning "to dwell upon the entire surface of the earth" and to do so in peace and unity. By this same token, any discriminatory class elevation would disrupt this harmonious society. What were the succeeding events that were to prove this to be true? Noah lived to see just such an attempt made in this direction.

7. What would enable the many family units organized by Noah to maintain a common unity, and what would certainly disrupt it?

"MASTER RACE" PROGRAMS BRING RUIN

[8] From the line of his youngest son Ham arose another upstart like Cain with ambition to occupy a position of prominence. The notorious Nimrod, whose name is still linked with the wanton slaying of animals, set out upon a one-man world-building program in defiance of Jehovah. Rather than adhere to the then well-established and recognized principle of family unity and to Noah's divinely instituted program of family migration to the ends of the earth, he began to work in the opposite direction and to the accomplishment of different aims. Evidently his program of exalting a centralized human government and of violent subjugation of the people was gaining momentum, for it is written of his adherents, "And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; *lest*

8. What was the first organized effort to establish a caste system, and in what did it result?

we be scattered abroad upon the face of the whole earth." To show that this was not his reason for making family divisions and to show his disfavor of such an attitude of "class superiority", Jehovah enforced the fulfillment of his own purpose by the simple expedient of confusing their languages. "So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city." (Gen. 11:4, 8, *AS*) So ended in ignominious defeat man's first organized effort to establish a superior "caste" system in defiance of Jehovah.

[9] This was by no means to be man's final attempt. Nor was this lesson so bitterly learned as to keep another nation from further and even more violent efforts to become the "master race". Spurred on by their Adamic heritage of willfulness and their insatiable desire to dominate their brothers, this time Egypt, the first world power, rose up as the champion of "race supremacy". Because of fear that the Israelites, whom they had made slaves in the land, would multiply and turn on them in time of war, they organized and set into operation a program aimed at extermination of the Israelites as a nation. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive." (Ex. 1:22) By exterminating the males, they reasoned, the daughters of the Israelites would eventually be forced to marry the Egyptian men and the race would gradually become absorbed, and in the meantime the danger to the Egyptians of being overthrown would be gone. However, they reckoned without the power and purpose of Jehovah or the unshakable faith of the Israelites themselves. Jehovah heard the cry of his people and raised them up a deliverer and by the strength of His own arm he brought them out in sight of all Egypt and broke the power of this first world empire. Thus Egypt's "master race" program resulted in her ruin, condemned by God in another unmistakable demonstration of his position in this matter of class or race superiority.

[10] Even so in modern times Jehovah God has demonstrated his hand against those who would be exalted as a "master race". Out of the pages of modern history comes this same spirit of egomania and intolerance in the embodiment of Hitler and his modern-day effort at genocide. The facts are incontrovertibly established as to his hatred for the chosen people of God in these times, Jehovah's witnesses. And because the fleshly Jews were themselves at one time God's chosen people they have always been the targets of attack by Satan and his dupes. No wonder, then, that they also felt the iron hand of oppression and were brought near to the brink of extermination in those lands controlled by the nazis. But after this madman's abuse of Jehovah's faithful witnesses and after his violent opposition to the Kingdom message he too was leveled to the ground and his "master race" with him. Let all such "master minds" take due notice!

[11] At this point someone might again raise an objection. Did not Jehovah show himself unopposed to this principle when he selected the Israelites as his people and exalted them above all other peoples? Could it not be said that Jehovah was favoring race superiority on the part of the Jewish nation? But again we turn to

9. What similar effort was made by the first world power, and how did it fare?

10. What modern "master race" program followed the same pattern?

11. For what reasons can it not be said that Jehovah favored race superiority in exalting Israel?

the divine oracles and find an emphatic No! Jehovah did not mislead the Israelites as to his reason for their selection. "Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth. Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: but because Jehovah loveth you, and because he would keep the oath which he sware unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt." (Deut. 7:6-8, *AS*) Unquestionably, the superiority of this nation would depend upon their being and remaining a people to exalt the name of Jehovah, for the psalmist sang, "He saved them for his name's sake, that he might make his mighty power to be known."—Ps. 106:8.

12 True, God himself had said that it was because of the oath that he had sworn to their fathers. But that he did not thereby unalterably bind himself to maintain the *entire* nation as his own is clearly shown by what occurred in the wilderness in the second year after they left Egypt. After ten of the twelve spies that were sent into Canaan to spy out the land returned with an unfavorable and fearful report, Jehovah became angry with the nation for this manifest lack of faith. "And Jehovah said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and *disinherit them,* and will *make of thee* a nation greater and mightier than they." (Num. 14:11, 12, *AS*) Centuries later John the Baptist also gave testimony on this point when he condemned certain ones of the natural descendants of Abraham: "You offspring of vipers, who has shown you how to flee from the coming wrath? Therefore produce fruits that befit repentance. And do not start saying within yourselves, 'As a father we have Abraham.' For I say to you that God has power to raise up children to Abraham from these stones." (Luke 3:7, 8, *NW*) Clearly Jehovah was not interested in a people just for their own sake or because of some supposed "superiority" that their position with him might give them. Nor was he here erecting a "master race" that could forever claim a favored standing because of God's friendship for their forefather Abraham. Jehovah God never alters his righteous principles and has consistently maintained the position he established in Eden.

12. Why would God not unalterably retain Israel as a people because of friendship with Abraham?

TYPICAL ISRAEL A UNITED FAMILY

13 It is not strange, then, that in the organization of Israel no allowance for class distinction was made possible under the Law, neither was Jehovah erecting a caste system when he established the priesthood as an officiating body and a means of approach for the Israelites. Since Jehovah was emphasizing the sin-laden condition of the Jews, it was necessary that some provision be made whereby Jehovah would be accessible in worship. The priests, being consecrated and sanctified to this service, could provide this means of approach through the various sacrifices and oblations arranged for under the terms of the Law covenant. But even though the priests were given this peculiar privilege, Jehovah still emphasized the fact that he was God of *all* Israel. "At that time, saith Jehovah, will I be the God of

13. How did Jehovah emphasize that the priesthood was not a special caste?

all the families of Israel, and they shall be my people."—Jer. 31:1, *AS*.

[14] Furthermore, originally it was not the Levites that had been set apart as God's chosen ones. In Egypt, when the angel of Jehovah went throughout the land and slew all the first-born of the Egyptians, all the first-born of all the families of Israel were sanctified by Jehovah and became his own by reason of their lives' being spared. Thus all families were represented equally in his possession. Now, according to the practice in ancient times, the eldest sons would normally in course of time serve as priests anyway, but, in establishing his national priesthood, Jehovah, by his own right of independent action, took the Levites in their place. "And Jehovah spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the womb among the children of Israel; and the Levites shall be mine: for all the first-born are mine; on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I am Jehovah." (Num. 3:11-13, *AS;* see also verses 44-51) Thus it is that Jehovah in inaugurating the Law covenant said to all the families of Israel, "If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a *kingdom of priests,* and a holy nation." (Ex. 19:5, 6, *AS*) Certainly, then, Jehovah was not inaugurating with the Levites an elevated priesthood nor making a class distinction.

[15] As a further evidence that families were not given unusual prominence in Israel, marriage was permitted between members of differing tribes although it was not allowed in cases where the inheritance of land would thereby pass out of the tribe. (Num. 27:5-11; 36:1-12) Although marriage was forbidden with aliens, there were certain conditions when a marriage could even be made with a woman taken captive in war. (Deut. 21:10-13) It will be remembered that Rahab, an ancestress of Christ Jesus, was welcomed into the tribe of Judah by Salmon, who married her, as was also the case with Ruth, who became the wife of Boaz. (Matt. 1:2-5; Josh. 6:23, 25; Ruth 4:10, 13) In the matter of marriage it is remarkable too that even though a man was a servant he could marry his master's daughter. (1 Chron. 2:34, 35) From this it is seen that servants occupied a very favored position in Israel. It is true that slavery was permitted, but was it not emphasized that all the nation of Israel was enslaved to Jehovah? (Lev. 25:55, *AT*) Furthermore it was not permitted that a natural son of Abraham be sold permanently into involuntary slavery to his brothers. (Ex. 21:2-8; Lev. 25:39-55; Deut. 15:12-18) In addition, servants were not to be oppressed in any way but were to be treated with consideration. Injuries resulting to them at the hands of their masters were to be recognized and punishment was to be meted out or proper remedy made even to the extent of letting the servant go free because of the loss of an eye or a tooth. (Ex. 21:20, 21, 26, 27, 32) Neither were wages to be withheld; prompt payment was required at all times. (Lev. 19:13; Deut. 24:14, 15) It becomes apparent then that although classes did appear in Israel the law did not allow for discrimination of any kind against any group or individual because of station in life. Only those who were enemies of the

14. How did the tribe of Levi come into this favored position?

15. (a) What evidences show that families were not given undue prominence in Israel? (b) How was discrimination prevented?

nation were ostracized or considered as outcasts.—Deut. 7:1-3.

[16] Here again, however, we see the mercy of God manifested. Even though a positive commandment was given to completely destroy all those who were unlawfully in the land the Israelites were given to inherit, Jehovah made provision for those strangers who were favorably disposed toward the Jews. If they would be willing to submit to circumcision and would keep all the laws of Israel, they would be accepted as a part of the nation and would receive many blessings the same as the homeborn Jew. (Num. 15:14-16) Here then in every way in the nation of Israel is a beautiful picture of the unity that exists in the congregations of Jehovah's people today, the one law for homeborn and stranger alike well picturing the one set of theocratic counsel for the "little flock" of the anointed and for the "other sheep", dwelling together as "one flock", a family without division.

16. What is pictured by the one law's being given for homeborn and stranger alike?

Unity in New World Living A REALITY

FAMILY life plays an important part in the theocratic structure of the Christian congregation. That is because Jehovah God has theocratically ordered the family arrangement just as he did in the beginning with Adam and later in the nation of Israel. While on the one hand it was true as regards the Israelites that they were Jews by birth and on the other it is true that Christians today are Jehovah's witnesses by choice and association, still the family order prevails throughout the entire organization. As one leaves the old-world society and separates himself from the dying family that is under Adam's condemnation he must of necessity, if he is to receive life, associate with the New World society and become a member of the family of God. This he does by accepting Jesus Christ as his father in the place of Adam and, if he is received by God, he is justified and made God's own spiritual son or he is reserved for life everlasting on the earth and given this righteous standing at the end of the thousand-year reign of Christ.

[2] Even those in the congregation that are placed in responsible positions as overseers are selected according to the manner of their control over their own families if they are married. (1 Tim. 3:4, 5) And when Paul shows the proper attitude for those in such positions he likens it to the family association. "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." (1 Tim. 5:1, 2, *NW*) So it is that the theocratic organization is in reality a family and God requires those who share in the activity and benefits of the family to share also in its responsibilities and to work for the best interests of the family.

1, 2. How can it be seen that family life plays an important part in theocratic structure?

FALSE FAMILY PRIDE A SNARE

[3] Some might conclude that since God did set in order the human family arrangement, such family relationship is inviolate and that absolute loyalty to fleshly ties is a requirement; that nothing should be allowed to disrupt or break up the family peace or unity and that anything that threatens it, no matter from what source it might come, should be resisted with whatever measures are necessary to repel it. As a result of this belief persons of this mind become extremely "family"-conscious and jealously guard the family name at any price, sometimes even violating righteous principles to do so. They frown upon any association or marriage with anyone not of equal "prominence" and thereby erect for themselves what amounts to class distinction, a self-imposed caste society. However, the reasoning that prompts such a course of action is not based on the sound and unchanging principles of the Most High. Paul wrote to Timothy, "Command certain ones not . . . to pay attention to false stories and to genealogies which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith." (1 Tim. 1:3, 4, *NW*) Anyone who is more interested in family ancestry than the life-giving message of faith should consider well this point. All family genealogies, if pursued far enough, end up in Adam; and what real or supposed "superiority" is there to be had in relationship with him? The only thing that can be of real value to receive as an inheritance, namely, everlasting life, was not his to give. So none of his descendants, however "prominent" they may have been in world affairs, are able to make any real claim of superiority in themselves or demonstrate any permanent advantages to be had through relationship to them.

[4] Perhaps one of the outstanding examples of such family pride is to be found with the scribes and Pharisees of Jesus' day and, it might be reasoned, if anyone had justification for such pride they did because of the relationship of their nation to God through their forefather Abraham. However, it has already been demonstrated in the preceding article (¶12) that this relationship was not in itself any cause for boasting nor could the family association that the Jews had as descendants of Abraham assure them salvation. (John 8:31-36) If any wish to be children of Adam or of any of his offspring, and wish to boast of such fleshly ties, let them realize that beyond all question of contradiction they are thereby disclaiming a permanent legacy of eternal life in favor of a transient one of extreme poverty and death.

[5] On the other hand the Christian may not go to the other extreme and claim no respect at all is due fleshly parents. Paul left no room for doubt on this point when he wrote to the Ephesians, "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.'" (Eph. 6:1-3, *NW*) It should not be overlooked on this point,

3. What attitude toward family ancestry is taken by some, and why is it unwise?

4. What claim was made by the scribes and Pharisees, and yet what, in reality, did it mean for them?

5. What is the responsibility of believing children toward unbelieving parents?

however, that Paul does say that obedience is to be rendered to those parents "in union with the Lord". Does this mean, then, that believing children are not responsible to unbelieving parents? No; in the normal matters of life they would certainly be required to obey their parents as long as they were dependent and to show proper respect for them even though they were not dependent. But, in the event that an issue arose over the true worship of God or the rendering of sacred service to him, certainly the Scriptural rule would apply, "We must obey God as ruler rather than men." (Acts 5:29, *NW*) But, you say, that might lead to dissension in the family and perhaps even lead to a division! Perhaps, but Jesus stated quite clearly, "He that has greater affection for father or mother than for me is not worthy of me." (Matt. 10:37, *NW*) In fact, he said even more pointedly in this matter, "I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law."—Matt. 10:35, *NW*.

[6] Is it not strange, some might argue, that since God has authorized the family arrangement he would allow it to be broken up in this way? Again we answer, No. Remember, all families are now outcasts from God's own great family because of Adam, but it is not reasonable to expect that *all* in a family would desire to remain outcasts. Yet if some wish to come into God's family it would not be reasonable *either* to expect that all others would thereby be acceptable. So it means a separation. But it is to be noted that God does not indiscriminately divide family groups. Rather, it is the unwillingness of some in the home to meet the necessary requirements and to join with those who are taken along into harmony with Jehovah. (Luke 17:34, 35) Since God is no respecter of persons and since he recognizes no class distinctions and has erected no society of castes, he has made provision for those taken along to enter his own select family group and there find peace. "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." "And everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life." (Acts 10:34, 35; Matt. 19:29, *NW*) What conclusion do we draw from this point, then? We recognize that although God provided for family relationships from the beginning and although he established the family arrangement and even has his own great family organization, still he has not established nor has he authorized the setting up of families or nations as a caste society; nor does he hold himself subject to existing class distinctions simply because men have themselves erected them through their own discriminations. All of this emphasizes the importance of recognizing and fully appreciating relationship to God, that it supersedes all closest human ties and is the only way to salvation.

6. Why does God allow divisions to occur within families?

CLERGY PROVIDE CLASS DISTINCTIONS

[7] What, then, of the position taken by the clergy of Christendom? Not only is the prominence that they have assumed in the congregation a violation of the righteous principles of God, but it was expressly forbidden by the Founder of the congregation, Christ Jesus himself. When a controversy arose among the disciples as to position in the Kingdom, "Jesus, calling them to him, said: 'You know that

7. What admonition did Jesus give his disciples as to position in the congregation?

the rulers of the nations lord it over them and the great men wield authority over them. This is not the arrangement among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave. Just as the Son of man came, not to be ministered to, but to minister.' " Then in his stinging rebuke to the scribes and Pharisees, which was his last public discourse, he gave stern admonition to his disciples and to all the crowds listening, "But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 20:25-28; Matt. 23:8, 10-12, *NW*) It was these leaders in the Jews' religion at that time that had exalted themselves; so high indeed, that when the Son of God came to them in fulfillment of the Law of Moses they could not see or recognize him. They were a law to themselves.

[8] Following their example the clergy of Christendom have made their own regulations as to how the congregation is to be set up and what authority they are to exercise over their "brothers". Completely ignoring the sound direction of Jesus that the first or foremost among them should be slaves, they have made the same mistake as their Jewish prototypes and have firmly established themselves in an extremely preferred position in society. The wisdom of the Proverbs speaks against such. "As a dog that returneth to his vomit, so is a fool that repeateth his folly. Seest thou a man wise in his own conceit? There is more hope of a fool than of him. The sluggard is wiser in his own conceit than seven men that can render a reason." (Prov. 26:11, 12, 16, *AS*) The class distinction that has been made by Christendom's leaders and that is condoned and upheld by the masses of deceived adherents is as distasteful to Jehovah God as was that of the scribes and Pharisees, and it is certain to bring the same adverse judgment.

[9] In direct contrast with this was the early congregation that Christ Jesus began with the first company of Jehovah's Christian witnesses in Jerusalem. Certainly Christ's words and commandments would be brought to mind by the refreshing power of God's active force, just poured out. "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35, *NW*) That this principle did exist and was emphasized in the early congregation is shown by the admonition of one of the twelve pillars who was himself present with Jesus when the commandment was given. "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3, *NW*) What a difference, indeed, this must have been to the honest-hearted Jews separating themselves from the arrogance and pride of the then caste-ridden Jewish nation! In their new-formed relationship there was no class distinction, no partiality or favoritism among them. The principles of justice and impartiality were firmly implanted in this early beginning, the true body of Christ, for now a new planting was being made, not on sinful dying flesh,

8. What example have the clergy of Christendom followed, and what is God's attitude thereto?

9. What course was followed in the early congregation, and what evidence is there for it?

but this time on the permanent Seed of Abraham, Christ Jesus.

JESUS' FRIENDSHIPS NOT FAVORITISM

10 But had not Jesus shown special consideration to certain ones of his disciples? And had he not displayed favoritism in limiting his preaching and healing work to the Jews and spending much of his time in certain homes? Some believe that John, the apostle of Jesus, was Jesus' favorite disciple. Whatever love Jesus may have had for him he did not give him a favored position in his kingdom. This is revealed in the account of the controversy among the disciples, which was previously referred to. At that time Jesus showed that such positions of favor were not his to give and he refused to show any partiality. (Matt. 20:20-23, *NW*) Furthermore, although he was specifically sent only to the house of Israel (Matt. 15:24), he did not use this as an excuse to discriminate against honest and sincere persons of the nations, for during the third year of his ministry he made a brief tour into Phoenicia, and performed cures. —Mark 7:24-30; Matt. 8:5-13.

11 Jesus spent almost the entire first three years of his ministry in and about Galilee and made his headquarters in Capernaum at the home of Peter. (Matt. 8:14; Mark 1:29; Luke 4:38) So much was he here, in fact, that Capernaum, not Nazareth, where he was raised, came to be called his "own city". (Matt. 9:1; 4:13) That this was a convenience not only to himself but to the multitudes who were interested in his message is evidenced by Mark's words. "However, after some days he again entered into Capernaum and he was reported to be at home. Consequently many gathered." (Mark 2:1, 2, *NW*)

10. How did Jesus show his impartiality and lack of personal favoritism?

11. What position did Jesus take as to making one home a headquarters in a city?

Jesus admonished this same course on the seventy disciples when he sent them out to do advance advertising in his public-speaking campaign. He said, "Wherever you enter into a house say first: 'May this house have peace.' And if a friend of peace is there, your peace will rest upon him. . . . So stay in that house, eating and drinking the things they provide, for the worker is worthy of his wages. Do not be transferring from house to house." (Luke 10:5-7, *NW*) This would prevent misunderstandings from arising and was not an evidence of favoritism.

12 In the congregations of Jehovah's witnesses today many close relationships exist that are apart from association together as brothers in Christ or as fellow witnesses. Are such to be condemned as cliques or as a violation of the principles that have been outlined in this discussion? Those who have the unity of the congregation at heart will be slow to make accusation in this regard as in any other matter relative to judging. They will recognize that long-time friendships are certain to exist among those who have been mature Christians together for many years, no doubt having had many endearing theocratic experiences together. Further, many who are neighbors or who are employed together are naturally drawn into an association of everyday affairs in addition to their association at the Kingdom Hall or in the service. The same situation may exist, though perhaps to a lesser degree, even among those who attend the same congregational book study, especially since they might reasonably travel to and from the Kingdom Hall together and since they, no doubt, form regular car groups in the service. Such associations bind the brothers together and such inti-

12. How is it possible for close associations to exist today without forming cliques?

mate relation enables them to understand one another better and therefore be of more loving assistance to one another. (Eccl. 4:9, 10) Is it not reasonable, then, that although a sincere love exists in their hearts for the rest of the congregation they still feel especially drawn to these intimate associates?

MODERN CONGREGATION CASTE-FREE

[13] How might it be, then, that divisions could occur and distinctions be made among God's consecrated and dedicated people today? What are some of those practices or conditions that might be considered as improper or showing partiality, and how should they be dealt with? Certainly it would be improper for the servants in the congregation to assume positions as the false shepherds. While they might of necessity be drawn into a closer relationship with certain ones in the organization due to their work, still they will never lose sight of their responsibility toward the weaker ones and the opportunity to be of assistance to them by their association especially in the field. And those who are truly mature, both of the servants and others, even though their very maturity makes for a full schedule, will show their interest in the expansion of the organization by taking as active an interest in those new ones attending meetings as is possible. Many times this can be done by merely sitting with different ones in the meeting and assisting them in this way, or by a few minutes' greeting after each meeting before the usual assigned duties are cared for. This friendly interest by those taking the lead in organizational activity is very much appreciated by these newcomers and is a loving expression of the principle in the law of Moses regarding the stranger's right. —Lev. 19:33, 34.

[14] Neither will "acts of favoritism" be shown toward some who may have a certain social prominence in the community. It must not be overlooked that the problems of such entering the truth are no greater to them than those being experienced by many others whose presence in the organization means just as much to Jehovah and whose need for the loving attention of the brothers is just as acute. Therefore "class distinctions" cannot be allowed to exist. (Jas. 2:1-9) Neither can "divisions" be permitted to enter if the unity of the congregation is to be maintained. (1 Cor. 1:10-13) Dissension over company matters may cause groups to form holding a closer relationship to certain ideas than to the main body of the congregation. This is sectarianism and has no place in the theocratic structure. Occasionally, too, some who are of a certain age in the company may, by constant association together, become somewhat intolerant of the viewpoint of those differing considerably in age and perhaps even begin to exclude such from their friendship. This again can be avoided by sharing field experiences or by trying to find occasion to work together in the service. James sums up the matter by saying, "For where jealousy and contentiousness are, there disorder and every vile thing are. But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical." —Jas. 3:16, 17, *NW*.

[15] Now the question might arise as to the proper relationship between an em-

13. What care is exercised particularly by the servants to avoid excluding the stranger?

14. What problems of class distinction and division might arise and how could they be dealt with?

15. What attitude and relationship should exist between employer and employee?

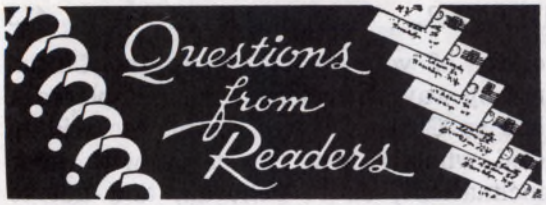
ployee and his employer, especially if that one is a brother in the truth. Should the employee expect or demand that his brother grant him certain rights or immunities not given to other workers while he is on the job? Or should the employer expect that the employer-employee relationship should be maintained at congregational meetings? The Scriptural answer is, Neither is proper. "Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously. Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service are believers and beloved." (1 Tim. 6:1, 2, *NW*) Paul's counsel here given is not contradicted by his words spoken on another occasion when he said, "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus." (Gal. 3:28, *NW*) Rather, he was here showing the proper relationship one with another.

[16] Whereas in the sight of God, and according to his dealing with his anointed sons, all have an equality of relationship in the body of Christ, still in the present wicked system of things it is recognized that certain class distinctions and divisions are made and often enforced by laws of the land. Acceptance of such legal standards does not mean a compromise with God's law on the part of the Christian. Rather he is heeding Paul's further admonition: "You slaves, be obedient to those who are your masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ, not by way of eyeservice as men-pleasers, but as Christ's slaves, doing the will of God whole-souled. Be slaves with good inclinations, as to Jehovah, and not to men, for you know that each one, whatever good he may do, will receive this back from Jehovah, whether he be slave or freeman. You masters, too, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him."—Eph. 6:5-9, *NW*.

[17] So, regardless of what restrictions of activity or discrimination may be exacted by worldly governments, Jehovah's witnesses will not make this the issue for contention, knowing that the righting of social wrongs is not their commission. But while they wait upon Jehovah for this deliverance they will continue to hold high God's banner of freedom in a new world soon to be ushered in and will continue to insist that within the nucleus of this society already being formed an example be set for all sincere peoples of the world. "Now I exhort you, brothers, to keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them. For men of that kind are slaves, not of our Lord Christ, but of their own bellies, and by smooth talk and complimentary speech they seduce the hearts of guileless ones. For his part, the God who gives peace will crush Satan under your feet shortly." (Rom. 16:17, 18, 20, *NW*) Only then will true justice and impartiality and the unity which is now a reality within the family of God exist throughout the earth.

16. What attitude do true Christians take toward class distinctions enforced by law of the nations?

17. What issue for contention will Jehovah's witnesses reject and what will they continue to uphold?



● Should not the phrase "for this reason" that opens John 7:22 be at the end of John 7:21 instead? As the *New World Translation* has it, it does not seem to make sense. What is the "reason" referred to?—A. A., Arkansas.

No, the phrase should not be at the end of verse 21. The *New World Translation* has placed it properly at the start of verse 22, in agreement with the Westcott and Hort Greek text. Most of the Bible translations put it at the start of verse 22. Some omit it altogether. Some, however, put it at the end of verse 21, but without good grounds for doing so. (*AS; ED*) As to what it means, standing where it does, we must consider the setting. At the time of a Jewish feast, on a sabbath day, Jesus had healed a man. (John 5:1-16) This angered the religious Jews that were sticklers for sabbath observance, over and beyond what was divinely required, and they were still quarreling with Jesus about this miracle later on during the feast. They said Jesus had a demon, or was demonized. Then John 7:21 states: "In answer Jesus said to them: 'One deed I performed and you are all wondering.'" (*NW*) Jesus continued: "For this reason Moses has given you the circumcision—not that it is from Moses, but that it is from the forefathers—and you circumcise a man on the sabbath. If a man receives circumcision on a sabbath in order that the law of Moses may not be broken, are you violently angry at me because I made a man completely sound in health on a sabbath? Stop judging from the outward appearance, but judge with righteous judgment."—John 7:22-24, *NW*.

For what reason did Jesus perform cures on the sabbath, when such activity on the sabbath seemed to break the rest day prescribed by the Mosaic law? Concerning this very cure here involved Jesus answered that question: "My Father has kept working until now, and I keep working." (John 5:17, *NW*) Jesus was not doing secular work on the sabbath. He was doing the work of God. The Jewish priests performed temple service on the sabbath, without breaking it. (Matt. 12:5) So Jesus could perform his divine service, and fulfill the prophecies concerning the Messiah. The work of healing and preaching was an assignment from Jehovah, and Jesus was to keep working at it while it was day, since the night of death was to close over him soon. (John 9:4) So the reason Jesus kept at this work, even on the sabbath, was that Jehovah had commanded him to do it.

For this very same reason the Jews circumcised male babes on the sabbath. Jehovah commanded that it be done, and doing it did not break the sabbath, though some lacking understanding might have so argued. According to the Mosaic law, male babes were to be circumcised on the eighth day, even when that eighth day of their existence fell on a sabbath. To fail to do this, even on a sabbath, would break the law of Moses. When Jehovah specifically commanded a work to be done it must be done, whether it fell on a sabbath day or not. So for the reason that Jesus performed cures on the sabbath, for that same reason the Jews circumcised babes on the sabbath; namely, because to refrain in either case would be a violation of Jehovah's commands. Jesus healed all the body members of a person on the sabbath to make him completely sound in health, while the Jews "healed" or made right with God one body member of a babe by circumcising it on the sabbath. It was for the same reason that these two different works could be properly done on the sabbath, namely, obedience to Jehovah's will.

● Deuteronomy 10:1-4 shows Jehovah wrote the second set of the Ten Commandments on the tables of stone, but Exodus 34:27, 28 says Moses wrote this second set. Is there an explanation of this seeming contradiction?—I. Z., Michigan.

Jehovah through an angel representative on Mount Sinai wrote the first set on tables of stone for Moses, which set Moses broke in anger when he descended from the mount and found the Israelites worshiping the golden calf. (Ex. 32:15, 16, 19) Jehovah then wrote a second set on new stone tablets, as is clearly shown by Deuteronomy 10:1-4. A careful consideration of Exodus 34:1-28 shows it to be in agreement, and not in contradiction. Exodus 34:1 plainly states that Jehovah would write on the second set of tables the same Ten Commandments that he representatively wrote on the

first tables. Then in verses 10 to 26 we read about the making of a covenant between Jehovah and the nation of Israel, and verse 27 then shows Jehovah commanding Moses: "Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." The words of this covenant, from verses 10 to 26, make no reference to the Ten Commandments. Thereafter verse 28 states: "And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."—*AS.*

In view of the fact that at verse 1 it states that Jehovah will write the Ten Commandments, and verse 27 only indicates that Moses was commanded to write the words of the covenant discussed in verses 10-26, it must be concluded that the pronoun "he" in the closing sentence of verse 28 refers back to Jehovah and not to Moses. Bible commentators in general are agreed on this point, and in Rotherham's translation the last "He" in verse 28 is capitalized to show that it refers to Jehovah God and not to Moses. Thus no contradiction exists between Exodus 34:27, 28 and Deuteronomy 10:1-4.

Swiss Priest Fails to Intimidate Witness

TO BEGIN with, the witness for Jehovah inadvertently called at the home of a priest. Promptly this clergyman began to cross-examine him as though he were a prosecuting attorney.

Said the priest: "Who sends you from door to door?"

The pioneer preacher replied: "Surely you know it is Christ that sends his disciples to preach the Kingdom!"

"Have you a permit of any kind?" next queried the priest.

"Oh yes," replied the witness, "the same as Jesus gave his disciples to preach his kingdom to the uttermost parts of the earth!"

With this the priest moved to another line of attack. "Well," said he, "do you recognize the Hierarchy?"

"Which hierarchy?" questioned the witness in reply.

"The Catholic Hierarchy, of course," said the priest.

To this the witness of Jehovah stated, "The Bible teaches that the church is built up by Christ as its head and foundation cornerstone and with him his twelve apostles. There is no record of any other hierarchy."

¶ Smugly and confidently the clergyman proceeded, saying, "Of course, you don't know the Scriptures. Did not Jesus Christ say to Peter: 'On this rock I will build my church'? Accordingly, the pope is the successor of the apostle Peter and the Catholic Hierarchy alone is authorized to preach."

¶ The witness was not taken aback by this line of argument, though, for he quickly countered: "These words were spoken in the Aramaic or Syrian tongue. In this language they mean that *the stone* of which Jesus spoke applied to Jesus himself and not to Peter. Moreover, Peter confirms this himself in his first letter, chapter 2, verse 4, showing that Jesus is the stone. But was it not Emperor Constantine, in the fourth century after Christ, who claimed to be Peter's successor?"

The priest, embarrassed at this point, once again switched to another line of attack: "Have you a permit to go from door to door? I shall telephone the town president."

"Well, then," said the witness, "you will be acting just like the religious leaders who denounced Jesus to Pilate."

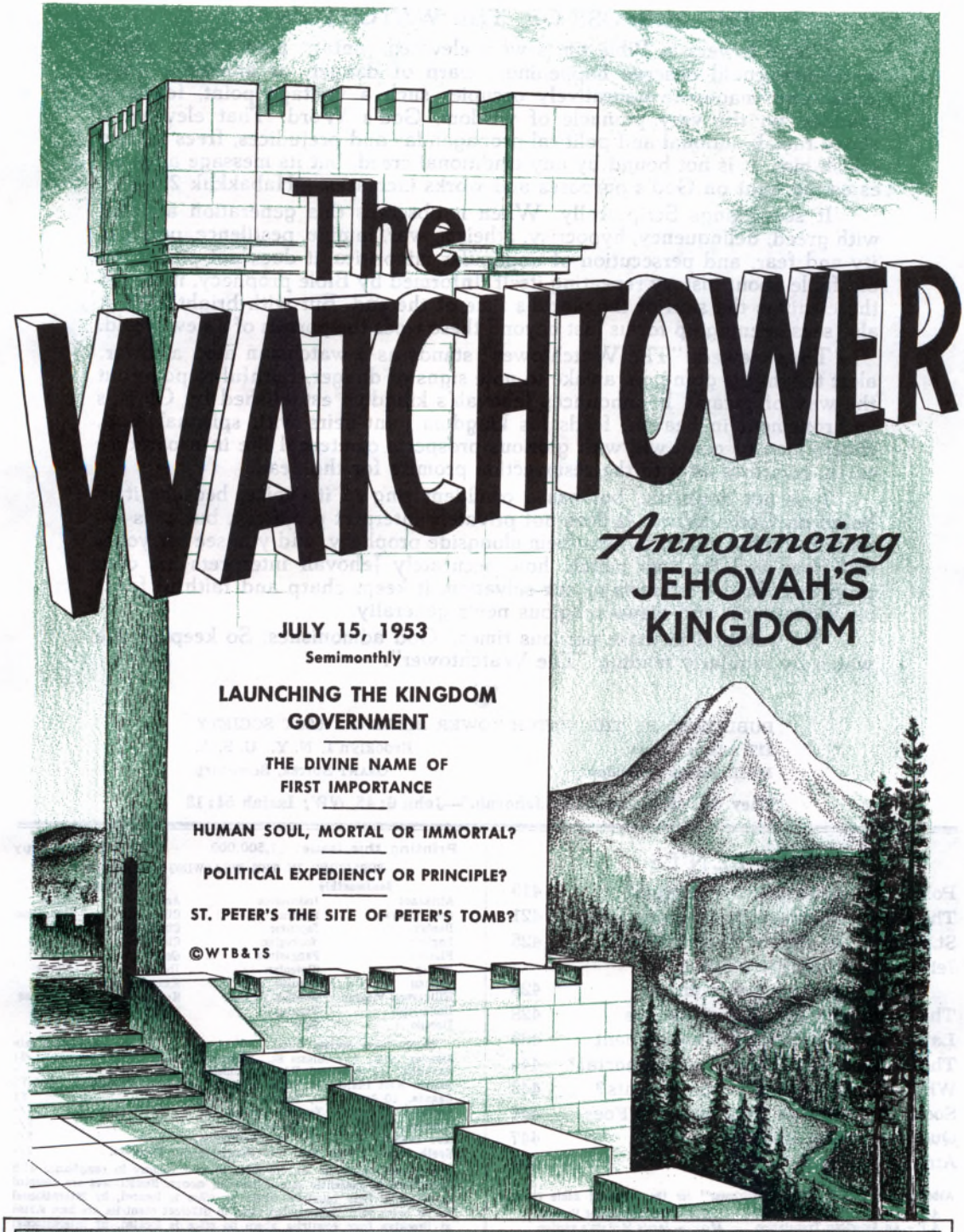
¶ A week later this pioneer minister returned to that same village and most people advised him that the priest had warned them against him. But others, eager to learn, accepted literature, and already they are making themselves free by a knowledge of the truth. Five regular Kingdom preachers have come forth from this village to join in the witness work.

Every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah.—Isaiah 54:17, *Am. Stan. Ver.*

"WATCHTOWER" STUDIES

Week of August 2: Shadows of Family Unity Hold Forth Promise.

Week of August 9: Unity in New World Living a Reality.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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POLITICAL EXPEDIENCY OR PRINCIPLE?

ALL intelligent creatures, as free moral agents, have the choice of being governed by principle or by passion. To be governed by principle means to act upon knowledge of the facts according to reason and conscience. To be governed by passion means to act because of outside influence, to let personal considerations dictate, such as wealth, fame, power, safety or gratification of the senses or instincts. Adam, our first parent, chose to be governed by passion, by outside influence as represented in his wife, Eve, instead of by principle as represented in God's will and law. The vast majority of his offspring have followed his example. —Gen. 3:17; Matt. 7:13, 14.

Particularly strong is the temptation to be governed by outside influence and passion, instead of by a sense of duty and principle, felt by those in governing positions. By reason of their power they have many opportunities to use their positions for their own benefit rather than to dispense justice. Such misuse of political office often takes the form of political expediency. God's Word, the Bible, records more than one instance of where those in responsible positions acted from expediency instead of from principle. Aaron allowed himself to be influenced by the people to make the golden calf, and Saul was likewise influenced to disobey God's command regarding the rooting out of the Amalekites.—Ex. 32:1-6, 21-24; 1 Sam. 15:13-23.

The most notorious example in all history, however, of a ruler's compromising what he knew to be right for the sake of political expediency is that given to us by Pontius Pilate. Pilate had taken up his duties as governor of Judea A.D. 26 and repeatedly clashed with the Jews, he being a stubborn ruler and they a fanatically religious, stubborn people. In his own stubbornness Pilate at times had the blood of the Jews shed needlessly, on one occasion even mixing their blood with that of their sacrifices.—Luke 13:1, 2.

In view of these events it can be appreciated that when the Jewish mob came to him that passover night A.D. 33 with Jesus, Pilate preferred not to have anything to do with the matter and told them to punish Jesus according to their law. But the mob wanted to put Jesus to death and so had to have Pilate's authorization. (John 18:31) After questioning Jesus and finding no fault in him Pilate was ready to release him, but that was not what the mob wanted. Hearing that Jesus was a Galilean he sent him to Herod Antipas, son of Herod the Great and tetrarch of Galilee, glad for the excuse to shift the responsibility.—Luke 23:1-7.

Herod was pleased to see Jesus, expecting to see a miracle performed, but, finding Jesus uncommunicative, returned him to Pilate. While this gesture resulted

in Pilate and Herod's becoming friends "with each other on that very day, for before that they had continued at enmity between themselves", it still left Pilate with the responsibility of making a decision regarding Jesus. There could have been no question in his mind regarding the innocence of Jesus, "for he was aware that out of envy they had handed him over." In fact, three times he said to the Jewish mob: "Why, what evil did this man do? I found nothing deserving of death in him; I will therefore punish him and release him."—Matt. 27:18; Luke 23:8-22, *NW*.

Pilate, who could show himself so stubborn in dealing with the Jews, showed himself peculiarly weak and lacking in firmness when principle was involved. The fickle populace, which just four days ago hailed Jesus as King, was now clamoring for his life as a result of the rabble-rousing of the religious leaders. (Luke 19:38, *NW*) Fear of another uprising no doubt played its part in causing Pilate to yield, even as Matthew's account indicates. (Matt. 27:24) But evidently still stronger was Pilate's love of his position and his regard for Caesar's favor upon which that position depended, a fact noted by the apostle John. So when the crowd taunted him with, "If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar," Pilate weakened. He knew he was doing wrong by yielding; his very act of washing his hands in public revealed the presence of a guilty conscience. And so political expediency was responsible for the perpetration of the greatest crime in history, the foulest murder, the violent ending of the only perfect life that had ever been lived, that of none other than the Son of Jehovah God.—Matt. 27:24; John 19:12-16, *NW*.

There have been many Pilates down through the centuries; rulers who have sacrificed innocent servants of Jehovah God because of political expediency, among which might be included those who have acted as 'swords of the church' of Rome during the Dark and Middle Ages. And there are many Pilates with us today; minor officials in such democratic lands as the United States, Canada, Switzerland and Italy who yield to religious pressure to persecute Jehovah's servants, necessitating appeals to the Supreme Courts, which courts in many instances have shown themselves to be above political expediency. On the other hand there are lands where the leading or major government officials have shown themselves to be Pilates in being willing to sacrifice the interests of Jehovah's servants in the interests of political expediency. Christians suffering under such conditions can take comfort in Jesus' words that Jehovah God, in his due time, will avenge all such injustices.—Luke 18:7, 8.

To follow principle costs something. It means loving the truth, even though it is unpopular. It means fearing God, not men. And it means hating unjust gain, not going after it. (Ex. 18:21; Prov. 29:25, *AS*) But it is the price that all must pay, especially those in positions of responsibility and authority, for being free moral agents; and not only so that we might have a clear conscience now but also that we might gain the approval of the Judge of all the earth, our Maker. The way of political expediency is the easy way that leads to death. The way of principle is the hard way, but with proper knowledge it leads to life.—Matt. 7:13, 14; John 17:3.

Adulteresses, do you not know that the friendship with the world is enmity with God?—Jas. 4:4, *NW*.

THE DIVINE NAME *of* FIRST IMPORTANCE

THE chief concern of most professed Christians as regards their religion is the "saving of their souls". They give little or no thought to the glorifying and vindicating of the name of their Creator, Jehovah. They have little concern whether or not men "may know that thou alone, whose name is Jehovah, art the Most High over all the earth". (Ps. 83:18, *AS*) All such reveal a woeful lack of understanding of their relationship to their Maker; a failure to appreciate how far superior He is to any of his creatures, and that he is the only true God.

But does not the Bible place emphasis on the salvation of creatures? Do we not read time and again about what we must believe and do if we would be saved? True, but God's Word also shows that the honoring of Jehovah's name and its vindication, which involves also the triumph of righteousness, is of far greater importance. Salvation of creatures is merely incidental thereto, or at best wholly dependent upon Jehovah's vindication.

WHY MERCY AND DELIVERANCE

A careful study of God's Word shows that it is because his name and supremacy are involved that he has extended mercy and provided deliverance to members of the human race. When Adam and Eve rebelled Jehovah could immediately have wiped them out, together with the adversary, and started anew. Why did he not do so? Because by causing Adam and Eve's deflection the adversary had challenged Jehovah's supremacy, had challenged his ability to put men on earth that would maintain integrity, had challenged Jehovah's ability to carry out his purposes. That is why God mercifully permitted our first parents to live so many years after they had sinned.—Gen. 2:17; Job, chapters 1 and 2; Prov. 27:11; Isa. 46:11.

In dealing with haughty Pharaoh Jehovah showed much patience. Why did he not destroy Pharaoh at once? For the same reason: "For by now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." (Ex. 9:15, 16, *AT*) And those words, by the way, have even more force as applied to the greater Pharaoh, Satan the Devil.

That is why Jehovah delivered the nation of Israel from Pharaoh's pursuing army; even though they "rebelled against the Most High at the Red sea. Yet he delivered them for his name's sake, in order to make known his might". Yes, not just because he remembered his covenant with Abraham, Isaac and Jacob and so had pity on their descendants, but that he might redeem them unto himself, "to make himself a name by doing great and terrible things for them."—Ex. 2:24, 25; 2 Sam. 7:23; Ps. 106:7, 8, *AT*.

In the same tenor are Jehovah's words to a backsliding Israel: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." (Isa. 48:9, *AS*) By the prophet Ezekiel Jehovah repeatedly emphasizes this fact that he showed mercy to

his people for his name's sake: "But I wrought for my name's sake, that it should not be profaned in the sight of the nations." "And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah." "But I had regard for my holy name, which the house of Israel had profaned among the nations, whither they went. Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went." (Ezek. 20:9, 44; 36:21, 22, *AS*) No question as to which came first, the honor of his name or the salvation of his creatures, as far as Jehovah is concerned, is there?

Consider the instance of the three Hebrews who were thrown into the furnace. Higher critics have used this incident, among others, to discredit the authenticity of the book of Daniel, claiming that such a miracle was without real point and therefore most likely merely an invention. But thereby they only reveal their lack of understanding, for by this miracle the name of Jehovah was greatly magnified. Note the decree that Nebuchadnezzar, ruler of the world power of Babylon, made as a result of that remarkable deliverance of God's servants: "Every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed–nego, shall be cut in pieces, and their houses shall be made a dung-hill; because there is no other god that is able to deliver after this sort." (Dan. 3:13-29, *AS*) Yes, the three Hebrews had assured the king that Jehovah could deliver them if it pleased him to do so; and it pleased Jehovah to do so, not just to spare their lives, but primarily to make Nebuchadnezzar know that the God of the Jews was indeed the supreme living God.

APPRECIATED BY MEN OF OLD

Novel as this thought, that the vindication of Jehovah's name is more important than the salvation of creatures, may be to most professed Christians, God's servants in times of old fully appreciated this fact. Consider Moses: When Jehovah expressed his determination to destroy the nation of Israel because of their rebellion at the time the ten spies gave a bad report, Moses pleaded for God's mercy on the basis of his name's being involved: "If thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because Jehovah was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." On the basis of that argument Jehovah showed mercy even as he did on a previous occasion when the same issue arose—due to the Israelites' making the golden calf and worshiping it.—Ex. 32:7-29; Num. 14:11-35, *AS*.

In view of the fact that Joshua was trained by Moses it need not surprise us that he also appreciated the importance of Jehovah's name. When the small army he sent to take Ai was defeated Joshua was grief-stricken; he could not understand it. In deep sorrow he appealed to Jehovah: "Oh, Lord, what shall I say, after that Israel hath turned their backs before their enemies! For the Canaanites and all the inhabitants of the land will hear of it, and will compass us round, and cut off our name from the earth." And was that the extent of Joshua's concern? Not at all. His chief concern was, "and what wilt thou do for thy great name?" Yes, that was the crux of the matter, 'Jehovah, what will

happen to your name if your name-people are wiped out?'—Josh. 7:7-9, *AS*.

Jehovah was not oblivious to the fact that his name was involved, but because an Israelite had taken some booty from the city of Jericho, which had been wholly devoted to destruction by Jehovah, he permitted Israel to suffer a setback. After the offending Achan was duly punished, Israel again proved victorious, to the honor of Jehovah's name.—Josh. 7:10 to 8:25, *AS*.

Samuel, the last of the judges, had the same appreciation as did Joshua, the first of them. When the Israelites feared they would be destroyed because they had rejected Jehovah as King and asked for a human king, Samuel assured them, "Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself." (1 Sam. 12:22, *AS*) Again Jehovah showed mercy because of his name.

APPRECIATED BY DAVID, JEREMIAH, HEZEKIAH

David was outstanding for his appreciation of the importance of Jehovah's name. Seeing and hearing Goliath taunt the armies of Israel incensed David: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" Though a mere youth and armed with but a shepherd's staff, a sling and a few smooth stones, David faced Goliath in confidence, saying to him: "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand." Why was David so confident that Jehovah would give him the victory? Because it was Jehovah's purpose to have all the earth "know that there is a God in Israel", and that victory does not depend upon carnal weapons but upon Jehovah.—1 Sam. 17:26, 45-47, *AS*.

Whatever the circumstances, David looked to God for help on the basis of His name. "He guideth me in the paths of righteousness for his name's sake." "For thy name's sake, O Jehovah, pardon mine iniquity, for it is great." "For thou art my rock and my fortress; and for thy name's sake thou wilt lead me and guide me." "For thy name's sake, O LORD [Jehovah], save my life! In the vindication of thyself bring me out of trouble!"—Ps. 23:3; 25:11, *AS;* 31:3; 143:11, *AT*.

Another sweet singer of Israel, Asaph, likewise appreciated this claim on Jehovah's mercy on the basis of his name: "Help us, O God of our salvation, for the glory of thy name; and deliver us, and forgive our sins, for thy name's sake. Wherefore should the nations say, Where is their God? Let the avenging of the blood of thy servants which is shed be known among the nations in our sight." (Ps. 79:9, 10, *AS*) The prophet Jeremiah prayed a similar prayer: "Though our iniquities testify against us, work thou for thy name's sake, O Jehovah; for our backslidings are many; we have sinned against thee. Do not abhor us, for thy name's sake."—Jer. 14:7, 21, *AS*.

King Hezekiah also showed that he appreciated that deliverance was for Jehovah's name's sake. When Sennacherib boasted that 'none of the gods of the nations have been able to deliver out of my hand, neither can your God Jehovah', Hezekiah prayed to Jehovah: "Of a truth, Jehovah, the kings of Assyria have laid waste all the countries, and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save us from his hand, that [we might be spared alive? No, but that] all

the kingdoms of the earth may know that thou art Jehovah, even thou only." And Hezekiah's prayer was answered, Jehovah's angel slaying 185,000 of the flower of Sennacherib's army, because Jehovah's name was involved. That name is indeed a strong tower.—Prov. 18:10; Isa. 36:13-20; 37:10-38, *AS*.

APPRECIATED BY CHRIST AND HIS APOSTLES

Christ Jesus also appreciated that the salvation of creatures was not the most important thing. As he himself stated, he came, first of all, "not to be ministered to, but to minister" and, secondarily, "to give his soul a ransom in exchange for many." (Matt. 20:28, *NW*) To minister and serve in what way? By bearing witness to his Father's truth and by glorifying his Father's name. That is why he said to Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." And that is why he was able to pray on the night of his betrayal, even before he had given his life as a ransom in exchange for many: "I have glorified you on the earth, having finished the work you have given me to do." He glorified his Father's name in two distinct ways: first, by learning obedience by the things he suffered, thereby proving the Devil a liar when he boasted he could turn all men away from God; and also by 'making manifest his Father's name to the men his Father had given him'.—John 17:4, 6; 18:37; Heb. 5:8, *NW*.

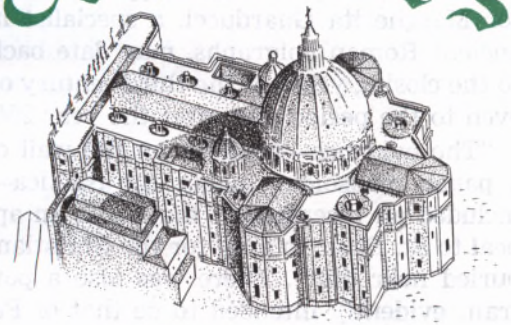
And he impressed upon his immediate followers this same appreciation of the importance of bringing honor to his heavenly Father. In his sermon on the mount he commanded them to let their light shine before mankind. Why? So that glory and praise might be given to his Father who is in the heavens. (Matt. 5:16, *NW*) He expressed the same thought but with a different illustration in the counsel he gave his apostles on the last evening he was with them: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples."—John 15:8, *NW*.

The apostle Paul expresses himself similarly at Hebrews 13:15 (*NW*), saying: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." Yes, letting our light shine, bearing fruit, offering sacrifices, all for the same purpose, that of bringing honor to Jehovah's name. No wonder Peter wrote: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 2:9, *NW*.

Jehovah God and Christ Jesus both bear testimony to the chief importance of Jehovah's name as compared with the salvation of creatures, as do also many of Jehovah's servants from Moses to the apostle John. Those who are truly wise will therefore make Jehovah's name superior in their lives by doing all they can to make known that name, by bringing honor and praise to it and by endeavoring at all times to conduct themselves in harmony with the righteous principles that Jehovah's name stands for. Only by following this course can we appeal to Jehovah for mercy and deliverance "for his name's sake". Jehovah's name is superior. Our salvation is incidental and dependent upon its vindication.

For this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth.
—Ex. 9:16, *AS*.

St. Peter's



The Site of Peter's Tomb?

WAS Peter ever physically present in Rome? While there has been much tradition to that effect, some of it going back to the second century A.D., actual proof has been wanting. According to tradition Peter was martyred at the site of the ancient Circus of Nero, where it is claimed he was also buried. It is said that the site of his tomb was revered since the second century and that on it Constantine built the first St. Peter's basilica begun A.D. 323 but not completed until after his death.

In c.1503 the present basilica of St. Peter was begun, and completed after 127 years, in c.1630, at a cost of $48 million. Incidentally, the drive for funds for the building work, carried on in Germany by the sale of indulgences by the monk Tetzel, was one of the immediate causes of the German Reformation by Luther. According to *Life,* United States weekly picture magazine, its length is 710 feet, height, 452 feet, maximum width, 450 feet. All of which makes it the world's largest basilica.

To provide added space so as to be able to comply with the wishes of Pius XI to be buried alongside Pius X in the burial vaults beneath St. Peter's, excavations were begun in 1939, and finding the area promising in archaeological interest digging was greatly extended. In 1946, the *Illustrated London News,* September 7, under the heading, "The Most Important Archaeological Discovery Made During the War: Roman Tombs Beneath St. Peter's, Rome," told of the finding of a complete Roman necropolis or cemetery beneath St. Peter's containing pagan and Christian tombs dating back from the middle of the second to the end of the third century A.D. A number of beautiful sculptured sarcophagi, bearing the names of those entombed, skeletons, jewelry, etc., were found.

According to this journal: "The present discoveries dispose of the tradition that the Basilica of Constantine was founded on the site of the Circus of Nero and Caligula in which, according to tradition, the martyrdom of St. Peter took place. It has come as a surprise that no trace has been found under St. Peter's of the Circus or of the Via Cornelia, both of which ancient topographers show as under the Vatican basilica." However, it seems that the Circus was not far away, since one inscription requested burial "in the Vatican near the Circus".

In its March 27, 1950, issue, *Life* devoted some dozen pages to these discoveries under St. Peter's, and gave a report by a Monsignor Kaas (since deceased) who had charge of the work. After telling of the circumstances causing the work to be started and the difficulties, especially with water, so much so that a water diviner was resorted to but without any success, Kaas goes on to say that "any believer who has passed through the excavated necropolis" and who finds himself in "the immediate vicinity of the place assigned by Christian tradition to St. Peter's tomb, succumbs to the silent but eloquent logic of his surroundings".

But what about the non-Catholic? How valid are these findings for him? "Nonbelievers may not view this affirmation in the same light," says Kaas; but he argues that the evidence challenges "nonbelievers for proof to the contrary of archaeology's affirmation". To the same effect is the report published in the New York *Times,* December 20, 1951, which quoted the Vatican's claim to "scientifically unquestionable" evidence. But the Cleveland *Plain Dealer,* December 21, 1951, under the heading, "Vatican Scientists Report Tombless Burial of St. Peter," stated: "Pilgrims who visit the Vatican grottos will be able to get within 10 feet of the place where Vatican authorities say St. Peter was buried, but they will not be able to see his tomb. For there is no tomb." So it seems that, rather than a tomb, what was discovered was a "grave made of rough masonry, like those for the poorest" and of which only one side wall remained.—*Times,* December 21, 1951.

The same issue of the *Times* states that "all around was palpable evidence that Christians paid veneration to this spot, since the second half of the first century". Other reports stated that veneration was paid as far back as the second half of the second century. All these dispatches, note, were of December, 1951. But along comes a dispatch about a year later, *Times,* November 24, 1952, under the heading: "St. Peter's Tomb May Be Source of New Finds. Evidence linking tradition of St. Peter's burial to a generation closer to his own lifetime than recent excavations under St. Peter's Basilica have done may be forthcoming soon, Vatican officials said today.

"Archeologists recently discovered the first written evidence under the basilica that the spot was considered the burial spot of St. Peter at least as early as the first years of the fourth century. The evidence, presented this week in the Pontifical Roman Academy of Archeology by Professor Margherita Guarducci, a specialist in ancient Roman epigraphs, may date back to the closing years of the third century or even to the period just after the year 250.

"The evidence—tracings on the wall of a pagan mausoleum under the basilica—included an inscription" that "was an appeal to St. Peter to pray for the Christians buried near him". There was also a portrait, evidently intended to be that of Peter, with the word "Petrus".

Regarding other writings at the place, the New York *Tribune,* December 21, 1951, stated: "The scribblings—similar to the hundreds which can be found even today on various walls of the present basilica in the wake of American soldiers' visits during World War II—include evidence that the early visitors believed that St. Peter could be venerated at the spot."

Why should reports first tell of the spot as being venerated the second half of the second and even the first centuries, and then about a year later state that previous information indicated only the first part of the fourth century but now there is evidence that shows veneration in the second half of the third century? Does not all such betray a desire to make the evidence fit tradition instead of letting the evidence speak for itself? None of the inscriptions states that Peter was buried there. And granting that they prove that Peter was venerated at that spot they merely prove that the tradition existed in the second half of the third century, not that the tradition itself is true.

THE SCRIPTURAL TESTIMONY

Since traditions regarding Peter's having been in Rome do not go back to his day, let us note what God's Word has to say on the subject, since it was written in Peter's time. Search as we may, not a hint

do we find that Peter was ever in Rome, let alone that he was bishop there. And not only are the Scriptures silent as regards his being there, giving no evidence either direct or circumstantial to that effect, but they give the strongest kind of circumstantial evidence that Peter was never in Rome.

Paul wrote a letter to the Romans and in it he sends greetings to twenty-six different individuals and yet does not mention Peter. Can we for a moment imagine that Paul would entirely ignore Peter if Peter was in Rome and Paul was writing to Peter's congregation, which is what the Christians of Rome would have been, had Peter been there and been their bishop? And not only bishop but also the vicar of Christ! Does it make sense to hold that Paul would have dared to purposely ignore Christ's successor?—Rom. 16:1-24.

Further, Paul's letter is full of corrective instruction. Why should it be necessary for Paul to instruct the Roman Christians in so many matters if Peter, the vicar of Christ, was present with them? Could we imagine Paul's trying to set straight the disciples of Jesus while Jesus was with them, as though Jesus had been neglecting to properly teach them? Is it reasonable to conclude that if the Roman Christians were under the tutelage of any vicar of Christ Paul would have found it necessary to write them?

Also note that time and again in his letters from Rome Paul mentions others that are there with him, some of whom also sent greetings along with Paul. Is it not strange, if Peter was also in Rome as the vicar of Christ and head of all the Christian congregations, that Paul did not arrange to have Peter also send along his greetings, benedictions, etc., to the various congregations to whom he wrote?

According to the New York *Times*, the identification of St. Peter's Basilica as the burial place of the apostle Peter "is regarded as destroying doubts that were cast during the period of the Reformation and thereafter on the historical data attesting to Peter's physical presence in Rome. The whole line of papal succession may be held to hinge upon this point". If that is true, is it not strange that so much definite information should be uncovered regarding pagan persons, their names, tombs, actual remains, inscriptions, etc., and yet God should allow the evidence of Peter's burial at the site of St. Peter's to be so dubious, equivocal and ambiguous as to make any deductions regarding it mere speculation?

If the "whole line of papal succession may be held to hinge" on whether Peter's remains lie buried beneath St. Peter's or not, then it must be admitted to be without foundation, for the recent diggings under the basilica have yielded nothing that would strengthen the position of the Roman Catholic Church in this respect.

So what conclusion must we reach? That on the one hand archaeology at best only supports the fact that there was a tradition that Peter could be revered on Vatican hill, not that the tradition of Peter's being in Rome is true, nor that he was buried there. And on the other hand, that the Scriptures furnish the strongest kind of circumstantial evidence that Peter was never in Rome. St. Peter's therefore is not the site of Peter's tomb.

As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. But Peter lifted him up, saying: "Rise; I myself am also a man."

—Acts 10:25, 26, *NW*.

Jehovah's Witnesses Neither Capitalists nor Communists

IT IS a well-known fact that after World War II the conditions in Finland have been such as to favor communism. Where the large manufacturing plants and false religion have long held rule in unrighteousness and dishonesty, there have sprung up powerful Communist strongholds. One of such "red camps" is situated in the city of Kemi, in northern Finland, about sixty miles from the polar or Arctic circle. In their midst is a very active company of Jehovah's witnesses, some 60 strong, with many full-time ministers.

A man and wife, serving as full-time ministers in such a Communist factory community, got into a difficult situation because a witness for Jehovah from Helsinki, who is technical manager for a large American oil company, paid them a visit in what the Communists call his "dollar smile", meaning his American car. From that moment the doors of the community were closed to our pioneer ministers; everybody being now convinced that Jehovah's witnesses were spies for American capitalists. People did not want their literature and those who had begun to study with them told them they did not need to come any more.

Then help came from an unexpected quarter. Six miles away from this community lived the city fire chief, who was also a Communist; in fact, their local leader and an idol next only to Stalin. This fire chief not only obtained the book *"Let God Be True"*, but arranged to study the Bible in his home with the aid of a minister of Jehovah.

One autumn evening after the study had been held the minister was ready to leave on his bicycle when the fire chief noticed that it was raining hard and that the storm was increasing in violence. So he ordered an ambulance, put the bicycle in the back and then drove the minister to his home. As the ambulance appeared in front of the minister's home, the curious neighbors, in spite of storm and rain, came to see what was going on. Imagine their surprise when they saw their idolized Communist leader and the minister whom they had labeled an "American capitalistic agent" together lift the bicycle out of the ambulance!

This little scene opened the door for many opportunities to witness. As the witnesses went about their preaching work the next day they met faces friendly and curious. They went from one coffee table to the next writing up subscriptions, distributing literature, and, above all, talking about the Bible. The people learned that even as Jehovah's witnesses had nothing in common with communism they had nothing in common with capitalistic imperialism. As a result, in a short time five Communists left their organization and came out into the freedom of God's children, no longer Communists.

The Ceremony Is a Religious One

At the coronation Britain's queen received the Church's full blessing, and even more. The Sunday *Chronicle* of March 8 put it this way: "And now comes the most exalted moment. The Queen is to be raised to the mystic company of the Lord's Anointed, thus becoming Queen, not only by the will of Man, but in the sight of God. . . . That which is to come is a mystery, not to be seen by man; and few will hear the voice of the Archbishop as, dipping his fingers into the Spoon, he says: 'Be thy Hands anointed with Holy Oil, be thy breast anointed with Holy Oil, be thy Head anointed with Holy Oil as Kings, Priests and Prophets were anointed.' As the Dean returns the Sacred Oil to the Altar, the congregation again see their Queen, now to the eye of faith mystically transfigured. She is ready to receive in the investiture the emblems which may be held or worn only by the Lord's Anointed, the vestments resembling those of a Priest which are put upon her by the Dean." The further religious significance of this ceremony is shown in the "Sword of State", with which she is to, among other things, "protect the Holy Church of God," and "the crown of glory and righteousness" which she is to receive, "which to her many peoples bears a significance beyond all earthly authority and power." Participation in the pageantry is, therefore, a religious act as well as a political one.

Launching the Kingdom Government

"And a great sign was seen in heaven, a woman . . . And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne."
—Rev. 12:1, 5, NW.

JEHOVAH God declares in his Word, the Bible, that his purpose in creating the earth was to have it inhabited by perfect, faithful men and women. He says: "I have made the earth, and created man upon it: . . . I am Jehovah; and there is none else." Further magnifying Jehovah and his purpose with regard to the earth, the faithful witness Isaiah emphasizes that he is "the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited". (Isa. 45:12, 18, *AS*) To this end he created a perfect man and woman and gave them a command to multiply and fill the earth with a righteous race of people.

[2] However, before any children were born to this perfect pair they disobeyed their Maker and fell away to sin. Under the influence of the rebellious spirit creature who had been appointed as their guardian, Adam and Eve foolishly chose to forsake the governmental arrangement provided by Jehovah for their well-being. Violating the principles of faith and obedience to Jehovah's requirements, they chose the course that led them to sin, slavery and death. No longer could they hope to enjoy the delights of intimate association with their Creator and the wonderful blessings of the beautiful garden home that had been especially prepared for them. Instead, they became the unhappy subjects of a rebel government, facing a sentence of death for unfaithfulness. Nor were they blessed with being able to pass on to their children the wonderful heritage of life as Jehovah had originally purposed. Instead of a blessing from their Creator for themselves and their children, they came under a curse that included the earth on which they lived. The way of rebellion could give them none of the blessings or bright prospects for the future that had been held out for the human family by Jehovah God their Creator.

[3] Did the treachery of that unfaithful trio move Jehovah to destroy them and abandon his purpose toward the earth? Did their lack of faith make the word and purpose of Jehovah null and void and of no effect? Certainly not! In fact, with full confidence as to the outcome, Jehovah deferred the execution of sentence against them to permit a full-scale proving of his universal supremacy. This made it possible for them to continue working in defiance of their Maker. The appointed spirit son who led the rebellion Jehovah later significantly named the Devil and Satan. Even then, at the dawn of man's history, Satan was looking far ahead and was determined to gain for himself the worship of all earth's billions, with a place in the heavens like the Most High himself. His centuries-old efforts to control the people of the earth by means of false worship, oppressive government and regimentation are now rapidly approaching their end.

1. For what purpose did Jehovah create the earth and man?
2. What course did Adam and Eve choose, with what result to themselves and their offspring?
3. Why did Jehovah defer executing the unfaithful trio, allowing Satan to work toward what goal?

4 Immediately after that infamous rebellion in Eden Jehovah openly prophesied that the time would come when he would crush all his opposers and finally carry out his original purpose to make the earth a beautiful home for faithful men and women. He has given us positive assurance through his written Word that his purpose is to launch a righteous world government that will provide prosperity, peace, happiness and everlasting life. 'Of the increase of that government and peace there will be no end,' we are told. (Isa. 9:6, 7) What a wonderful prospect that is for troubled humankind today, especially for those who have faith in Jehovah's promise and look forward to it with confidence, worshiping him in spirit and in truth! That righteous kingdom government of God has not been formed or launched with haste. Jehovah has given the rebel Satan sufficient time to make good his boast that he could turn all men against their Creator. For nearly 6,000 years, yes, right down to our present generation, Jehovah has allowed Satan to remain to prove his defiant challenge. Satan has failed! Now his time is up! And as we briefly review the pages of history we shall observe the incessant attempts of Satan to establish his supremacy and control over the earth. We shall see that his campaign has been fruitless, and time after time loyal servants of Jehovah have remained faithful to His worship, resisting every temptation and pressure brought against them. Finally, we shall see how Jehovah brings his purpose to a climax in our time by the launching of his Kingdom government of righteousness and peace.

5 There never has been a time in the history of humanity when Satan has turned all men against Jehovah, although for a period of 1,656 years from the time of Adam until the Flood only ten persons are mentioned in the Bible as remaining faithful to Jehovah. So, it appears that Satan had much his own way during that time. But what was the result of that long period of satanic control over mankind? Once again Jehovah spoke out in condemnation of the rebel system and all those who supported it. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And Jehovah said, I will destroy man whom I have created from the face of the ground; . . . But Noah found favor in the eyes of Jehovah." (Gen. 6:5, 7, 8, *AS*) To accomplish this destruction Jehovah brought a flood of water over all the earth, and only eight souls survived.

6 After the destructive fury of the flood had subsided, the eight survivors came forth to start life afresh upon a cleansed earth. Since this family of survivors was devoted to the worship of Jehovah one might reason that conditions would grow better. But Satan soon rallied the wicked forces of his organization, which had been badly upset by Jehovah's action, and spurred it on to greater activity. His goal has always been to influence, control and corrupt mankind. He seemed to give special attention to one of Noah's sons, Ham. Noah's other two sons, Japheth and Shem, continued faithful to Jehovah, but Ham and his offspring were caught in the influence of the wicked one and soon turned back from the worship of the Almighty God, Jehovah.

WORLD POWERS

7 As time passed, some of Ham's descendants journeyed toward Egypt. There they set up the first great world power.

4. Regarding what did God give positive assurance and despite what efforts on the part of Satan?

5. What was the result of satanic control of mankind from Adam to the Flood?

6. What caused the post-flood world to become corrupted?

7, 8. (a) What can be said about the first world power, and why was it made prominent in the Scriptures? (b) What nation became the second world power?

As their monuments and inscriptions show, these men were laboring under the influence of Satan the Devil. They had entirely forsaken the pure worship of Jehovah and, instead, worshiped demon gods associated with the Devil in his efforts to dominate the world. The Egyptians raised an army of horsemen and chariots, built schools of learning and gave special attention to commerce. This nation is prominently mentioned in the Bible because of its efforts to destroy the offspring of Abraham that dwelt there for a time, and to whom Jehovah made precious promises in relation to the government he purposed to launch for his kingdom. Yes, the kingdom that was destined to bring blessings to all the families of the earth.

[8] By a demonstration of his mighty power Jehovah humiliated the Egyptians and their false gods by delivering the children of Israel, as they were now called, and bringing them to the land promised to Abraham and his seed. With them then he launched a typical theocracy. That government, ruled by Jehovah, was administered through earthly representatives. It came to be known as the nation of Israel. Its people at once became the targets of Satan's attacks. Satan evidently thought this was the government Jehovah intended to launch to carry out his purpose to fill the earth with righteous human creatures; so he tried to destroy it and its people, but he failed, as did Egypt. The rulers of Egypt were cruel, wicked men and greatly oppressed the people. Their government, which became the first world power, was a complete and miserable failure. It was conquered by Assyria, the second world power, likewise under the influence of Satan.

[9] The government of the Assyrians featured military power. Their aim was to rule the world by the strength of military might. After a successful campaign, Sennacherib, king of Assyria, invaded Palestine with a great army to destroy the nation of Israel and its theocratic government. He sent a boastful and insulting message to the king of Judah, Hezekiah, saying: 'Your God cannot save you from the might of Assyria and its gods.' (2 Ki. 18:33-35; 19:14-19, *AS*) Faithful Hezekiah went to the temple of Jehovah, spread this message before him and asked for help and guidance. Jehovah answered his prayer by sending an angel, who destroyed 185,000 Assyrian soldiers in one night. Sennacherib was greatly humiliated and hastened home to seek comfort from his gods. While he was worshiping the god Nisroch, two of his own sons killed him. (2 Ki. 19:35-37, *AS*) The Assyrian power did not create a government that brought peace and happiness to the people.

[10] The next world power discussed in the Bible is Babylon. Mighty Babylon, whose rulers were proud and wealthy, in its governmental setup specialized in religion, religion of the basest kind. Nebuchadnezzar, the king of Babylon at its inception, said in his heart: "I will exalt my throne above the stars of God; . . . I will make myself like the Most High." (Isa. 14:4, 13, 14, *AS*) His ambition was to overthrow the typical theocracy of Palestine and thus make himself the undisputed ruler of humankind. In this attempt he pictured Satan, who helped him carry out his ambitious plans. Satan turned the children of Israel away from the true, clean worship of Jehovah; and because of their deflection Jehovah permitted Nebuchadnezzar to destroy their land and take them off into slavery for seventy years.—Jer. 25:11, *AS*.

[11] As the end of the period of captivity approached, the king of Babylon made no

9. What was Assyria's outstanding feature, and how did Jehovah deal with it?

10, 11. (a) What was the third world power, and in what did it specialize? (b) In what way did its ruler picture Satan, and why did Jehovah cause Babylon to be overthrown?

move to release the Israelites, thinking to hold them permanently as slaves, to the ultimate reproach of Jehovah. But Jehovah promised he would release his people from slavery and restore them to Jerusalem at the end of the seventy years. Therefore he stirred up the Medes and the Persians to attack and conquer mighty Babylon and permit the captive Israelites to return to their own land. This was done on time! The religion of Babylon did not do her people or anyone else any good; rather it did much harm. To this very day the effects of their satanic doctrines are felt among men. They permeate the doctrines of Christendom and lead men into darkness and destruction. Proud Babylon's false religion was not a blessing, but resulted in a curse.

[12] The fourth attempt of Satan at world power was in the setting up of the Medo-Persian empire. This outfit had, as its specialty, law, boasting that the laws of Persia never changed. Alas, with all their so-called 'perfect laws', the Medes and Persians did not have a government that could bring peace and happiness to the nation or the world. While it is true that Jehovah used Cyrus, the founder of the Medo-Persian empire, and also later Ahasuerus, to render valuable service to his people Israel, still they worshiped demon gods, and their rulers were fallen, selfish men who could not enact or administer righteous laws that would bring permanent relief to ailing mankind. Medo-Persia fell away to its successor in the chain of world powers, Greece, the fifth.

[13] Evidently the Greeks felt that culture and education were what man needed to ensure peace and happiness everywhere. They gave this world many philosophers who taught false doctrines that confused the people. Some of their doctrines still afflict humanity in their efforts to learn the way to life and peace. The culture and education of Greece did absolutely nothing to help mankind better its condition. Finally proving ineffective at world rule, Greece gave way in power to Rome.

[14] Rome, too, was interested in and steeped with commerce, education and religion, but the dominant force of this sixth world power was politics. We note in passing that many Christian congregations were established in the scattered provinces of Rome by Christ's apostles. After the passing of the apostles, ambitious men, who outwardly accepted Christianity, began to twist the teachings of the Lord Jesus and his apostles. They did this in order to draw disciples after themselves. (Acts 20:29, 30) As these men grew in power they were called 'bishops'. They disagreed on many important doctrines, and as a result religion became a divisive factor in the nation. Emperor Constantine took note of this existing condition and called the 'bishops' of the various factions to a conference at Nicaea for the purpose of creating a fusion religion. Constantine was a pagan politician and presided at this meeting. These men did not look to the Bible for some way to settle their differences on these doctrines; they thrived on

12. (a) What was the fourth world power, and in spite of services rendered God's people what kind of government was it? (b) What was the fifth world power?

13. What did the Greeks stress, and to what power did their government give way?

14. (a) What was the dominant force of the sixth world power? (b) What steps did Constantine take to end religion's divisiveness, and with what results?

many words and silver-tongued oratory. Among them was an invisible but very much interested delegate, Satan the Devil, the god of this world or system of things. (2 Cor. 4:4) At this council of Nicaea Satan's far-reaching scheme to turn men away from the Bible was set into motion. Three of his pet doctrines, the trinity, immortality of the soul and eternal torment, were endorsed. This wily devil knew that men believing these false doctrines would not and could not understand Jehovah's purpose to fill this earth with a righteous race of people. How is this so?

15 Belief in the ungodly trinity would prevent one from understanding the Scriptural doctrine of the ransom. A perfect man was needed to redeem mankind from Adamic sin and death, and none of Adam's children could provide the price of the ransom. (Ps. 49:1, 2, 7) In order to redeem mankind it was necessary for Jesus to become a man and die. But for this to occur it would mean a dissolution of the trinity. As for the immortality of the soul: if the soul were immortal the precious doctrine of the resurrection would be utter nonsense, because one cannot resurrect a person who is not dead. The doctrine of eternal torment is a fiendish one, for it pictures Jehovah as a cruel monster, and not a God of love, which he is. So Rome did much harm to Christians and brought relief to no one. As this wicked empire deteriorated into decay, the next and seventh world power made its appearance in the form of the British Empire, later joined by America to form the Anglo-American world combine, a great Protestant, democratic power.

16 The special features of the preceding six world powers, namely, commerce, military power, religion, established laws, culture, education and politics, were now all incorporated into this seventh power, and to all of this was added 'democracy'. Now Satan thought he really had a combination that would succeed in establishing peace and unity on earth. But this power has done little indeed to advance peace and happiness. Although claiming to be Christian, this combination has not relieved the world of its sorrows. Why, look! in one generation man has engaged in two most destructive world conflagrations, wars that upset the economy of all nations, killed millions of the flower of youth and have sown such seeds of discontent that now in the offing is another world struggle. The nations of the world are now divided into two camps carrying on a cold war that soon may become hot. Thinking men fear that such a conflict will destroy civilization as we now know it. In all of this we see that Satan's methods of government have been tried and have been found wanting.

17 According to Bible chronology, the "appointed times of the nations", mentioned by Jesus at Luke 21:24 (*NW*), began 607 years before Christ and extended over a period of 2,520 years to A.D. 1914. In that very year the first world war erupted to the horror of the so-called "Christian nations" that claimed that they constituted 'God's kingdom on earth'. Sober-minded people then realized that the claims of Christendom were fraudulent, and they became perplexed. At that time Jehovah's witnesses preached that the kingdom of God was the only hope for mankind and

15. (a) How are Constantine's three pet doctrines proved false? (b) What became the seventh world power?
16. What characteristics does the seventh world power have, and what belies its claim to be Christian?
17. (a) When did the "appointed times of the nations" begin, and end? Instead of God's kingdom what have the nations accepted since 1914?

that it was at hand and they urged all nations and peoples to accept it. Did the nations do so? No! Instead they persecuted Jehovah's witnesses, sending many to jail and trying their utmost to stop the preaching work. They accepted the League of Nations instead of God's kingdom. Why, some of the clergy were so certain the League would bring peace and happiness to the world they called it 'the political expression of God's kingdom on earth'. But when World War II broke out that League went into the abyss, or state of inactivity; it could do nothing in the way of preserving peace. At the end of the war the politicians and clergymen attempted to revive the dormant League and called it "United Nations". This setup still lives, even though finding it difficult to so do, but still can do little to preserve peace in the world. The reason is that the men and nations that make up this union are selfish, fallen creatures who have forgotten Jehovah; they cannot bring order out of confusion.

[18] Nations have failed to bring peace and happiness to the earth, because they have operated on the satanic theory that self-interest and competition would bring out the best in men. Instead of bringing out the good in men, this policy has made men cruel, dishonest and aggressive, developing the spirit that led to wars of conquest and thus brought much sorrow and suffering to all. In direct contradistinction, Jehovah's Kingdom government will operate on the basis of love and co-operation and will bring peace and happiness to the people.

[19] The Bible record shows that governments created by men under the influence of Satan cannot bring the desired consequences. If the present system of things continues, the destiny of humanity can only be total annihilation. Were such to be the case, how would God then carry out his declared purpose to fill the earth with the descendants of Adam and Eve? Well, would he create another human pair and begin again? To do so would prove Satan's side of the issue, that he could turn all men away from their Creator, something he has never succeeded in accomplishing. Jehovah God will show his supremacy over Satan by redeeming the children of Adam and, through them, carrying out his purpose toward this earth. This program requires a redeemer and a perfect government administered by righteous men. Arrangements toward this end have been made, and so the original purpose of Jehovah relative to this earth and man will be fulfilled to the complete satisfaction of Jehovah's infinite wisdom.

PREPARING THE KINGDOM GOVERNMENT

[20] A great deal of painstaking labor is required to prepare a vessel for launching. So with the launching of a government. Soon after the "covering cherub" in Eden led the first human pair into the way of death Jehovah declared his purpose to launch a government that would rid the universe of that deceiver. At Genesis 3:15 it is written: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The faithful prophet Enoch foretold the destruction of the wicked. Jude refers to this in his epistle: "Yes, the seventh man in line from Adam, Enoch, prophesied also regarding them, when he said: 'Look! Jehovah came with his holy myriads, to execute judgment against all and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way and concerning all the shocking things that ungodly

18. Why have the nations failed to bring peace and happiness and why will God's kingdom succeed?
19. How will Jehovah show his supremacy over Satan?
20. What were the first two declarations of Jehovah's purpose to establish a righteous government and to end all wickedness?

sinners spoke against him.' "—Jude 14, 15, *NW*.

21 In the days of Noah Jehovah caused a picture to be made of the launching of the Kingdom government. Conditions on earth at that time were so bad that Jehovah determined to wipe all living creatures off this globe by a flood of waters. Noah was instructed to build an ark to save his household and certain animals. He followed the instructions given to him by Jehovah, built the ark, a watertight seaworthy vessel with room for his family of eight, including himself, and the animals and space for ample supplies of food and water. Then when the mighty deluge burst forth the ark was launched, and for a year it rolled and tossed in the turbulent roar of water, carrying its burden safely through the inundation and storm, and landed safely on a cleansed earth when the waters subsided; and once again the true worship of Jehovah was renewed on earth.

22 Let us now follow through with the picture there made. Jehovah's Kingdom government, launched on troublous seas, will survive the terrific storm and flood of Armageddon and will protect all people of good will who take their stand for it and enter into God's "ark" of his new system of things. After Armageddon has completed its destructive work the Kingdom government will guide the people in the way of life and eternal happiness.

23 Reverting again to the picture, we learn that some years after the Flood, 427 years, to be exact, Jehovah revealed to his friend Abraham his purpose to bless all the families of the earth through the seed of Abraham. (Gen. 12:1-3) At that time the seed was not identified nor was the nature of the blessings disclosed. Jehovah ratified the law covenant with the natural offspring of Abraham about 430 years later. (Gal. 3:17) Then he launched a typical theocratic government amid such a manifestation of divine power that Moses said, "I am terrified and trembling." Paul wrote that this was a demonstration or picture of what will take place when the real Kingdom government will be made manifest to mankind.—Heb. 12:18-28, *NW*.

24 It appears that the Israelites thought the Law covenant was the instrument Jehovah would use to fulfill his promise to bless all the families of the earth. In the days of King David a typical theocratic kingdom was set up in the house of David. Now look at what they had: a covenant, a king of Jehovah's choosing, a theocratic government; and they were the natural seed of Abraham. Still the promised blessings did not come through this arrangement. Why not? First, the laws on which the covenant was based were perfect, but the people were imperfect and for that reason alone they could not keep the law and thus gain the blessings God promised. Instead of bringing life to Israel, the Law covenant became their tutor or schoolmaster teaching them they were sinners and were in need of a redeemer to bring life to them. Furthermore, the royal theocracy instituted with the house of David was only a shadow or type of the real one that was to be set up with Christ the Greater David.

25 The typical theocracy was overthrown in the year 607 B.C., and from that time forward Gentile nations were permitted to rule the world for a period of 2,520 years, according to Bible chronology. At the end of this period of Gentile supremacy over the earth David's rightful heir would be seated upon his throne and the real King-

21, 22. What fitting picture of launching his government did God make with Noah?

23. (a) What purpose did Jehovah reveal to Abraham, and exactly when? (b) What covenant did God make with Israel, and when and under what circumstances?

24. In spite of what advantages did the promised blessings fail to come by Israel, and why?

25. What events marked the beginning and the end of Gentile supremacy?

dom government of promise would be launched.—Ezek. 21:25-27.

[26] Isaiah, an inspired prophet of Jehovah, wrote about the Kingdom government Jehovah purposed to launch and which would care for the interests of the people on earth. At Isaiah 9:6, 7 (*AS*) we read these cheering words: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." The appointed ruler of the new world and its perfect government has all the qualifications necessary to fulfill Jehovah's divine purpose relative to our earth and man upon it. In Psalm 72 we are assured that the King of the new world will remove all oppressors and bring peace to the poor and needy. He will have dominion from sea to sea and his enemies shall lick the dust in destruction. The prophet Daniel was moved to write that the new world's King would destroy the organization of Satan, visible and invisible, after which he would take over the affairs of the world and fill the earth with the glory of Jehovah.—Dan. 2:44, *AS*.

RANSOM PROVIDED

[27] Jehovah God's perfect law requires a life for a life. (Deut. 19:21) Adam, a perfect man at creation, brought the curse of sin and death upon all his offspring through one trespass. For this reason no son of Adam could redeem himself or provide a ransom for his brother. (1 Cor. 15:22; Rom. 5:12, *NW;* Ps. 49:7) How, then, could mankind ever be saved? By a stupendous miracle Jehovah transferred the spiritual life of his only-begotten Son, the Logos, to the womb of the virgin Mary and brought forth a perfect human child. The full-grown, perfect man Jesus then died for the sins of the children of Adam. (John 1:14; Heb. 2:9; 1 Tim. 2:5, 6, *NW*) Therefore all who believe in Christ, mankind's Savior, are released from the inherited condemnation they had from sinner Adam. (Acts 13:38, 39, *NW*) This does not in any sense mean they are then saved everlastingly, or with everlasting salvation, but that they are in the way to everlasting life. (Rom. 3:25, 26, *NW*) The teaching that merely believing in Christ brings salvation has resulted in many pernicious doctrines, such as 'deathbed repentance' and 'once saved, always saved'. Accepting Jesus as savior does not at once change the disposition or personality of the believer. It should turn him away from his former life of sin. But in order to obtain everlasting life an individual must maintain his integrity to Jehovah faithful to the end. At Romans 5:1, 2 (*NW*) it is written: "Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace with God through our Lord Jesus Christ, through whom also we have gained our approach by faith into this undeserved kindness in which we now stand, and let us exult, based on hope of the glory of God." This means that we do have access to everlasting life, and if we remain faithful we shall be saved with everlasting salvation.—Matt. 24:13.

PREPARING KINGDOM HEIRS

[28] A child of a ruling king or monarch, who some day will reign in the place of his father, is thoroughly trained for that posi-

26. Jehovah's ruler has what qualifications, and how will he rule?

27. (a) How was the ransoming of the human race made possible? (b) What is required of those who would be saved with everlasting salvation?

28. Why was Jesus permitted to suffer, and in what sense was he perfected?

tion by competent instructors. This training begins in childhood and continues until the parent is satisfied that his son and heir is qualified for the kingly position. It is written: "For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. Consequently he was obliged to become like his 'brothers' in all respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people." (Heb. 2:10, 17, 18, *NW*) If it was necessary for Jesus, the perfect Son of God, to be tested and tried before he could be appointed heir of all things and head of the new Kingdom government Jehovah purposed to launch, how much more is it necessary for those who will be his joint heirs, offspring from Adam, to be tested and proved qualified. Of Jesus it is written, at Hebrews 5:8, 9 (*NW*): "Although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." Now Jesus was really always perfect in the sense of being flawless in physical and mental ability and construction, so his suffering did not make him perfect in that sense. Well, how then was he perfected by the things he suffered? In this way: he was trained or equipped for the position he was destined to occupy as the head of the Kingdom government Jehovah was preparing for the blessing of mankind. Yes, his faithfulness in all his suffering made him complete as the 'right hand' Son of Jehovah to execute his purposes and righteous laws.

[29] Jesus is well qualified to be High Priest and to help all those who will be his joint heirs in the Kingdom arrangement. Said the apostle Paul: "Seeing, therefore, that we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold onto our confessing of him. For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time." (Heb. 4:14-16, *NW*) It must also be understood that Satan the Devil will use every means at his disposal to try to turn these aside from their faithful service to Jehovah, but he will miserably fail to thwart God's purpose to make up his Kingdom government with these joint heirs. Concerning the rulers under Satan's control it is written: "These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also those called and chosen and faithful with him will do so."—Rev. 17:14, *NW*.

[30] There are some interesting points to gather from this text in Revelation just quoted. The called ones were justified or relieved from Adamic sin and condemnation and were begotten as sons by means of God's spirit before they were called to be members of the heavenly kingdom. (Rom. 5:1; 8:16, 17; 1 John 3:1) Those who were called as spiritual sons of God were chosen, and if they remain faithful to Jehovah to the end of their earthly lives they will be privileged to be with Christ in the Kingdom as joint heirs. Jehovah determined that all who would be associated with Christ in His kingdom must be patterned after the image of the Son. "Moreover, those whom he foreordained are the ones he also called; and those

29. What qualified Jesus to help his joint heirs, and what makes certain that Satan will fail to turn these aside?

30. By what course does one become of the "called and chosen and faithful"?

whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified." (Rom. 8:30, *NW*) Being freed, then, from Adamic sin by faith does not mean and could not mean that one is fully and finally saved. Such must be called, chosen and remain faithful to Jehovah even until death. "Prove yourself faithful even with the danger of death, and I will give you the crown of life."—Rev. 2:10, *NW*.

[31] During the thousand years of the reign of Christ all seeking eternal life will be taught to know that the bride of Christ is composed of those who were formerly condemned children of Adam, but by Jehovah's undeserved kindness they fought the good fight against Satan and his demons and proved themselves worthy of their calling. Therefore they in turn, that is, those on earth, can be assured that these sympathize with all who desire to do the will of Jehovah in the new world. Jehovah's purpose to have Christ's associates in the Kingdom government taken from among the condemned descendants of Adam shows his wisdom, justice and love. Men can say during the reign of Christ: "We have a priestly company able to understand our weakness, because they were at one time as we are now. They can and will be patient with us."

KINGDOM GOVERNMENT NOT LAUNCHED AT PENTECOST

[32] In the twentieth chapter of the book of Acts we are told that after the death of the apostles certain ambitious men would worm their way in among the congregations of Christians and try to draw disciples after themselves by twisting and perverting the teachings of the Lord Jesus. (Acts 20:29, 30, *NW*) In time they taught that the Kingdom government was launched at Pentecost and there also a "battle royal" began between Christ and Satan the Devil. The avowed purpose of this battle was to determine who was supreme in the affairs of men, Jehovah God or Satan. By teaching this false doctrine the clergymen made themselves seem very important, for they taught that Jehovah looked to them to help him in the struggle to win men away from Satan. This caused much confusion among Christians and brought great reproach and slander upon the name of the Almighty God, Jehovah!

[33] The Scriptures show Christ did not go into action against Satan immediately upon his return to heaven by resurrection. David said in the 110th Psalm: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (*AS*) Being seated does not indicate action; rather the opposite. However, Jesus did not remain idle while waiting for the time to go into action against the Devil. He was guiding and helping the members of his body still on earth, for he said: "Look! I am with you all the days until the consummation of the system of things." (Matt. 28:20, *NW*) God's purpose was that Jesus should wait at the Father's right hand until the time came for his enemies to be made the stool for his feet, and THEN he would stand up and go into action, just as Daniel said: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1) But, more about this trouble later.

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31. During Christ's reign what will men be able to say regarding their priestly rulers, and why?

32. By what erroneous teaching have men made themselves seem important?

33. What scriptures prove the Kingdom was not launched at Pentecost?

[34] Let us turn our attention now to the time when Jesus met his death as a man. The night before he was killed Jesus told the apostles he would soon leave them, but they should not be troubled, for he was going to prepare a place for them and he would come and take them to that place when it was ready for them. Peter wanted to go with his Master right then, but Jesus told him he could not follow at that time, but would have to wait and come later, when the time was ripe. You see the thing is, the place just was not prepared for the followers of the Master at that time. Jesus plainly told them: "In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you. Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be." (John 13:33, 36; 14:2-4, *NW*) Jesus spoke about his Father's house; this refers to his organization, and he said that in it there are many places for service, but at that particular time there was no place for the apostles or other followers, for Satan the Devil, the god of this world or system of things, was still the ruler of this world, with whom Jesus had no dealings; he had no hold on Jesus. (John 14:30) However, the time would come when Christ would cast Satan and his demons out of heaven; then he would take his faithful followers to their eternal home. In the meantime, they were to remain in the sleep of death. The apostle Paul did not expect to receive his heavenly reward at the time of his death, for he said, at 2 Timothy 4:6-8 (*NW*): "I am already being poured out like a drink offering, and the due time for my releasing is imminent. I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation."

34. (a) What had to precede Jesus' taking his followers to their eternal home? (b) How did Paul show he did not expect his heavenly reward at death?

[35] The typical theocracy of Israel was overthrown in 607 B.C. by Nebuchadnezzar, king of Babylon, and then the "times of the Gentiles" referred to by Jesus at Luke 21:24 began. There he said: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." To picture for us the degrading effects of Gentile rule over our earth, and to give us information concerning the length of this rule, Nebuchadnezzar was reduced to the condition of a beast and remained as such for seven years. According to Jewish reckoning this would be 2,520 days; then Nebuchadnezzar was restored to his throne. In the counting of time in prophecy a day stands for a year. (Ezek. 4:6) So the Gentile times began 607 years before Christ and ended 1914 years after Christ; and then the Kingdom was given to him "whose right it is".—Ezek. 21:27.

KINGDOM GOVERNMENT BORN

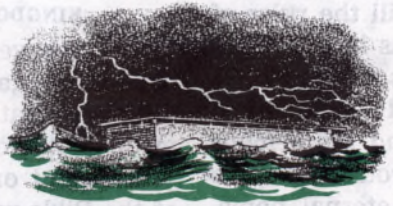
[36] In the very beginning of man's life, back in the garden park of Eden, Jehovah promised that he would create a government that would destroy Satan and his government or seed, and in the last book of the Bible we have a record of the birth of that government. Revelation 12:1, 5 (*NW*) reads: "And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars, and she was pregnant. And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod."

35. From when and to when did Gentile rule extend, and how was this pictured?

36. When was the Kingdom government first promised, and how is its birth described at Revelation 12?

Verses three and four of this same chapter read: "And another sign was seen in heaven, and look! a great fiery-colored dragon, . . . And the dragon kept standing before the woman who was about to give birth, that, when she did give birth, it might devour her child." However, the dragon failed in its purpose and the newly born child was caught up to the throne of Jehovah.

[37] This man-child was the kingdom of Jehovah that was to be given to Christ, Jehovah's beloved Son and Heir. The fiery-colored dragon represented Satan the Devil waiting to destroy the Kingdom government just born. If Satan had had a particle of sense and decency, he would have abdicated at once as a miserable failure; but, instead, he chose to fight against this new government just launched by Jehovah in the hands of his Christ. The result was war in heaven in which Satan and his demon associates were defeated and hurled out of heaven and down to the vicinity of the earth, where he now shows his wrath and anger by seeking to destroy the 'seed of the woman' yet on earth. But, with all his ranting and raving in maniacal schemes, he cannot harm Jehovah's new government or destroy its members on earth. Under Jehovah's protection this government, launched in 1914, will complacently ride through all the raging storms of trouble the wicked one may raise up in his effort to save his dying organization. But, just as the ark of Noah's day sailed safely through the terrific tempest of wind and rain that destroyed the old world and landed its passengers and cargo safely on a cleansed earth, so will Jehovah's government survive. The storm of Armageddon will destroy Satan's organization, but will not harm the government Jehovah has launched for his kingdom in the new world beyond that battle. At Armageddon Satan will witness the complete destruction of his wicked system of things, after which he and his demons will be abyssed for a thousand years.



[38] The situation now, according to chronology of the Bible and secular history, is that Satan and his angels are expelled from heaven forever and Christ Jesus is the king of the new world since A.D. 1914. The following quotation from the book *"The Kingdom Is at Hand"*, page 189, paragraph 2, will be of interest here. "In the days when the complete organization of God's adversary is in power and actively ruling and bruising and breaking in pieces all humankind, it is then that the God of heaven cuts out his 'Stone' and sets up the kingdom of the Seed of his 'woman'. This kingdom takes the place over mankind that was vacated by [the Devil] when he quit Jehovah's organization at Eden." So the place being now ready that Jesus went to prepare for his dead faithful followers, they were called forth from the sleep of death to be united forever with their Lord and Head Christ Jesus in heaven. The remnant of his joint heirs still on earth were not taken to heaven at that time, but were separated from the doomed world of Satan and brought into a special and close relationship with the now enthroned and reigning Lord Jesus at the temple. They were commissioned to do a particular work before being taken into the heavenly kingdom with Christ and the

37. (a) What course did Satan take toward the Kingdom, and with what result? (b) What will perish at Armageddon, and who will survive it?

38. (a) Just what was the place Jesus went to prepare for his followers, and how was the preparing of it pictured? (b) What has been the portion of the remnant on earth since then?

other members of the bride class.—1 Thess. 4:15, 16, *NW*.

[39] The temple of Solomon in Jerusalem was a picture of the spiritual temple of Christ, the Greater Solomon, that he would build out of living stones. (1 Pet. 2:5, 6, *NW*) David planned to build that temple, but Jehovah did not permit him to do so, because he was a man of many wars and he was used by Jehovah to defeat all the enemies of Israel before Solomon began the work of building the temple. Christ Jesus did not erect his spiritual temple until his enemies were put under his feet. This was done when Satan and his angels were hurled out of heaven and down to the vicinity of the earth, Jehovah's footstool, at the end of the war in heaven that began A.D. 1914. The record states that Solomon began building the temple in the fourth year of his reign. In like manner Christ the Lord began building his spiritual temple in the fourth year of his reign, A.D. 1918. There were many persons at that time who professed to be among the joint heirs of Christ, members of this temple class, but who proved themselves to be selfish, seeking their own gain, and these were rejected when judgment began at the temple. It was thus completely cleansed of all unrighteous ones and then the work of preaching the good news of Jehovah's launched Kingdom government was started in real earnest and with telling effect.

PREPARING FOR THE MILLENNIAL REIGN

[40] Now, at this crucial time in history, Satan's wicked system of things is going through its death throes and struggling to stay alive. While this continues and worsens, Jehovah's servants are busy in their work of searching for and feeding the Lord's other sheep, who will be carried alive through the battle of Armageddon and who form the nucleus of the new earth. The work they do now is a world-wide service, just as Revelation 7:9 indicates when it says that they will come from all nations and tribes and people. All of these people participate in an educational work well organized. Missionaries are instructed for service in many lands at the Watchtower Bible School of Gilead, in South Lansing, New York. These join the many thousands of others as good-will companions of the anointed remnant of the body of Christ now on earth in forming a New World society that is carrying on a campaign of education for life in the new world. They recognize the Kingdom government that was launched in heaven in 1914 and seek to live always in harmony with its principles. Thousands of people are aided by this society and are studying the Bible to learn about the government of Jehovah. The prophet Isaiah referred to this work in the thirty-second chapter of his prophecy, verses one and two, in these words: "Behold, a king shall reign in righteousness, and princes shall rule in justice. And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land." —*AS*.

[41] Christ Jesus is on the throne of the new world in heaven, and on earth he has the remnant of the anointed members of his body, together with many young men who are in positions of responsibility in Jehovah's service organization. These are referred to by the prophets as *sarim*, which means "heads or captains over various numbers of workers". The Hebrew word is also translated "princes". These *sarim* are very busy all over the world helping the other sheep organize their service and

39. In what respects was Christ's spiritual temple foreshadowed by Solomon's temple?
40. How is a New World society now being formed as foretold at Isaiah 32:1, 2?

41. (a) Who are the *sarim*? (b) How long will the gathering of the other sheep continue, to be followed by what?

carry it on effectively. Under Jehovah's protection this work will continue until all the other sheep have been gathered into the "one flock" under "one Shepherd", then the battle of the great day of God Almighty will begin. That will be the worst trouble man will ever have experienced or will ever see. It will destroy every vestige of Satan's organization both visible and invisible.

[42] The New World society now operating in the earth will survive Armageddon and be joined by the faithful men of old, who the psalmist says will be made "princes in all the earth". (Ps. 45:16) Just how many of them there will be and exactly when they will be brought back from the memorial tombs where they sleep in death, we do not know; but when they do return, they will quickly learn about the new world they longingly looked forward to in the days they spent on earth in times past. These faithful ones will be made up of men and women and it is to them that the apostle Paul refers in Hebrews, chapter eleven. Among them will be men trained to care for the affairs of the new world in many capacities. Look at Moses, the lawgiver. Where among the judges of this world could we find a man as well qualified to administer justice? He was well trained during the years he led the Israelites from slavery in Egypt to the border of the Promised Land. Then there was Joseph as a food administrator. He saved Egypt from famine and starvation by carefully storing up extra food during the years of plenty and then distributing it during the years of famine. David was a man used to administer righteous laws for the good of the nation over which he ruled as king. Moreover, the righteous government that Jehovah launched with his kingdom in 1914 will have a well-qualified and capable administrator, one that will get results, Jesus Christ.

[43] Satan the Devil rebelled against Jehovah's righteous arrangements for mankind, thinking he had a better method of dealing with human creatures. For about 6,000 years he has largely dominated the human race and his influence among men has caused trouble, sorrow, pain and death. He has reproached the name of Jehovah and persecuted all who stood for that name. Now his time is up and shortly he will see his wicked organization destroyed at the battle of Armageddon, following which he will be sealed in the abyss of inactivity. As stated in preceding paragraphs, that battle will be the most terrible trouble the earth will ever have witnessed. Jehovah has given us several pictures of it and its severity; for example, the flood of Noah's day, when all creatures on earth, except those in the ark, were destroyed by the watery deluge. Noah was a preacher of righteousness and warned the people of the coming disaster, but they went right ahead with their affairs of life and paid no attention to the warning Jehovah sent them. When the flood came it was too late to seek refuge in the ark, and all, save eight souls, went down to death.

[44] Another interesting picture of Armageddon is found in 2 Chronicles, chapter twenty. Three nations, representing the three divisions of Satan's organization, religion, politics and commerce, united to destroy Jerusalem and the typical theocracy that had been launched for Israel. King Jehoshaphat was fearful of this great army made up of men of Moab, Ammon and Mount Seir, and called the people to the temple to pray for Jehovah's protection. Jehovah told the people of Israel not to

42. When will the faithful men of old join the New World society, and with what qualifications?

43. What result has Satan's influence had upon man, and how was the end of his organization foreshadowed in Noah's day?

44. What interesting and fitting picture of Armageddon is given at 2 Chronicles, chapter 20?

be afraid because of the armies of the enemy, for the battle was not theirs but God's. They were just to sing the praises of Jehovah and leave the rest to Him. This faithful course resulted in their deliverance. Moab and Ammon turned and fought against Mount Seir, and when they had destroyed her they fought against each *other*; and when they had finished that fight, there was not much left for Jehovah to destroy. All the while this fight was being waged the servants of Jehovah were singing his praises. So now, at Armageddon, the different parts of Satan's organization will turn against and fight each other while Jehovah's witnesses will be singing his praises and proclaiming the doom of Satan and his system of things.

[45] With the lethal weapons such as the atom bomb and the more powerful hydrogen bomb at his disposal, Satan will suffer complete defeat. All the power he has built up on earth via his dupes will be destroyed with him. The only place of safety will be inside the confines of God's system of things. He has promised to protect his servants as completely as he did Noah and his family during the flood. (Isa. 26:20, 21) All the armies and weapons of man will prove weakly ineffective to protect and save this old world. It will pass away in the worst trouble ever witnessed on earth. —Matt. 24:21, 22.

[46] With Satan and his wicked organization annihilated, the New World society made up of the anointed remnant, the captains or *sarim* now serving in official capacities and the great crowd of other sheep, later augmented by the resurrected faithful men of old, will make rapid progress in building up the new system of things on the earth. Just think; all the resources of mankind, both physical and financial, will be available for reconstruction work! The earth will be made beautiful with lovely homes for all living. People will not learn about war, but under peaceful conditions Jehovah will reissue the Edenic mandate for man and woman to multiply and fill the earth as originally given to Adam and Eve. This time a people devoted to Jehovah and governed by righteous laws enacted for this new world under the Prince of Peace will happily carry out this mandate. There will be much for everyone to do; instructors will be busy teaching those coming forth in that rising generation; building beautiful homes will require much work; also, subduing the earth and making it like the paradise garden of Eden will take work, but it will be a happy task for mankind under the perfect conditions that will then prevail.—Isa. 65:17-19, 21-23, *AT*.

[47] Finally, at the proper and due time, the dead in the graves, or memorial tombs, will return to join the living, with the hope of perfect and everlasting life before them. Think of the many happy family reunions as the dead return to life! These, though, will have much to learn about the new world and the things that happened while they were resting in the sleep of death. It will be a great privilege to aid all such in their efforts to learn the way to life. What a happy time all dedicated servants of Jehovah will have in co-operating with one another in learning perfectly the ways of Jehovah and beautifying the portion of the earth assigned to them! When the thousand-year reign of Christ is ended, then the whole earth will be as beautiful as Eden was, the sample Jehovah gave us a long time ago. At that time Satan and his incorrigible demons will be released from the abyss, where they have been incarcerated for the thousand years of Christ's reign, and will proceed in a vile attempt to overthrow the new world, but it will

45. In spite of what will Satan be unable to protect his world?
46. What blessings await Armageddon survivors?
47. (a) What will the end of the 1,000-year reign of Christ see? (b) What futile attempt will be made at that time, to be followed by what?

fail. We read in the Bible that the end of his host on earth will be by fire coming down from Jehovah out of heaven, and he himself and his demons will be executed with "second death", annihilation. (Rev. 20:7-10) That will ultimately end all rebellion and wickedness. The earth will be filled with perfect men and women who will live forever and rejoice in the vindication of that holy name JEHOVAH!

The Human Soul

MORTAL OR IMMORTAL?

MOST religious people believe the soul to be immortal. A Catholic question and answer book replies to the question, "Is it revealed doctrine that the soul of man is immortal?" the following: "The account in Genesis of man's formation proves it. . . . Both Old and New Testaments insist upon the immortality of the soul." In the Roman Catholic "Old Testament" the words *immortal(ity)* and *incorruption* occur in only two apocryphal books, the Wisdom of Solomon and Ecclesiasticus. Even so, these references do not once mention such a thing as an immortal soul, nor do they say that any man has immortality or ever had it.

Turn to the inspired Scriptures and scan them minutely with the help of an exhaustive concordance of the Holy Bible. Then you will demonstrate to yourself that not once in all the Holy Scriptures does the expression "immortal soul" occur, neither any other expression to say that the human soul is immortal. To the contrary, all the Scriptural expressions from Moses onward pointedly declare that the human soul is mortal and dies, ceasing to exist.

However, our religious critics speak of the human soul as immortal and say "the body is naturally mortal; the soul by its very nature immortal". But in answer to the question, "What indications have you that the soul is immortal?" our priestly critics write six paragraphs of a total of thirty-two lengthy lines but do not produce a single inspired scripture from God's Word. It ought to be enough, then, if we produce just one scripture to prove that the human soul is subject to death and destruction. First, we quote Ezechiel 18:4, 20 from the Catholic *Douay Version:*

"Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. The soul that sinneth the same shall die." Notice that repeated statement, "the soul that sinneth the same shall die." Showing that the soul is not the same as the spirit, the inspired Scriptures nowhere say that the spirit dies, but they repeatedly say that the soul dies.

When confronted with this plain scripture, our priestly critics say: "The word soul here does not refer exclusively to the immortal part of man's nature." To what part, then, does it refer? Where do the inspired Hebrew Scriptures from Moses to Ezekiel say anything about an immortal part of man's nature? Ezekiel wrote the words, "the soul that sinneth the same shall die," before ever Pythagoras the pagan philosopher began to write and teach immortality, and before the deuterocanonical or apocryphal books were writ-

ten. If Ezekiel did not mean what he wrote, then why did he not say: 'The man that sinneth, his body shall die'?

BIBLE TRUTH ABOUT SOUL SIMPLE

When we accept the Bible and what God says in it, then the truth becomes simple. Adam became a living soul when God breathed the breath of life into his human form. Consequently when the sinner Adam died, the human soul died. It ceased to exist. God nowhere threatened to torture Adam's soul in fire and brimstone after his death. God did not thus threaten Adam, because God knew that the human soul Adam was not immortal and indestructible. Instead of eternal torment of the soul, the apostle Paul says: "For the wages sin pays is death." (Rom. 6:23, *NW*) There is no life everlasting for the wicked: "The Lord keepth all them that love him: but all the wicked he will destroy." (Ps. 144:20, *Dy*) To observe that the soul is not immortal but mortal, note the following inspired scriptures in the Catholic Douay Version Bible (Murphy edition).

"Let my soul die the death of the just." (Num. 23:10) "His soul fainted away, and was wearied even until death. He said: Let my soul die with the Philistines." (Judg. 16:16, 30, marginal reading) "Deliver our souls from death." (Josh. 2:13) "Their soul shall die in a storm." (Job 36:14) "He spared not their souls from death." (Ps. 77:50) "To deliver their souls from death; and feed them in famine. Our soul waiteth for the Lord." (Ps. 32:19, 20) "My soul is sorrowful even unto death." (Matt. 26:38) "He who causeth a sinner to be converted from the error of his way shall save his soul from death."—Jas. 5:20.

It is a dodging of the facts to say that death means everlasting life in misery and torment. The Scriptures nowhere teach that the difference between death and everlasting life is happiness, and that death means life without happiness. God's Word of truth does not present such a contradiction of terms. The combining of the human body with the breath of life by God's power produces the human soul. Man thus becomes a living soul. But if the spirit or breath of life is separated from the human body, the living soul ceases to be. The soul ceases to live; it dies, just as God's Word everywhere says. The breath of life does not retain the properties of the living human soul. Neither does the dead human body, for it cannot see, hear, feel, taste, smell, think, love, hate or work. It is nonsensical, hence unscriptural, to say that a soul inside man's body operates by man's organs and sense faculties while in his body, but, when it is separated from those organs and faculties at death, such independent soul can still carry out those same operations.

We have by no means exhausted all the Bible proof, but enough has been produced in the above paragraph to prove that Pythagoras, Socrates and Plato did not bring life and immortality to the light of men, for their teachings about immortality of the human soul are false. Satan the Devil did not bring light upon the subject when he lyingly said in Eden: "No, you shall not die the death."—Gen. 3:4, *Dy*.

Not before Christ Jesus died as a human sacrifice and was resurrected and ascended to God's presence to present the value of his sacrifice for us was there any basis for eternal life for any of Adam's offspring. By accepting the benefits of his sacrifice "men of good will" may gain eternal life on this earth perfected under God's kingdom; and even the human dead will be resurrected to this gracious opportunity. Christ's ministry was a ministry of everlasting life for mankind in general, to be gained under his kingdom for blessing all the families of the earth.

WHAT HAS HAPPENED TO THE PARENTS?

¶ Not only is juvenile delinquency increasing, said the Plainfield, New Jersey, police chief (Plainfield *Courier-News*, January 22), it is becoming more vicious. He added in words worthy of attention everywhere: "People in Plainfield must be made to realize that juvenile delinquency is a Plainfield problem. It's not something that happens only in Elizabeth, or Newark or Brooklyn [larger neighboring cities]. It is going on right here in Plainfield. And not just in the poorer sections. The problem exists in all sections of the city, even the best." In Plainfield, as elsewhere, however, indignant parents say—not here, not our children. He retorted: "Parents don't know what their children do. They have turned over to social agencies the job they should be doing as parents. . . . Social agencies are expected to do the job parents don't have time for."

¶ Several boys had broken into one of the city's schools, relieved themselves in corridors and smeared filth over the blackboards and walls. Five boys aged 11 and 12 smashed bottles and blanketed a 100-foot stretch of one of the city's avenues with glass before the police interrupted their efforts to "have some fun". Four high-school-aged girls, none from poor families, went on a three-month shoplifting spree to get clothes and spending money. They told their parents they borrowed the new clothes, and the parents never questioned their stories. The *Courier-News* says these are not isolated complaints, just samples of the stream that comes into police headquarters.

¶ Homer Wieder, chairman of the Plainfield Municipal Youth Guidance Council, has also been a teacher, supervisor and administrator in elementary and secondary schools, organized the Parent Child Assistant Committee of Plainfield and has been connected with the Union County Juvenile and Domestic Relations Court. Drawing on this experience, he got to the root of the matter when he said, "We must re-educate our children to respect authority." He said children have no more respect for authority, either at home or in public. "About 20 years ago a change came over our social thinking," he said. "We became too sympathetic with our children, we tried to protect them too much, we stopped being realistic. . . . When we were children, we knew what would happen if we got home too late, no one had to tell us. We just knew. We also knew what would happen if we did something wrong in school. Today, children know nothing will happen."

Social Agencies as Delinquency's Foes

¶ "It is difficult to think of children as burglars, gangsters, drug addicts or murderers. Such has become the reality, however," said an Associated Press report, January 3, that told of a million children getting into trouble with the police every year. A letter to the New York *Times*, January 13, commented that this is despite the efforts of the social work agencies, and gave the following illustration of this delinquency: "I live in what was formerly New York's famous 'dead end' neighborhood. One warm evening late in the past summer I was an interested eavesdropper, via my living room window, on a meeting between two gangs of teen-agers who were planning a gang fight for the following night. After all the details of the projected mayhem were ironed out one of the older boys (about 18 years of age) asked that both gangs provide volunteer 11-year-olds so that in the event of police interference the gangs could have on hand expendable members for any arrests. Then came the punch line. In the words of the gang leader—'All they gotta tell the social worker in court is that they hate their mothers and they'll be out in a coupla hours.'" The agencies have not succeeded in taking over the job in which the parents failed when they did not exercise the authority that the Book inspired by the Maker of man says they should. It is the rejection of that Book's instruction that has caused both groups to fail.

● How can it be said that Christ's second presence is as an invisible spirit and not as a visible body, in view of Revelation 1:7?—J. E., Illinois.

John 14:19 clearly states that Christ will not come again in visible form: "A little longer and the world will behold me no more." (*NW*) After his death as a human creature he was raised a spirit creature, invisible to human eyes, and it is in this invisible spirit form that he will remain at the time of his second presence. This is not contradicted by Acts 1:11 (*NW*), concerning Jesus' ascension: "This Jesus who was received up from you into heaven will come thus in the same manner as you have beheld him going into heaven." It does not say that those disciples who saw him ascend would see him come again, nor does it say that those who would be on earth at the future time would see him in a visible form. They were not discussing his *form* at all relative to his second presence, but spoke of his coming as being in the same *manner* as his departure. The way he went away was quiet, with no great demonstration from heaven, and without being observed by the unbelieving world under Satan. That agrees with the way other scriptures say he would come again and be present.

But how does this view harmonize with Revelation 1:7? is the question. That text reads (*NW*): "Look! he is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him." Revelation is written in symbolic language, and this verse is partly symbolic. Throughout this book clouds are used symbolically and hence represent something other than literal clouds in the sky. If Christ came in a human body certainly not every eye on earth could see him at once; so that must not be literal. Those who pierced him are dead and could not see him. So the seeing and the piercing of him must be in a symbolic way.

Jesus' disciples asked him: "What will be the sign of your presence and of the consummation of the system of things?" In reply Jesus foretold happenings and conditions that would be a visible reflection of his invisible second presence. If his presence were to be visible in human form, the many physical evidences would not be needed as a sign signifying his presence. Among these evidences was the earth-wide preaching of the good news of Christ's kingdom. (Matt. 24:3-21, *NW*) This preaching, along with the other visible, foretold evidences, enlightens many to see with the 'eyes of their heart' the second presence of Christ. (Eph. 1:18, *NW*) But for the majority their eyes of understanding will not discern his invisible presence until it is manifest in the great tribulation of Armageddon. Then all tribes of the earth will grieve because of the destruction wrought against them, a selfish grief for their own plight and not a repentant grief for their own wrongdoing. Then, at the latest, every eye will see him at work in Armageddon's destruction, and will know he is present and that Jehovah is supreme.—2 Thess. 1:6-10; 2:8.

How do some of these symbolically pierce him? By persecuting his followers now on earth. Jesus foretold that at this time he would separate the people as a shepherd divides the sheep from the goats. The sheep are given life because they gave Christ food when he was hungry, gave him drink when he was thirsty, received him hospitably when he was a stranger, clothed him when he was naked, tended him when he was sick, and visited him when he was in prison. But since Christ is not physically present to be so treated, the sheep ask when they did such things for him. He replies: "To the extent that you did it to one of the least of these my brothers, you did it to me." The goats were condemned because they did none of these things for Christ, since they did none of those favors for his followers. (Matt. 25:31-46, *NW*) When Saul of Tarsus was persecuting Christ's followers Jesus appeared to him miraculously and said: "Saul, Saul, why are you persecuting me?" Saul asked the identity of the speaker, and the reply was: "I am Jesus, whom you are persecuting." (Acts 9:4, 5, *NW*) So by persecuting and piercing Christ's followers persons on earth today can be classed as "those who pierced him".

MAKING A WISE CHOICE

WHERE will you be staying when you come to New York city to attend the 1953 international assembly of Jehovah's witnesses? At a hotel? Or in a room in a private home?

A hotel, no doubt, offers greater privacy, but fewer opportunities for witnessing. The friendly personal touch experienced in private homes is not to be found in hotel rooms or lobbies. Hotel atmosphere is not as conducive to Kingdom-preaching. In private homes, on the other hand, it becomes increasingly difficult not to witness. The publisher meets the landlady face to face, and New Yorkers are not only hospitable but an extremely inquisitive people. They will want to know something about your home state, what you do for a living, how you became one of Jehovah's witnesses, what Jehovah's witnesses believe, etc. One cannot help but witness.

Many of these persons are of good will, already progressing in the truth; while others are rendering their first Christian gesture toward getting acquainted with Jehovah's witnesses. Some were landladies during the 1950 assembly at Yankee Stadium, and today they are Kingdom publishers.

Let us bear in mind the good name we bear as one of Jehovah's witnesses by always showing Christian consideration to others, by expressing appreciation for kindnesses and hospitality, by notifying them about the day and hour of our arrival, and change of plans, if any. Many times landladies go to considerable expense and inconvenience to prepare accommodations for us. Some get new wallpaper and even new bedding. It would be wrong not to accept such kindnesses because of some personal, petty reason. It would be doing wrong to householders who have done good to you. At the same time it would be doing injury to the good name of Jehovah and his witnesses, and to the rooming committee and workers who spent many hours locating rooms and processing request forms. Be wise in choice, in conduct, and in consideration.

"WATCHTOWER" STUDIES

Week of August 16: Launching the Kingdom Government, ¶ 1-26.

Week of August 23: Launching the Kingdom Government, ¶ 27-47.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 1, 1953

Semimonthly

GATHERING MEN OF ALL NATIONS INTO ONE FLOCK

STUDY TO BE FRUITFUL

STUDYING "THE WATCHTOWER"

THE SADDUCEES OF JESUS' DAY

THE BIBLE AND MEDICAL SCIENCE

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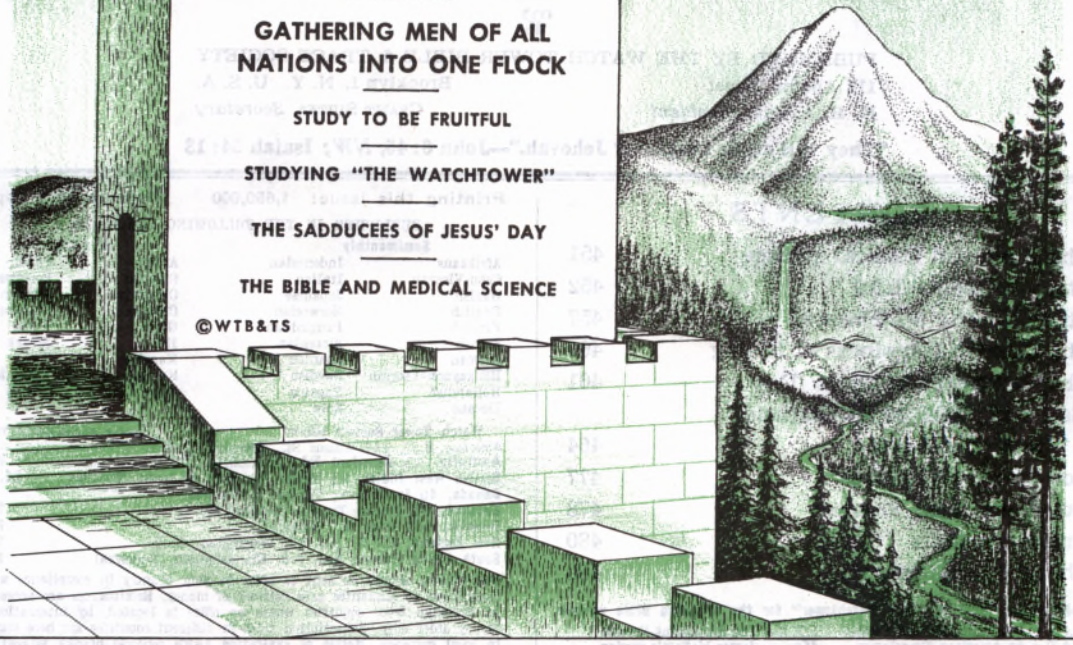

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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THE BIBLE AND MEDICAL SCIENCE

MANY professed Christians feel called upon to apologize for what they term the Bible's unscientific features. But far from the Bible's being unscientific, the fact is that the more scientific science becomes, the more it harmonizes with the Bible.

For example, the Mosaic Law declared that only animals that both part the hoof and chew the cud should be eaten, and regulations covered birds and fishes also. Recent studies have shown that the pig is subject to trichinosis; the rabbit to tularemia; certain fish to tape worms. Eating of blood was forbidden for spiritual reasons, but even from a health standpoint its avoidance was good because of such dangers as septicemia and parasites.—Gen. 9:4; Lev. 3:17; 7:26; 17:10, 11, 14; 19:26; Acts 15:19, 20, 28, 29; 21:25.

Today Jehovah's witnesses believe this prohibition would include blood transfusion. Science is learning more and more of the dangers to health through blood transfusions. Transfused blood has spread such diseases as syphilis, malaria and especially serum hepatitis. One report claims 25 per cent of the seriously wounded in Korea were infected with serum hepatitis from transfusions. Science now is finding effective blood substitutes that spread no disease and violate no law of God. Moreover, in many cases they have been found more effective than either whole blood or plasma, saving lives where blood proved ineffective. Also, every person's blood is different, just as much so as are fingerprints. So exact typing of blood is impossible. Big differences kill, and what aftereffects are caused by the smaller differences no one can authoritatively say.

In this connection note the following report appearing in the Providence *Sunday Journal,* May 17, 1953: "The Army will henceforth use dextran, a substance made from sugar, instead of blood plasma, for all requirements at home and overseas, it was learned last night. An authoritative Army medical source, who asked not to be quoted by name, said 'a complete switchover' to the plasma substitute has been put into effect, after 'utterly convincing' tests of dextran in continental and combat area hospitals during the last few months. This official said a major factor in the switchover to dextran was that use of plasma entails a 'high risk' of causing a disease known as serum hepatitis—a jaundice-like ailment. Not all plasma carries this hazard, he emphasized, but he added that dextran is entirely free of the hazard. 'We have begun to fill all orders from domestic and overseas theaters with dextran instead of plasma.' "

Certainly Jehovah God knew what he was doing when he forbade the use of blood, and increasing knowledge is bound to vindicate him more and more.

Study to Be Fruitful

IT IS easy for us to drink water, because it runs down. It is hard for a tree to drink water, because it runs uphill. The hill is steep, straight up, sometimes more than four hundred feet in the air. The water must travel fast, sometimes as much as one hundred and fifty feet an hour. It must go up in large volumes, some thirsty trees using one hundred gallons a day. How can they drink it up, and so much, and so fast?

Science is not sure, but evidence points to two forces. One is root pressure. The root system fingers out through the ground, absorbs moisture from the soil and when saturated it exerts some pressure to start the water upward. However, this root pressure alone is not sufficient, and science assigns the main role to what it calls shoot tension, which is an upward pull exerted upon the columns of water in the tree trunk, which pull comes from high up in the tree itself. In the leaf water is lost through perspiration and used in making food and producing fruit. As water is used in the upper regions of the tree and more is needed a drawing force lifts the water columns. So while the roots supply some push, it is primarily the urgent need for water in the treetop that pulls it up from the roots, draws it uphill, fast, and in quantity. And all this just to be fruitful.

Christians must be fruitful also. Just as the root must penetrate through the moist soil to pick up water, so the mind of the Christian must penetrate through the hundreds of pages of the Bible, which is the great reservoir of the waters of truth. The mind must by careful study reach into every book, every chapter, every verse, to draw out the truth waters, to fill both mind and heart with them, until such waters within the Christian become as a deep well for others to draw from. Some food faddists say, You are what you eat. But the Bible says, You are what you think. Proverbs 23:7 states: "As he thinketh in his heart, so is he." Eventually the true heart condition manifests itself by both word and deed. (Matt. 12:34; 15:19) Hence the necessity of filling the heart with Bible truth, like a deep well full of pure water.

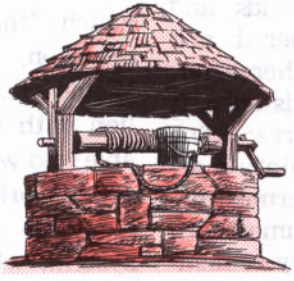
This very fullness of mind and heart with truth that comes by study of God's Word builds up a pressure within us that tends to make us speak up, just as saturated roots develop some pressure to start water upward. Yet just as root pressure alone is not sufficient to push the water into the treetops to there produce fruit, so study and knowledge alone are not enough to propel the Christian into preaching activity and the bringing forth of Kingdom fruit. Some study much and gain knowledge, yet stay home and preach not. Just as in plants the more important force is shoot tension that comes from the urgent need of water in the treetops, so in Christians it is the surroundings and environment that urgently need truth that powerfully draws it from Jehovah's servants. Surrounding us are millions who need the waters of truth desperately. Many are not aware of their need, but others are. "Happy

are those who are conscious of their spiritual need." (Matt. 5:3, *NW*) When they meet Jehovah's witnesses they by inquiry and discussion draw out from these vessels of God the waters of truth. It is the presence of such needy, thirsty ones in the territories that draws Jehovah's servants into the preaching work. Love moves God's witnesses to make themselves available to the thirsty ones, to be at their disposal so that they can draw out the waters of truth and quench their spiritual thirst.

KEEPING THE WATER DEEP

This drawing power is shown at Proverbs 20:5, *AS:* "Counsel in the heart of man is like deep water; but a man of understanding will draw it out." Many times you will find that a man who has studied much and meditated in God's law day and night is inclined to be preoccupied with his own thoughts. He may not speak much, may not volunteer unsolicited information. He does not make a display of his wisdom, but if you talk to him, question him, draw him out, you may learn much, things you never realized he knew. Often the ones who talk the most know the least. They spend so much time talking they have little left for learning. When you talk you teach, but when you listen you learn. There is a time for both, and neither should be neglected. It is necessary to study and store up truth in mind and heart like deep water; it is also necessary to prevent its becoming stagnant by making it available for others to draw upon. Once acquired, it must be made available to others.

Many in the territories for witnessing will not choose to draw out the spiritual truth waters, but there are others who are men of understanding, men who understand their spiritual need and crave understanding of Jehovah's purposes. They will question the informed minister of Jehovah and thus draw out information previously stored in his mind and heart. The real sheep of Jehovah perform this mental labor with the zeal of a man dropping a bucket into a well and then pulling it up hand over hand to bring water to the surface for use. And this benefits the giver of the water of truth. When water is withdrawn from a well, fresh water seeps in to replace it. This keeps the water in the well from getting stale and stagnant, keeps it pure and fresh. So it is with us in the preaching work. To have our supply of truth waters tapped by men of good will and understanding, to have them draw out from our minds and hearts the truths that are there refreshes our own minds on these points that might otherwise become a little stale in our memories.



As we witness to others and more and more questions confront us, we must continually go to the Bible and draw from it to keep the water in our wells fresh and deep. If we do not, if we become shallow, if the waters of truth stored within us become low, an inquirer may drop the bucket of inquiry in and come up with it only half full, or a fourth full, and not have his thirst satisfied. His questions will not be fully answered. Instead of drawing out water of truth from us he may draw only a torrent of dry words. He cannot get water from a dry well. But there is no excuse for our wells to go dry. The Bible is an inexhaustible storehouse of water of truth. If we are men of understanding we will regularly resort to this Book of divine counsel that is like deep water, and from it we will draw plenty to keep ourselves filled to overflowing, so that when others draw on us they will not come up with only an empty

bucket. Study!—2 Tim. 2:2; Heb. 5:12.

The question is, How much do we want to serve God? How much do we want to speak for him, to be equipped to speak for him, to be able to defend and give reasons for the new-world hope within us, to give answers seasoned with salt that will be tasty to the listener and that will work toward his preservation? (Col. 4:6; 1 Pet. 3:15, *NW*) The only way we can show that we want to do this very much is to study very much, to learn the answers God in his Word gives to these questions. It does not take long to get some truth water in our system, but it will be shallow at first. Just as water may seep slowly into a well, so it takes time to get the waters of truth in our minds. To get the first shallow waters to deepen, to understand the deeper truths of God's Word, to digest the strong meat of it, requires much private study and also reviewing and meeting attendance.

Proverbs 18:4 (*AT*) states: "The words of a man's mouth are deep waters; the fountain of wisdom is a bubbling brook." Running water is fresh water, and deep wisdom should bubble forth for the refreshment of many. Our words should be deep waters, not shallow waters; they should come out as a bubbling brook, not a babbling brook. We should not be and will not be shallow babblers if we are truly interested in the deep waters of God's Word. The things that interest us are the things that we remember. Some are interested more in gossip and idle rumors, which are to them dainty morsels, and these follies quickly penetrate their minds and lodge there, and are remembered and drawn forth on many occasions thereafter, to the hurt of both speaker and listener. It is as Proverbs 18:8 (*AT*) declares: "The words of a whisperer are like dainty morsels; they penetrate into the innermost being." Because gossipers are consumed with interest in such whisperings, they remember and cherish them and by means of them bring forth ungodly fruit. Jehovah's witnesses, on the other hand, should not be interested in hearing or remembering or repeating such follies, but should be deeply interested in the truth waters of Jehovah's Word, and when they study it and hear it it should penetrate to their innermost heart and fill them like a deep well, and they should thereafter delight to draw it forth at every opportunity and offer it to others.

"The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God." (2 Cor. 10:4, 5, *NW*) You would not go out to level a fortress with a bean blower, would you? It would take more than a bean propelled by hot air to crash through a stronghold. A catapult hurling huge stones would be necessary. "Hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) Shallow waters would hardly make an overflowing, but deep waters would be needed to flood out the lies and liars. Similarly, it requires heavy, weighty truths unerringly hurled to topple the false religious reasonings raised up against the knowledge of God, and a flood rather than a trickle of Bible proof to overflow the refuge of doctrinal lies behind which Christendom's religious organizations hide. Also, our fight is against the "wicked spirit forces in the heavenly places", the leader of which, "the Devil, walks about like a roaring lion, seeking to devour someone." Would you try to ward off the attack of a lion with a pin when a sword was available? So why be shallow in knowledge and try to work with only a few scriptures that would be only a pinprick to Satan and his system, when by study we can have for

use a complete "sword of the spirit, that is, God's word"?—Eph. 6:12, 17; 1 Pet. 5:8, *NW*.

From all the foregoing, then, we can see the importance of study to get the waters of truth from the Bible into ourselves and then out to others, that Kingdom fruit may be produced abundantly. When we have the truth within us, and see all the blasphemies against Jehovah round about us, and the need of other sheep that thirst for the truth they could draw from us, we cannot in good conscience sit idly by, but feel pushed by our knowledge and drawn by the territory's needs. As we preach and truth is drawn from us and the demand grows and the fruitage increases, we keep pace with the needs by studying more and more to get more and more truth, to keep it fresh and plentiful to answer all the questions.

JESUS' ILLUSTRATIONS

Just as Christ Jesus talked to many to find the few, so we must approach hundreds to find one who is really interested. Jesus' words were so framed as to test the hearers, to determine whether they were worthy of more complete knowledge or not, whether they were men who understood their spiritual need or not. He would use parables or illustrations. Many were intrigued by them, but after their utterance passed on. Why? Because they thought that was all they were, just little stories? No. For centuries that people had specialized in illustrations, they were used to them, their Scriptures were full of them, and Psalm 78:2 even foretold that their Messiah would open his mouth to them in parables and so teach them. So they knew that there was significant meaning behind the illustrations that Jesus spoke, but they were unwilling to draw out from him the hidden meaning and thus drink deeply of the waters of truth. They were not interested enough. They feared the meaning might be hard on them, expose them, bring no gain to them, mean a change for them in their selfish ways of living. They were not anxious for truth and preferred to remain blissfully ignorant, unresponsible, and so they walked off.—Matt. 13:1-15, 34, 35, *NW*.

But not all listeners walked out on him. Honest-hearted ones tarried. They understood their spiritual need, and inquired of Jesus the hidden meaning, and thus drew out from him more complete knowledge. To those who had a desire for knowledge more was given, but those who had no desire lost even what little knowledge they had. By illustrations Jesus eliminated the ones not interested, and then concentrated on the men of understanding who tarried to draw out the full meaning. (Matt. 13:16-18, 36, *NW*) Today Jehovah's witnesses must go from door to door and make an introductory witness. The majority are not interested, but a few are attracted to the message, listen, and ask questions to draw out more information. On such interested ones the witnesses then concentrate by calling back and conducting studies.

But Christendom generally is as fruitless as was the Jewish nation at the time Jesus was on earth. That nation was pictured by a fig tree that bore no fruit, because that nation did not accept the Messiah and produce fruits of praise to God. In one illustration Jesus spoke of a fig tree that had gone fruitless for three years, and it was to be given one more year of special care to see whether it would produce fruit during this added season of opportunity. (Luke 13:6-9) Jesus gave this illustration in the fall of 32, after three years of preaching as Messiah. For those three years he had concentrated on the Jewish nation, but as a national organization it produced no acceptable fruit. A fourth season of special care and attention was

to be allowed this tree. Then in the fourth year of his Messianic ministry, just three days before he was put to death by the Jewish nation, Jesus figures in another incident with a fig tree. Coming from Bethany toward Jerusalem he saw a leafy fig tree, but when he inspected it in search of fruit he found none, and the tree was cursed and it withered and died. (Mark 11:12-14, 20) So even with an added year of special care the Jewish nation as such bore no fruit, though it put up an appearance of godliness, just as the fig tree's leafy display would lead one to expect fruit.

The Jewish nation withered and died so far as being a people for Jehovah's name, but a remnant did not. They heard Jesus' illustrations, liked them, drew out their hidden meanings by questioning, and followed Jesus in the preaching work. Their zeal eventually bore so much fruit that opposers screamed they were turning the world upside down. (Acts 17:6) Christians today must be just as zealous in their fruitfulness. They will be accused of turning this old world upside down because of teaching opposite to it; actually they point the way to a new world that will be rightside up and will so remain forever. To point the way effectively, we must study and be filled with the truths concerning that new world.

But our food is not just to take in knowledge by study. We must give it out by preaching in accord with Jehovah's will. As Jesus said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, *NW*) If we study the truth but never give it out it will become stagnant and we shall become introverts. Yet if we give it out but do not replenish it by more study we shall run dry of new material and get into a rut and fruitless routine. We must both study and preach. Get it in, then give it out. Keep the stream of truth flowing from the Bible to us and from us to others. If the column of sap in a plant is broken it ceases to flow. If the flow of truth from the Bible through us to others breaks, we wither and die spiritually, producing no fruit to God's glory. And if we produce no good fruit Jehovah will not recognize us as his servants and we suffer destruction.—Matt. 7:16-20, *NW*.

If we produce good fruit we are good trees; if bad fruit, we are bad trees; if no fruit, we are lazy, useless trees fit only to be cast aside. (Jude 12; Rev. 3:15, 16) We should be good trees producing the fruits of life from God's Word. "The fruit of the righteous is a tree of life; and he that is wise winneth souls." (Prov. 11:30, *AS*) So in this work of life and death we must equip ourselves and use time wisely.

CONSERVING STRENGTH FOR FRUIT BEARING

If one only studied and quoted scriptures and displayed his knowledge and put on the appearance of being Christian but bore no fruits in Kingdom service, he would be like the fig tree whose only crop was showy leaves. That tree was full of sap, but the sap was used to no good purpose. The sap was used only to make a showy leafy appearance. We do not want to be as fruitless trees filled only with sap. The excess leaves and twigs we want to prune out so that the strength once used for them can be better used in fruit bearing. An orchard man prunes out unproductive branches so that the strength they used can be diverted to making fruit. By this pruning process the tree produces more fruit. Jesus said: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit."—John 15:1-3, *NW*.

Roots can send up only so much sap. If it all goes into twigs and leaves there will be no fruit. So we must prune out the unfruitful branches so that the sap can work at making fruit. We have only so

much time and energy. If we use it on nonessentials there is no time left for Kingdom fruitfulness. If we branch off into excessive viewing of television or movies or too many week-end jaunts or other pleasure pursuits that rob us of our time and energy, these branches that bear no fruit should be pruned off, cut out of our lives, so that in this time of opportunity we will not waste time in unfruitfulness. (Eph. 5:16, *NW*) This will make us more mature. And just as a tree produces more fruit as it reaches maturity, so also will it be with us.

As far as the preaching work is concerned, now is the time of summer, now is the time of harvest, now is the time for fruitfulness unto salvation. (Jer. 8:20) In winter the sap does not flow and fruit does not form. Trees that have produced no fruit by the time of Armageddon will be withered by fiery judgments. There will be no added season given for opportunity of belated fruit bearing. So now is the time to study and work and prepare for surviving Armageddon's storm.

The root system of some big trees spreads over three acres and reaches far underground to get food and water. Not only does this root system feed the tree, but it also anchors it against uprooting by gales. Just so we must sink our minds deep into God's Word, not only for spiritual food and drink but also to anchor us against windy worldly wisdom and stormy persecutions. Thus we can bear Kingdom fruit both "in favorable season, in troublesome season". (2 Tim. 4:2, *NW*) Then when Armageddon comes and those who have sown the wind reap the whirlwind and are uprooted from the land of the living, we with our roots deep in God's Word shall be able to stand upright in his sight and bear fruit to his praise forever in the new world. —Hos. 8:7; Heb. 13:15.

STUDYING

SOME will dismiss the *Watchtower* magazine with the words, I have the Bible and that is all I need. Yet they attend church and listen to sermons. Why bother? Why do they not stay at home and read their Bible, if that is all they need? Because few understand what they read in the Bible. They seek clarification by going to hear sermons. But is not a printed sermon as good as an oral one? Better, in fact, since they can refer to it frequently for careful study? The articles in *The Watchtower* may be viewed as printed sermons, and they merit careful and frequent study.

Taken alone *The Watchtower* would be of little value. Taken along with the Bible it is invaluable. It is a timesaver. The Bible, for example, has texts on a certain subject scattered here and there throughout its hundreds of pages. We do not have time to read the Bible through from cover to cover to learn what it says on this one subject. Surely every time a new subject arises we cannot read the entire Bible to take into our view all the texts relating to that topic. However, within the few pages of a *Watchtower* article many texts on certain subjects are brought together. Truly it is a timesaver.

Not only does this method save time, but it makes for systematic teaching, for rapid

learning. Basic truths are called to notice, and upon these additional truths are built up to complete the picture. Then events and conditions in the world today are placed alongside Bible prophecies and it becomes clear that the former are fulfillments of the latter. This lets us know where we are in the stream of time, that we live in the last days, that soon Armageddon will sweep aside this old world of wickedness to make way for God's new world of righteousness. The divine requirements for preservation through this battle of God Almighty are given, and thus *The Watchtower* shows the Bible to be the one practical guide for modern times. It is all-important to study the Bible, and since *The Watchtower* assists in understanding the Bible, its study is also essential.

CONGREGATIONAL STUDY OF "THE WATCHTOWER"

Private study of the magazine is essential. We should set aside sufficient time to digest its contents. Just as we take time to eat temporal food and allow it to digest properly, so we should set aside sufficient time to not only read but also reflect upon the *Watchtower's* contents. Food bolted down on the run does us little good, and the same applies to spiritual food. We must allow time for our minds to dwell upon it and assimilate it completely. That applies to the magazine's entire contents, not just the leading study articles. We eat from all the dishes of a temporal meal in order to get variety and a balanced diet. We should also read and digest all the articles in *The Watchtower*. This will equip us more completely for speaking to others the truths it contains. Just because time does not permit a congregational study of all the articles in the magazine does not mean they are unimportant. They should be studied as diligently as the leading articles provided for congregational study. But our present purpose is consideration of the group study of the articles provided for that purpose. How should such a study be conducted for the greatest benefit to all?

The conductor should make brief preliminary remarks highlighting the main points that will be developed during the study. He may do this by raising three or four questions that the study will answer, questions that capture the theme of the assignment for study. If the study is a continuation of an article started the week previous, he might very briefly restate the high points established in that previous study and connect it up with what is to be next considered. His opening comments should not be lengthy; no more than two or three minutes.

Starting the study itself, he will propound the printed question found at the bottom of the page provided for the first paragraph of the assigned study. Those in the audience may volunteer by raising their hands, and answering when called upon by the conductor. However, the conductor may call upon someone in the congregation without that one's volunteering.

It is assumed that all have studied the lesson in advance and know the answers as contained in the paragraphs. There are many who hesitate to volunteer a comment, but who will speak when called upon. This method may also cause some who have become negligent in advance study of the lesson to recover from the bad habit they have drifted into. It may act as a spur to move all of us to a more thorough advance preparation for the congregational study. If so, it will make the meeting more profitable for everyone there. Hence starting with the congregational study of this issue of the magazine, the conductor may call on persons whether they volunteer or not.

However, the conductor should use good judgment in doing so. He should seek to

avoid embarrassing anyone. He should not call on newcomers not in the truth. If a publisher is new and still immature and has never volunteered to comment, it would be well not to call on that one. Even if one has volunteered and commented but is rather new, the conductor should not call on him to answer the more difficult questions. For the newer ones or those backward about speaking, select the easier questions, the ones with simple and short answers. Call upon the mature witnesses for answering the more involved questions. And remember the volunteer method is still a part of the procedure. The conductor may call on only those who volunteer by raising their hands, or he may call on some who do not raise their hands, or he may call on one who has not volunteered and then on one or two who have, all on the same paragraph. So on some paragraphs maybe only volunteers will speak, on others only those called on without volunteering will speak, and on still other paragraphs perhaps both volunteers and nonvolunteers will answer. But the conductor must at all times use good judgment and avoid embarrassing those in attendance.

After the question or questions on the paragraph are answered by the congregation, then the paragraph under consideration will be read by a competent reader. The conductor of the study will then ask the question on the next paragraph, and so on for the hour's study. When necessary, the conductor of the study may make a comment himself or enlarge on an expression made, to clarify the subject matter; but this would be necessary maybe only once or twice in the hour.

The conductor should also conclude the study within the allotted time of one hour, and lengthy announcements should be avoided. An hour for the actual study, plus no more than ten minutes for the opening and closing prayers, songs and announcements, should be sufficient. If the conductor will regulate the study, marking off the amount that should be covered by the fifteen-minute mark, the thirty-minute mark and the forty-five-minute mark, and holding to that schedule, he should have no difficulty in concluding on time. He will not lag during the first part of the study and have to speed through the latter part, but can keep a good steady pace throughout. And those who comment can help by speaking briefly and to the point.

This brings up the matter of commenting. It is a privilege. It should be viewed as such. It should also be viewed as a duty to be performed for the welfare of the meeting. If the attendance is large, perhaps no one person need comment more than once. Even if the group is small and several comments are needed from each one, if the commenting is generally distributed one or a few will not be doing all the commenting. As many as possible should participate. Some never comment because they do not study enough to be sure of themselves. Some are nervous. All speakers feel initial nervousness, but it passes when we get to speaking. That is why the second comment you make in a meeting is easier than the first one. Whatever the problem, overcome it and make yourself give at least one answer. You will have contributed to the meeting, and will feel better for it. You will get more out of the study. And when you comment, speak loud enough for all in the hall to hear.

If all study diligently in advance, they will be full of the answers, so that when the conductor draws upon them during the study they will be prepared to contribute to the meeting. (Prov. 20:5) They will be able to share one with another the good things during this period of oral teaching. (Gal. 6:6, *NW*) Each one will sharpen the others by this discussion, and all will bene-

fit. As Proverbs 27:17 (*AT*) states: "As iron sharpens iron, a man sharpens the face of his friend." So let each one do his part at the congregational study of *The Watchtower,* edifying one another and whetting one another so that all will be that much sharper for preaching when we go from door to door.

The Greater Happiness of Giving

THERE is happiness in receiving gifts. Especially the gifts of God's Son and of his Word, the Bible, have brought us much happiness. And when Jehovah pours out his spirit upon his servants at local, national and international assemblies, they are made still happier.—Mal. 3:10; Matt. 5:45; Jas. 1:17.

There is a happiness, however, that is far greater than that which could possibly come from receiving such gifts, and that is the happiness that comes from giving to others.* Were that not so, then we, who receive God's gifts, would be happier than God who bestows them upon us, and that is unthinkable. (1 Tim. 1:11, *NW*) In his unselfish giving he has set the perfect pattern, and by imitating him we also shall know the greater happiness that comes from giving.

Christ Jesus followed his Father's perfect example. Both by word and by actions he demonstrated and counseled that "there is more happiness in giving than there is in receiving". (Matt. 20:28; Luke 14:12-15; Acts 20:35, *NW*) Unselfishly he gave to men who had nothing they could give in return. He taught his apostles to do the same. He gave them the truth and miraculous powers and then sent them forth to preach and to heal the sick, to cast out demons and to raise the dead. In carrying out those instructions they received much happiness. They were to use none of these benefits for themselves. They had received free, they were to give free.—Matt. 10:1-15.

Paul also set us a good example. He freely gave of the good news of Christ's ransom sacrifice and the hope of the heavenly kingdom, publicly and from house to house. And so unselfishly was he concerned for his brothers' welfare that he admonished "each one with tears". Rather than be a burden to others, he worked with his hands to provide the things needed by himself and those with him.—Acts 20:20-35, *NW*.

Jehovah God, his Son Christ Jesus and his apostles have set the pattern for us in this matter of giving. Let us take in the knowledge of God's Word to the point of overflowing and then give it out. Be like the bubbling spring that overflows, not like the sponge that has to be squeezed. And let us give generously, cheerfully, not begrudgingly, or we shall miss out on much happiness, because only to the extent that we give bountifully shall we reap bountiful happiness.—2 Cor. 9:6, 7, *NW*.

If our happiness is not overflowing, if we fail to have interesting experiences, then we should ask ourselves, How much preaching are we actually doing? Or is it that we need help to improve our ministry? Others will be happy to help us if we will but be conscious of our spiritual need and ask and accept help.—Matt. 5:3, *NW*.

There is no pleasure in living without happiness. God's Word gives us the secret of happiness so that we can have it day in and day out throughout the years. That secret is, Give to others of what we have received.

* For details see *The Watchtower,* January 1, 1953.

The Sadducees of Jesus' Day

AT THE time Christ Jesus was upon the earth there were three main Jewish sects, the Pharisees, the Sadducees, and the Essenes. In the Christian Greek Scriptures, or "New Testament", the Pharisees are referred to by name some one hundred times; the Sadducees are mentioned as such only fourteen times, whereas the Essenes do not appear at all. Having previously considered the Pharisees,* let us now note what the Bible and other historical works have to say about the Sadducees.

The Sadducees were the sacerdotal or priestly aristocrats. Thus we read at Acts 5:17 (*NW*): "But the high priest and all those with him, the then existing sect of the Sadducees." The chief priests Annas and Caiaphas were Sadducees. (Luke 3:2) It was therefore the *Sadducean* chief priests that, together with the Pharisees, dispatched officers to arrest Christ Jesus. —John 7:32; 11:47, 57; 18:3.

This is further borne out when we consider the origin of their name. The term "Sadducean" is the Greek translation of "Zadokite". Since the name "Zadok" has the meaning of morally clean or righteous, some have held that the Sadducees took this name because of their self-righteousness and strict adherence to the law of Moses. However, the weight of evidence links their name to the Levite Zadok, who was high priest in the time of David and Solomon. (1 Ki. 1:32-45; 2:35; 2 Chron. 31:10) This priestly class continued to bear the name Sadducee or Sadducean, even though the high priest line was transferred to another house, the Hasmonean, in the days of the Maccabees.

Among the Sadducees were a group known as the Boethusians, referred to in the Scriptures as the "party followers of Herod" or "Herodians". (Mark 3:6, *NW*) We find these linked with the Pharisees in their efforts to discredit Christ, as recorded at Mark 3:6 where we read that "the Pharisees went out and immediately began holding council with the party followers of Herod" to destroy Jesus. (*NW*) Christ Jesus warned against the Sadducees' teaching even as he did against the teaching of the Pharisees: "Keep your eyes open, look out for the yeast of the Pharisees and the yeast of Herod." (Mark 8:15, *NW*) In view of the similarity of these two texts in Mark to Matthew 16:1, 6, it is quite likely that Matthew simply referred to these as Sadducees, whereas Mark further distinguished or identified them as the "party followers of Herod". It seems therefore that among the Sadducees were to be found both the chief priests and the "party followers of Herod".

SADDUCEES VERSUS PHARISEES

Being of a political frame of mind, the Sadducees believed in using statecraft in dealing with other nations. They would work out the salvation of the Jewish nation, not waiting for the Messiah to deliver them; outstanding example of this being the sons of Mattathias known as the Maccabees, 166-63 B.C. The Sadducees were wealthy and favored the rich class. Both because of their favored position and because of their teachings they had little influence with the people. In striking contrast with these stood their rivals, the

* See *The Watchtower*, May 15, 1953.

Pharisees, who looked for the coming of the Messiah to rid them of their national ills and who were popular among the common people although they themselves looked down upon them.—John 7:49, *NW*.

The Scriptures enlighten us on some of the chief differences between the teachings of the Sadducees and those of the Pharisees: "Sadducees say there is neither resurrection nor angel nor spirit, but the Pharisees publicly declare them all." (Acts 23:8, *NW*) Their disbelief in the resurrection is familiar to all by reason of their trying to stump Jesus in the matter of the woman who had seven husbands.—Matt. 22:23-32.

A third major difference between the two was, according to the Jewish historian Josephus, that the Sadducees held that man was a completely free moral agent and that his prosperity depended entirely upon himself; whereas the Pharisees inclined toward a fatalism and held to a form of predestinarianism. The Pharisees held that man has an immortal soul (again, according to Josephus; other writers holding that only some of the Pharisees believed this) and that there were rewards of bliss for well-doing and punishment in Ha'des for evil-doing after death. The Sadducees denied all this.

As regards the Scriptures, the Sadducees accepted only the Pentateuch, the five books of Moses, and rejected not only the inspiration of the rest of the Hebrew Scriptures but also the oral tradition that the Pharisees claimed had been brought down from Moses' day. Because of their rejection of the oral law or tradition they were termed by some as "Scripturalists" and "Bible followers".

While claiming to reject the oral tradition, it seems, if the accounts of discussions recorded in the Pharisees' *Mishnah* accurately present their views, that the Sadducees objected chiefly to the later innovations. Actually they were as bad as the Pharisees when it came to 'straining out the gnat and gulping down the camel'. —Matt. 23:24, *NW*.

According to the Sadducees, the law of levirate marriage applied only to betrothed virgins, whereas the Pharisees held it to be applicable to widows. Understanding this distinction adds meaning to the question the Sadducees raised as to which of the seven husbands would have the woman in the resurrection; for according to them the woman could have actually become the wife of only the seventh. By raising this question the Sadducees were attacking both the teaching of the resurrection and that of the levirate marriage as taught by the Pharisees. The Sadducees required that the spurned woman spit in the face of the reluctant brother-in-law, whereas the Pharisees required only that she spit before his face.—Deut. 25:5-9.

In the law of retaliation, which required that a man who had given false testimony against his neighbor be punished with the same penalty he sought to bring upon another, the Sadducees required a literal carrying out of the 'eye for eye, hand for hand' law, but the Pharisees allowed money payments to be substituted for the actual requirements. On the other hand, the Sadducees only required payment of the literal penalty if the false testimony actually resulted in injury, whereas the Pharisees held that the intent to harm was in itself sufficient to require punishment. God's Word on the subject reads: "Then shall ye do unto him, as he had thought to do unto his brother."—Deut. 19:16-21, *AS*.

In general it might be said that the Sadducees interpreted the law conservatively and applied its penalties with rigor, while the Pharisees endeavored to please the people by mitigating its penalties wherever possible to do so by some specious reasoning. The Sadducees interpreted the law so

literally that they forbade the rendering of conjugal dues for forty days after the birth of a male and for eighty days after the birth of a female infant, on the basis that the law spoke of a woman as being unclean for such periods of time. They even went so far as to forbid the rendering of such dues on the sabbath because of the exertion involved.—Lev. 12:2-8.

RESPONSIBILITY

The Sadducees shared with the Pharisees the guilt of putting Jesus to death. They were extremely self-righteous and Christ warned his followers against their teaching even as he warned them against the teaching, "yeast," of the Pharisees. (Matt. 16:6, 11, 12, *NW*) And while his scathing denunciation recorded at Matthew, chapter 23, was directed against the scribes and Pharisees, we are not to think that the Sadducees were less reprehensible. Rather, it seems that because of their keeping aloof from the people they came less frequently in contact with Jesus.

It was the most politically minded wing of the Sadducees, the Boethusians or party followers of Herod, that endeavored to trap Jesus on the question of the tribute money. Their feigned sincerity and their flattery of Christ did not cause him to walk into their trap. He pulled off their mask with the question, "Why do you put me to the test?" and avoided their trap by having them produce a coin with Caesar's image upon it and then answering them, "Pay back Caesar's things to Caesar, but God's things to God."–Mark 12:13-17, *NW*.

It seems that right after Pentecost it was the Sadducees who figured chiefly in the persecution of the apostles, "being annoyed because they were teaching the people and were plainly declaring the resurrection from the dead in the case of Jesus" as well as because with their preaching the apostles seemed 'determined to bring the blood of Jesus upon their heads'. (Acts 4:1, 2, 19; 5:17, 28, 29, *NW*) With the destruction of Jerusalem A.D. 70, the Sadducees quickly disappeared from the Jewish scene.

Forty years prior thereto, John the Baptist had warned them, as well as the Pharisees, of that impending destruction. "When he caught sight of many of the Pharisees and Sadducees coming to the baptism he said to them: 'You offspring of vipers, who has shown you how to flee from the coming wrath? So then produce fruit that befits repentance; and do not presume to say to yourselves, "As a father we have Abraham." For I say to you that God is able to raise up children to Abraham from these stones. Already the ax is lying at the root of the trees; every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire.' "—Matt. 3:7-10, *NW*.

The Sadducees, in many respects, find their counterpart in the modernist clergy of Christendom who manifest very little faith in God's Word, show a self-righteous spirit, look to worldly governments rather than to God's King and his kingdom and oppose the servants of Jehovah who bring this hope to the people. And with Armageddon they will pass from the world scene even as did the Sadducees with the destruction of Jerusalem.

The Father loves the Son and has given all things into his hand. He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him.—John 3:35, 36, *NW*.

Gathering Men of All Nations Into One Flock

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day."
—Ezek. 34:12, AS.

This speech was delivered by the president of the Watch Tower Bible and Tract Society at the graduation of the 21st class of the Watchtower Bible School of Gilead, Sunday afternoon, July 19, 1953, before the New World Society Assembly of Jehovah's Witnesses in Yankee Stadium, New York, N. Y., U. S. A.

IT IS heart-cheering to think that men of all the many different nations will be gathered into one flock. All men are of one flesh, all are one human race, the welfare of one means the welfare of all; and, oh, how the sincere heart yearns for the time when all who live on earth will be united as one family, with justice and equality enjoyed by all and with love binding the members indivisibly one to another! That heart yearning of those who are sickened at the sight of mankind selfishly and violently divided against itself will be satisfied, and that right soon. No one desires a united human family more than does man's Creator himself, and this he has purposed to bring into existence. In writing over his own name he has told us so, and he will never let his written Word become a mere scrap of paper, unfulfilled. His own name is at stake; the lasting good of men of all nations is at stake. These things are of high concern to the self-respecting Creator, for which reason he will gather all men of good will into the one peaceful fold. We are living at the chosen time for him to do it, and it is a wonderful time in which to be living and witness his doing it.

1. What heart yearning concerning the human family will be satisfied, and why right soon?

[2] All men are like sheep, from many standpoints. The way men perish without an understanding of their Creator and in such vast numbers, as victims of murderous slaughter, as victims of death in general, they could be sheep. The inspired psalmist correctly described their case, saying: "Like sheep they are appointed for Sheol [the region of the dead]; death shall be their shepherd; straight to the grave they descend, and their form shall waste away; Sheol shall be their home." (Ps. 49:14, *RS*) Like sheep they have been prone to follow a leader en masse, but to their sorrow and destruction they have followed and entrusted themselves to wrong leaders. Ambitious men have assumed to be shepherds of humanity, just to take advantage of them and serve themselves, and then abandon them in danger and feed them to the slaughter. Mankind have gone astray and been subjected to all kinds of hardships without any comforter. They have been in need of a right shepherd, a genuine one with tender feeling for

2. How have all men been like sheep, and what do they have need of?

the sheep, one to whom they could be loyal and submissive with perfect safety to themselves.

[3] Who could be expected to care for these poor human sheep more than does the Creator himself? It would be a poor kind of creator that would not take an interest in his creations, especially creatures with feelings and dependent upon his guidance and provision and needing his protection from enemies. The true and living God is not a heartless, self-centered creator, with less pity and consideration than what a human shepherd has for his sheep. The very quality of tenderness and fondness that a lowly shepherd feels for such trusting, obedient, harmless creatures was implanted in the human heart from the time the Creator made the perfect man and commanded him to have dominion over all the lower animal creation. (Gen. 1:26-28) It is in mankind's favor that God the Creator likens men to sheep, for that discloses the tender feeling that he has for his human creatures. If they are like sheep to him, then it must be that he views himself as their Shepherd. He also appreciates the responsibility that becomes his as their Shepherd when they are in perilous conditions. If they have strayed and lost their way and become the prey of vicious men or wild beast, then it becomes his part to go out, make a search and try to recover the poor sheep at any cost. Although it called for great condescension on his part, the loving Creator, faithful to his creatures, has not held back from doing this in discharge of his responsibility as mankind's Shepherd. Promising to take this action at the time of our direst need, Jehovah God the Creator caused his prophet to declare this:

3. Who, in particular, could be expected to care for poor human sheep, and why?

[4] "For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah. I will seek that

which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice."—Ezek. 34:11-16, *AS*.

[5] It must be a serious situation indeed when the Lord Jehovah himself has to perform the part of a shepherd and go in

4. At Ezekiel 34:11-16, what action did Jehovah promise to take regarding the sheep?
5. What does it show when the Lord Jehovah himself has to act as shepherd and go to the rescue of his sheep?

search and recovery of his sheep. With humanity in such a terrible plight as they are today, this appears to be the time of all times when the Lord Jehovah would feel compelled to fulfill his own prophecy and go to the rescue. And it is! And the activities of the divine Shepherd can clearly be seen in fulfillment of the prophecy. The sad predicament of the sheep bespeaks terrible neglect and foul action on the part of someone. Certainly it has been neglect and foul action, not on the part of the Lord Jehovah, but on the part of men who undertook to play the shepherd of God's sheep for selfish reasons, telling Jehovah God to keep his hands off.

[6] It is not hard to identify these harmful shepherds. Everyone knows whom the people of Christendom have willingly followed or been obliged to follow as their leaders. The religious clergy are well known for claiming their congregations as their flocks, over which they are pastors. But in the Holy Scriptures the political princes are also spoken of as shepherds, the governmental guides and caretakers of the people. So the political rulers of the nations that claim to be Christian are also to be classed as shepherds. With such political shepherds the religious shepherds have co-operated. They have followed and supported the secular shepherds in their political schemes, even when these went to the extent of seizing dictatorial or totalitarian power; and they have blessed their armies of aggression, leading to the slaughter of millions of the sheep of their flocks. They have led their flocks into becoming with them an active part of this corrupt world. For the sake of the financial and other support of the political shepherds they have been willing to let their religious flocks lie in a backward state mentally and economically. Especially have they *withheld* from their flocks the spiritual food of God's written Word, thus leaving them in a deplorable state of Bible illiterateness. All this has left their flocks exposed to the menace of a new would-be political shepherd, the ungodly communism that menaces Christendom itself. Showing up this result of the course of such religious shepherds is the statement made by the New York *Times* of May 21, 1953, under the editorial heading "Fascism versus Democracy", that, despite the billions of dollars of American support poured into that once-Fascist land, "Italy has the largest Communist party in the world outside the Soviet bloc" and "would now have a Communist regime but for our help".

[7] These religious and political shepherds have sheared and fleeced their own claimed flocks and fattened themselves at their expense and driven them in ways ending in death and destruction. Not only that, but they have been guilty of invading the true flock of the Lord Jehovah and scattering sheep of his. This occurred especially during what Jehovah calls the "cloudy and dark day", the period of World War I, when the witnesses of Jehovah were swept by a wave of persecution throughout the world at the instigation of the religious shepherds of Christendom. With clear foresight Jehovah God prophetically said to the shepherds of Christendom: "With force and with rigor have ye ruled over them. And they were scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them." (Ezek. 34:4-6, *AS*) To this day

6. Who can easily be identified as the harmful shepherds, and to what has their misconduct exposed their flocks today?

7. Whose sheep also have such shepherds invaded and scattered, and when, and what has Christendom now failed to produce?

since that first world war Christendom has failed to produce a shepherd or an organization of shepherds able to gather men of all nations into one harmonious flock within one secure fold. The civilization that she brags of is threatened with extinction.

MANKIND'S ONE SHEPHERD-RULER RAISED UP

[8] There is no mistaking it. It has been left absolutely to the Creator, Jehovah God, to rescue the sheeplike ones of mankind. To him all the lost, strayed, sick, diseased, broken sheep who hunger and thirst after righteousness must look. If they do so, taking him at his word, they will not look in vain. "I myself will be the shepherd of my sheep," he has declared. He has acted as he has declared. How? By raising up one competent, proved shepherd to seek after all his sheep and gather them together in the unity of the family of God. This is the very thing he promised, saying: "Therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it."—Ezek. 34:22-24, *AS*.

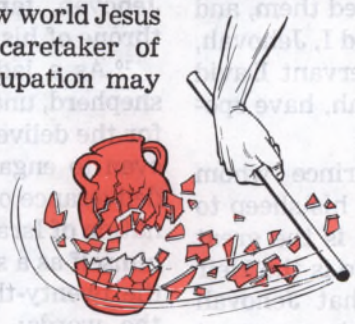
[9] Who is the Shepherd-Prince whom Jehovah has now set up over his sheep to save them and feed them? It is the great Son of David, Jesus Christ. He is the Heir of the Kingdom covenant that Jehovah made with King David. This covenant guaranteed that he would raise up to King David a seed or descendant who would sit upon the throne forever and whose kingdom would have no end. (2 Sam. 7:12-17; Ps. 89:34-37; Luke 1:31-33; 22:28-30) Nineteen centuries ago when he rode in royal style into the city of Jerusalem, the multitude in his procession kept crying out: "Hosanna to the son of David." That is to say, "Save, we pray, the Son of David!" (Matt. 21:15, *NW*) For thousands of years King David has been dead, but we do not need to wait for his resurrection from the dead for Jehovah to fulfill his promise. The name "David" means "Beloved", and applies to Jehovah's Messiah, his Christ or Anointed One. Jesus Christ is the one of whom Jehovah God said from heaven: "This is my Son, the beloved, whom I have approved." He is therefore the Greater David, or Beloved One. Even King David of old spoke of him as his Lord or Superior, saying: "Jehovah said to my Lord, 'Sit at my right hand until I put your enemies beneath your feet.' " (Matt. 22:43, 44, *NW;* Ps. 110:1, *AS*) After preaching to the lost sheep of the house of Israel Jesus died faithful to God without forfeiting his heirship to the covenant for the Kingdom. So God raised him from the dead and received him up into heaven and seated him at his own right hand in the throne of Jehovah, far above the one-time earthly throne of his forefather King David.

[10] As a lad his forefather David was a shepherd, unafraid to face a lion and a bear for the deliverance of his father's sheep, or even to engage a giant in combat for the deliverance of Jehovah's human sheep, the nation of Israel. In turn, David looked upon himself as a sheep of his God. He composed the twenty-third psalm, which opens with the words: "Jehovah is my shepherd." Likewise with Jesus Christ. He confessed Jehovah as his great Shepherd and himself as Jehovah's sheep; and the Scriptures speak of Jesus as the "Lamb of God that takes away the sin of the world". (John 1:29, 36, *NW;* Rev. 5:6, 12) Jesus acknowledged himself as being the one whom Jeho-

8. To whom, therefore, must the sheep look for rescue, and what has he done exactly as he promised?
9. Who is this Shepherd-Prince, and why not the literal David?
10. Whose sheep did David acknowledge himself to be, whose sheep was Jesus, and in what occupation did he follow that One?

vah God appointed to take care of his earthly sheep, even to laying down his life for them. In a beautiful illustration he said: "I am the right shepherd; the right shepherd surrenders his soul in behalf of the sheep." And that he followed the occupation of his heavenly Father as a shepherd, Jesus further said: "My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life, and they will by no means ever be destroyed, and no one will snatch them out of my hand. . . . and no one can snatch them out of the hand of the Father. I and the Father are one."—John 10:11, 27-30, *NW*.

[11] Even as the king of the nation of Israel David was spoken of as the shepherd of his people. Jehovah said to David: "You shall shepherd my people Israel, and you shall be a leader over Israel." Israel's judges who preceded King David were called shepherds, Jehovah speaking of them as the "judges of Israel whom I commanded to shepherd my people Israel". (2 Sam. 5:2; 7:7, *AT; AS*) This is true also of Jesus Christ. When his Father Jehovah God makes him King of the new world Jesus does not cease from being caretaker of sheep, lowly though that occupation may seem. He becomes the governmental shepherd of all his subjects, for they are the ones for whom he surrendered his human soul, laid down his human life. Him we hail today; for him we cry "Hosanna!" because he is the One, and only One, whom Jehovah God has raised up to be the Shepherd of the flock of humanity! In 1914, at the end of the "appointed times of the nations", the Supreme Sovereign of the universe enthroned him in the high heavens to be the reigning King of the new world; and by this act he made him the royal Shepherd of all who will gain everlasting life in the righteous new world. At the birth of his kingdom from the womb of God's theocratic organization the prophecy was carried out: "And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod." (Rev. 12:5, *NW*) In the defense of his sheep he will wield the iron scepter against the worldly nations, dashing them to pieces as though they were fragile vessels of a potter.



[12] We must appreciate why the Most High God has appointed Jesus Christ to be a Shepherd-Prince. Since his being coronated on the heavenly Mount Zion there has been a great scattering of his sheep on earth as a result of World War I and its terrible aftermath. Men have called this postwar period the Age of the Displaced Person, but it has been rather the Age of the Scattered Sheep. What a dire need has arisen, therefore, for the gathering of the sheep out of all the nations into which they have been scattered and leading them together into one peaceful flock! Hence Jehovah's own determination, "As a shepherd . . . , so will I seek out my sheep." Hence, too, this decision of his to act, "I will set up one shepherd over them, and he shall feed them, even my servant David." Consequently, vast shepherding activities were due to follow among men of all nations.

PASTORAL WORK

[13] Nobody needs to bring himself now to a feeling of frustration by saying, "But Jehovah God and Jesus Christ are spirit,

11. On becoming King did Jesus Christ cease to be shepherd, and what shows whether?

12. Why at his coronation on Mount Zion was Jesus Christ appointed to be a Shepherd-Prince?

13. In view of David's and Israel's experience, why should we not feel frustrated because Jehovah and Jesus do not visibly appear and act as shepherds?

are invisible, and have remained so. They have not visibly appeared to go seeking and gathering the displaced and scattered sheep of humanity. So where is there anything to show that they have come and searched and recovered the lost sheep?" Remember that the psalmist David adoringly said, "Jehovah is my shepherd," although the great, loving God had never visibly appeared in the costume and with the rod and staff of a tender of sheep. Notwithstanding, David had experienced all the tender care of a gentle sheep at the divine hands, and he describes it in his beautiful psalm. Remember, too, that Jehovah was the Shepherd of the ancient nation of Israel. Says the psalmist Asaph: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." Another Israelite psalmist writes: "For he is our God, and we are the people of his pasture, and the sheep of his hand." (Pss. 80:1; 95:7, *AS*) Despite his remaining unseen, Jehovah God led his national flock of Israel up out of Egypt, through the terrifying wilderness and into their fold in Palestine, where he faithfully tended to them as his sheep as long as they showed the sheeplike traits of submissiveness, trust and loyalty to him. What was possible and what historically was true back there in Israel's day can be possible and is historically true since the "cloudy and dark day" of World War I. Today, as we look at it, it is marvelous in our eyes.

[14] Jehovah's own going in search of his sheep and his raising up his Greater David as prince to tend them means, not Jehovah's coming out of the invisible, but his qualifying of faithful servants here on earth and his sending these forth as his pastoral representatives to all nations to do the hunting, gathering, guiding and feeding of his sheep, under divine supervision. He says: "And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah." (Ezek. 34:31, *AS*) Now, just whom would the Lord Jehovah send out in this world-wide pastoral work? Would it be the religious and political shepherds of Christendom, seeing that Christendom is the modern counterpart of ancient Israel? No; for in view of their misconduct in office he is against them. "As I live, saith the Lord Jehovah, surely forasmuch as my sheep became a prey, and my sheep became food to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep; therefore, ye shepherds, hear the word of Jehovah: Thus saith the Lord Jehovah, Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them." (Ezek. 34:7-10, *AS*) The time is here for a change! The indignant Owner of the sheep has decided for the dismissal of all those in Christendom who have claimed to be the religious and political shepherds of his sheep "by the grace of God", but who have led the mass of mankind into the mess it is in today. His swift action in this regard was foreshadowed when his prophet said: "I cut off the three shepherds in one month." (Zech. 11:8, *AS*) He will require his sheep at their hands.

[15] Whom, then, would the Lord Jehovah send forth visibly to represent him in his pastoral work? Who would these most likely be? Who could these be other than those whose God is Jehovah, those not ashamed to bear his name and speak in his name—

14. What would Jehovah's searching for his sheep and raising up his Greater David really mean, then, and what would this mean for the political and religious shepherds of Christendom?

15. Whom would Jehovah send forth to represent him in this pastoral work, and what was first necessary in their case?

Jehovah's own faithful witnesses? And how appropriate this is, for his own "one shepherd", Jesus Christ himself, declared himself to be "the faithful and true witness"! (Rev. 3:14) This Shepherd-King would therefore use as his representatives men of his own class—witnesses! However, at the close of World War I the remnant of Jehovah's witnesses were themselves like a flock that had been scattered. The enemies of God's kingdom had duplicated the action taken by Judas and the religious and political shepherds of Jesus' day and had rejected Jehovah's Shepherd-King. This they did by rejecting the Kingdom message and by persecuting his followers, the message-bearers. They had thus given final fulfillment to the prophecy: "Smite the shepherd, and the sheep shall be scattered." (Zech. 13:7; Matt. 26:31) Hence the scattered remnant had to be gathered first if they were to share in the pastoral work of Jehovah under his Shepherd-King. From 1919 on the loving Creator proceeded to reassemble his sheep, for the political and religious shepherds of this world made no effort to do so. He caused his sheep to hear the voice of the One he had raised up and put in charge of his flock. The voice was the message of the Shepherd-King, the Greater David. It assured them that God's kingdom had been established in his hands and that "this good news of the kingdom" must be preached in all the inhabited earth for a witness to all the nations before the complete end came upon this world.

[16] The sheep of his royal "little flock" knew this unique, inimitable voice of the Greater David and responded. From the ends of the earth to which they had been scattered they flocked together in their thousands into a unity of organization under his care. There they would be safe against the approaching end of the world and would be sure of life-sustaining spiritual food. But these sheeplike followers of the Lamb of God have not been idle. Throughout the years there had to be a great deal of action on their part, for it was necessary for them to copy their Leader and go out searching for the strayed and scattered sheep and serve them the needed spiritual food and guide their steps to the fold of divine care and protection. As an acknowledgment that Jehovah God had regathered them and as a confession that they were his flock, the remnant of the "little flock" embraced the name distinguishing them as the witnesses of Jehovah. That was in 1931, but to this day they have lived up to the name. It is beside the point for the enemies to cavil at them and ask who made them His witnesses. Rather, let the enemies point out where they have failed to do what the name calls for—bear witness to Jehovah.

16. (a) Why were they not gathered to a condition of idleness? (b) What name did they embrace, and why may the enemies not cavil at them for bearing it?

"OTHER SHEEP"

[17] The gathering of all of God's sheep alive on the earth was not fully accomplished by 1931. The divine Caretaker, who had made himself responsible for bringing together and feeding his own, broadened the vision and understanding of his regathered remnant, yes, in that very year of 1931. He opened their eyes to see that there was a great shepherding work for them yet to do. Multitudes of persons of good will had to be marked in their foreheads by the truth for life everlasting. The remnant had to go out and hunt for these people that cried and sighed because of all the abominable things committed in Christendom. They must mark them in the seat of intelligence, that they might identify themselves as belonging to Jehovah God and as being subject to his King Jesus

17. In 1931 God broadened the vision of his regathered remnant to see what?

Christ. (Ezek. 9:1-4) This has proved to be a tremendous work.

[18] Jesus the Right Shepherd died for more than the "little flock" of those inheriting the heavenly kingdom with him. He died also for those who will attain to perfect human life in the earthly paradise of the new world. These he must *begin* to gather now before the end of this old world and the start of the new. In view of the oncoming world destruction they must be marked for preservation. It was these that Jesus meant when he said: "And I have other sheep, which are not of this [Kingdom] fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16, *NW*) That mention of "one shepherd" fits in with Jehovah's prophecy for our day: "I will set up one shepherd over them, and he shall feed them, even my servant David." It identifies Jesus the royal Son of David as being the one Jehovah spoke of as "my servant David", the "one shepherd". (Ezek. 34:23) It is only because there is the one shepherd that the unity of one flock can be created, earth-wide unity, regardless of the great variety of nations from which the members of the flock are gathered. In glaring contradistinction to this hopelessly and destructively divided old world the Almighty Jehovah has successfully accomplished this unification of his one flock under his "one shepherd", his reigning King. There is no attractive, unifying force in the universe like the one living and true God and his one Shepherd-King. "And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it." (Ezek. 34:24, *AS*) What unifying power there is in that declaration!

18. (a) For whom else did the Right Shepherd die, and for what action does this call before the world's end? (b) How is it that the unity of one flock can be created?

[19] As soon as the regathered remnant of God's royal "little flock" saw in his Word that the work of his "one shepherd" was to gather his "other sheep" and that he must begin now before the old world ended in disaster, they enthusiastically set themselves to join him in his pastoral work. In this way their entire theocratic organization became a pastoral organization. With joy, shouting and clapping of hands they hailed the disclosure in 1935 from God's Word that a "great crowd", a numberless drove of these "other sheep", was to be assembled out of "all nations and tribes and peoples and tongues" before this world's final tribulation; and that these, also, must actively serve Jehovah God day and night at his spiritual temple.—Rev. 7:9-15, *NW*.

[20] Ever since then they have rejoiced at how God has rewarded their pastoral work. Each year they have greeted and welcomed the influx of multitudes of "other sheep" into the flock at God's temple. These "other sheep" have imbibed the spirit of the little remnant; they have come to realize their obligation to copy the "one shepherd" and take part with him in searching for still other strayed, lost and scattered sheep. So they have gone forth and loyally worked side by side with the remnant under the leadership of the heavenly Pastor, the Greater David. Not even the ruthless rule of Fascist and Nazi and Communist and religious-totalitarian dictators, no, not even the outbreak of the second global war, halted the spread of their pastoral activities earth-wide.

[21] The Shepherd-King Jesus Christ was not one to let dictatorial regimentation of the people and total mobilization of the warring nations discourage his sheep away

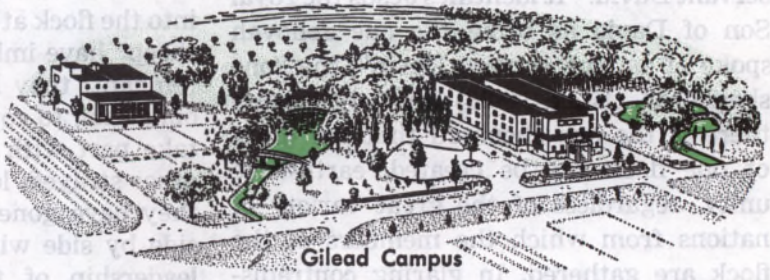
19. How did the remnant's organization become a pastoral one, and what disclosure in 1935 did they hail with joy?
20. Whom have they since welcomed into the flock, and how have these copied the "one shepherd"?
21. How did the Shepherd-King encourage his sheep to go on the offensive, and so what school was conceived in 1942?

from the gathering work. He continued on the offensive. He encouraged them to plan and organize for larger work. In 1942, through God's Holy Bible, he revealed that World War II would not merge into the world-smashing battle of Armageddon but would be followed by a peace, a postwar period. Such peace—would it last? To that question the answer that Jehovah's witnesses gave from the Bible was to quote God's own flat No! However, for as long as the peace before Armageddon would last, there would be a vast amount of work, urgent work, to be done all over the earth, and this in lands where search for the "other sheep" had not yet penetrated. With such Bible-inspired confidence in a postwar pastoral work, and with the determination to prepare for it at once and to go on the offensive immediately, the missionary-training school, the Watchtower Bible School of Gilead, was conceived in the year 1942.

[22] In February of 1943, during the very throes of World War II, the first class of students, all of them already ordained witnesses of Jehovah, began their studies and training for a term of five intensely packed months. Early in the following summer, just ten years ago, the School of Gilead sent forth its first graduates, eighty-four in number. How long this free missionary school would keep open its doors, how long it would hold classes, graduating two highly trained missionary groups each year, was not known back there in that war-torn year. But the great Overseer of the sheep, by his "one shepherd", has provided the funds till now, and today at Yankee Stadium, New York city, the Watchtower Bible School of Gilead has the profound joy of graduating its twenty-first class of missionaries, drawn from twenty-eight different lands. At the same time, present in the vast body of onlooking conventioners, are the prospective students of the twenty-second class. At the same time, too, other hundreds of thousands of Jehovah's witnesses all over the earth, with their hearts, minds and prayers directed here, applaud this happy event.

"GILEAD"

[23] Not without deep meaning is the Bible name "Gilead" linked with this missionary school. Gilead was the land just to the east of the Jordan River and lay between the Arnon River on the south and the Yarmuk River on the north. Today it is occupied by the Hashemite Kingdom of the Jordan. It is a land rugged with hills and mountains, somewhat like the location of the Watchtower Bible School of Gilead in the highland section east of Lake Cayuga, upper New York state. One particular feature attracted Israelite settlers to Gilead fifteen centuries before Christ, and that was its highland grazing grounds. The twelve tribes of Israel had reached the fortieth year of their long-protracted journey out of Egypt. Provoked into a fight by the pagan inhabitants of these highlands, the Israelites, under Moses, fought



Gilead Campus

22. When did the school graduate its first class of missionaries, and in what did the divine providing of funds for the school result ten years later?

23, 24. How, in view of the forward part of this school in the pastoral work, is the name "Gilead" fittingly associated with it?

and conquered and took possession of the land of Gilead. Of the twelve tribes of Israel the tribes of Reuben and Gad had a great deal of livestock. When they saw the well-watered tablelands of Gilead they saw it was suitable for grazing and they chose to settle in Gilead rather than cross the Jordan River into the Promised Land.

24 To this Moses agreed, provided that the tribes of Reuben and Gad and the half tribe of Manasseh sent over a contingent of soldiers to help the other Israelites until they had taken possession of the land of milk and honey. To this they replied: "We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place." (Num. 32:1-17, *AS*) So in time the stone flock pens of the two and a half tribes dotted the highlands and became a marked feature of Gilead. How fitting, then, that the Watchtower Bible School, which through its graduate missionaries is taking such a forward part in the pastoral work of Jehovah's "one shepherd", should have the name "Gilead" prominently associated with it!

25 Gilead, too, was the land of one of Israel's prominent judges, Jephthah the son of Gilead. In behalf of victory over aggressor Ammonites, Jephthah vowed to sacrifice to Jehovah whatever came out first from his home to meet him on his victorious return. His only child, his unmarried daughter, proved to be the one first to meet him there with dances in celebration of Jehovah's victory. She did not rebel at being the one to be thus sacrificed to her father's God, who had vindicated himself over the foes of his people. But before being dedicated to a life of virginity as God's sacred property not touchable by a man, she and her girl companions went up and down upon the mountains of Gilead bewailing the loss of married life that she must undergo. At the end of two months of this she came home, and Jephthah in faithfulness to his vow dedicated her to the exclusive, virgin-pure service and disposition of the God who had blessed him with victory. In this prophetic, true-life drama of vindication his dedicated, virgin daughter pictured the great crowd of "other sheep" who have been gathered already in hundreds of thousands, especially since the Watchtower Bible School of Gilead was founded. With great joy this modern daughter class hail the victory of the Greater Jephthah, their "Everlasting Father". They yield their lives of service to Jehovah God and keep themselves in virgin purity from contamination from this world. They do not violate the vow of the Greater Jephthah, the "one shepherd", who has presented them to the temple service of the Most High God.—Judg. 11:1-40.

26 Another thing: The land of Gilead was noted for its medicinal balm drawn from its plentiful bushes. (Gen. 37:25; Jer. 8:22; 46:11) Far and wide this balm was carried, and it became symbolic of God's means of spiritual healing. In lovely agreement with his product of Gilead and its healing properties, the missionary graduates of the Watchtower Bible School have carried the curative balm of Jehovah's message of comfort and of reconciliation to all nations and have applied it for the spiritual healing and recovery of multitudes facing spiritual death.

27 As for the name itself, "Gilead" means, according to the derivation that the Bible gives it, "heap of witness," or, "witness heap." This does not refer to the quantity, size or greatness of the testimony that

25. In view of what Israelite judge from the land of Gilead is the name significant for the missionary school, and why?

26. For what medicinal product was Gilead famous, and how is this in lovely agreement with the purpose served by the school?

27, 28. (a) What does the name "Gilead" mean, and does it refer to quantity, size or greatness? (b) What is the historical background of the name?

Jehovah's witnesses have given in all the earth. In obedience to God's orders, the ancient patriarch Jacob, the father of the twelve tribes of Israel, left Syria and the service of his father-in-law Laban, without previous notice. He and all his household and vast flocks and herds were pursued and overtaken by Laban. Before they parted again, Laban proposed that they enter a covenant or contract. So Jacob raised a pillar and had his servants pile up a heap of stones, and there on or by the stone heap he and Laban and their companions ate a friendly sacrificial meal. The Record then says of the stone heap:

[28] "And Laban called it [in Aramaic] Jégar-sahadútha, and Jacob called it [in Hebrew] Gáleed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Gáleed,—and Mizpah; for he said, Let Jehovah watch between me and thee, when we shall be hidden one from another: . . . see, God is witness between me and thee! And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee: let this heap be witness, and the pillar a witness, that neither I pass this heap to go to thee, nor thou pass this heap and this pillar to come to me, for harm."—Gen. 31:47-52, *Da.*

[29] Both the Aramaic name Jégar-sahadútha and the Hebrew name Gáleed mean "heap of witness". The name Gilead is popularly drawn, by the change of a couple of vowel sounds, from Gáleed, and its true meaning is therefore taken to be "heap of witness". The name "Mizpah" means "the watchtower". Just as Mizpah and Gáleed or Gilead were thus closely linked, so the names Watchtower and Gilead (or, "heap of witness") are tied together in this Bible School of Jehovah's witnesses for advanced training of missionaries. In the light of what gave rise to these names, Gilead means the heap that bears testimony to the making of a covenant or solemn agreement to keep peace within the family relationship and never to prove disloyal to it or to harm the members of it. Jehovah is the all-seeing One who watches to see that the binding contract is kept.

[30] When we keep the flock of the "one shepherd" in mind, how appropriate the name Gilead is! It denotes the obligation to unbreakable unity and solidarity on the part of the members of the one flock whom the "one shepherd" has now assembled. Just as Jacob and Laban swore by God to keep the peace of the family relationship for mutual benefit, so by their vow of dedication to God the members of the one flock have sworn to keep peace within their ranks and never to seek the hurt of any member of the flock. They are committed to this peaceful, helpful way of getting along together under their "one shepherd". This prevents the sheep of the flock from being scattered by the operation of any selfish spirit inside the flock. The peaceful, harmonious relationship of this "one flock" throughout the earth is a witness, a testimonial, that they are the faithful flock of their Shepherd-King. Jehovah God himself is witness to it and therefore blesses them with prosperity.

[31] The foregoing is the basic meaning of the name "Gilead" as applied to the missionary school. Still, an astounding witness to the kingdom of God's beloved Son has been given since the first class of the Watchtower Bible School of Gilead graduated ten years ago. The stream of missionary graduates that has poured forth from that school each year has had a large and outstanding part in the unequaled witness delivered and in the vast ingathering of the strayed and scattered sheep into the one flock.

29, 30. In view of its background what does "Gilead" really signify, and how is the name appropriate for the Shepherd's one flock?

31, 32. Despite the above meaning of "Gilead", what proves that the School of Gilead has had an outstanding part in the witness delivered and in the pastoral work?

32 Ten years ago the service year of 1943 closed with an average of 109,794 sheep reported as in the flock and taking an active part monthly in the pastoral work. They devoted a total of 28,726,524 hours to field activity for the year, under the 21 branches of the Watch Tower Society functioning then despite the raging global conflict. As this service year of 1953 wends toward its close the number of branches is over three times that many and the number of sheep in the flock is a half million who are reporting activity in the pastoral work, and that in many lands never heard from before. Many here in this mighty audience at Yankee Stadium this afternoon are here because of the functioning of the Watchtower Bible School of Gilead and the assigning of its graduates to their lands. Even some of this now graduating twenty-first class are prepared to receive their diploma of merit because of the activity of previous graduates of the school. This is undeniable evidence that the faithful Creator has blessed the school and that it is a part of his providence. What it has effected in the world-wide witness to God's kingdom is an inerasable proof that Jehovah has kept his prophetic promise and that he has raised up his Servant, the Greater David, his one Shepherd-King, and has faithfully used him in the gathering of the scattered sheep.

ENEMY CHAGRIN AT THE PASTORAL WORK

33 Not unexpectedly, the political and religious shepherds of Christendom are displeased at the success of the assembling of Jehovah's flock. They claim the field as theirs; they claim all the sheep as theirs for selfish exploitation. They resent it that the "one shepherd" enters their field and calls his sheep out from under their power and brings them into his "one flock". By banning the Kingdom message and its bearers from what they call their own pastures they try to prevent the sick, wounded, needy sheep from hearing the Shepherd's voice. To turn the ears of the sheep away from the true Shepherd's voice, they misrepresent the pastoral work of Jehovah's witnesses and try to create difficulties for it with the governments of this world.

34 An instance of this is in connection with Africa, where the gathering of sheep out of nations, tribes, colors and languages has had phenomenal success. In the Cape Town Parliament the statement was made by a member of that House that the Watch Tower movement was responsible for the Mau Mau atrocities in Kenya, East Africa. The source of his information was admitted to be what appeared in a London (England) magazine *The Twentieth Century* of January, 1953, under the title "Background to Mau Mau".

35 Says the article: "Movements that combine 'politics' and 'religion' are no new thing in Africa, where the distinction in any case is unknown in the tribe. . . . At any rate, so much have the cults increased that a high Catholic dignitary declared recently in private conversation, and not entirely by way of a joke, that the eventual heir of all the ages in Africa will be the Watch Tower. This latter phenomenon, perhaps the most widely spread politico-religious movement at the present time, is linked, as are so many, with a source in America, in this case Judge Rutherford, the New York founder of *Jehovah's Witnesses,* whose English disciples are to be seen any week-end selling leaflets from cloth knapsacks on the drab side-walks of any English provincial town. They too, like the Africans, want to feel relevant, to kick against Authority and the great ones of this world. . . . These movements are

33. How, in general, do the political and religious shepherds of Christendom show displeasure at the success of the gathering of Jehovah's flock?

34-36. What instance of this misrepresentation is there on record for Africa?

all either derived from Protestantism or spread among *déracinés* [uprooted ones]. There seem to be fewer movements of this nature in the Catholic world, perhaps because of the superior symbolism of Catholicism, its less active education, and its superior psychology, which does not run so often head on against the main stumbling block of Protestant Africa, the plurality of wives."

[36] As of February 24, 1953, the newspaper *Cape Argus* said under the heading "WATCH TOWER" this: "It had come to light that the basis of the trouble in Kenya could be traced to the Watch Tower movement from America. The organization had distributed its literature extensively in Kenya and in Rhodesia. The authorities were at present investigating the matter."

[37] Later, in the same endeavor to uphold the delinquent pastors of Christendom and to discredit the pastoral work of Jehovah's "one shepherd", came the special issue of the magazine *Life,* of May 4, 1953, with its lengthy article on "Africa". On page 126 under "Half-convinced converts" the writer said this: "Even the Christianity we have given them seems superficial. I have found that except for those trained by the Catholics, the missions seem not to have produced satisfactory or trustworthy converts. This is at least the consensus among those who have employed mission boys. I can offer no explanation except perhaps that the native is quick to see that the white man seldom practices what he preaches. And it is scarcely enough to teach a boy to sing hymns and read the Bible, and the girls to cover their comely nakedness with Mother Hubbards, and to expect that the Christian virtues of charity and honesty will be immediately inculcated." Then on page 178 in its editorial on "Americans and Africa" this same issue of *Life* inserts this comment: "Of U. S. missions in Africa, not the least influential are Jehovah's Witnesses, whose gospel, so far from encouraging 'civilization,' abets the Africans' worst daydreams."

[38] If by the word "civilization" that editorial means progress of the people in the arts, science and statecraft of this decadent old world, then Jehovah's witnesses are far from encouraging it. The crucial point that should be argued, the really relevant question to ask and answer is, Are they encouraging Christianity? It is not their fault that civilization today is pagan even in its religion, and that civilization and true Christianity are not one and the same. The Christianity that the witnesses of the Most High God encourage and work for in the African believers is one that acquaints them with the one, living and true God and his provision for salvation by the sacrifice and the kingdom of his Son Jesus Christ; a Christianity that frees them from their pagan and demonistic superstitions and practices, that teaches them to live by Christ's code of one wife to a husband, to bring up their children in the fear, worship and service of God, to be honest and dependable workers for their employers, to read and understand God's Holy Book, to live in peace, unity and brotherly love although from different colors, tongues and tribes, and to become preaching witnesses of Jehovah and thus have a part in the highly important pastoral work of Jehovah's Shepherd-King Jesus before this doomed, old-world civilization ends at Armageddon.

[39] Jehovah's witnesses are no politico-religious movement; they do not combine politics and religion. They wash their hands

37. In a recent special issue of a popular magazine on Africa, how did it join in speaking prejudicially against Jehovah's witnesses?

38. Why are modern civilization and Christianity not one and the same thing, and what Christianity do Jehovah's witnesses encourage and work for in African believers?

39. What can be said to the charge that Jehovah's witnesses are a politico-religious movement, and what does the Africans' taking to the gospel that the witnesses bring demonstrate?

absolutely clean of this world's politics, known for what it is. They conform to the disciple James' definition of the "pure religion and undefiled before God and the Father", namely, to keep oneself unspotted from the world. The gospel that they preach and that the *Life* editorial said "abets the Africans' worst daydreams" is the gospel that Jesus Christ predicted would be preached in this postwar period. It is "this good news of the kingdom", the very same gospel that they are preaching on all other continents of the earth and that Jesus said must be preached in all the world for a witness to all nations, and this includes Africa too. (Matt. 24:14, *NW*) If the Africans take to this gospel by the tens of thousands, then it satisfyingly demonstrates that they have the same degree of intelligence, the same noble desires and legitimate hope, the same capability for good will toward God and the same God-given power to recognize the Right Shepherd's voice and respond to it as all his "other sheep" on all other continents. It is in this way that they will lay firm hold on eternal life in God's righteous new world and will enjoy it after this atomic-age civilization will have perished forever.

[40] On the diploma of each graduate of the Watchtower Bible School of Gilead this statement appears: "He is therefore graduated as specially qualified to engage in educational work, promoting good will and working in behalf of permanent peace and the law of perfect order and righteousness among all peoples." The members of the present graduating class will go forth to show their qualification for this lofty mission the same as have the previous twenty classes, in the many lands to which they are assigned to go and preach the Kingdom good news. They will co-operate with all other witnesses of Jehovah throughout the field, the world.

[41] Whether some are of the remnant of the heavenly Kingdom heirs or are of the majority, the "great crowd" of other sheep with the earthly paradise as their destiny, Jehovah's witnesses are one united flock under his "one shepherd". Fearless of all the howling false shepherds of Christendom, and in defiance of all the malicious slurs and slanders, all the antagonism from the political and religious shepherds of this world, all the persecution and oppression, they will follow their King-Shepherd in his pastoral work until all of his sheep of this generation have been found and gathered out of all nations into the one flock, there safely to abide and attain endless life in Jehovah's new world.

40. In harmony with their diploma, for what lofty mission will the missionary school's graduates show themselves qualified, and with whom will they co-operate everywhere?

41. Whether of the remnant or of the "other sheep", what are Jehovah's witnesses today, and what will they continue doing despite everything?

Too Many "Witnesses"

¶ Under that title the *Pentecostal Evangel* of the Assemblies of God Churches said, July 13, 1952: "A missionary in South Africa reports serious problems in combating the work of the 'Jehovah's Witnesses.' 'They are pressing in everywhere,' he says, 'with their gospel of a second chance, and a message which does not demand a separated life. How it appeals to the unregenerate African, and somehow closes his ears and heart to receiving the truth of the gospel." Apparently it does not matter to the *Evangel's* writer that Jehovah's witnesses have no message of a second chance, reject old-world corruption, and appeal to hundreds of thousands around the world who really examine the Bible. These facts escaped the *Evangel's* notice, just as similar ones escaped the Jews who brought Paul before Felix and falsely accused him. Perhaps if the complaining missionary would teach true doctrine, the Africans would listen to him too.—Acts 24:5, 6.

● Why did Noah curse Canaan when Ham was the offender?—E. M., England.

The occasion of this curse is described at Genesis 9:20-27 (*Ro*): "And Noah began to be a husbandman, so he planted a vineyard; and drank of the wine and became drunk, and uncovered himself in the midst of his tent. And Ham the father of Canaan saw his father's shame, and told his two brethren outside. And Shem and Japheth took a mantle and put it on the shoulder of them both and went backwards, and covered the shame of their father, but their faces were backwards, and the shame of their father saw they not. And Noah awoke from his wine, and came to know what his youngest son had done to him. And he said, Accursed be Canaan, a servant of servants shall he be to his brethren! And he said, Blessed be Yahweh, God of Shem, and let Canaan be their servant: God give extension to Japheth, but make his habitation in the tents of Shem, and let Canaan be their servant."

The record of this incident is very brief and likely leaves out details that would be illuminating. Many Bible scholars believe that Canaan was involved in some way not specifically mentioned. The account shows that when Noah awoke he "came to know what his youngest son had done to him". Rotherham's translation has a footnote on "youngest son", which reads: "Undoubtedly Canaan, and not Ham: Shem and Japheth, for their piety, are blessed; Canaan, for some unnamed baseness, is cursed; Ham, for his neglect, is neglected."

Jewish religious authorities take a similar view. *The Pentateuch and Haftorahs,* edited by J. H. Hertz, comments: "This vague narrative refers to some abominable deed in which Canaan seems to have been implicated. . . . Instead of showing filial respect and covering his father, Ham deemed the occasion food for laughter, and mockingly repeated the incident to his brothers." After noting that the Hebrew word translated "son" in verse 24 may also mean "grandson", this source states: "The reference is evidently to Canaan." *The Soncino Chumash,* edited by A. Cohen, points out that some believe Canaan "indulged a perverted lust upon him", and that the expression "youngest son" refers to Canaan, who was the youngest son of Ham. That some abuse or perversion or base lust, rather than a mere exposure of nakedness, may have been embraced by the words "saw the nakedness of his father" is apparent when it is remembered that incest or other sexual sins are meant when the Bible speaks of uncovering one's nakedness or seeing one's nakedness.—Lev. 18:6-19; 20:17.

In fulfillment of Noah's pronouncement, Shem was blessed by becoming "the ancestor of all the Hebrews", the chosen people of Jehovah and from whom the Messiah came. (Gen. 10:21, *AT*) On the other hand, in fulfillment of the curse the descendants of Canaan that were not destroyed when Israel entered the Promised land were put under servitude to the descendants of Shem. As Joshua said to some of these spared Canaanites: "Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God." And of other spared Canaanites it is written: "Upon those did Solomon levy a tribute of bondservice unto this day." (Josh. 9:23; 1 Ki. 9:21) The Canaanites were not wronged, but rightly deserved their treatment. They were idolaters, they indulged in shameful and abominable vice, they went beyond other nations in practicing human sacrifice. God doomed them to extermination not only as punishment for their wickedness, but also to prevent their seducing his covenant people. He used the Israelites as executioners, and those Canaanites not exterminated or driven out were put under bondage, in fulfillment of the prophetic curse uttered by Noah. Incidentally, when some try to say this curse caused some men to be black-skinned they show ignorance of the Bible record, for colored peoples did not descend from the cursed Canaan.

Hence it seems that Canaan may very likely have been guilty of some abuse or perversion against the person of his grandfather Noah, and that Ham witnessed this without interfering. Instead he spread the story of the shaming of his father. Shem and Japheth acted to cover this shame. So they were blessed, the likely perpetrator Canaan was cursed, and the guilty bystander and tale-bearer Ham was personally ignored yet suffered through the shame brought upon his offspring. Such is the reasonable view taken by many careful Bible scholars, though

the greatly abbreviated record as it has come down to us in the Bible does not supply all the details. God does not need to justify to us his dealings with such situations by giving all the details, which in this case might clarify Canaan's role in the matter. The important point is supplied, namely, that Jehovah caused Noah to utter the prophecy and Jehovah brought about its fulfillment.

● Where do we find the command to "hate thine enemy", as expressed at Matthew 5:43? —A. H., England.

It was in the sermon on the mount that Jesus stated: "You heard that it was said: 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous."—Matt. 5:43-45, *NW*.

Jesus said the Jews had heard, "You must love your neighbor and hate your enemy," but he did not say they had heard all that from the Law of Moses. The first part, about loving your neighbor, was a part of the Law. (Lev. 19:18) But the second part, about hating your enemy, was not. It really was contrary to the Law, which said: "If you chance upon your enemy's ox or ass going astray, you must be sure to take it home to him. If you see the ass of one who hates you lying prostrate under its load, you must refrain from deserting him; you must be sure to help him get it up." (Ex. 23:4, 5, *AT*) The Hebrew Scriptures forbade any feeling of malicious joy when an enemy met with disaster, and even commanded that he be assisted when in trouble: "If your enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink."—Job 31:29; Prov. 24:17; 25:21, *AT*.

The part about hating your enemy was something added by the teachers of tradition, and it was this addition that made void God's Word that Jesus condemned. Since they were told to love their neighbors, the Jewish teachers inferred that in contrast they were to hate their enemies. To them "friend" or "neighbor" meant one of the Jewish race, and all others they considered natural enemies. To rout this false idea from one of the learned scribes or lawyers of his day Jesus used an illustration. He told of a man that had been robbed, stripped, beaten and left half-dead. Both a Jewish priest and a Levite by-passed this sufferer, but a despised Samaritan came along, felt pity, tended to his wounds, and took him to an inn and paid for his further care. This non-Jewish Samaritan was then identified as the real neighbor of the injured man, and not the Jewish priest and Levite. (Luke 10:25-37, *NW*) But in view of the traditional understanding of "neighbor" as being limited to a fellow Jew and in view of their known hatred and enmity relative to Gentiles, it is not difficult to see why they were led to add "and hate your enemy" to the divine law "You must love your neighbor".

So Jesus corrected them and showed that they were to love not only their neighbors but also their enemies. The word "love" (Greek, *agape*) here used means a moral or social love, a love based on the deliberate assent of the will as a matter of principle, duty and propriety. It is a matter of doing what is right, as reasoned from the head, rather than the love (Greek, *philéo*) that means a sentimental, personal attachment and affection, as is usually thought of as coming from the heart. As a matter of following right principles we will show this moral love to all men, even to those who may persecute us personally. We will allow no personal enmities to make us abandon love or conduct based on right principles, but will follow such with all men. We will even pray that those who persecute us in ignorance may have their eyes opened to see the truth concerning Jehovah's new world.

But we will not pray for those Jehovah has condemned, those he has passed final judgment against. To do so would be a violation of Jehovah's commands. (Jer. 7:16; 11:14) To love those who are confirmed enemies of Jehovah would displease God: "Shouldest thou help the wicked, and love them that hate Jehovah? for this thing wrath is upon thee from before Jehovah." (2 Chron. 19:2, *AS*) Not those who may be our enemies for personal reasons, but those who have demonstrated their willful hatred of God we hate and count as our enemies because they are God's enemies: "Do not I hate them, O Jehovah, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: they are become mine enemies." (Ps. 15:4; 139:21, 22, *AS*) But in all cases we "return evil for evil to no one" and leave all vengeance to Jehovah. —Deut. 32:35; Rom. 12:17, 19, *NW*.

"WATCHTOWER" STUDIES

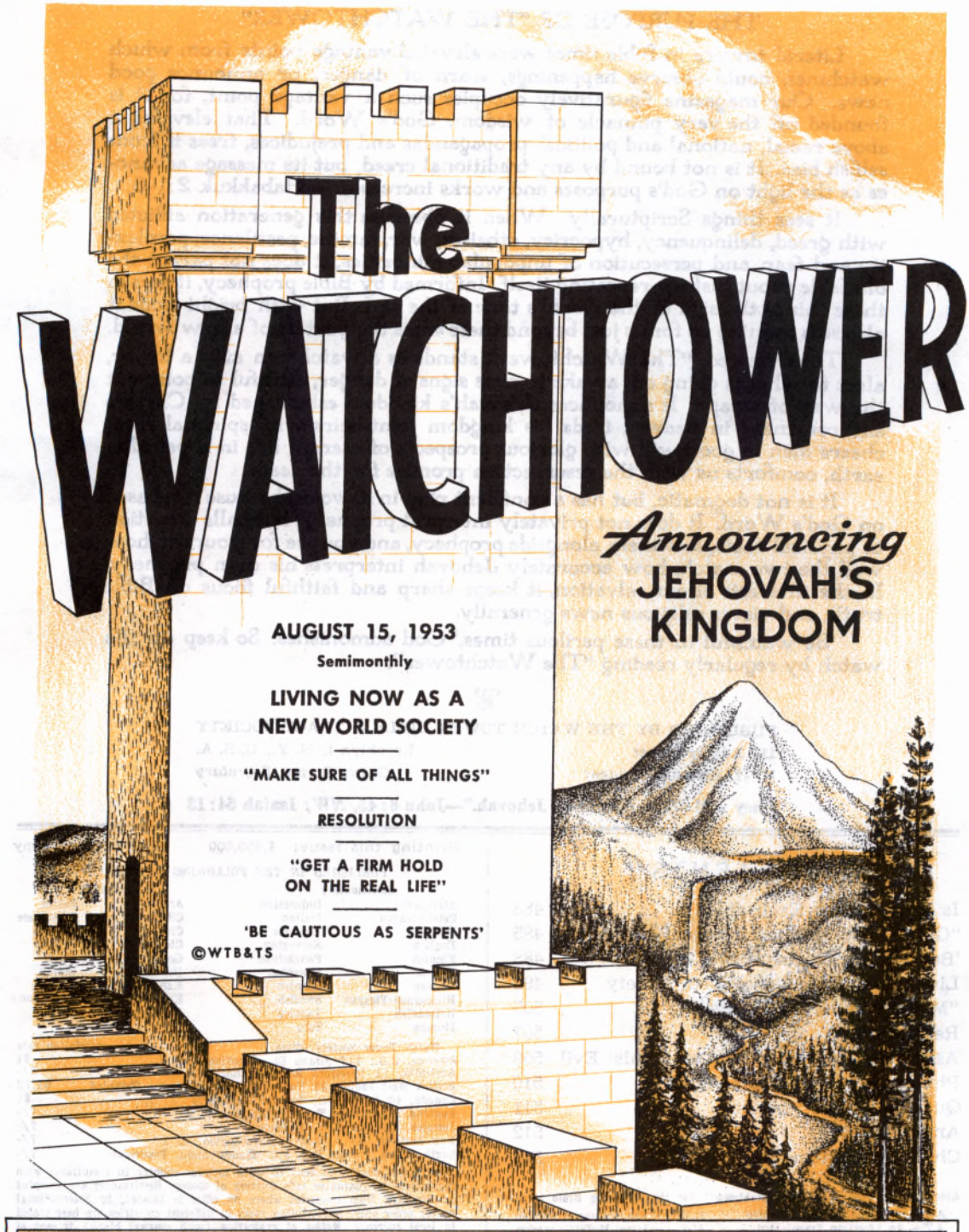
Week of August 30: Gathering Men of All Nations into One Flock, ¶ 1-16.

Week of September 6: Gathering Men of All Nations into One Flock, ¶ 17-41.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- Why the United States army switched from blood plasma to the blood substitute called dextran? P. 451, ¶4.
- What force helps draw the water of truth from Jehovah's servants? P. 452, ¶4.
- Why some remember gossip, and others remember Bible truth? P. 454, ¶2.
- What is pictured by a fruitless fig tree Jesus discussed? P. 455, ¶4.
- Why Christians must have a good "root system"? P. 457, ¶2.
- What comparison and arguments show we should read all the articles in "The Watchtower"? P. 458, ¶1.
- What new method will be used in group study of "The Watchtower"? P. 458, ¶4.
- Why the Sadducees were not waiting for the Messiah? P. 461, ¶5.
- What harmful shepherds do, even resulting in the spread of communism? P. 466, ¶6.
- How the invisible Jehovah now shepherds his sheep on earth? P. 469, ¶14.
- Of what meaning and significance is the name Gilead? P. 474, ¶29.
- What growth occurred since Gilead School opened in 1943? P. 475, ¶32.
- What slur "Life" magazine made against Gilead's missionaries in Africa? P. 476, ¶37.
- Why Noah cursed Canaan? P. 478, ¶2.
- Where the Jews got the command to hate their enemy? P. 479, ¶3.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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IS COMPROMISE EXCUSABLE?

ONE of the characteristics of this twentieth century is the spirit of compromise. Selfishness, ever prone to follow the line of least resistance, has made personal integrity a rare commodity. The lure of easy money has corrupted politicians and caused business and professional men to throw their ethics to the winds. The popular trend has also swept along the great majority of professed Christians. In totalitarian states those professing to be Christ's followers often have great pressure brought to bear upon them to make them compromise or apostatize.

Referring to this matter, one Dr. Chas. W. Ranson, prominent Presbyterian churchman, at a banquet given by the Washington–North Idaho Council of Churches, stated: "There is a Christian church in China although there is never a guarantee that the church may not be destroyed. There may well be apostasy in the church in China, but what right have we who've never known persecution to judge?"—Spokane *Daily Chronicle,* February 24, 1953.

First of all let us ask, How is it that Dr. Ranson and his listeners of the Washington–North Idaho Council of Churches have "never known persecution"? Did not Christ Jesus plainly state to his followers: "You will be hated by all people on account of my name"? Did he not warn that they would receive the same treatment he had received? that as the world hated him it would hate them? (Matt. 10:22-25; John 15:17-21, *NW*) And did not Paul assure Christians that it would be through many tribulations that they would enter God's kingdom, and that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted"? (Acts 14:22; 2 Tim. 3:12, *NW*) Something is wrong. Either Christ and Paul are mistaken as to what a Christian is to expect, or some are professing to be Christians without the identifying marks of true Christianity.

No question about it, the totalitarian monstrosity exerts a great pressure upon those who would stand by their Christian principles. But can they be truly said to be Christians if they do not follow Christ Jesus? He did not compromise. In spite of the severity of the test he was undergoing—and it must have been severe or he would not have prayed, "My Father, if it is possible, let this cup pass away from me"—he did not consider yielding but expressed his determination to remain faithful should his Father require that he drink that cup: "My Father, if it is not possible for this to pass away except I drink it, let your will take place."—Matt. 26:39, 42, *NW*.

Instead of considering compromise, he appealed to his Father for help that he might keep his integrity: "In the days of

his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered." (Heb. 5:7, 8, *NW*) There is the pattern for Christians to follow!

And the apostles did follow that pattern. They likewise did not yield to pressures and apostatize. When officials demanded that they stop preaching, they plainly stated: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." And again, "We must obey God as ruler rather than men." —Acts 4:19, 20; 5:29, *NW*.

Compromise is compromise, whether done by ourselves or by others, and we may never view it with equanimity as though at times there were extenuating circumstances. For us to hold that it is excusable for others to compromise is to provide justification for our own vacillating and apostatizing in times of stress. We may leave no such vulnerable spot in our spiritual armor. Like the apostles we must be determined to obey Jehovah rather than men; and that we can do if we look to Jehovah for help and fear him and not man.

Christian integrity can be maintained in spite of totalitarian pressure, and is being maintained by Jehovah's servants throughout the world. Look at Jehovah's servants in Eastern Germany. Although constantly spied upon and threatened, although not being able to call upon one another without first making certain that they are not being followed, although being discovered with Watchtower literature in one's possession means two or three years in prison for "distribution of instigation literature", and although hundreds of the more mature brothers, those who had been taking the lead, are in prison, yet Jehovah's servants in East Germany keep on preaching.

As a result the brothers there are in the greatest unity with one another, ever ready to go to the help of one in difficult circumstances; uncleanliness has been removed from them, and their preaching work has prospered. And has Jehovah blessed their efforts? He certainly has. The 1953 *Yearbook of Jehovah's Witnesses* tells that in spite of all the obstacles, the number of ministers for Jehovah in Eastern Germany during 1952 increased 33 per cent over the previous year.

Nor is this the case only in Eastern Germany. The work in the Dominican Republic saw an increase in spite of such severe persecution that at one time more than a third of Jehovah's servants were in prison during the past year. Also in Yugoslavia there has been an increase in spite of persecution, bans and imprisonments. And in iron-curtained Poland the past years saw a marvelous increase, even though no public activity is permitted and many witnesses are in prison. Funerals being permitted, these are used to give the witness, as many as 500 attending one funeral. More examples could be cited.

The great Judge, Christ Jesus, far from excusing compromisers, will 'vomit them out of his mouth'. (Rev. 3:16, *NW*) Paul gives good counsel to all Christians desirous of maintaining integrity, at Hebrews 13:5, 6 (*NW*): "Let your manner of life be free of the love of money, while you are content with the present things. For he has said: 'I will by no means leave you nor by any means forsake you.' So that we may be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?'" Compromising is not excusable!

"Get a Firm Hold On the Real Life"

MANY persons live for the gratification of the flesh. They look to the riches they have accumulated as the means of providing fleshly enjoyment. When week ends roll around they have them filled with plans for pleasure. They may swim or boat on Saturday, and that evening dine and dance till a late hour. Sunday they lie in bed till a late hour, and then drive in the country for a picnic. That evening they spend in front of a television set. The entire week end is spent catering to the flesh. So on Monday morning when they go to work they detail their week-end activities to their fellow workers and sum it all up with the exclamation, "Boy, I was really living!"

But they were not really living. They were really dying. In fact, to give oneself over to pleasing the flesh is to become dead in God's sight: "The one that goes in for sensual gratification is dead though she is living." They are digging their graves by their selfish, fleshly course, burying themselves deeper in their sins and sinking farther and farther from the reach of God's Word. To go the way of this world is to eventually die with this world. Christians must deaden the desires of the flesh to become alive to the works of the spirit: "It is you God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things the flesh and the thoughts willed, and we were naturally children of wrath even as the rest. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses."—Eph. 2:1-5; 1 Tim. 5:6, *NW*.

To be lifted out of our inherited deadness and made alive to God we must become alive to his Word, alive to his will, alive to the ransom he has provided for obedient men. Only after we become alive in these ways can we perform the works that will bring true riches and enjoyment, that will mean a good foundation for the future, that will give us a firm hold on the real life that will be enjoyed in Jehovah's new world. As Paul said: "Give orders to those who are rich in the present system of things not to be arrogant, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work at good, to be rich in right works, to be liberal, ready to share, safely treasuring up for themselves a right foundation for the future, in order that they may get a firm hold on the real life." Only when we are alive to God and lively in right works are we really living and on the way to real life.—1 Tim. 6:17-19, *NW*.

The living faith that millions profess to have is really dead because it is inactive, without works to show it is living. "As the body without breath is dead, so also faith without works is dead." (Jas. 2:20, 26, *NW*) To perform right works is to acquire riches—not the kind that moths consume and rust corrodes and thieves steal—but the kind that endure. "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (Matt. 6:19-21, *NW*) It is true that "the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains," but "the blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith".—1 Tim. 6:10, *NW;* Prov. 10:22, *AS.*

It is the enriching of our lives by doing the work of Jehovah that will bring us real joy and worth-while living. This present life as the world lives it is not really living. This life is good for only one thing, namely, to get rich in right works, to treasure up a right foundation for the future, to get a firm hold on real life. We could have everything that this life has to offer, and yet if empty of right works it would be wasted and worthless. The days of this life are few and full of trouble and pain, sorrow and suffering, grief and disappointment, wickedness and death. (Job 14:1) The days are few, but there are enough of them for us to get rich in right works if we do not delay. Many will recall the fable about a race between a hare and a tortoise. The hare sprinted far ahead then slept, while the tortoise went slow but steady and won. However, we must copy neither. We cannot burst into a showy sprint for a short time then indulge in dangerous napping, for Armageddon is not poking along like the tortoise. Nor can we steadily poke along like the tortoise, for Armageddon is not napping like the hare. We must run the Christian course both fast and steady. This life is uncertain. In this life that comes and goes like the flowers and grass and fleeting shadows we must be quick to seize our opportunities to serve, to work at good, to get rich in right works.

HELPING OTHERS GRASP THE REAL LIFE

Those who think they are really living when the fleshly desires are gratified cannot see the real life. Without mental perception and heart appreciation, persons can have eyes but not see, ears but not hear, tongues but not speak. (Matt. 13:13-15) There can be more than what meets the eye. A city dog can go into the woods, come across a skunk, and see only a little black-and-white kitty to play with. By bitter experience it learns differently, and the next time it sees a skunk it sees in it more than a black-and-white kitty, though that is all that meets the eye. Similarly, a man may see that upon this generation have come unprecedented wars, famines, pestilences, earthquakes, fears, anxieties, delinquencies and other woes. But if his vision ends there, if he does not see in these things the sign of Jesus' second presence, then he is spiritually blind.—Matt. 24:1-22.

There is sometimes more than just what meets the ear. A person may get a package that ticks, and think he has received a nice clock from the sender. But when opened it may be revealed as an exploding time bomb. If he survives the ordeal, the next time he receives a package that ticks he will hear in that sound more than a harmless clock, though that is all that meets the ear. Similarly, persons may hear the mes-

sage of both comfort and warning that is spoken by Jehovah's witnesses today. To the majority it is taken as the words of the witnesses speaking to them, nothing more. But to those who are yet-scattered "other sheep" the voice or message is recognized as from God and Christ. (John 10:4, 16, *NW*) They have ears that hear both literally and spiritually. Those who hear the words but do not discern the Ones behind the message are spiritually deaf.

There is sometimes more to what is said than what leaves the tongue. A child may be misbehaving in the presence of company or at a meeting, and the parent may say, "I'll see you later." The tongue really is saying more than the actual words it speaks, and the child knows that. The child knows that the parent does not mean he will merely gaze upon the offspring at a later time, but the child appreciates that some kind of action will be taken. So with Christians, there must be more than just words leaving the tongue. The words must be right words, and they must be followed by action. They cannot merely be said; they must be done, carried out. There must be not a mere saying of "Lord, Lord", but a doing of the will of God and Christ. (Matt. 7:21; Jas. 1:22) Unless the mind can direct the tongue to speak proper words of praise to Jehovah and follow up with right works, the tongue is spiritually dumb.

It is with the foregoing spiritual meanings in mind that Isaiah prophesied of the work that would be done in our day: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped . . . and the tongue of the dumb sing." (Isa. 35:5, 6) This work of spiritual healing must take place before persons devoted to fleshly pursuits who think they are really living can appreciate that they are really dying. It is God's Word that is the healing message, and Christians must diligently study it so that they can preach it effectively to others. As Paul advised: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16, *NW*.

By effective preaching those who are spiritually deaf and dumb and blind can be healed, if they possess humility and honest hearts. The blindness in which Satan enshrouds their mind will vanish as the good news of Christ's kingdom enlightens them, and further study will enable them to comply with Romans 12:2, *NW:* "Quit being fashioned after this system of things, but be transformed by making your mind over." Thereafter they will shun the snare of materialism, without swinging to the other extreme of asceticism: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh." —Col. 2:23; 2 Cor. 4:4, *NW*.

Now, having eyes enlightened by God's Word and ears open to its message and tongues loosed to speak it out, these persons appreciate that it is not fleshly gratification that is really living. They forsake such a dying course and become alive to God and Christ and the Bible. They are now able to make the most of this present life, which is to do the good outlined in the Bible, to perform the right works that will mean heavenly riches, to be liberal in sharing these works with others. Then, and then only, are they "safely treasuring up for themselves a right foundation for the future, in order that they may get a firm hold on the real life".

'BE CAUTIOUS AS SERPENTS'

THE Bible has been provided to completely equip the Christian ministers of Jehovah for every good work. It points out to them what they are to do, why they must do it, and how. It shows us our need to study God's Word in order to have a strong faith and in order to be able to answer all that demand a reason for the hope that is in us. It also points out to us the need of zeal and diligence, of fearlessness and freeness of speech in preaching, all of which is primarily based upon our having perfect love for Jehovah God. It also stresses the need of our living clean lives so that we may have a clear conscience and not stumble any by an inconsistent and hence hypocritical course of action.

There is still another quality that God's Word shows that we must have to properly fulfill our commission, and that is wisdom. We must use tact, prudence, discretion, caution, sagacity; for are we not ambassadors for God and Christ in an enemy land? Particularly in times of danger and when face to face with threats of violence must we be calm and soberly consider what would be the best thing to do under the circumstances. That is why Jesus counseled: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against men." —Matt. 10:16, 17, *NW*.

The Watchtower, July 15, 1942, in commenting upon Jesus' instructions, "When they persecute you in one city, flee to another," pointed out that where the opposition becomes so organized and all-embracing as to make further witnessing impossible the witnesses should leave and go elsewhere to preach. It pointed out that such was not a running away from a mere threat of violence, or to escape persecution, but was a following of Jehovah's leading by turning from an unworthy city as one would turn from an unworthy house, leaving it to its destiny and going where work can be done.—Pages 217-220.

And more recently, in the issue of February 1, 1951, *The Watchtower* considered at some length just what Christians should do when threatened with violence. It pointed out that while in personal matters we do turn the other cheek and submit also to what officials ask of us, this "does not mean that Jehovah's witnesses do not defend the Kingdom interests, their preaching, their meetings, their persons, their brothers and sisters and their property against attack. They defend those when they are attacked and are forced to protect such interests, and Scripturally so. They do not arm themselves or carry carnal weapons in anticipation of or in preparation for trouble or to meet threats. They try to ward off blows and attacks in defense only. They do not strike in retaliation. They do not strike in offense, but strike only in defense. They do not use weapons of warfare in defense of themselves or the Kingdom interests. (2 Cor. 10:4) While they do not retreat when attacked in their homes or at their meeting places, they will retreat on public or other property and 'shake the dust off their feet', so 'not giving what is holy to dogs' and 'not throwing pearls before swine'. (Matt. 10:14; 7:6) So they re-

treat when they can do so and avoid a fight or trouble. They have a right to appeal and do appeal to officers and the law to come to their help in defense against attack or mob violence."—Page 75.

PHILIPPINE INCIDENTS

While *The Watchtower* thus made clear that when mobs attacked us on public or other property not our own, it would be well to give way, rather than to force an issue and risk physical harm, it seems that some Christian ministers have failed to appreciate the points made. Thus certain reports have recently come to hand regarding mob action in the Philippines, where the course of our brothers, while very exemplary as regards zeal and fearlessness, seems to have left something to be desired in the way of tact and wisdom.

At Gerona, Tarlac, on Sunday, March 15, 1953, the witnesses of Jehovah were to use the Public Auditorium for their public lecture, having well in advance received written permission therefor. However, some time later permission to use the same building at the same time, from 1 to 6 p.m., was granted to the Executive Committee of the Gerona Town Fiesta for the purpose of presenting a program of folk dances. When on Sunday afternoon it was discovered that the auditorium was being used by the Fiesta committee, attempts were made to get in touch with the mayor. He was out of town at the time but had left word with his secretary that the witnesses were to move their meeting to another place, although they had not been previously notified of such a change. In view of the fact that the brothers had the permit to hold the public meeting they proceeded to the auditorium.

Upon arriving there they found admission was being charged and the folk dance program was in full swing, sound equipment having been set up, etc. The witnesses asked the ones in charge to end their program and remove their equipment, as the time was drawing near for the public meeting, and showed the permit authorizing them to have the use of the building. The chairman of the proceedings stated that he also had a permit to hold his folk dance program, but he was unable to produce it. Upon his refusing to vacate the stage, the ushers for Jehovah's witnesses were told by the minister who was to give the lecture to remove the equipment and to clear the stage for the lecture, which they did.

At this point the mayor arrived on the scene, very much wrought up at the proceedings. He gave a short talk about his being the father of the town and that therefore all should obey him, and then he told the witnesses to move their meeting to another place. Noting that the witnesses were determined to go ahead with their meeting he pulled out a revolver, fired a shot into the air and faced the witnesses with it and asked, "Who among you dares to challenge me?" However, he was ignored, the speaker was introduced and he began his talk. The captain of the federal police joined in menacing the speaker with a revolver, a machine gun was mounted and pointed toward the speaker, and the city police appeared with rifles loaded ready for use. In spite of all this display of arms the speaker maintained his confidence and poise and proceeded with the lecture. Ushers for the witnesses intercepted the mayor as well as others who advanced to the speaker to force him to stop, for their pains receiving a number of blows from the would-be attackers.

As a final effort the wires for the sound system were disconnected, but the speaker merely raised his voice and kept on talking. At the conclusion of the talk the mayor approached the speaker and apologized for having lost his temper and having struck one of the ushers. He even went so far as to

say that he had enjoyed the lecture. After this the witnesses returned to their convention hall for the closing features of their three-day assembly.

For a very similar incident please see the article on page 510, "Philippine Men Shame Bigots."

Seemingly here were two instances where a good witness was given because of the zeal and fearlessness of the witnesses in the face of very serious threats of bodily harm. However, even though in these particular instances the results were for the best, yet it may be questioned if it was worth taking the risk and insisting on their legal and constitutional rights. How little more would it have taken for violence to break out and bloodshed, and then what? Can dead witnesses preach? And what about legal redress? Would it be wise to unnecessarily involve the Society, the legal arm of Jehovah's witnesses, in legal actions costly in both time and money?

That such incidents do not always work out so favorably is apparent from still another report recently received from the Philippine Republic. In Barrio San Jose, Dumalag, Capiz, brothers had met on November 12, 1952, for a public meeting in connection with a three-day assembly, when a mob, greatly outnumbering the witnesses, approached and demanded that the meeting disperse. No police were on hand. The mob was led by the brother of the mayor who had given permission to hold the meeting and in the mob was a person who had previously arranged with the witnesses for them to use some of his property.

Failing to persuade the leader of the mob that Jehovah's witnesses should not be molested, the one who was to give the lecture nevertheless insisted on his constitutional rights, and proceeded with his talk. Finding the witnesses unwilling to yield, the mob went wild, stormed the place and drove them, not only out of the meeting place, but also out of town and far into the surrounding hills. There the witnesses wandered for two days until they finally reached the next town, Kalibo. The mob destroyed all the literature and even invaded the homes of the local witnesses and smashed their furniture.

A TIME FOR EVERYTHING

The Devil's purpose in bringing persecution to bear upon Jehovah's servants is to cause them to compromise and so lose their integrity. By taking our stand boldly and fearlessly we can defeat this purpose of the Devil in spite of what may happen to us. But it also is his purpose to stop the witness work, and when we fail to use good judgment the work is unnecessarily interfered with. In the foregoing instances can we say that Jehovah furnished protection in two cases and not in the third? Or should we conclude that Jehovah expects us to use the spirit of a sound mind and to be cautious as serpents, and that if we fail in these respects we can expect trouble? Not that we can avoid all trouble, all persecution. Not at all, for as we have already noted we are to expect it. But by using wisdom, tact, discretion we can keep it at a minimum, not merely to avoid suffering, but primarily so that the work is not interfered with any more than need be. Witnesses dead or in hospitals cannot go about preaching. That is why Jesus commanded, "When they persecute you in one city, flee to another."—Matt. 10:16, 23, *NW*.

In his own home town of Nazareth Jesus was attacked by a mob that "hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong. But he went through the midst of them and continued on his way". No doubt by some quick moves he escaped their clutches. And when opposition got too

severe in Judea Jesus stayed away from there, till obliged to go there, "because the Jews were seeking to kill him." He knew his hour had not yet come.—Luke 4:28-31; John 7:1, 8-10, *NW*.

While on his missionary tours Paul left one city after another when persecution made further preaching impossible, in one place escaping by being let down from a window in a wicker basket. Under such conditions nothing would have been gained by insisting that he was a Roman citizen. But when arrested, and about to be beaten, he did protest his citizenship as he also did later when on trial. (Acts 13:50, 51; 14:5-7, 19, 20; 22:25; 25:10-12; 2 Cor. 11:32, 33, *NW*) When persecution became so severe in Jerusalem, the early Christians did not court martyrdom by remaining there, but scattered everywhere, except the apostles, and by this means the preaching of the good news spread far and wide. —Acts 8:1.

So there is a time for everything, a time to stand our ground and a time to yield. (Eccl. 3:1-8) If we are attacked at our homes or Kingdom Halls, then is the time to stand our ground and 'fight for our brothers'. (Neh. 4:14) But even in such instances we should not anticipate trouble by equipping ourselves with carnal weapons, guns, etc., but if attacked should seek to ward off the blows the best we can with what happens to be convenient. We cannot assume the responsibility of shooting and killing an attacker. Jesus emphasized this point on the night of his betrayal.—Matt. 26:52.

However, when we meet at other places, in plazas, parks, public auditoriums, or are engaged in witnessing on the streets, then if a mob threatens and efforts to reason with it fail, it is the time to give way and go elsewhere rather than insist on our constitutional rights when it is apparent that the mobbers are not amenable to reason. Of course, if attacked, we seek to ward off the blows, and it is always proper to seek protection by the custodians of public order, the police. "A sensible man foresees danger, and hides from it; but the simple pass on, and are punished."–Prov. 22:3, *AT*.

We must distinguish between discretion and caution and compromise. Under no circumstances will we *heil* men; we will not bow down to creatures or representations of any kind. If we are commanded to stop preaching we will obey God rather than men, and so long as we are able to come in contact with others we will be alert to opportunities to give the witness to hearing ears. When forbidden to go from house to house the cautious witnesses of Jehovah go from one house on one block to another house in another block; where forbidden to witness on the streets they strike up seemingly casual conversations with the people while ostensibly window-shopping; where public advertising of meetings is not permitted invitations are given privately. Thus caution indicates that certain more public forms of preaching be not used in such Roman Catholic lands as Ireland, Quebec, Italy, Spain and Argentina. And by using extreme caution Jehovah's witnesses are able to carry on the preaching work even in Iron Curtain countries.

So let all Christian ministers of Jehovah thoroughly equip themselves for their commission and show zeal and fearlessness in fulfilling it to the best of their ability. But let them also remember that when faced with violent opposition such as mobs we must prove ourselves cautious as serpents so as to avoid unnecessary trouble. Failure to do so would amount to tempting God, and that we may not do. (Matt. 4:7, *NW*) Particularly at such times, "Let your reasonableness become known to all men." —Phil. 4:5, *NW*.

Living Now as a New World Society

"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever."
—Rev. 11:15, NW.

The following was delivered by the president of the Watch Tower Bible and Tract Society before the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, N. Y., Monday afternoon, July 20, 1953.

WHEN the big guns of World War I thunderously began belching fire and smoke in the summer of 1914 a new-world society was due to be born. In the nearly forty years since then things have undergone a remarkable transformation. The map of the globe has changed, many governments have changed their political complexion, and vast bodies of people have been uprooted and displaced or come under unwanted overlords of oppression. Nothing is stable any longer, everything seems in a state of flux, humanity is swept on in an irresistible current of affairs. Mankind does not know where it is going, but it is on its way and it hopes desperately that it will move into a renovated world of better living, a new world of man's making. But despite all the political, social, cultural, economic, scientific and religious changes since 1914, this is still the same old world. Only the face of it has changed, as any scratch beneath the surface will disclose. Its spirit is still an old-world spirit, its selfish divisions are still there with gaps threatening to widen; its self-reliant, self-determining aims are still there; and, most ominously of all, the unseen, superhuman forces behind the operation of this world are still there and feverishly active. Yet, in spite of all the factors for perpetuating the old world, a new-world society has emerged and grown until now it arrests the attention of the old world. From an unexpected and most unlikely quarter this has come, and the old world watches with an unfriendly eye to see what will become of it.

[2] How, then, did this New World society come into being? Political slogans that were used during World War I, such as "Make the world safe for democracy!" and the proposals that were made by rulers, businessmen and clergymen for the post-war era, never could have produced this New World society. Being such as it is today, only God's power and wisdom can be credited with producing it according to his marvelous purpose. Only he could inspire in his obedient worshipers the vision of his promised new world and give them an understanding of its requirements; and this he has done by means of his written Word, the Holy Bible.

[3] For decades before World War I God had been preparing a people to become this altogether different society of our day. To them he uncovered the teachings of his Word from which the religious clergy had strayed and from which their congregations had turned away in order to have their ears tickled with worldly wisdom, traditions and philosophies. He roused them to

1. Why is this still the same old world since 1914, but what has emerged, arresting the world's attention?

2, 3. Who only can be credited with producing this New World society, and why?

the realization that the time for the oft-prayed-for Kingdom to be fully established was getting close. Long in advance he even disclosed to them by his Word that the time for the Kingdom to assume power in heaven and in earth was A.D. 1914, for then the time he had allotted for the uninterrupted domination of the earth by the Gentile nations since Jerusalem's first destruction in 607 B.C. would run out. It was highly urgent for his informed people to get ready for the exercise of the universal power of God's kingdom by his glorified Son Jesus Christ. They earnestly endeavored to do this, and, just as they had been taught to expect, the tribulation upon the Devil's world organization broke out in the year 1914.

[4] Four years later, when a sudden armistice brought World War I to a halt, these devoted worshipers and servants of the Most High God lay stunned in quite a desolate condition. Not only had international war disrupted their connections with their brothers throughout the earth, but they had undergone years of violent persecutions at the hands of the inflamed people egged on by the intolerant religious clergy. Bible literature of theirs, even their copies of the Bible itself, was under ban, many members of theirs were held in prisons and military establishments, and key officials of their legal corporation were lying in the penitentiary under heavy sentence and denied all appeal for fair and proper court treatment. They were in great odium, an object of hatred by all nations. Their enemies thought they had written out *finis!* for them. Little or nothing of consequence was to be expected of them in the postwar period, so the enemies thought.

[5] But where there is life there is hope. The little remnant of faithful survivors of those world war experiences still clung to their God, "whose name alone is Jehovah." (Ps. 83:18) They still had faith in his Word and did not forget or forsake it. The fury of the enemy had not broken the bonds that bound them to their brothers and, notwithstanding all their enemies could do, those bonds would draw them together again. They saw now the meaning of their persecutions during the world war, yes, the meaning of that war itself and its concomitants, famine, pestilence, earthquakes and distress of nations. These things were proof that the time of this world's end was upon us and that God's kingdom of his Christ was now a fact. This gave basis for the startling message that a good-sized multitude, "millions," they estimated, of people now living would never die. The postwar period offered an opportunity to serve Jehovah God further, and as long as they had breath they were determined to praise him before all nations.

[6] God read the hearts of his loyal people in their affliction. He it was who had preserved them through the fiery trials, amid World War I. He had a purpose in doing so. Accordingly, by his strange providence, he loosed them from captivity to their foes. By the power of his spirit he freed them from the shackling effect of fear of men and of man's organizations. He reorganized them and set his work before them, making known to them that this was the predestined time when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" and that this gospel was the all-important good news that God's kingdom had been set up. —Matt. 24:14.

[7] Today we can see that God's purpose has been carried out. By all the means of passing out information this good news of Jehovah's kingdom has been preached. Lit-

4. Why did the enemies once think nothing was to be expected of Jehovah's worshipers in the postwar period?
5, 6. How were the remnant drawn together after World War I, and how did they come to be reorganized?
7. How did this New World society of today come into being, and why will it not be stamped out?

erature by the hundreds of millions of pieces in many languages has been distributed publicly and from house to house. To these printed sermons have been added the voices of these Kingdom announcers in personal testimonies and by Bible instruction in the homes and in public lectures before visible audiences and over the radio. Hundreds of millions have heard the message of this divine government of the new world, many of these hearing it over and over again during the course of the years. Thousands of readers and listeners have recognized this to be God's life-giving message for this day. They have responded to it with joy and have dedicated their lives to him through Jesus Christ and have joined in holding aloft this bright signal of the Kingdom, until today there are Kingdom announcers organized and reporting activity on all continents and in the many islands of the sea. All together, these now hundreds of thousands form a society no part of this old world. The nations of this world will never be able to stamp out this society. It will grow and live forever, for it is the "planting of Jehovah" and he will not uproot it. (Isa. 61:3, *AS;* Matt. 15:13, *NW*) Amid the fire of persecution he has welded his people together into this New World society by his Holy Word and by his spirit and by the work that he has commissioned them to do.

PROBLEMS OF SOCIETY LIFE NOW

[8] Is this rightly called a "society"? Yes, for it is a group of people, Christian people, organized and working together in a common work, meeting together regularly and worshiping the one true God, and striving to live according to a common standard, God's standard. This society is not incorporated under any political state and its code of laws. No such state can charter such a society as this is. Its members spread beyond the bounds of any one nation or empire and its power of control. A man-made charter could not hold such a society together and keep it running. It is of God's creation by means of his truth and his spirit. True, it has co-operated till now with the legal corporation, the Watch Tower Bible and Tract Society of Pennsylvania, as its administrative, publishing and legal servant. But it will not cease when the Watch Tower Society loses its charter, either when the Watch Tower Society is dissolved by a hostile government the way the branch office in Eastern Germany was dissolved first by the Nazis and now recently by the Communist government, or when the chartering government passes away at the battle of Armageddon. A Watch Tower Tract Society existed and spread God's message before ever Zion's Watch Tower Tract Society was incorporated in 1884 under the laws of the State of Pennsylvania, U.S.A. After the battle of Armageddon obliterates this old world the New World society will continue on, for it will be approved and authorized by the only government then in power, the divine government. It will form the base, the nucleus, around which the population of the "new earth" will grow and fill all this planet. —2 Pet. 3:13.

[9] As members of the New World society we are bound to have our problems now. We are not yet out of this old world. The "appointed times of the nations" ended in 1914, but this did not end the old world; it merely began the world's "time of the end". After that date Satan the Devil and his demons were cast out of heaven, but this did not destroy his world; it merely tied down to the earth the activity of the invisible spirit forces behind this world. The old world is still with us. Its interests

8. Why is this rightly called a "society", and why will it continue on after Armageddon?

9. Why are we as members of this society bound to have our problems now during this transition period?

conflict with those of the incoming new world. So this causes difficulties for us in this transition period.

[10] Just now we are surrounded by a world full of squabbles, racial and religious hatreds, national traditions, prides and rivalries, and numberless other divisive things. The members of the New World society are drawn from all nations and tribes, but such trouble-breeding things may not be carried into the society. They will not be carried over Armageddon. They must and will end there. So it does not bode us any good to hang on to such things or meddle in them *now*. We must abandon those worldly forms of selfishness, those jealousies, envies, egotistic ambitions, religious sectarian wars, persecutions of one another, and other manifestations of the spirit of the Devil, "the god of this system of things." We do not care to bear any responsibility before God for the ruling systems and destructive conflicts of this old world. We do not want to share with the human race in its community responsibility for these things that are opposed to God and at war with his kingdom. Were we not to keep ourselves clean from its politics and its controversies, then we should "become condemned with the world". It is our privilege to copy the example of Noah before the Flood, who, "after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the world."—1 Cor. 11:32 and Heb. 11:7, *NW*.

[11] As Christians we are in the same position as Jesus our Leader was when on earth. (John 17:14, 16; 15:19) We are in this world, but we are no part of it and are no friends of it. We are the friends of God's new world; we uphold its divine government set up in the heavens. On account of this the world may hold us for its enemies, but there is no other way for us to be God's friends. We love the new world and are looking forward to it, for that means that the love of the heavenly Father is in us. It has to be this way, because we are commanded, at 1 John 2:15-17 (*NW*): "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."

[12] In this world wars and fights, cravings for sensual pleasures, murdering and coveting go on. The disciple James denounced all Christians who turned back to such things as having unlawful intercourse with the world: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:1-4, *NW*) There was no friendship between the apostle Paul and this world. The world viewed him as an accursed criminal condemned to a torture death on a stake; but the apostle in turn viewed the world as likewise accursed and condemned. Hence he said: "Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world." —Gal. 6:14, *NW*.

[13] How wonderful it will be to survive the battle of Armageddon and live in a world that we may love, a world that we can be friends with, that we can be in and be a

10. How can we avoid becoming "condemned with the world" and, instead, 'condemn the world'?

11, 12. How are we in the same position in this world as Jesus was when on earth, and why must we be thus?

13. (a) What world must we love, and why? (b) Why does this not mean we are haters of mankind and of everybody?

part of without making ourselves the enemies of God! That is the world that Jehovah God loved so much that he gave his only-begotten Son, that whoever believed in him should not perish but should have everlasting life. (John 3:16) We must love the world that God loved so much. Then our love will never come to grief, for that righteous new world will never pass away. Our not loving or being friends of this old world does not mean we are haters of mankind, haters of everybody; no more than were the disciples John, James and Paul, who expressed themselves as they did in their writings. If we were haters of everybody, then we would retire from contact with the people, like religious monks and nuns, and we would not go tramping from door to door, bringing the people God's warning by word of mouth and printed page and beseeching them, "Become reconciled to God." (2 Cor. 5:20, *NW*) The greatest commandment ever given is that we must love God first, that is, with all our mind, heart, strength and soul; and, in expressing that love for God, we must obey his second great commandment, to love our neighbor as ourselves. This we try to do by leaving our cozy homes and calling on our fellow men at their own homes and sharing with them the God-given message, that they may be saved to the new world the same as we ourselves.

[14] But as for becoming the friends of this world in its desires, its aims, its ambitions, its politics, its systems, its religions and philosophies, we may never do that without becoming religious hypocrites, hated by God. We have answered his call to come out of this world; and now for us to look back at it as if we had deprived ourselves of something worth-while would make us God's enemies and doom us to destruction. Said Jesus: "Remember Lot's wife." Why? Because, while fleeing from Sodom as fiery destruction rained down from heaven upon it, she looked back disobediently, slowed down in her flight and got encased with suffocating salt, to become a pillar of warning to all turncoats, renegades.—Luke 17:32, 33.

[15] Today we are living amid an international community that is split into two great blocs, a Communist republican bloc and a democratic bloc. Divided politically, economically and socially from each other, yet there are proofs to show that both blocs are unitedly against the New World society. Why? Because it does not follow the pattern of either bloc. The New World society is theocratic, as the righteous new world will be. It recognizes God as the rightful ruler, the supreme sovereign of heaven and earth. It abides by that fact in its organization and operations and holds fast to his Word, the Holy Bible, as furnishing us the supreme law. In the year 1914 his "appointed times of the nations" ran out and he brought to birth the kingdom of his Son Jesus Christ. Hence now we must say, in the language of Isaiah's prophecy for our day: "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us."—Isa. 33:22, *AS*.

UNDER THE KINGDOM NOW

[16] It is a real kingdom that we are living under now. Of course, the kingdoms and republics of this world are living under it too,

14. Why may we not look back at this world, and with whose example in mind?

15. Though divided against itself, yet against what is the world united, and why?

16. Under what ruling factors must we live now, and how must we conduct ourselves under such?

but they are not operating as its representatives or as political expressions of it nor as its loyal subjects. They are rather its foes, refusing to acknowledge its existence and sovereignty and so raging against it. Consequently they are destined to destruction by the iron rod of Jehovah's anointed King, Jesus Christ. Meantime, as long as the King lets these earthly political powers remain and chooses to rule in the midst of his enemies, the New World society must live under such visible ruling factors. It must live peaceably and engage in no subversiveness of any kind. All man-made laws of righteousness we are exhorted by God's Word to obey. But where a conflict arises between God's law and that of human dictators and human legislatures, then we must show we recognize Jehovah's sovereignty over earth and heaven and we must follow the theocratic example set forth by the apostle Peter, who declared before the Supreme Court of Jerusalem: "We must obey God as ruler rather than men."—Acts 5:29, *NW*.

17 This is a reasonable position. Granted that we do live under the immediate government of this world's political systems, yet we must ask, Under what do these same political systems live? Although they try to be on top of the earth, are they not just the same under heaven and hence under heaven's government? They most certainly are! Heaven's rule now means God's rule by means of his enthroned Son, Jesus Christ. So in view of this determining fact we recognize the higher sovereignty of Jehovah God and give first place to his government and laws. To human ruling factors we merely pay back or render what debt we owe them for the limited services and benefits we enjoy from them. That is all that is due to them. The universal war of Armageddon is ahead of this generation, and those worldly ruling factors are not going to protect us or our property during that war. They are not going to get us through and past Armageddon and into the new world, for they themselves will not get through but will be dashed to pieces. —Ps. 2:1-9.

18 It is to Jehovah God that we have to render and pay back what belongs to God, if we are to survive the war of Armageddon or if, dying before then, we are to be resurrected to life in his new, post-Armageddon world. Then we shall owe absolutely nothing to "Caesar", for the political rulerships of this world will then have gone out of business. Their debts that they owe to Jehovah God for persecuting his faithful people they will pay for with their existence. (Matt. 22:21) It was all right, it was a Fatherly duty, for Jehovah God to express his anger with his own people for their shortcomings and chastise them during the period of World War I. But it was not the right thing for the political systems as the sword of the religious systems to oppress, persecute and try to destroy Jehovah's people maliciously, and then not stop there but try to keep this up since the close of World War I. "Thus says the LORD [Jehovah] of hosts: 'I am very greatly concerned about Jerusalem and Mount Zion, and I am exceedingly angry at the easy-going nations; for while I was angry but a little, they furthered the disaster.' "—Zech. 1:14, 15, *AT*.

19 The Kingdom established in the invisible heavens in 1914 may be unreal to worldly politicians, but it is real to us, in fact more real than the United Nations. The United Nations now has a capital with secretariat and assembly buildings there on the west bank of the East River, in New

17. Why is it reasonable for us to give first place to God's government and laws and render to Caesar only what belongs to him?

18. When will our debts to Caesar cease, and what debts will the political governments pay to God, and why?

19, 20. Why is the Kingdom, although heavenly, more real to us than the United Nations with its capital and buildings?

York city, and how, then, you ask, could the Kingdom be more real without such visible, tangible things? In reply we say, There is no need of official buildings of brick, stone, concrete and steel made by man's hands in order to prove the existence of a government. The universal government of Jehovah can function without material buildings on this earth. In the paradise of Eden the perfect human couple, Adam and Eve, had no man-made buildings by the banks of Eden's river to symbolize Jehovah's theocratic government over them, and they were not burdened with taxes to maintain such buildings. Much later the holy city of Jerusalem had a material temple dedicated to Jehovah God and marked by his name; but since Christ the true Christians who worship God with spirit and truth have not had to build such an earthly temple to practice his pure worship or to symbolize its existence.

[20] The actuality of a government is shown by its having subjects that submit to its power. Our recognizing a government and our submitting to it are displayed by our loyal obedience to it. The Kingdom's reality and power are vividly impressed upon us, not by material buildings, official uniforms, flags, emblems and insignia, but by the visible signs in the earth. God's Word, the Bible, foretold these would appear as evidences of the Kingdom's establishment and operation, such as World War I, beginning in 1914, followed by unending distress of the peoples and perplexity of the nations, not knowing which way to turn in order to find a way out of the unparalleled crisis. Most impressive of all, the Kingdom's work as foretold in divine prophecy is being carried out irresistibly before the end comes at Armageddon. —Matt. 24:3-14.

[21] In the face of these real things, why should not the Kingdom be real to us? We walk by faith as the ancient patriarch Abraham did. He did not trust in the material buildings of the city of Ur of the Chaldeans for a permanent government. Under Jehovah's guidance he left Ur for the Promised Land. "By faith he resided temporarily in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. For he was awaiting the city having real foundations and the builder and creator of which is God." We today are in a better position than Abraham, Isaac and Jacob: "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and hailed them and publicly declared that they were strangers and temporary residents in the land. . . . But now they are reaching out for a better place, that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them." (Heb. 11:8-10, 13, 14, 16, *NW*) Like those faithful patriarchs, we of the New World society confess ourselves to be strangers and temporary residents in this old world. We have no business to meddle in its politics and gory brawls, all the more so now that we see that the Kingdom, the city having real foundations and built and created by God, has been put in power and is ruling. Although we suffer international hatred for this course of nonintermeddling, yet we endure it with God's strength. With the vision of the Kingdom before us we do as faithful Moses did: "He continued steadfast as seeing the one that is invisible."—Heb. 11:27, *NW*.

21. How do we follow Abraham's course of walking by faith, and how do we endure the present consequences, like Moses?

NOW THE TIME TO OBEY

[22] Whether inside or outside the New

22, 23. (a) Since 1914 with what do creatures and organizations in heaven and on earth have to reckon? (b) What example of the Israelites before they had a visible king may we not follow now?

World society, let everyone know one thing: The fact that Jehovah's kingdom has been set up with his Anointed King in the throne puts us under a special responsibility. According to our faith we shall *show* seriousness about meeting it. A new power has come into force in the universe. It is the long-promised theocratic government, the capital organization of the universe that is dedicated to vindicating Jehovah's sovereignty. All creatures, all organizations, in heaven and on earth have to reckon now with this new entity, the Kingdom. We cannot now afford to be like the Israelites of old. For hundreds of years after they had crossed the Jordan and settled in the land of Palestine their invisible Ruler, their King, was Jehovah. They did not have any visible king of the royal line of David, but God raised up judges for them to govern and deliver them from their enemies. (1 Sam. 8:7; 12:12) There was considerable self-interpreting and flouting of the theocratic law of their national covenant with Jehovah. The description of that time says: "In those days there was no king in Israel. As for everybody, what was right in his own eyes he was accustomed to do."—Judg. 17:6; 21:25, *NW*.

[23] As long as this was done within the framework of their Law covenant with God, this was not out of order. It showed the degree of their freedom of action. But to ignore God and lean to one's own understanding and do what was right in one's own eyes was wrong, untheocratic, even before there was a visible king in Israel. Moses in his farewell speech to the Israelites on the other side of the Jordan warned against this, saying: "You must not do the same as all that we are doing here today, each one whatever is right in his own eyes, because you have not yet come into the resting place and the inheritance that Jehovah your God is giving you." (Deut. 12:8, 9, *NW*) The setting up of a visible kingdom over the Israelites meant newer arrangements for them, with more specific instructions given to them and more demands made upon them. It meant a tightening up of the national organization, their feeling the ruler's power and authority more.

[24] Before the Kingdom was set up in the hands of the glorified Son of David, Jesus Christ, the situation among the faithful people of Jehovah God was very much like that among the Israelites before getting their Davidic kingdom: Christians were accustomed to do what was right in their own eyes. Thinking that the democratic system of government and living as exemplified in the Western democracies of the world was the best way for congregations to be organized and operate, they tried to interweave democracy with the instructions of the Holy Scriptures. This resulted in a widespread variety of private Scripture interpretations and personal predictions of the future, and a great deal of local rule, party spirit, strife and rivalries for official positions. But now since 1914, and particularly since the regathering of Jehovah's people after World War I, this way of things according to what is right in the eyes of a person or of a congregation will not be followed by anyone loyal to Jehovah's kingdom. It is no longer as in the days of Israel's judges. There is now a King over us! This King "by the grace of God" is higher than all the kings of the earth. Said Jehovah God: "I also will make him my first-born, the highest of the kings of the earth." (Ps. 89: 27, *AS; RS; AT; Mo; Da*) He is not a mere figurehead, a mere national symbol, with a prime minister as the real ruler and a Congress or Parliament as the lawmaker for him and a Judiciary to tell him what is legal and constitutional

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24. How was the situation among Christians similar before 1914, and now whom do we have over us?

or not. He is King of kings and Lord of lords by Jehovah's decree. He is an absolute monarch under his God Jehovah. For the sake of our lives we must respect that fact!

[25] Jehovah's theocracy, his universal sovereignty, now functions through royalty, the royal rule of his Son, Jesus Christ. The "appointed times of the nations", the Gentile times, have ended, and the political nations of this old world are now in the swiftly passing "time of the end". Since the close of World War I in 1918 a remnant of faithful Christians has returned to Jehovah's worship at his spiritual temple. Now, though, it is different from when the remnant of Jewish worshipers returned from Babylon in the days of Zerubbabel by the permission and decree of the Persian emperor Cyrus. At that time the "appointed times of the nations" had barely begun and had finished 70 out of 2,520 years to go, and the reborn nation of Israel was dependent upon the Persian world power. But now Jehovah has raised up a Greater Cyrus, just as he prophesied, and this King has delivered God's people from this Babylonish world. (Isa. 44:28 to 45:13) We are indebted to the heavenly Kingdom and are dependent upon the Greater Cyrus, Jesus Christ, who now rules amidst his enemies, the Gentile powers whose "appointed times" expired in 1914.

[26] So now it must be different with us Christians than before 1914, than before our release from modern Babylon. Before then and from the apostolic days it was true of us Christians that "the Father . . . delivered us from the authority of the darkness and transplanted us into the kingdom of the Son of his love". (Col. 1:12, 13, *NW*) But now that Son of God's love has more than a spiritual kingdom over his own followers. He has been enthroned to rule now in the midst of his enemies in heaven and earth and to dash the nations to pieces at Armageddon and take over the literal control of the whole earth. He has been given the right to the earth and its domination. He enforces theocracy, he applies God's rule, Jehovah's sovereignty, toward this earth. He is a swift punisher of what is untheocratic. So watch out for him at Armageddon. We dare not act independently of him in religious matters. We may not do what we please. We must be theocratic in thought, deed, worship and organization, putting God's rule before people's rule. We may not be isolationists, individualists, squirming under the obligations and restrictions of organization, objecting to being organized, with God on top and us below.

[27] If we have faith in the Kingdom, if we are lovingly loyal to God's anointed King, we shall be glad to obey his instructions and arrangements through his visible theocratic organization. The Kingdom means tighter organization for God's people on earth. This is vitally necessary if we are to stand up against the combined forces of the enemy and overcome this world. No one can go it alone, and the King will not go it alone with such an individualist. He goes with his flock, his organized subjects. If we refuse organization instructions, if we forsake the gathering of ourselves together to avoid organization and its obligations, where could we go after Armageddon? Will there be separatists after Armageddon who will each make himself his own society and live as a hermit in a spacious earth, avoiding human contact and preferring animal society? For anyone to forsake the organized congregation of those who are destined to survive Arma-

25. Why is it now different with the remnant of faithful Christians from when the Jewish remnant returned from Babylon?

26. Since 1914 does God's Son have merely a spiritual kingdom over his followers, and so why may we not act independently?

27. What does the Kingdom mean now for God's people on earth, and why may we not be separatists now?

geddon means for that one never to get past Armageddon into the New World and its theocratic system. Like Noah's family, we must now get into the ark all together!

[28] For us to be knit closely together now in organization while we are imperfect and have our selfish likes, dislikes and tendencies may result in a bit of rubbing and difficulty for a time. But if we try to show the mental attitude and spirit of Christ and put up with our brothers in love, we shall be able to straighten out our difficulties and hold together in one supreme common cause. We did not come out of the old world and its squabbles just to plunge ourselves into squabbles of our own making among ourselves. So we must learn to surmount our internal difficulties and straighten them out now. Better that than to have to contend with such things among us after Armageddon. Said Paul: "Be angry, and yet do not sin; let the sun not set with you in a provoked state, neither allow place for the Devil." (Eph. 4:26, 27, *NW*) We might well say now: Let not Armageddon come down like a thief with you in an angered mood, in a provoked state against your brother. The thing to do is to seek peace and harmony with your brother now. The New World society's Book, the Bible, instructs you how to do so.—Matt. 18:15-17.

THE SOCIETY'S COMMON LANGUAGE

[29] Right after the battle of Armageddon will the survivors be living under nationalistic governments with divided loyalties, rival claims, proud traditions and ancient hatreds and suspicions? No, not after the King wields his scepter against the raging nations. The survivors will be those who have now come out of this world and who have risen above those selfish things cultivated by the "god of this system of things". For the time being there will be language groups. Nevertheless, they will all be one theocratic family—even as they are now "one flock, one shepherd". (John 10:16, *NW*) There will be no nations, but all will be citizens of the new world, under one King. It will be the same as it is now with Christ's body, "where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." (Col. 3:11, *NW*) Already Jehovah God has turned to his people of all national extractions a "pure language", and it will be the one language all will speak from the very start of the new world, namely, the theocratic Kingdom truth.

[30] To continue in the New World society one essential requirement is that we must speak the truth. Satan the Devil is the "father of the lie", and lying is one characteristic of the system of things of which he is god. (John 8:44, *NW*) One of our great struggles is to get rid of the lies we have inherited by having been part of his old world, particularly the religious lies. After the ancient Israelites were delivered from mighty Babylon, the command that Jehovah God sent to them through his prophet Zechariah for their prosperity was this: "These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath: for all

28. What should we do about internal difficulties among ourselves now, and why?
29. Will the survivors have nationalistic divisions after Armageddon, and what about their language?
30. What essential requirement is now laid upon us even as it was laid upon the Israelites delivered from Babylon?

these are things that I hate, saith Jehovah." By this faithfulness to truth in speaking with their neighbor, and in holding court and rendering decisions without partiality in the city gates, and in swearing to no false oath for the purpose of hurting a neighbor against whom we devise evil, the city of Jerusalem was to become called "The city of truth". (Zech. 8:16, 17, 3, *AS*) The apostle Paul saw this was a requirement for the Christians of his day. After telling them not to keep walking as the worldly nations do in the unprofitableness of their minds but to put on a new personality, he told them how to do this and said: "Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another."—Eph. 4:25, *NW*.

[31] This same requirement applies to the New World society today, whose members have been delivered from a false, hypocritical old world. We, too, must insist on speaking the truth. That means we must rid ourselves of the old-world lies and the practice of falsehood for any selfish reason. It means we must get free from the lies of false religion, which blaspheme God's name and distort his purpose and way of salvation, and which lead mankind into destruction at Armageddon. "The truth will set you free," said Jesus, and that truth we find in God's Word. It is this truth that we must speak to one another in the New World society to build one another up on our most holy faith. (Jude 20) It is the truth that we should publish abroad outside the New World society, that others who are hungry for truth and righteousness may enter the society and be filled and set free. This is especially necessary where small communities in certain lands have become members of the New World society one hundred per cent. They dare not insulate themselves to enjoy the truth and peace all to themselves, sidestepping the hardships of the witness work. To avoid growing selfish they must get out and preach to those yet in the bondage of error and also support the spreading of the truth by others. By such persistent speaking of the theocratic truth to our neighbors far and near, the New World society will indeed get known as an organization of truth.

[32] Prophesying of the glorious days of restoration of Jehovah's people to the theocratic way of organization and activity, Isaiah uttered this promise of Jehovah: "I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city." (Isa. 1:26, *RS*) Having now enthroned his King as our Judge and "Wonderful Counselor", Jehovah God has restored things as at the time when Jesus Christ was visibly present on earth in the flesh, and now we enjoy the counsels of God's unfolding Word as never before. It is incumbent upon us to prove ourselves a faithful society, a loyal representative of God's heavenly Jerusalem, the "faithful city" above. We stand now in a position like that of the Israelites on the desert plains of Moab shortly before crossing the Jordan River into the Promised Land. Moses, knowing he was to die within a month's time, assembled the Israelites and gave them a repetition of the Law covenant that Jehovah had made with them at Mount Horeb in Arabia, together with changes that were to go into force under the new conditions in the Promised Land.

[33] At the close of Moses' repeating the theocratic law there in Moab we read: "These are the words of the covenant that

31. What does 'speaking the truth' mean for us today, and by our doing so the organization will get to be known as what?

32, 33. (a) How has Jehovah restored judges and counselors to us as at the first? (b) What covenant did Jehovah conclude with the Israelites in Moab, and what did Moses then urge them to do?

Jehovah commanded Moses to conclude with the sons of Israel in the land of Moab aside from the covenant that he had concluded with them in Horeb." (Deut. 29:1, *NW*) This used to be called a "covenant of faithfulness"; but it was in fact a covenant of the repeated law with revisions of the Horeb covenant to adjust it to the arrangements that would go into effect in the Promised Land. Hence the Bible book that contains this repetition of the law is called Deuteronomy. It corroborated and reinforced the law covenant that had been given to the nation of Israel at Horeb or Mount Sinai. It was after this that Moses urged the Israelites to be faithful to this covenant, taking heaven and earth as witnesses against them that he had set before them life and death, blessing and cursing: they should therefore choose life by faithfully keeping the covenant, that they might keep on living in divine favor and blessing.

[34] Today, since our deliverance from modern Babylon in 1919 and before our entering the new world after Armageddon, we are having Jehovah's theocratic law and requirements restated to us as never before in Christian history. The whole Bible is being opened up. This is the work of Jehovah's Greater Moses, Jesus Christ. We are being drilled in the requirements of the New World society, that we may know how to choose the course of life and keep living in God's favor and blessing now; it may be we shall even be preserved through Armageddon into the new world at its start. The decision is ours to make now, in the light of the revealed theocratic law. It is now we have to meet these theocratic requirements, now in this "time of the end", and not just after Armageddon. After that war there will be no heathen neighbors to surround us as they did the Israelites after Moses died and they crossed the Jordan into the Promised Land. No, in the new world there will be no pagans and false religious neighbors surviving Armageddon to beset us and tempt us to worship their false gods and offer their children to us in marriage provided we offer ours to them and thereby make leagues and alliances to our endangerment. It is now that we have to contend with such things. That is why the Greater Moses has restated and amplified God's laws and requirements to us.

[35] Now it is that we must decide to keep integrity and be faithful to theocracy in order to prove worthy of the coming world of the one true God. If we are steadfast now under adversity in this hostile old world, it will conduce to our being faithful then amid the unbroken spiritual and material prosperity without the temptations of the Devil and his depraved, selfish world. The present is the favorable time for us as members of the New World society to make our final choice between the two courses that the Greater Moses sets before us. His urgent advice is: "Choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him, for he is your life and the length of your days."—Deut. 30:19, 20, *NW*.

THE TIME OF MOURNING PAST

[36] By keeping our eyes always to the front toward the new world that brightens upon our horizon, it will help us to hold to our decision to gain life in the new world that we represent as a society. Today the dying world mourns for its sufferings, its

34. How are we having Jehovah's theocratic law and requirements restated to us now, and why is it now under the present conditions that we must choose the course of life?

35. To what will our being steadfast now under adversity conduce, and to what course does the Greater Moses urge us?

36. Why may we not sorrow with the world? Instead, what is it now the occasion for us to do?

losses, its disappointments, but it is not saddened in a godly way that makes for repentance to salvation. There is nothing in the world that we have left behind and from which Almighty God has rescued us over which to mourn. We cannot afford to take the world's mental attitude and estimate of things. To share with the world in its selfish sadness is not healthful for us: "the sadness of the world produces death." (2 Cor. 7:9, 10, *NW*) As individuals we have been sinners in the past. We made our mistakes and transgressed God's law or even opposed him and persecuted his people. Why, even the remnant of his heirs of the heavenly Kingdom erred in times gone by and were guilty of wrongdoing, shortcomings and failures during World War I, and Jehovah was angry with them and let them suffer Babylonish captivity to this world. But why mourn any more over the dead past? God has now delivered his remnant and with them also a "great crowd" of lovers of truth and righteousness and he has formed them into a New World society. Sorrow that led to repentance, and repentance that led to this deliverance, are now things of the past. Now it is the occasion for us, not to sorrow further and be saddened overmuch to our discouragement, but to rejoice at the present salvation we enjoy by Jehovah's mercy.

[37] Sorrow and sadness and mourning are weakening, but joy is strengthening. Jehovah our God is most joyful at this time. His kingdom by his beloved Son Jesus Christ has begun; his long-tolerated enemies, Satan and the demons, have been cast out of heaven and down to the earth; he has liberated his people from slavery to this world and made them a society of Kingdom announcers; and now the great war for vindicating his universal sovereignty once for all time draws closer, with the victory certain. It is for us to get out of any sorrowful, introverted contemplation of ourselves and think of what God has done, is doing, will do, to his unfading glory and the blessing of his faithful people. Why should we sorrow with God's enemy, this world? Why should Jehovah's people be sorrowful when he is glad, overflowing with righteous joy? His Son is here as a joyful Bridegroom, and the "marriage of the Lamb" nears its completion. (Rev. 19:7) Jehovah is gathering all things in heaven and in earth together into one under his sovereignty. We are in the antitype of the ancient theocratic festival of ingathering, the feast of the harvest of the year's labors, the most joyful festival of all the year. Away, then, with useless mourning and grief over the past. This is the time to rejoice with Jehovah as his friends and lovers, for, in the language of Nehemiah, "the joy of Jehovah is your strength."—Neh. 8:10, *AS*.

[38] The New World society should continue to be the most joyful and optimistic people on the face of the earth. Everlasting joy is upon our heads in the knowledge that the kingdom of Jehovah's vindication is here for all time and we are its announcers. By coming into the New World society we have obtained gladness and joy, and sorrow and sighing have fled away, despite the hatred and persecution that we must suffer internationally for a little while. We count it an honor to suffer for his sake. —Isa. 35:10.

37. Why is Jehovah God joyful at the present time, and why should we be joyful with him?

38. How have we obtained everlasting joy and gladness, and why does present suffering make no difference?

"Make Sure of All Things"

AFTER the foregoing speech, the president of the Watch Tower Society went on to make the first major release, of a new printed publication, to the assembly with the following words:

[2] Says the apostle: "Finally, go on acquiring power in the Lord and in the mightiness of his strength." (Eph. 6.10, *NW*) We must do this for the endurance test that yet lies ahead and for the work that remains to be done. We are in a life and death struggle, not with flesh and blood in carnal warfare, but with the wicked spirit forces now furious because of being cast out of high heavenly places and restrained to this earth. We need to put on the full suit of armor from God in order, as a New World society, to stand firm and united in this wicked day, presenting a common front against the combined enemies. We have come to close grips with the enemy and, besides the shield of faith with which to quench all the wicked one's burning missiles and to stop his thrusts, we must have in hand that invincible weapon, "the sword of the spirit, that is, God's word." (Eph. 6:12, 17, *NW*) With this mighty weapon of offense, we must go forth in obedience to divine command and assault the worldly strongholds of error, that lovers of life-giving truth may be set free. "For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." (2 Cor. 10:3-5, *NW*) To do this with courage and with assurance of victory we must make sure we have the truth and be convinced it is the truth, because it is backed up by God's own Word.

[3] Mindful of the acute situation we are in today, Jehovah God has provided a new aid for his people in living now as a New World society. This is the new book of 416 pages, in English, entitled "Make Sure of All Things". This title is based on a text that was written to a Christian congregation under the fire of persecution, namely, 1 Thessalonians 5:21, which reads: "Make sure of all things; hold fast to what is right." (*NW*) This is a book of nothing but select Scripture passages, 4,585 Bible texts being quoted at length and 458 additional, corroborative texts being just cited for reference purposes, making a total of 5,043 Scripture texts. However, these have been brought together and arranged under seventy main doctrinal titles, themes or headings that are most controversial today and for which the honest searcher for truth wants the uncolored Bible proof alone or the Bible disproof in the case of false doctrine. Under each of these seventy main headings the pertinent scriptures are grouped beneath numerous subheadings, thus breaking down the subject for you and helping you to a speedy and logical analysis of the subject.

[4] But the usefulness of this book is not limited to just these seventy themes. There are really 287 themes of which you can make a particular study by consulting the alphabetical listing of them that is given,

1, 2. With what must we equip ourselves in this wicked day, and what assault should we make?

3. What new printed aid has Jehovah provided for us in living as a New World society, and what are its main features?

4. In what way is the usefulness of this book enlarged to cover more than seventy main themes?

with page references for finding the suitable scriptures on each aspect of your chosen subject for study. The Scripture quotations that are presented to you are taken from eleven Bible versions, Catholic and non-Catholic, to obtain the most appropriate or best-stated translation.

[5] Do you want to "make sure" of whether the following are supported by God's Word or not, namely, ancestor worship, animal worship, apostolic succession, blood transfusion, caste system, communism, confession, cross, evolution, incarnation, interfaith, Jews' return to Palestine, the mass, purgatory, spiritism, the so-called "ten lost tribes", transmigration, trinity, and worship of Mary? If so, then quickly find the subject you want in *"Make Sure of All Things"* and confront yourself with the array of Scripture verses given under an authoritative definition of the subject. In this way you let God speak to you on the subject through his own Word and thus you let him have the deciding say-so.

[6] Or do you want to know what his Word has to say in settlement of any controversy over such subjects as baptism, the congregation of God, earth and its destiny, healing, Jehovah, judgment days, law, ransom, religion, return of Christ, sabbath, soul, spirit, superior authorities, tithing and speaking in tongues? These are all some of the seventy main themes, and you have sufficient scriptures under each heading you look up in order to determine God's mind upon the matter and to "let God be found true, though every man be found a liar".—Rom. 3:4, *NW*.

[7] What a handy instrument this new book is for the use of the New World society! Providentially, the book contains a main heading entitled "New-World Living" with nine pages of scriptures quoted under analytical subheadings. For those who have it available in their language the book will be a telling aid in living and working as part of the New World society. There is a fine foreword to the book that gives helpful advice on how you may have this book constantly with you—it is a pocket-size edition—and use it in door-to-door witnessing, in making return visits on the interested, in Bible studies that you conduct in private homes, in your own family Bible study, in casual witnessing anywhere, anytime, and in preparing Bible talks, and in providing features for the weekly service meetings of congregations, yes, and even for informal group gatherings that you might hold now and then for relaxation so as to get real spiritual profit out of them and not fritter away the time in idle gossip and aimless chatter. The basis for this book was laid in years of study and preparation and compiling work, and now Jehovah has brought it forth through his visible New World society. We can be confident that he will bless the wise, courageous and faithful use of this aid for his people to wield the "sword of the spirit, that is, God's word". Eventually the benefits of this book are bound to spread to all lands in which the Kingdom truth is proclaimed, to encourage and assist his people in living as a New World society.

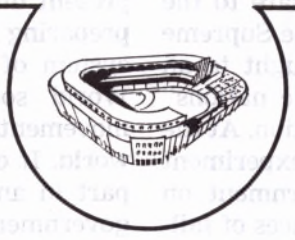
5. With this book how would we "make sure" whether many popular religious beliefs and practices are supported by God's Word?

6. How can we find what God's Word has to say in settlement of any controversy over certain basic Scriptural doctrines?

7. In what way does the book's foreword give helpful advice, and of what may we be confident as respects the future of this book?

Brace up your minds for activity . . . sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you.—1 Pet. 1:13; 3:15, *NW*.

RESOLUTION



IN LEADING the assembly on to still another surprise after the one just described, the president proceeded to say:

[2] What an opportunity this unparalleled occasion affords as we brothers are met together in international assembly with tens of thousands of representatives from the four quarters of the earth! To crystallize our realization of ourselves as one united New World society and to go on record before God and his kingdom and our absent brothers and all mankind, I move the adoption of the following

RESOLUTION

[3] "THE scene of this world is changing." (1 Corinthians 7:31, *New World Translation*) These inspired words, written nineteen centuries ago, cannot be challenged today, either by the lowly common man or by mighty world powers and ruling factors. Since the year 1914 the world has passed through strange and startling events, and their climax has not yet been reached. Everywhere men and nations are in a state of growing distress and perplexity, and confessedly they do not know what the final shape of things will be and whether it will be for human weal or for human woe.

[4] The same Word that foretold the complete changing of the world scene foretold also the new scene that was to come to the view of mankind, a righteous new world of endless life amid an unbroken peace and prosperity. It is the infallible Word of the Almighty God, the Creator of heaven and earth, that gives men this heartening good news written over his own name: "that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth." (Psalm 83:18, *American Standard Version*) In his wisdom and foresight he has in every case prepared his faithful worshipers for the destiny-making changes ahead; for instance, Noah and his household, who were warned and prepared to survive the global inundation with which the entire world of that day passed off the scene. True to his loving-kindness, and in view of the passing of the present old world off the scene shortly in a trouble the like of which has never yet been, the Most High God, Jehovah, has prepared a New World society and given it the Scriptural hope of surviving into that righteous new world which he has promised. Its members he has made his witnesses, to uphold and proclaim his rightful sovereignty over heaven and earth, to sound the final warning of the coming violent change of the world scene, and to recommend his Messianic kingdom as the one and only hope for a race that the Devil is driving to destruction.

[5] THEREFORE we, as witnesses of Jehovah and as members of his New World society, gathered in our scores of thousands from scores of lands in international assembly here at Yankee Stadium, New York city, N. Y., this 20th day of July, 1953, seize this as a most fitting occasion to adopt the following resolution:

1, 2. Following the foregoing happenings, for what, then, did the international assembly at Yankee Stadium afford the opportunity?

3. How is the scene of this world now changing and with what ignorance on the part of men and nations?

4. What has that same Word foretold as ahead, and in view of the coming violent change what has Jehovah now prepared and commissioned for service?

5. Therefore what did those gathered in assembly seize the occasion for adopting?

[6] THAT in all the nations represented by us we unitedly continue to declare to the peoples that in the year 1914 the Supreme Judge of men and nations brought to an end his "appointed times of the nations" for uninterrupted world domination. At the same time, to replace this long experiment of imperfect men at self-government on earth with all the sad consequences of failure, the Supreme Authority brought forth the kingdom of his Anointed Son Jesus Christ. This is therefore the only government with right and authority to continue to rule all the earth and its inhabitants. It alone now has the backing of the Most High God, Jehovah, and is empowered to fulfill toward afflicted mankind all the prophecies of his inspired Word by removing from them the oppressive superhuman rule of Satan the Devil, "the god of this system of things," and his demons, and by exercising a righteous heavenly rule for the blessing of obedient men of good will with perfect human life and all its needs for happiness in a paradise earth.

[7] THAT we publicly acknowledge our debt to Jehovah for the vision and hope he has given us of his promised new world of righteousness. Gratefully and humbly we confess before all mankind what he has done for us as Christians who are wholly dedicated to him and his will and purpose. He has taken us out of this old world and made us his people, reserved for his new world. He has made us a New World society by his dealings with us according to his precious promises. This New World society thus derives its origin from no human source and it is dependent upon no earthly political states, applying to none of them for its incorporation as a body and for the chartering of its existence and activities. Although it is no part of this present distressed system of things but is preparing for life and service in the divine system of things to come, yet this New World society disavows all subversive movements against the institutions of this world. It cannot promote, approve or take part in any violent overthrow by men of governments of this world. It subjects itself under the mighty hand of Jehovah God and waits upon him to bring in his new world in his own way by the heavenly kingdom of his Son Jesus Christ.

[8] THAT, as a New World society, we hold fast to the indissoluble ties that bind us. We are one people, without distinction according to race, color, language, tribe or nation. We have the one living and true God, Jehovah. We have one common Monarch under God, his Son and our Redeemer, Jesus Christ. We have a law common to us all no matter where we live, Jehovah's theocratic law set forth in the Holy Bible. We have been taken out of the nations and divided off from the doomed world. We have the one country to which we are unitedly moving, the new world of God's creating. We are one family of brothers under God's one provision for salvation through Jesus Christ. In accord with these facts, we will live in peace and harmony with one another and, as far as within us lies, be at peace with all men everywhere, till the actual new world enters.

[9] And, finally,

THAT we continue to measure up to the responsibility that the divine statement lays upon us: "Ye are my witnesses, saith Jehovah, and I am God." (Isaiah 43:12, *American Standard Version*) We count it a high honor and favor to be made Jehovah's witnesses, and never want to prove finally

6. What did they resolve to continue declaring to the people as regards A.D. 1914?

7. For what benefits did they publicly acknowledge their debt, and what did they positively disavow in submission to God?

8. To what things in common will we hold fast as ties, and accordingly how will we live?

9. To what responsibility will we continue to measure up, and how?

unworthy of it. Hence, despite the hatred, the reproach and the persecution that men without understanding may heap upon us, we will press forward, true to our divine commission, bearing witness to Jehovah's universal sovereignty and his holy name, preaching in all the inhabited earth the good news of the established kingdom of his anointed Son, Jesus Christ, and comforting all who mourn. This we will do by giving Bible education to all peoples publicly and from house to house, by all the means available, that all who will may take their stand on the side of the Kingdom and become a part with us of the New World society under Christ and share its hope and attainment of life eternal in Jehovah's righteous new world.

[10] The motion in favor of adopting the above Resolution was seconded by Percy Chapman, the chairman of the New World Society Assembly of Jehovah's Witnesses. The question now being put, the Resolution was adopted by a roar of acclamation and with sustained applause, by the assembly. The next issue of the assembly's newspaper, the 1953 *Convention Report of Jehovah's Witnesses,* contained the Resolution in full statement and was distributed by the conventioners throughout New York city and its environs.

10. What action was taken toward the proposed Resolution?

Assessing the Blame for Communist Evil

GOD'S Word states that "whatsoever a man soweth, that shall he also reap". (Galatians 6:7) Making an interesting comment as to who helped sow the seed that is now being reaped by the nations in the form of that threat to world peace, international communism, is the following item, which appeared in the Edinburgh (Scotland) *Evening News,* December 26, 1952:

"The weapon of communism could not have been created but for the failure of the West to make an effort to master its own evils at home, states a leading article in the January issue of *'Life and Work'*, the magazine of the Church of Scotland. The Communist weapon—a weapon of ideas—was a Western creed created out of the West's failure to master mass poverty, a creed conceived in Germany and brought forth in England. 'It is a stolen weapon, the standing proof to the East, it may seem, that the West cannot produce evidence of its power and will to attack the want and hunger of the Eastern millions.'

"Did we remember that Russia had been the victim of Western aggression century after century and had come to regard the West with suspicion because of its long record of hostility? 'When we speak of Communist aggression to-day how many of us remember that against this background it is defensive, the determination to break free of a threat which has never been long absent from Russian minds? We are guilty of superficial thinking when we say that we can't understand how Soviet Russia can possibly consider herself threatened to-day by the "purely defensive" armaments of the West. Soviet Russia is holding in her mind, as suffering people always do, a long history of fear; she is not looking only at her immediate environment.'

"The Christian Battle

"It was because of our failure to get to the roots of this old fear and new hope that we were seeing in our day the passing of the initiative from the West to the East in ideological, as distinguished from material, weapons. 'We may contain Russia by the threat of atomic weapons, but we cannot win the Christian battle of the world by them and it is this battle which is now before us.' One reality was what we had in our hearts to do for our hungry, ill-clad, sick neighboring nations, who were two-thirds of the human family. We were being judged by our attitude, our will, our desire, our concern, and our caring."

Philippine Men Shame Bigots

IN Mangaldan, Philippine Republic, Jehovah's witnesses made arrangements with the mayor for the use of the public plaza and kiosk (circular covered bandstand) for a series of four public lectures. The last of these was to be given on March 1, 1953, at 5 p.m., as the climax of a three-day assembly of Jehovah's witnesses.

¶ Upon hearing that an assembly of Jehovah's witnesses was to be held the Catholic priest, Francisco Posadas, gave a sermon warning Catholics not to accept Jehovah's witnesses into their homes, because, if they did, their homes would be burned. He also personally went from home to home, urging householders who had agreed to house Jehovah's witnesses for the duration of the assembly not to admit the witnesses. A Mr. Lambino, who took in two of the witnesses, told them how he answered the priest. Said Mr. Lambino:

¶ "Is it not written in the Scriptures, Love your fellow creature as you love yourself? Are the witnesses animals that I should not accept them? Are they bad people? I cannot find any scripture which says, Love only your fellow Catholics. Suppose I also visit places of Jehovah's witnesses and request them to accommodate me in their homes. I do not think they would tell me, 'Do not stay in our homes because you are a Catholic.' Therefore I will let the witnesses stay in my home as long as they want to."

¶ Three days before the public lecture was to be given, the witnesses were informed by the acting mayor that arrangements had been made to give the Mangaldan Fiesta Executive Committee the use of the plaza on March 1. The governor of the province and the captain of the federal police were appealed to, both of whom issued instructions supporting the witnesses in their position.

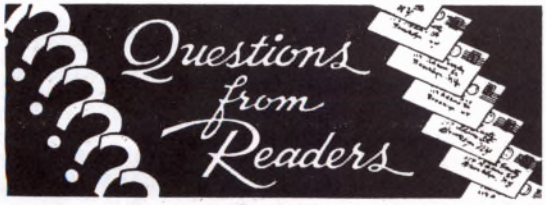
¶ Nevertheless, when the witnesses entered the plaza they found a mob of toughs armed with clubs and empty bottles, the local police and the acting mayor, all determined to prevent the public lecture. Dr. Garcia, who headed the Fiesta committee, threatened to kill the speaker if he entered the kiosk, which was to serve as the speaker's stand, and another official reminded him of the fact that one of Jehovah's witnesses had recently been killed under similar circumstances.

¶ The witnesses, however, went ahead with the lecture with the help of a portable sound system, at which the band began to play to drown out the speaker's voice. Federal police arrived and made the band stop. Shortly after the lecture Governor Rodriguez arrived. He had come to give the speech of dedication, but upon learning what had taken place he prefaced his speech with the following remarks:

¶ "What happened this afternoon? What did you do to the witnesses of Jehovah? Why did you disturb their meeting? Don't you know our God the Creator is a God of love and justice? Don't you know that God said, Love your fellow creature as you love yourself? Are the witnesses of Jehovah troublemakers? Why didn't you give them their constitutional rights? Don't you know that the witnesses came from practically all the towns of Pangasinan? What will they relate to their friends and relatives when they return? They will say the Mangaldan town officials are religious bigots. Where did you put your heads this afternoon? You have made a bad impression. You have shown a shameful attitude toward the witnesses of Jehovah. Do you think that when you die God will accept you because you were a doctor, a mayor, an attorney or a governor? No! But God wants people who exercise love, justice, patience and kindness. What you have shown to the witnesses of Jehovah is an abomination in the sight of God. Shame on you Mangaldan officials!" After completing his dedication speech it was Dr. Garcia's turn to speak, the one who headed the opposition to Jehovah's witnesses. However, he was so taken back by what the governor had said that he asked to be excused on the grounds of weakness. Needless to say, this incident has become widely known in the province of Pangasinan, even as the governor had said.

¶ Thus Philippine men of good will are helping to expose and shame religious bigots.

All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean.
—Matt. 7:12, *NW*.



● Zechariah 12:10 states: "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Jehovah is the speaker, and it sounds as though he was the one pierced instead of Jesus. Some argue this proves that Jehovah and Jesus are one in a trinity. So how is Zechariah 12:10 to be explained?—R. B., New York.

To avoid what seems to be a piercing of Jehovah some of the later Hebrew manuscripts read "look upon *him* whom they have pierced", rather than "look upon *me* whom they have pierced". At first these late Jewish manuscripts show this in the Keri, or corrected reading in the margin; but eventually in some manuscripts the change was brought up into the body of the text itself. Rotherham's translation, on the basis of these late manuscripts, offers in a footnote "him" as an acceptable reading in place of "me". So does the *American Standard Version*. Some modern translations, such as *Moffatt* and *An American Translation* and *Revised Standard Version*, use "him" instead of "me" in the main body of the text itself. However, the oldest and best Hebrew manuscripts read "me" rather than "him".

As far as literal piercing is concerned, this occurred in the case of Christ Jesus, and at John 19:37 the prophecy of Zechariah 12:10 is quoted and applied to Jesus: "They will look upon the one whom they pierced." (*NW*) They did not literally pierce God, who was in heaven and to whom Jesus spoke when he was on the torture stake. (Matt. 27:46; Luke 23:46) God could not die, and then resurrect himself. (Ps. 90:2) Yet inasmuch as Jesus Christ was Jehovah's representative who became "the exact representation of his very being", in piercing Jesus they could be said to be piercing Jehovah. (Heb. 1:3, *NW*) When sending out his followers to preach Jesus said: "He that receives you receives me also, and he that receives me receives him also that sent me forth." (Matt. 10:40, *NW*) This shows that in receiving Jesus we receive Jehovah who sent him. In like manner, to pierce Jesus is to pierce Jehovah who sent him. It does not prove Jesus and Jehovah are one, any more than it proves Jesus and his followers are literally one. In another case Jehovah showed that to reject his representative is to reject Him. When Samuel was Jehovah's appointed judge over Israel the people came requesting a king instead of a judge. Samuel was displeased when they said: "Give us a king to judge us." But Jehovah told Samuel: "They have not rejected thee, but they have rejected me." (1 Sam. 8:4-7, *AS*) In rejecting Jehovah's representative they rejected Jehovah, in effect; but this did not make Samuel one with Jehovah in a trinity.

Some of those used as tools to accomplish Jesus' impalement realized their mistake and became frightened; the crowds that had sanctioned the piercing smote their breasts when they saw their blunder, and later some involved ones repented and followed Christ. (Matt. 27:54; Luke 23:47, 48; Acts 2:23, 36-42) But the only bitterness and mourning that hit the religious instigators of the piercing was when things did not work out fully for their selfish interests. The ones who truly mourned were his faithful followers. (Luke 24:17) But as Zechariah 12:10 also foretold about this time Jehovah's spirit was poured out upon the faithful remnant of natural Israel, at Pentecost. So the text had its miniature fulfillment.

At the second presence of Christ Jesus the complete fulfillment takes place. His followers are persecuted and jailed and some are killed, and the work of announcing Jehovah's King and kingdom is pierced and killed. These things done to Christ's work and followers are counted as done to him; the persecutors are charged with piercing him. Any mourning by them is in selfish fear when they see coming upon them the dire consequences of their acts. The only true mourning is on the part of Jehovah's people who had allowed themselves to fall short of their duties and be taken captive in Satan's worldly system and made inactive in Jehovah's service. But Jehovah comes to the rescue of this remnant of spiritual Israel, cleans them up, pours out his spirit or active force upon them, and under the enthroned King Christ Jesus the work is revived. (Matt. 25:40, 45; Rev. 1:7; 11:1-13) Their mourning gives way to gladness.

Hence Zechariah 12:10 cannot be properly understood to support the trinity doctrine.

"WATCHTOWER" STUDIES

Week of September 13: Living Now as a New World Society, ¶ 1-18.

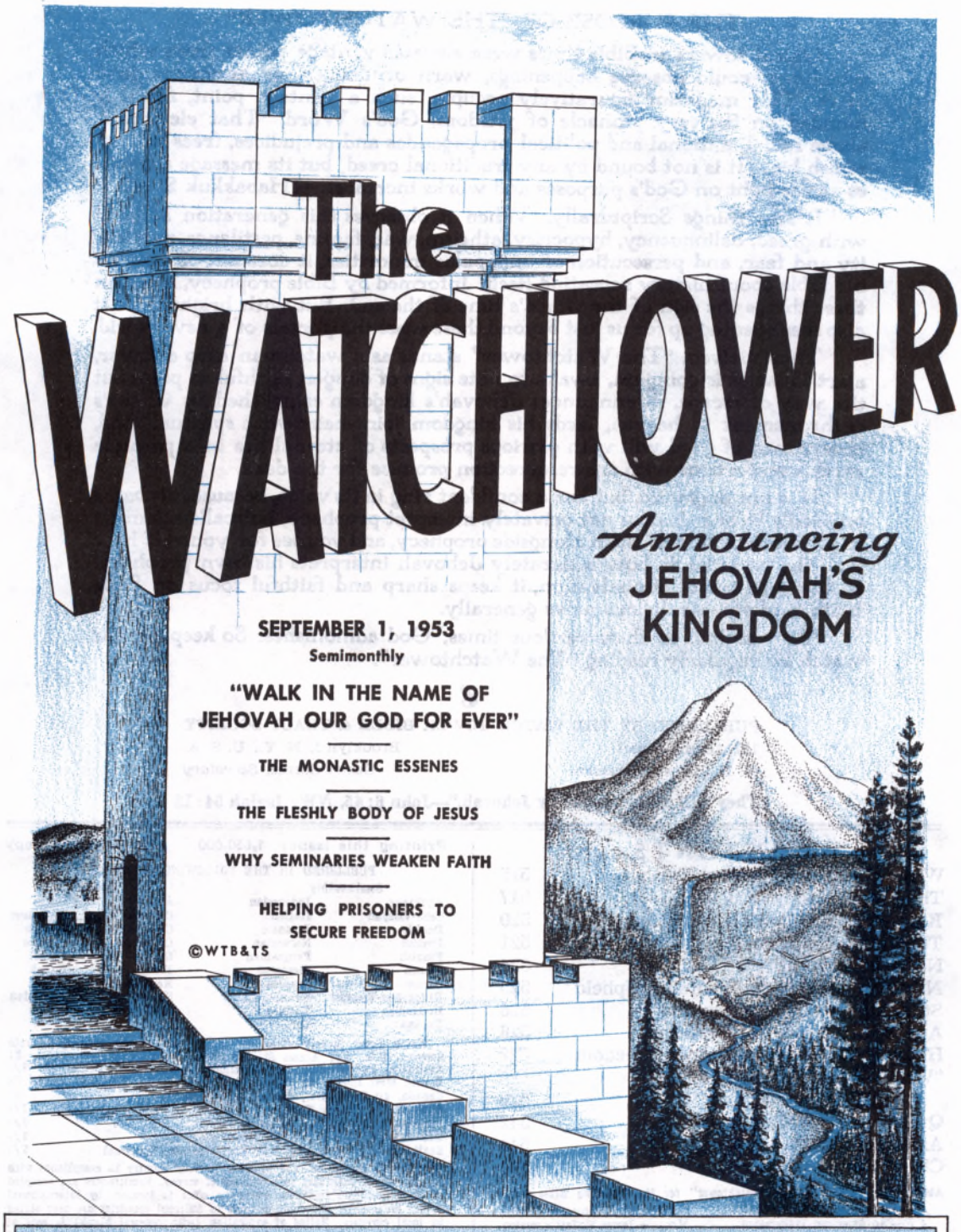
Week of September 20: Living Now as a New World Society, ¶ 19-33.

Week of September 27: Living Now as a New World Society, ¶ 34-38; also, "Make Sure of All Things" and Resolution.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- Why it is odd to speak of Christians who have "never known persecution"? P. 483, ¶3.
- Where Christian congregations are increasing despite bans and imprisonments? P. 484, ¶5.
- Why some who think they are "really living" are really dying? P. 485, ¶2.
- What is the one thing this present life is good for? P. 486, ¶2.
- How persons can be "safely treasuring up for themselves a right foundation for the future"? P. 487, ¶4.
- When Christians put up a defense and when they turn the other cheek? P. 488, ¶4.
- Where a minister gave a lecture despite revolver and rifles and machine gun pointed toward him? P. 489, ¶4.
- How a mob drove Christians into the hills and destroyed much property? P. 490, ¶4.
- How Jesus coped with a mob? P 490, ¶6.
- How a wicker basket enabled a Christian to elude persecutors? P. 491, ¶1.
- When divisive racial and religious hatreds and social and national prides end? P. 495, ¶10.
- Who are hated for refusing to meddle? P. 498, ¶21.
- How it is different with us Christians since 1914, and what all must we watch out for? P. 500, ¶26.
- Why we must now be drilled in the requirements of the New World society? P. 503, ¶34.
- The provision made to help us through the present acute situation? P. 505, ¶3.
- Which is the only government with the right to continue to rule all the earth? P. 508, ¶6.
- The fine remarks made by a governor in upholding the rights of Jehovah's witnesses? P. 510, ¶7.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Translation
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIV September 1, 1953 Number 17

WHY SEMINARIES WEAKEN FAITH

A FREQUENT visitor at the Brooklyn Heights Kingdom Hall on Thursday evenings during the winter of 1952-3 was a psychologist who signed himself as "Rev. ———, Ph.D." Why was he attending these meetings of Jehovah's witnesses? Because he was looking for the truth? Apparently not, for he was a Protestant who was convinced that his church was the true one because of its "apostolic succession of bishops, elders and deacons". Then why did he come? Because he recognized a powerful force at work among Jehovah's witnesses; he saw an earnestness, a sincerity, a confidence, a conviction, an enthusiasm on the part of all. They had something that neither his nor other religious organizations had and he wanted to get his finger on it, to get at the cause, so as to be able to make use of it in his religious organization.

In discussions with him it was apparent that he was far from satisfied with the spiritual state of Christendom. Particularly was he critical of the clergy who performed their duties in a routine, mechanical, lukewarm way. And regarding a postgraduate course he took at a prominent theological seminary, he said that it seemed as if the purpose of it was to destroy the faith of those attending it so that they could go out and destroy the faith of others.

While that may seem to be a very strong statement, yet this Kingdom Hall visitor is not alone in recognizing that seminaries have a bad effect on those who attend them. For example, note the article, "Where Goes the 'Glow'?" that appeared in *The Christian Century,* April 29, 1953. Under the heading "Going in Hot, Coming out Cold", the writer, a Mr. Samuel M. Shoemaker, who describes himself as "one who is constantly putting the claims of the Christian ministry before young men in college", had the following to say:

"Why does it happen so often that a man who goes into a theological seminary warm or even hot in his conviction comes out cool or even cold? In some of the larger and more intellectual seminaries, a rather shocking proportion of men (more than a fourth, I am told) never go into the ministry at all. Is this all weeding out the unfit, shaking off the men who can't meet the intellectual demands? Or does a great deal represent a spiritual failure on the part of the seminary? Among those who find their way eventually into the ministry there will be a considerable group that seems more puzzled than radiant, more conscious of the problems that religion raises, than of the solutions it offers when genuinely practiced. . . . I am troubled about what the seminaries do to so many of them."

Illustrating his point, this writer told of an enthusiastic and outstanding undergraduate of one of the foremost universities who went to a highly reputable theological school, where he was "turned into

about as regular-issue, lackluster, conventional a parson as you could find in a day's search. . . . There used to be a shine to him. But there is no shine today, or little. Where did it go?"

What a commentary on the results of theological seminary training! If there is one place where a man should have his faith, his zeal, his enthusiasm, his "spiritual glow", his intensity and ardor for God's service increased, it certainly should be at an institution dedicated to the training of ministers. Yet here is proof that just the opposite takes place. Why?

Mr. Shoemaker, our critic of theological seminaries, would have us believe that the fault lies in a lack of personal dealing with the students on the part of the teachers, as well as a lack of ease and effectiveness on their part when they do deal personally with their students. He also would see a weakness in emphasizing head knowledge to the neglect of experimental religion. He points to the personal instruction that Jesus must have given to his little band of immediate followers during the some three years that he was with them.

True, the accounts of Christ's earthly ministry are filled with references to his giving personal instruction, and we may be sure that he gave his twelve apostles during the time they were with him far more instruction than is recorded; not to say anything of his personally instructing Nicodemus, the woman at the well, and others. But was that the reason why his teaching was so effective? Or was it because of his faith in the Hebrew Scriptures as God's inspired Word, his understanding and appreciation of them, and because of his ability to make them clear to others?

He was effective because of his strong faith and confidence. That is why "the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes". He was effective because he understood God's Word and made it clear to his hearers, as can be seen from the statement made by the two with whom he spoke on his resurrection morning on the way to Emmaus: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?" (Matt. 7:28, 29; Luke 24:32, *NW*) And what was true of Christ was true of his apostles and other early disciples, such as Stephen and Apollos.

When the modern theological student enters his seminary "hot" and comes out "cold", clearly something has happened to his faith. What? Can it be that it has weakened because his teachers were unable to satisfactorily answer his questions, such as: Why the mystery of the trinity? Since there is only one name under heaven assuring salvation, what is the destiny of the multitudes who never heard of it? Why a future judgment day if one goes to his eternal reward at death? Why are petty differences allowed to separate so-called Christian organizations?

And will a study of higher criticism—which views with strong suspicion all Bible claims regarding its origin, preservation and authenticity—strengthen or weaken faith? And what about evolution? The Bible account of creation satisfies reason and inspires gratitude; but can the changing and conflicting theories and speculations of evolution do either? And how strengthening to faith are the courses in psychology with their maze of uncertainty and confusion?

In view of all the foregoing, is it any wonder that the theological students upon graduating have lost whatever 'glow of the spirit' they may have had when entering their seminary? What gives the ministers of Jehovah their spiritual glow is their appreciation that "the word of God is alive and exerts power".—Heb. 4:12, *NW*.

The Fleshly Body of Jesus

WHEN Jesus was on earth was he really fully a human creature? Was he altogether a man? or was he an incarnation, part man and part spirit, divinity clothed upon with a fleshly body and appearing to be human, but yet partly spiritual, divine?

The Scriptures abound with evidence that Jesus was God's high priest and underwent temptations such as humans are susceptible to. (Matt. 4:1-11; Heb. 2:17, 18) Does it not seem unreasonable that Christ Jesus would practice deception or would appear to be something that he really was not? Would it not be deception for the Son of God in the flesh to claim to be suffering all the temptations and undergoing all the hardships to prove himself to be a worthy high priest for mankind and really not be a man, but be above the possibilities of human temptation and sin?

Jesus was on earth to prove his blameless integrity, to be the perfect answer to Satan's challenge that Jehovah God could not put men on the earth who would be faithful to him under the Devil's assaults. If he was not a man, would he not have failed to answer Satan's challenge? Jesus, God's only-begotten Son, the Word, *became* flesh. The apostle John says: "So the Word became flesh." (John 1:14, *NW*) Yes, he was no incarnation or materialization of a spirit person to a fleshly body parading as a man during his 33½-year residence on earth in the flesh. He was a perfect man, having a perfect human body of flesh and blood, a perfect human organism.

THE MIRACLE OF JESUS' HUMANITY

How, then, was it accomplished that this One, with a past of untold millions of years in the heavens, became a human and was lowered to this position to fulfill God's purposes? Jehovah God, by his almighty power, was able to take the personality of his only-begotten Son, his life pattern, with its tested qualities of integrity over millions of years of faithful service, its complete and whole-hearted devotion to Jehovah God, and put this personality within the reproductive powers of the tiny bundle of live energy that he inserted into the womb of the virgin Mary. Thus the child Jesus was born with all the marvelous qualities of integrity in him just as a child inherits qualities from his father. Also, according to God's laws governing inheritance Jesus received from his mother Mary certain features of body and certain of Mary's faithful and loving characteristics. But having a perfect Father as his life source, he did not inherit imperfection from his imperfect mother Mary. He was not another personality or a different person, but he was the only-begotten Son and was able to identify himself later as such. By process of natural growth Jesus matured: "And the young child continued growing and getting strong, being filled with wisdom, and God's favor continued upon him." —Luke 2:40, *NW*.

The fact that Jesus was not an incarnation or a materialization is proved by the cases where his body tired and was refreshed by rest and food. (Mark 4:38; 6:30-33; Luke 8:23; John 4:6) This shows that he understood what it meant to be

tired, that he had merely a human body with its capacities and limitations as designed by God, yet being perfect and able to live forever just as Adam and Eve's bodies could have existed forever had they remained faithful.

When Jesus was baptized at the age of thirty he was a perfect man, the exact equivalent of Adam, who was perfect in Eden. Jehovah accepted Jesus' dedication and put upon him the obligation by which Jesus would sacrifice his perfect human life as a ransom for the sins of all mankind. Now God would not accept a sacrifice that had any blemish or fault in it, but only that which was perfect. (Ex. 12:5; Deut. 15:21; 1 Pet. 1:19; Matt. 3:17) Therefore we can see that the thirty-year-old Jesus, although he ate the food that was eaten by the people of his day, was not deteriorated in body by it, but remained perfect.

At the time that he was baptized by John in Jordan the heavens were opened to him, meaning that he received an understanding of things in the heavens. At this time, then, and during his forty-day temptation and training period in the wilderness, it was recalled to him that he had had prehuman existence with the Father. Now, merged with his personality was all the remembrance of his past life, and his personality was greatly enriched and strengthened by having these things recalled to him.

JESUS' FLESHLY BODY DISSOLVED

What happened to the perfect fleshly body of Jesus after his death? Was it preserved so that in time men will look upon it in worship? or does Jesus still have this fleshly body in the heavens, "spiritualized" so that it can be seen and worshiped? Neither. The Scriptures answer: It was disposed of by Jehovah God, dissolved into its constituent elements or atoms.

Jesus was the antitype foreshadowed by Moses, the great mediator and leader of the congregation of Israel. God himself disposed of Moses' body by burial, and "no man knoweth of his sepulchre". (Deut. 34:5, 6) Later, one of the Christian writers says that Michael had a dispute with the Devil over the body of Moses. (Jude 9) The Devil desired to get the body of Moses the great leader and to use it as an object of worship to draw the Israelites away from their true invisible Commander and Leader, Jehovah God. With stronger desire the Devil wanted to obtain the fleshly body of Jesus after his death to induce some to worship it and use it for indecent false religious purposes, thus reproaching Jehovah God. But Jehovah thwarted the Devil's purpose in both cases by disposing of the bodies of these two faithful men.

Moses' body returned to the dust by process of decay, as all human bodies do, but not so in Jesus' case, for it is written: "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption." (Ps. 16:10, *AS;* Acts 2:31) So God caused Jesus' body to disappear, but not corrupt, meaning that it was dissolved, disintegrated back into the elements from which all human bodies are made.—John 20:1-13.

JESUS RESURRECTED WITH SPIRIT ORGANISM

The resurrected Jesus was given a spirit body: "He being put to death in the flesh, but being made alive in the spirit." (1 Pet. 3:18, *NW*) "Whom not one of men has seen or can see." (1 Tim. 6:16, *NW*) Paul merely caught a glimpse of the glory of Jesus' spirit body and was blinded. (1 Cor. 15:8; Acts 9:17, 18) At the resurrection of his faithful followers in whom God has cultivated heavenly hopes they will be given, not fleshly, but glorious spirit bodies. We all know what a fleshly body is like. But John says: "Beloved ones, now we are

children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is."—1 John 3:2, *NW*.

When Jesus was on earth he was said to be "lower than the angels". Man is lower than angels. Certainly one who is in the flesh is lower than one who is in the spirit. God often contrasts flesh and spirit. (Ps. 8:4, 5; Heb. 2:9; Isa. 31:3) Could you believe that Jesus Christ, the majestic King of the new world, made higher than all other creation, would remain in a body of flesh? He would be inferior to a spirit and far too limited to accomplish the marvelous things required of such King, among them the destroying of the mighty spirit person Satan the Devil.

A human body requires earthly elements for its continued existence. It is made for the earth and must subsist upon the things produced from the earth. (1 Cor. 15:40, 47; Isa. 45:12, 18) God does not violate his own laws that he has established to govern natural things. Therefore he would not take a human body out of its proper habitation and transfer it to the heavens, the realm of spirit persons.

HIS POST-RESURRECTION APPEARANCES

What about the bodies in which Jesus appeared after his resurrection? He manifested himself on one occasion in a body that had wounds into which Thomas was able to place his hands to prove that Jesus was the same person, resurrected, whom Thomas had known as the Master. But if Jesus took his human body to heaven to keep these wounds forever, this would be contrary to God's laws governing fleshly bodies and their ability to repair themselves. Moreover, if Jesus sacrificed his human body for the life of the world and then took it back, retaining it for himself, he could not offer such merit before God in behalf of others. The ransom would be taken back, leaving mankind still in their sins.

So these bodies that Jesus appeared in after his resurrection were materialized bodies. Similar instances occurred in ancient times, such as when the three men visited and ate with Abraham, and those appearing to Lot, in each case being angels who materialized in the form of men. Jesus' materialized bodies were signs, evidences to eyewitnesses proving he had been resurrected according to the promise of Jehovah God.—Gen. 18:1-22; 19:1-16; John 20:29-31.

The proofs that these were bodies materialized for the occasion are many. Mary, when she first saw Jesus after his resurrection, did not recognize him, thinking that he must be the gardener. On the road to Emmaus, he was recognized by his manners and actions, not by his facial features. (John 20:14-16; Luke 24:13-32; Mark 16:12) When he materialized a body with wound marks to convince the doubtful Thomas, Jesus appeared in a room with locked doors. (John 20:26-28) This shows that he could materialize and dematerialize a body instantaneously. Scientists claim the ability to make material substance out of pure energy. How easy for the power of the resurrected Jesus, then, to materialize a body!

Now about the scripture that says: "While they were speaking of these things he himself stood in their midst and said to them: 'May you have peace.' But they were terrified, and because they became frightened they were imagining they beheld a spirit. So he said to them: 'Why are you troubled, and why is it doubts come up in your hearts? See my hands and my feet, that it is I myself; feel me and see, because a spirit does not have flesh and bones just as you behold that I have.' " (Luke 24:36-39, *NW*) Surely, some will contend, this

shows that he was not a spirit, but a "spiritualized" fleshly body. No, but these men thought that they saw a vision, or a manifestation to them such as the manifestation of the angel to Daniel, which caused him to fall down with fear.—Dan. 10:4-9.

Since flesh and blood cannot inherit God's kingdom, Jesus could not go to heaven with a fleshly body. "Ah," some will argue, "Jesus did not here say he was flesh and blood, but flesh and bones." But would it have been reasonable for Jesus to say, 'See, I am flesh and blood,' when no blood was running from his body? But it was easily evident to the senses of sight and touch that he had flesh and bones.

So then, those who refuse to recognize the signs of Jesus' invisible presence because of looking for his coming in a body of flesh are mistaken. So also those who try to worship him today as the baby Jesus, in the face of the evidence that he grew to human manhood, died and was resurrected a mighty spirit person. It is not the baby Jesus that God commanded all to worship, nor the fleshly body, but Christ Jesus the glorified heavenly King of the new world.

Kingdom Hall Stoning Protested

CHRIST JESUS foretold that his followers would "be hated by all the nations on account of my name". (Matt. 24:9, *NW*) Among the ways in which this hatred manifests itself is by the stoning of the Kingdom Halls of Jehovah's witnesses. However, not all people who note such stonings approve of them. Men of good will, lovers of righteousness and of freedom of worship, often strongly protest such acts of bigotry and intolerance. For example, on April 23, 1953, the Kingdom Hall of Jehovah's witnesses in Easton, Pennsylvania, was stoned for the second time, and that while a congregational meeting was in progress. The Easton *Express* said editorially:

VANDALISM OR BIGOTRY

"It might have been just a release of unbridled young energy, which often results in what adults term 'vandalism', that caused the stoning of windows at Kingdom Hall, Easton, during a congregational meeting of Jehovah's witnesses Thursday night. But inasmuch as it was the second such occurrence, one might ponder the possibility of a deeper and more serious motive, despite the fact that youngsters apparently were involved. A juvenile who expresses prejudice against minority religions and races usually is reflecting prejudices transmitted by adults or environment.

"To apprehend and punish the children involved in the Kingdom Hall stoning incidents would be of no avail, if religious minority prejudices are at the base of this action. It might be a signal of a broader social ill, with the remedy lying in adult education. The Witnesses are a quiet minority sect, entitled to the same constitutional protections as any other faith; it is their right to worship in any manner they choose, as long as it does not infringe on the rights or impede the free movement of others. Parents who believe in the American way will impress this basic tenet of freedom on the minds of their children."

The stoning of the Easton Kingdom Hall caused one Jewish businessman to offer a reward of $100 for information leading to the arrest of the guilty persons. Reporting on both the incident and this offer the Easton *Express* stated:

"Flying glass sprayed the interior of the hall, the missiles endangering worshipers. There has been an indignant community reaction to the assault. Mr. Malkin said he is offering the reward solely 'in the interest of preservation of human rights and freedoms. Outrages of this type against minorities cannot be allowed to go unchallenged,' he declared. 'The future security of America is based on the maintenance of individual and minority freedoms. If this sort of thing can happen to the Jehovah's Witnesses, it could happen to any church or religious group. If those who perpetrated this outrage are caught and punished, it will be the best thing that ever happened to Easton.'"

It is apparent that Mr. Malkin is familiar with recent world history. How so? Because one of the very first groups to be suppressed by Adolf Hitler was Jehovah's witnesses.

The Monastic Essenes

HAVE you ever heard of the Essenes? No? Well, that is not at all surprising. Although they lived in Palestine in Christ's time, they were so small and insignificant a sect that not once are they mentioned in the Scriptures. What we know about them has been handed down to us by Josephus, Philo and Pliny the Elder. The trustworthiness of these writers leaving something to be desired, it is not surprising to find that there are differences among scholars concerning these Essenes.

Particularly upon Josephus are we dependent for what is known regarding the Essenes, he having had firsthand knowledge of them. Although Josephus himself was a Pharisee, and although the Essenes numbered only some four thousand members, yet we find him devoting ten times as much space to the Essenes as he does to the Pharisees and Sadducees. Why should Josephus devote so much space to the Essenes when the Bible writers ignored them entirely? Because the Bible writers were simply concerned with giving an accurate record of the momentous events that occurred in their day, whereas Josephus, a Jew, living in a Rome saturated with the Greek culture, was chiefly concerned with making a good impression upon the Romans, and he found the Essenes particularly useful for this purpose, as they had taken on more of the Greek philosophy than had any other Jewish sect.

It is of interest to note that the Dead Sea Sectaries, writers of the Dead Sea scroll of Isaiah and other scrolls found near the Dead Sea in 1947, appear to have been Essenes; for among the scrolls found was a manual of their customs and activities, which bears a most striking resemblance to what Josephus has to say about the Essenes. Where there is a distinct difference this can be explained on the grounds that Josephus colored his account so as to make the Essenes seem to have more of the Grecian culture than was actually the case.

Why term the Essenes monastic? Because they had a "monastic organization", one "analogous to monastic institutions of a later date". They were a sect of mystic ascetics, severely curbing the flesh and giving the Scriptures a mystical or allegorical meaning. They seem to have developed gradually, their exact origin being unknown. First mention of them was made at the time of the Maccabees, about 150 years before Christ. Their religious views were colored by either Grecian or Persian philosophy, and so it is not to be wondered at that they believed in the immortality of the soul and in predestination.

Some, such as McClintock & Strong's *Cyclopœdia,* hold that they actually were extreme Pharisees, those who practiced celibacy, for the most part, and who carried the Pharisaical teachings to their logical extreme, rather than by means of sophistry trimming their teachings to suit their convenience, as was the case with Pharisees in general. Among the points that the Essenes and Pharisees had in common were: the consideration of the social meal as a sacrament; bathing each time before they partook of it; bathing each time after easing nature; covering the lower part of the

body with a small apron when bathing; four grades or classes of purity within the sect; considering an assembly for worship as sacred if ten persons, a complete number, were present; abstinence from oaths; refusal to move a vessel on the sabbath.

CUSTOMS OF THE ESSENES

There is much conflicting opinion as to why this sect of the Jews was called "Essenes". In fact, some twenty different explanations are given, most of which have to do with their peculiar customs, such as their being "silent ones", "seers," "pious ones," "physicians," "brothers," "retired or secluded ones."

The Essenes lived chiefly in rural communities and were presided over by a president who also acted as judge, and who was elected by all the members of the community. They engaged in various kinds of farming, raising grain, flocks, bees, etc., and made their own clothes; to procure anything from outsiders would have defiled them. They held everything in common and were opposed to slavery and war. They adopted the children of others, not having any of their own.

Rising early in the morning they began the day by prayer, facing the sun, a form of sun worship. No secular conversation could be engaged in until after the morning worship. Then they went about their duties. At the fifth hour, or about eleven o'clock, they bathed, put on white robes and assembled in their refectory or sacred dining hall for their meal, which consisted of very plain food. It was presided over by the priest and, aside from his giving thanks at the beginning and end of the repast, no one spoke. Then they put on their work clothes again and labored until the close of day.

In addition to farming and related activities, they concerned themselves with the healing arts, especially making use of roots for medicine. They were also concerned with doing deeds of charity to others. Having turned all their funds in to the common treasury they would often be in need when traveling, and so each Essene community had a steward whose business it was to supply needy Essene strangers with food and clothing.

On the sabbath they assembled in their synagogues for worship, which consisted primarily of reading and discussion of the Scriptures. They were seated according to age, and laughter, spitting and speaking out of turn were severely punished. They observed the sabbath day, says Josephus, "stricter than any other of the Jews." Not only did they refuse to warm any food or lift any vessel on the sabbath but they even went so far as refusing to go to the stool or ease the calls of nature on that day!

The Essenes refused to anoint themselves, considering ointment or any oil as unclean, whereas actually, in view of the heat, it was almost imperative to make use of such to stay clean. They considered it a good thing to be sweaty; body odors evidently did not annoy them. Although dressed in white, they did not change their clothes or their shoes until these were completely worn out or in pieces.

One who wanted to become a member of the Essenes had first of all to turn over to the sect all his wealth, upon which he received a small spade, with which to dig a hole when he wanted to ease himself, a small apron for use when bathing and the white robe. (Deut. 23:13) During the first year he was compelled to live apart from the sect although adhering strictly to its rules. Then he was allowed to join the sect in their bathing but still not allowed to eat with them until two more years of probation. If he adhered strictly to all the rules of the sect for three years, then, upon taking "tremendous oaths", as Josephus calls them, tremendous both in what they

required and the penalties involved, he was fully initiated into the sect.

These oaths, the only ones permitted to the Essenes, vowed honesty, purity, loyalty to the sect and secrecy regarding certain features of it. Among those that were to be kept secret were "the names of the angels", which included the secrets concerning the tetragrammaton (the four Hebrew letters making up God's name, the Anglicized form being "Jehovah") and other names of God and the angels. Violation of any of the rules was punished by cutting down one's food and, in the case of excommunication, denying it altogether. Since the Essenes considered all food unclean except that prepared by them, some offenders even starved to death because of such penalties. Upon repentance they were to be forgiven and restored to fellowship and food.

THE FILTHY RAGS OF SELF-RIGHTEOUSNESS

Josephus praises the Essenes highly for their piety and charity and records several instances in which they are purported to have accurately foretold certain events. He lauds them for the great affection they had for one another, for rejecting all pleasures as evil and for considering continence and conquest over the flesh a great virtue. "Holding righteous indignation in reserve, they are masters of their temper, champions of fidelity, very ministers of peace."

God's Word tells us that our own righteousness or good works are as filthy rags or a polluted garment. (Isa. 64:6) Basically, it was in just these filthy rags that the Essenes placed their whole confidence. The law of God as given by Moses did not convince them of their need of a sin-atoning sacrifice. They ignored its provisions for typical cleansing by trespass and sin offerings and the day of atonement sacrifices. When John the Baptist came they likewise ignored his message and provision for a representative cleansing by means of immersion in the Jordan; and when Christ Jesus came they ignored him as well as his sacrifice, which alone could bring man into a condition of being declared righteous by God.

Some claim to see a relationship between the Essenes and John the Baptist's abstemious course, dwelling in the wilderness, not drinking wine, and living in a celibate state; but in view of the foregoing it might be observed that there was as much similarity between John the Baptist and the Essenes as there is between a human living infant and a *papier-maché* doll. Others would have us believe that when Jesus spoke of some making themselves eunuchs for the sake of the kingdom of the heavens and when Paul spoke about the gift of singleness they had in mind the Essenes. (Matt. 19:11, 12; 1 Cor. 7:37) Such a conclusion is likewise due to a failure to appreciate the difference in purpose between the Scriptural course and that of the Essenes. The most important truths of the hope of mankind being in God's kingdom and in the Messiah the Essenes completely overlooked.

While there was one group among the Essenes that married, the great majority of them considered themselves too righteous to touch a woman, deprecating especially woman's vicissitudes, and to make it easier for them to hold to their unnatural course they persuaded themselves that women tempted them to lasciviousness and that none of them preserved their fidelity to one man.

To all reasonable minds, the efforts of the Essenes to be overmuch righteous must appear ridiculous. (Eccl. 7:16) What difference did it make to the Almighty God Jehovah whether or not they took a bath after each time they heeded a call of nature to ease themselves? or whether or not they eased themselves on the sabbath? or whether they expectorated to the right hand or to the left? or whether or not they

wore their clothes and shoes until they were entirely in rags?

Did God recognize the fine distinctions of four classes or grades among them whereby one of a higher grade could not touch one of a lower class without becoming unclean? Did he also consider all the Essenes so much better than the rest of men that for them to touch a stranger would make them unclean? Would he rather have them starve to death than eat something prepared by non-Essenian hands, and therefore supposedly unclean?

Is not all such a striking example of what Jehovah condemned at Isaiah 65:5, 6 (*AT*): "Who say, 'Stand off; come not near me, lest I make you taboo!' These men are a smoke in my nostrils, a fire that burns continually. See! it stands written before me: 'I will not keep silent, until I have requited—until I have requited on their bosom their own sins.'" Or as the common version expresses it: "Stand by thyself, come not near to me; for I am holier than thou." Josephus and others may praise the Essenes, but Jesus' words to the Pharisees can also be properly directed to them, especially since they may actually have been Pharisees: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight."—Luke 16:15, *NW*.

Josephus had about a hundred times as much to say about the Essenes as about Christ and the Christians. Which, however, has history shown to be of greater moment in that first century A.D., the doings of the sect of the Essenes or what Christ and his followers accomplished?

NO GENERAL MOTORS OF RELIGION!

¶ The most astounding insight into interfaith was given by Dr. Norman Vincent Peale of New York's Marble Collegiate Church in the *American* magazine, June, 1948. He used this example: "A generation ago a number of different companies which made many different kinds of motorcars were combined into one great corporation. This corporation did not scrap all the old models and produce only one kind of car. It has continued to turn out many different models, to meet the preferences of customers, but by merging companies it has vastly increased the efficiency of its operation and thus made more cars available to more people than was ever possible before." That is his proposal in the way of interfaith; keep all sorts of ideas to satisfy the customers. Pure worship and right doctrine are relegated to a secondary position. Such interfaithers want to satisfy the people, not God; to please their salary-payers, to let the customers say what they expect of their religion, rather than letting it tell what God expects of them. They are more concerned about interfaith than true faith, and anyone who does not approve of their broad religious course they consider "narrow". They would not have liked Christ's separateness at all. In contradiction of their theory, he said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it." The wise will follow his warning, investigate, study, know the reason for their faith, accept only what can be absolutely proved, and will hold narrowly to pure doctrine—the only course that really leads to life!—Matt. 7:13, 14, *NW*; 1 Thess. 5:21.

Nigerian Freedom of Worship Upheld

THE enemies of Jehovah's servants have ever brought false charges against them, as the Bible repeatedly shows. However, at times these false accusations have boomeranged, as in the case of Daniel. A modern example of the wicked digging a pit by means of false accusations and then falling into it themselves is here given as reported by the Society's branch office at Nigeria, Africa:

"Because of their refusal to take sides in a land dispute and particularly because of their preaching activities, the small congregation of Christian witnesses of Jehovah at Ode Irele, Nigeria, became the victims of a conspiracy. Two were arrested and thrown into the local jail after a kangaroo court had convicted them on seven false charges. An urgent appeal for help was sent to the British district officer, who summoned the chiefs and the imprisoned witnesses before him for investigation.

"The accusations were examined. First, the refusal to pay taxes. To the consternation of his accusers the witness for Jehovah reached into his pocket and brought out his tax receipts for the past ten years. The charge was indignantly struck out by the officer. The second charge was that the brothers refused to join in community road building. Witnesses were called who testified that the two brothers were always first in reporting for such duty, and so that charge was struck out. The third charge was that of preaching against the government. 'What have you to say to that?' the officer asked the brothers. One replied: 'You represent the government. If we were against the government, why would we appeal to you for help? We believe this government is one of the best at present and we are grateful for the freedom we enjoy under British rule; but we are bound to say that soon God's government will be here, and that will be better than any other.' In similar manner the remaining charges were dealt with and disposed of.

"Strongly rebuking the conspiring chiefs, the district officer demanded to know the real reason for this conspiracy. Then the truth came out. Many people were getting interested in the message that the Christian witnesses of Jehovah were bringing to them, and as a result church attendance and contributions were falling off. 'We do not want Jehovah's witnesses in our town,' the chiefs said. The district officer then explained to them that they were living under a democracy where freedom of worship was guaranteed. 'I give you permission to drive Jehovah's witnesses out of your town,' he said, 'on one condition. First you drive out the Catholics, then the Baptists, then the Methodists and all the others. Then, when you have done that, you have my permission to drive out Jehovah's witnesses last.' He furthermore forbade them to try any more cases involving Jehovah's witnesses in their native court, insisting that any charges against them be brought before him personally. In conclusion he stated, 'I will not entertain any more complaints against Jehovah's witnesses for the next six months.'

"Then things began to happen. Greatly crestfallen, the head chief returned to his new car to go back home, but he was unable to get it started. Mechanics were called but they were unable to help and the car remained stranded for three weeks. Back home the chiefs found that the prison wall where the brothers had been incarcerated had collapsed, and at the native court, where the conspiracy had been hatched, they found that the roof had fallen in. Now the brothers are planning to build a new Kingdom Hall, for since the trouble started the number of witnesses for Jehovah in Ode Irele has increased from sixteen to ninety-three."

Standing on Street Corners

UNDER that title the *Episcopal Churchnews* for March 15 carried the following editorial, which we quote by their kind permission:

¶ "You find them everywhere, in the busiest part of the big cities. At General Convention in Boston they stood where the street-corner concentration of round collars was thickest, and patiently, politely, held out copies of *The Watchtower*. More than one cleric hastily succumbed to curiosity and made a purchase, which he stuck into his pocket for future reading.

¶ "Meanwhile, the members of Jehovah's Witnesses make themselves unpopular by refusing to salute the flag and by going to jail rather than to war. Our tendency—reasonable and respectable people that we are—is to brush them off from our consciousness, to murmur 'those fringe people' and pour another cup of tea or the second cocktail.

¶ "But suppose we have a look at a copy of *The Watchtower* and see how the world appears to the 'peculiar people' who are equally ready to stand on street corners or go to jail for their faith. We find first of all that a knowledge of English is not needed for the salvation which the Witnesses proclaim. *The Watchtower* can be had in thirty-eight other tongues, including Indonesian, Tagalog, Silozi, Twi, and Yoruba (we aren't making these names up). We wish we could say the same thing for *Episcopal Churchnews*.

¶ "As one reads through *The Watchtower*, what word best describes the feeling running through all its articles? Perhaps the word is 'urgency.' Jehovah's Witnesses believe that Christ returned in 1914 and is now reigning, though invisibly; that we are living at 5 minutes of twelve and the final culmination of history is visibly shaping up; that it is now or never—choose God and partake of the resurrection of the righteous; deny Him and your existence will be blacked out and annihilated.

¶ "Jehovah's Witnesses are in a hurry. They believe the time is very short, and that the decision each must make is a plain Yes or a plain No; that Yes is the password into everlasting life, and No the invitation to extinction.

¶ "They are more right than otherwise. As Episcopalians we do not try to work out God's timetable; we dare not predict the split second of Christ's return. But we have His promise that He *will* return. And for the individual, each second of this present life is as fraught with eternal consequences as the Witnesses say it is. We are choosing now, this day, this moment; our big decisions and little decisions are adding up to the final decision.

¶ "When we begin to know this in our bones and our blood, perhaps something new will be seen on the face of the earth: Episcopalians (lay or clerical) standing at street corners, with tracts in their hands. And they will look across the street at the *Watchtower* salesman and wave a friendly greeting to him. However much they may differ, they are members of the Brotherhood of the Urgent."

Appreciating "The Watchtower"

How do you feel about *The Watchtower?* Like the reader who wrote as follows? "*The Watchtower* is the most delicious morsel we've ever tasted. Each one gets tastier (if possible). No humdrum about our menu! It's so good we can hardly digest one until we look forward to another. Have you ever gone into an exclusive candy kitchen and wondered how to choose what you want when you saw so many, many lovely kinds? I feel that way spiritually about *The Watchtower*. There is so much to study that I hardly know where to begin. Then when I begin, I can't quit until I have to go and tell someone else about it, or discuss it with them. And so it goes. Never a dull moment!"

Helping Prisoners to Secure Freedom

IN CREATING man in his own image God included the faculty of a free will. (Gen. 1:26) Due to man's disobedience, however, he has brought himself into many forms of bondage. In their efforts to get rid of some of these bonds men have sacrificed much treasure and blood; such as in World War II, the goal of which was the four freedoms of speech, of religion, from fear and from want. But man, instead of getting more freedom, has since then been shackled by even heavier chains as an ever-increasing portion of the world becomes enslaved to the totalitarian monstrosity and the rest of the world groans under the burdens of equipping itself to resist aggression. Why such failure? Because, as the apostle Peter tells us: "While they are promising them freedom, they themselves are existing as slaves of corruption." —2 Pet. 2:19, *NW*.*

However, it is not Jehovah's purpose to always have the world part free and part slave. No, he is a God of freedom and so has given us the assurance that not only his spiritual sons but "the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God".—Rom. 8:21, *NW*.

What kind of freedom does God hold out to us? Not absolute freedom, for by its very nature only One could have such a freedom, the One who is almighty and supreme, namely, Jehovah God. He alone has such freedom that none can question him as to his actions. (Isa. 45:11, 12) All others can have only a relative freedom, freedom compatible with their obligations to Jehovah as their Sovereign and Benefactor. He created us for his purpose, and the use of the free will that he gave us must be limited by that purpose. And since we are sharing this earth with others we may not exercise our free will to the extent of depriving others of what we want for ourselves.—Gal. 5:13-15, *NW*.

How is this freedom that God provides for us to be obtained? Fundamentally, its legal right is assured us by the ransom sacrifice of Christ Jesus, which assures us freedom from bondage to sin, Satan's organization and death. Complete freedom from this threefold bondage, however, lies in the future and will be fully realized in the new world only at the end of the thousand-year rule of God's kingdom.—Isa. 65:17, 21-23, 25; Rev. 20:5.

At present Jehovah holds out to us a *measure of relative freedom*. To realize this measure of freedom we must follow the advice and course set by Jesus: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32, *NW*) What truth and understanding will give us this freedom? The truth regarding Jehovah's supremacy and his purposes will give us freedom from the fear of man, from false religion and from selfishness. More specifically, it is the acquiring of an accurate knowledge of our relationship to Jehovah and what the boundaries of his freedom for us are. Appreciating those boundaries and acting in accord with such appreciation will give us the greatest possible freedom.

Having gained this freedom ourselves, let us use it, not as an excuse for moral badness but to help others to secure freedom. How can we do this? By cherishing our Christian freedom, by demonstrating its priceless value before all men, and by proclaiming 'liberty throughout all the land', by saying to the prisoners "Go forth!"

* For details see *The Watchtower*, July 1, 1952.

"Walk in the Name of Jehovah Our God for Ever"

"For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever."—Mic. 4:5, AS and Da.

With the following speech the president of the Watch Tower Bible and Tract Society released Volume I of the "New World Translation of the Hebrew Scriptures" to the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, N. Y., Wednesday afternoon, July 22, 1953.

THE "latter days" or final days of this old world were foretold to be a time of most important decision. This decision will affect the eternal destiny of each individual. It will prove whether he is worthy of eternal life in a righteous new world or not. How can a person know that his decision is the right one? He can know this unmistakably by his choice of the right God to worship. That is what makes the decision the most important one to make. The choice of the God who has promised and who can be depended upon to fulfill his promise to create a warless new world makes a person's decision the right one. That there would be many gods among whom to choose and that some would choose the God who offers lasting peace, security and prosperity, the inspired prophecy indicated when it said:

[2] "But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever."–Mic. 4:1-5, *AS*.

[3] Both heavenly and human events since A.D. 1914 mark our days as the "latter days" or final days of this old world. (Matt. 24:3-39) Therefore, let everyone who reads Micah's prophecy and looks for its fulfillment now ask himself, Who of all the peoples is it that is walking in the name of Jehovah as God? Is it the recently established republic of Israel or is it the Jewish people as a whole through whose faithful ancestors we have received the sacred Hebrew Scriptures? The answer must be No; for during the past nineteen centuries the name of the living and true God has not come to be known to mankind through

1. The "latter days" were foretold to be a time for making what, and how may one know one is right when making it?
2. How does Micah 4:1-5 indicate some would choose the right God?
3. Which people today is walking in the name of Jehovah as God, and how is this shown?

such natural Jews. Who, then, by authentic records in law courts of the land, not excepting the United States Supreme Court, and by the reports in the newspapers, magazines, bulletins and books, both secular and religious, both friendly and hostile, yes, who by these records are indisputably shown to be the people that have chosen to walk in the name of Jehovah as their God for ever and ever? The honest, unbiased answer must be, Jehovah's witnesses. Moreover, the enormous amount of literature that these people have distributed and the hundreds of thousands of public lectures that they have given in these latter days give answer to the same effect. Even the enemies are obliged to admit that in such witnesses of Jehovah alone this prophecy of Micah finds its fulfillment today.

4 For this reason in the last two decades the name of the Most High God has come under a great deal of discussion, and their foes claim that the witnesses do not have the correct name, although this name has been appearing in Bible translations for hundreds of years. Recently an endeavor was made to remove all basis for the name by which these Christian witnesses are known. How? By taking the very name of the Most High God out of the Bible translation. This was the case in the *Revised Standard Version* of the Holy Bible, published in 1952 and the publication of which was commercially advertised as the "greatest Bible news in 341 years".

5 The Bible was written in Hebrew, Aramaic and common Greek originally; and in the Hebrew Scriptures the divine name is written as a Tetragrammaton or four Hebrew consonants, which correspond, in Latin, with JHVH, and in English, with YHWH. For centuries the name has been pronounced "Jehovah", but within the last century Bible scholars have preferred the pronunciation "Yahweh" as more correct. The translators of the *Revised Standard Version,* being an American committee and succeeding to the committee that had produced the *American Standard Version* of 1901, had a most important decision to make regarding their translation, and that was with respect to the name of the Most High God. This was in view of paragraph 8 of the Preface of the *American Standard Version,* which reads:

> I. The change first proposed in the Appendix [of the *English Revised Version*]—that which substitutes "Jehovah" for "LORD" and "GOD" (printed in small capitals)—is one which will be unwelcome to many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament, as it fortunately does not in the numerous versions made by modern missionaries. This Memorial Name, explained in Ex. iii. 14, 15, and emphasized as such over and over in the original text of the Old Testament, designates God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of his people;—not merely the abstractly "Eternal One" of many French translations, but the ever living Helper of those who are in trouble. This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim.

6 With the much heralded and widely celebrated release of the *Revised Standard Version* on September 30, 1952, the translation committee made known its decision to the world: the divine name had been

4. How has the endeavor been made to remove all basis for the name by which these Christian witnesses are known?

5. What most important decision did the translators of the *Revised Standard Version* have to make, and especially in view of what previous statement?

6. What action toward the divine name did the translation committee of the *Revised Standard Version* take, and for what stated reasons?

denied its "unquestionable claim" to a place in the sacred text and had been ruled out completely. In paragraph seventeen of the preface of this new 1952 version the committee explains its reason for this decision, and in what it says it makes complete fools out of the *American Standard Version* committee regarding the divine name. Paragraph seventeen reads:

> A major departure from the practice of the American Standard Version is the rendering of the Divine Name, the "Tetragrammaton." The American Standard Version used the term "Jehovah"; the King James Version had employed this in four places, but everywhere else, except in three cases where it was employed as part of a proper name, used the English word LORD (or in certain cases GOD) printed in capitals. The present revision returns to the procedure of the King James Version, which follows the precedent of the ancient Greek and Latin translators and the long established practice in the reading of the Hebrew scriptures in the synagogue. While it is almost if not quite certain that the Name was originally pronounced "Yahweh," this pronunciation was not indicated when the Másorētes added vowel signs to the consonantal Hebrew text. . . . For two reasons the Committee has returned to the more familiar usage of the King James Version: (1) the word "Jehovah" does not accurately represent any form of the Name ever used in Hebrew; and (2) the use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Christian Church.

[7] You thousands of conventioners here at Yankee Stadium, who are baptized followers of the Lord Jesus Christ and who therefore represent a considerable portion of what is called "the Christian Church", does that *Revised Standard Version's* Preface speak for YOU? Do you agree that the "use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished, . . . is entirely inappropriate for the universal faith of the Christian Church"?

[8] How would the apostle Paul reply to that statement? He said: "Although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." (1 Cor. 8:5, 6, *RS*) The apostle Paul here stated that there are many creatures in heaven and on earth that are called either "gods" or "lords". So, amid all the rival claims to godship, was it necessary for Paul's God to be distinguished by a name to make him exclusive as the "one God"? We Christians confess that there is but the one God; yet his being the one God is disputed and denied by others, and there are a billion and a half people today who are worshiping countless other gods and to whom these gods are just as real as the one true God is to Bible Christians. It is therefore most appropriate for the Christian God to be distinguished by a name. Also, in the universe there are many that are called "lords", although there is only one real Lord for Christians, and hence, too, it is appropriate and necessary for Christians to identify who their Lord is by the name Jesus Christ.

THE BIG POINT OF CRITICISM

[9] There have been quite a number of criticisms of the *Revised Standard Version*, some clergymen calling it "this modernist Bible", "this new Bible of modernism." But among the many critics of that version how many have shown appreciation for God's name and have criticized it for barring his

7. What question regarding this was put to the Christian conventioners at Yankee Stadium by the speaker?

8. What did the apostle Paul say pertinent to this, and so how would he reply to the above statement?

9. How has the *Revised Standard Version* been criticized by some clergymen, and how with regard to its treatment of God's name?

name out and hiding it from readers? We have at least one such criticism here as published in the New York newspaper *Daily Compass,* of October 28, 1952, and it comes from a Jewish editor. Here is part of what he writes on the *Revised Standard Version:* "The 32 Protestant scholars may have attempted to revise the Scriptures in the 'clearest, most accurate English of our time,' but in so doing, they actually obscured the original meanings. Moreover, by rendering some original Hebrew names, such as 'Jehovah' into English words that never convey the original meaning ('Jehovah' is a compound of three tenses 'I Was, I Am, I Will Be'), the translators have greatly transgressed and committed grievous sin. For by using the word 'Lord' for 'Jehovah' they only add confusion to the readers who will now not know when [the reference is to] Jehovah, the Creator of all, or to the accepted Christian Son who is so referred to throughout the evangelical works. 'Lord,' moreover, has several common meanings."

[10] Two days before the release of the *Revised Standard Version* the Roman Catholic Confraternity of Christian Doctrine in America released Volume I of its edition of The Holy Bible, containing its first eight books, from Genesis to Ruth, inclusive. But this new American Catholic version follows the *Douay Version,* and the *Douay Version* never did use the name "Jehovah" in its main text. Hence we make no comment in this connection, except to quote from its footnote on Exodus 3:14 as to God's name represented in the Hebrew text by the Tetragrammaton: "Out of reverence for this name, the term *Adonai,* 'my Lord,' was later used as a substitute. The word LORD in the present version represents this traditional usage. The word 'Jehovah' arose from a false reading of this name as it is written in the current Hebrew text."

[11] However, some comment as to the *Revised Standard Version* has properly been expected from Jehovah's witnesses. Those who have been aware of the omission of the sacred name from that version have watched to see what the witnesses would say about it. They have expected us to get into something of a furore over it. We have here the prediction of the religious magazine *The Christian Century* of three years ago, June 28, 1950, which says of the *Revised Standard Version* that was to come: "But Jehovah's Witnesses have a way of holding their beliefs with passionate conviction. If the new version appears with the name of the Old Testament deity in any other form than 'Jehovah,' its translators can look forward to being under hot fire from the day the first copy comes off the press." Five days after the new version was released, a religious clergyman published an article entitled "Revised, Easier to Read Version of the Bible" in the Chicago *Sunday Tribune* of October 5, 1952. In paragraph six he said this: "There are more than 300 words, the R.S.V. preface points out, that have entirely different meanings today than in the 17th century. The name Jehovah, for Lord or God, a purely manufactured word which appeared a few times in the King James version, is not used. [Jehovah's Witnesses are greatly upset by this omission.]"

[12] Here in the presence of this tremendous international assembly of Jehovah's witnesses in Yankee Stadium, with representatives of 91 lands on hand, we feel it is the proper occasion for us to say something in behalf of Jehovah's witnesses, and so we do. If we were one of the 29 religious

10. How did the Catholic Confraternity's Volume I of its Bible translation treat the name and what comment did it make as to it?

11. Has comment been properly expected from Jehovah's witnesses regarding the *Revised Standard Version,* and with respect to what?

12. Why are we not upset by the name's omission, and what do we feel justified in criticizing?

denominations that are members of the National Council of the Churches of Christ in the United States of America, which has "authorized" the *Revised Standard Version* and holds the copyright for it, we should have valid reason to be upset greatly by the divine name's omission. But we are glad we are not a member of that National Council. We do not criticize the Council for producing a new and modern version of the Bible. That is a commendable effort and work, and we expect to find it useful, making quotations out of it from time to time in the Watch Tower publications. What we do feel justified in criticizing is the great indignity that the translation committee has rendered to the grandest and most worthy name in the universe and the motives, stated and unstated, that prompted them to do this.

[13] If in the *Revised Standard Version* they had chosen to use the form of the name "Yahweh" instead of "Jehovah", there would have been no room for criticism. We ourselves think the form "Yahweh" is nearer the true pronunciation. But as no one today knows the exact pronunciation due to an ancient false reverence in not pronouncing the holy name, we keep on using the form "Jehovah" for present purposes, until the divine Owner of the name himself reveals its correct pronunciation, be that by resurrecting the prophet Moses to whom he himself pronounced the name or otherwise. So the basis for our criticism of the *Revised Standard Version* is, not the disuse of the form "Jehovah", but the omission of God's name in *any* form whatever at all the 6,823 times where it occurs in the Hebrew text and instead the using of a confusing and undistinctive title, namely, "the LORD." The procedure would stand to the shame of any translators that pretend to be Christian. Still more it stands to the great depreciation of the translation committee that claims to be Protestant when many modern versions that have recently come out or are still in process of coming out in English and other languages by Roman Catholic translators use the name "Jehovah" or other forms, such as Yahvé, Yahweh, Iahvē, Yahveh, Yavē, and Javé. We could name five such French Roman Catholic translations, two Spanish, and two British.*

[14] Said an executive director of the copyright-holding National Council of Churches in defense of the omission: "We can never agree on the use of the name of God, so there is no need to discuss it. When I say 'the Lord', it automatically means God. It depends on what you wish to stress. God is God. He needs no name for me. I feel very near to Him and call Him my Father. I would never call my earthly father by his name—only those who don't know him like I do need to do that—to distinguish him from other earthly fathers—there is only one God!"—October 8, 1952.

[15] In reply to this we say, Jesus Christ was closer to God than this executive director is and he too called God "My Father".

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13. Why do we continue using the form "Jehovah", and what is the basis for our criticism of the *Revised Standard Version*, to the shame of its Protestant translators?

14. What did an executive director of the National Council say in defense of the name's omission?

15. If it was enough for Jesus to address God as "My Father" and "Lord", what do we ask regarding Jesus' prayers?

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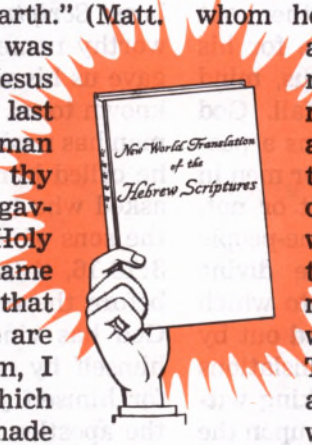
* The Foreword of the *New World Translation of the Hebrew Scriptures* says, on page 21, in its footnote b:
The French translation now being made under the direction of l'École Biblique de Jérusalem uses the form Yahvé. (1948-)
The French translation by A. Crampon uses Yahweh. (1939)
The French translation by Cardinal Lienart uses Yahweh. (1951)
The French translation by Edouard Dhorme (le Père Paul Dhorme des Frères Prêcheurs) uses Iahve. (1910-1946)
The French translation by the monks of Maredsous uses Yahweh. (1949)
The Spanish translation by Bover-Cantera uses Yahveh. (1947)
The Spanish translation by Nacar-Colunga uses Yave. (1944)
The English Westminster Version of the Sacred Scriptures by C. Lattey, S.J., uses Jehovah. (1934-)
The Holy Bible translated by Monsignor Ronald A. Knox (1949) uses Javé many times, as at Exodus 33:19; Psalms 67:5, 21; 73:18; 82:19; Isaiah 42:8; 45:5, 6; etc.

But if it was enough for Jesus Christ and his followers to call God "My Father", then why did Jesus the Son of God in his sermon on the mount teach us to pray: "Our Father who art in heaven, Hallowed be thy name"? Jesus also called his heavenly Father "Lord", saying, "I thank thee, Father, Lord of heaven and earth." (Matt. 6:9; 11:25, *RS*) But if that was sufficient, why then did Jesus pray with his apostles the last night he was with them as a man and say: "I have manifested thy name to the men whom thou gavest me out of the world; . . . Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are *one*. While I was with them, I kept them in thy name which thou hast given me; . . . I made known to them thy name, and I will make it known"? Why, some days earlier, did he pray: "Father, glorify thy name," in answer to which there was a voice from heaven, saying: "I have glorified it, and I will glorify it again"? (John 17:6, 11, 12, 26; 12:28, *RS*) Why all this?



[16] It was because Jesus knew his Father had a distinctive name. As the Prophet Greater than Moses he said he had come in his Father's name and not in his own name, and he wanted his followers to know the Father's name. That is why in The Revelation he pictured his genuine, faithful followers as "having his Father's name written in their foreheads". (John 5:43; Rev. 14:1) There being only one God does not deny he has a name. Nor does he forbid his sons on earth to call him by his personal name, for to call him by his unique name does not denote undue familiarity and disrespect. Contrariwise, it denotes greater respect, awe and worship, more so than the childlike expression "Our Father" does.

16. Why did Jesus pray such things, and what does it denote to call our heavenly Father by his personal name?

A GOD-HONORING BIBLE VERSION

[17] The afore-referred-to executive director of the National Council appears to be ashamed of the name of his god, the god whom he calls "Father". If he is not ashamed of it, then why does he not want other people to know the name of his Father? It would be a big convenience to know it, for then when people who worship other gods with personal names wanted to talk about this director's Father they could definitely mention his name instead of awkwardly saying, "Mr. T——'s God." True sons of a father are not ashamed of his name. Rather than want to hide it from others who are not sons and who may reproach, abuse and misrepresent it or take it in vain, they are glad to stand up in defense of it and heap honor upon it. They show they are not illegitimate children by being able to give the name of their Father. The true congregation or church of the living God are spiritual sons of his. When God began to take believers out from the uncircumcised Gentiles and make them a part of the Christian congregation, the disciple James saw that the prophecy of Amos 9:11, 12 was fulfilled. So he said to the special conference of apostles and other older disciples in Jerusalem: "Symeon [Peter] has related how God first visited the Gentiles, to take out of them a people for his name. And with this the words of the prophets agree, as it is written, 'After this I will return, and I will rebuild the dwelling of David, which has fallen; . . . that the rest of men may seek the Lord,

17. What is the position of children toward their father's name, and how did James comment when God began bringing uncircumcised Gentiles into the congregation?

and all the Gentiles who are called by my name, says the Lord, who has made these things known from of old.' "—Quoting Acts 15:13-18 from the *RS*.

[18] If God had no name, then it would be meaningless for him to predict that the uncircumcised Gentiles would be called by his name and that he would take them out from the nations to be a "people for his name", not for the name of Jesus, mind you! The prophecy could not fail. God promised to take out of all nations a people for his own name, and, whether men in or outside of Christendom like it or not, he does unmistakably have a name-people today, Jehovah's witnesses! The divine name for which they stand and to which they bear witness cannot be wiped out by omitting it from any modern translations of the Bible. If the English-speaking witnesses of Jehovah were dependent upon the 1952 English translations of the Bible for the way they are named to have a Scriptural basis, it would be something to be greatly upset about. But the Almighty God Jehovah has made his people independent of all translators that choose to obscure his name. Not only has he provided a translation that rightly puts his name in the Christian Greek Scriptures but also now he is having a translation made that sets forth his holy name in the Hebrew Scriptures.

[19] In evidence of this I am overjoyed to release to this 91-nation assembly the *New World Translation* of the Octateuch, the first eight books of the Bible, translated directly from the original Hebrew text. This volume sets out in modern English nearly a third of the Hebrew-Aramaic Scriptures or the books from Genesis to Ruth, inclusive. To Jehovah God we give our heartfelt thanks through Jesus Christ for providing this much of his Word in present-day English through the New World Bible Translation Committee. We shall expect the rest later.

18, 19. (a) How would that prophecy be meaningless, and yet how has God provided proof of the prophecy's fulfillment today? (b) How has Jehovah made his people independent as to the basis for their name, and what did the convention speaker release in evidence of this?

FEATURES

[20] The *New World Translation of the Hebrew Scriptures* dignifies and honors the worthy name of the Most High God, who gave us his written Word to make himself known to us. What he is called is not what man has made up and called him; it is what he called himself when his prophet Moses asked who he should say had sent him to the sons of Israel enslaved in Egypt. (Ex. 3:13-16, *AS*) Now, in these "latter days" before the universal war of Armageddon, God has vindicated what he then called himself by now producing a name-people for himself just as he did in the days of the apostles.

[21] He has restored this people for his name's sake, as his prophecy for these latter days declared: "Therefore thus saith the Lord Jehovah: Now will I bring back the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name. . . . And they shall know that I am Jehovah their God." (Ezek. 39:25-28, *AS; Da*) The everliving God is jealous in this respect, as Exodus 34:14 (Fenton's translation) further emphasizes, Jehovah there saying: "You shall not worship another god, for the EVERLIVING is jealous of HIS NAME; He is a jealous God." Or, as the *New World Translation* renders this verse: "For you must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion." Since he is jealous of his name or exclusively devoted to it and will tolerate no rivalry by the name of another god among

20, 21. (a) How was it that God was called by the name, and how has his being called such been vindicated today? (b) What is his attitude toward his name, and so how would we bring down indignation upon ourselves?

his people, then it would surely bring down upon us divine indignation if we gave prominence to the names of false gods and of notable men and women and at the same time scorned the name of the true God who is jealous for it, exclusively devoted to it.

[22] We may, therefore, with safety to ourselves and to God's pleasure, use this *New World Translation of the Hebrew Scriptures*. With due respect for the Jealous God, the God exacting exclusive devotion, it renders every occurrence of the sacred Tetragrammaton in the Hebrew Octateuch by its acceptable English equivalent, Jehovah. This procedure guarantees the proper rendering of the rest of the 6,823 occurrences of the Tetragrammaton in the best Masoretic Hebrew text of the Bible. But not only that, the *New World Translation* takes note of the 134 cases where the ancient Hebrew Sopherim or Bible copyists changed the original Hebrew text from the Tetragrammaton or "Jehovah" to read *Adonay'* or "the Lord", and also some other cases where they changed it to *Elohim'* or "God". In the Hebrew Octateuch there are seventeen cases of this, and all these have been restored to their original reading "Jehovah". As a result, when the *New World Translation of the Hebrew Scriptures* is finally completed in three volumes, by divine favor, it should contain considerably more occurrences of "Jehovah" than the current Hebrew Masoretic text has.—See Genesis 18:3, footnote[a].

[23] Thus we are most happy to have a Bible translation that did not copy the example of the Protestant translation that "returns to the procedure of the King James Version, which follows the precedent of the ancient Greek and Latin translators and the long-established practice in the reading of the Hebrew scriptures in the synagogue". Thank God that, instead of following the long-established practice of the Jewish synagogue that rejected Jesus Christ and his twelve apostles and other disciples, the New World Bible Translation Committee follows the example of the Chief Vindicator of Jehovah God, his Son Jesus Christ, and thus comes out for the vindication of God's name. We show reverence for that sacred name, not by superstitiously refusing to pronounce it and using a weak and confusing substitute; no, but by pronouncing and making known the name, never mentioning or taking it in a worthless way, but showing all the wonderful and glorious things that are associated with that name, all the things that have been said, written and done in that name, all the precious promises that have been made in that name and that are being fulfilled in our very day or will be fulfilled in the blessed future, thus magnifying that name and building up men's respect for it and their faith in it.

[24] In our new version Deuteronomy 10:17 reads: "For Jehovah your God is the God of gods and the Lord of lords, the great, mighty and fear-inspiring God." Thus Jehovah is worthy of distinction, and our new version affords him distinction in a special rendering in numbers of places. At Genesis 1:1, the opening verse of the Bible, we read: "In the beginning God created the heavens and the earth." There, as the Bible footnote shows, the Hebrew word for "God" is *El·o·him'*, and it is without the definite article *ha* meaning "the". However, there are numerous places in the Hebrew text where *El·o·him'* is preceded by the definite article. In many places the *New World Translation* has seen it to be

22. How does the *New World Translation* render the Tetragrammaton in the Masoretic Hebrew text, and how does it handle the changes that were made by the Sopherim, and with what result?

23. For following whose example are we glad to have the *New World Translation*, and how do we show reverence for the sacred name?

24. How does Deuteronomy 10:17 show Jehovah worthy of distinction, and what special rendering by the *New World Translation* gives it to him?

proper and effective to translate this definite article *ha* before *El·o·him'* into English.

25 The first cases of this are at Genesis 5:22-24 concerning the faithful prophet Enoch, which reads: "And after his producing Methuselah Enoch went on walking with *the* God three hundred years. Meanwhile he became father to sons and daughters. So all the days of Enoch amounted to three hundred and sixty-five years. And Enoch kept walking with *the* God. Then he was no more, for God took him." On the expression "the God" the Bible footnote says: "Here we have the first and second instances where the Hebrew term *El·o·him'* is preceded by the definite article *ha*. Use of the article here is deliberate, doubtless because of the move toward false worship indicated shortly before this at Genesis 4:26. Hence it is here emphasized that Enoch walked with the true God. So we feel justified in using the definite article 'the' here for emphasis and identification." The *New World Translation* could have rendered the expression even stronger than the literal rendering "the God", for the noted Hebrew grammarian Wilhelm Gesénius renders *ha-El·o·him'* by the words "the one true God". At Deuteronomy 4:35 (*NW*) Moses says to the Israelites: "You—you have been shown so as to know that Jehovah is *the* God; there is no other besides him." This expression "the God" emphasizes that Jehovah is to be distinguished from other gods; hence the fitness of his taking a name to himself.

26 One thing is sure: the religious clergy who believe in the pagan doctrine of a trinity will not like the *New World Translation of the Hebrew Scriptures*. The trinitarian clergy point out that the title *El·o·him'*, as applied to the Creator, is in the plural number and literally means "Gods". They claim that this is a proof of the teaching of a trinity in the Hebrew Scriptures, namely, that there are "three Persons" in one God. But their own argument recoils against them in disproof, for, as they themselves point out, *El·o·him'* means "Gods", and not "Persons". So, to follow through with their own argument, the title *El·o·him'* would teach that there are two or more *Gods* in one, instead of "three Persons in one God". Thus the trinitarians would be guilty of arguing that there is a multiplicity of gods, contrary to their insistence that there are not three Gods, but only one God, except that this one God has three Persons in himself. Right at the start the footnote of the *New World Translation* at Genesis 1:1 knocks the ground from under the trinity champions by saying: "The form of the title *El·o·him'* is plural, the plural of excellence or majesty and not to denote a multiple personality. The Greek *LXX* [*Septuagint*] renders *El·o·him'* as *ho The·os'*, showing that it means an individual 'God'. Compare Judges 16:23, 24, footnote[a]."

27 This latter footnote shows that *El·o·him'* does not mean a plurality of gods or persons, because at Judges 16:23, 24, *el·o·him'* is applied to the false god Dagon, just one false god, not many, and hence the title *el·o·him'* must be in the plural of excellence or majesty. Also, *el·o·him'* is followed by a singular verb, showing only one god is meant. In fact, when Micah 4:5 (*AS*) says, "All the peoples walk every one in the name of his god," the Hebrew word translated "god" is this *el·o·him'* in the plural of excellence or majesty.

28 Another noteworthy thing: The *New World Translation* magnifies faith in God.

25. What does the Bible footnote say on the first two cases of *ha-El·o·him'*, why could it have been rendered even more strongly, and what does it emphasize as fitting for God?

26, 27. How does the trinitarian argument on the literal meaning of *El·o·him'* recoil against trinitarians, and how do the footnotes on Genesis 1:1 and Judges 16:23, 24 knock the ground from under them?

28. How is the *New World Translation* noteworthy regarding faith?

The apostle Paul, in Hebrews, chapter eleven, states that the faithful witnesses of Jehovah from the first martyr Abel onward distinguished themselves by their faith in God. In the *King James Version,* however, the word "faith" occurs only twice in its entire "Old Testament" (Deut. 32:20; Hab. 2:4), and only twice in the *American Standard Version* (Isa. 26:2; Hab. 2:4). But the *New World Translation,* in the Octateuch, or first eight books of the Bible, makes faith prominent before the reader by using the word seven appropriate times. For example, concerning Abraham, whom Paul calls the "father of all those having faith", we read, at Genesis 15:6 (*NW*): "And he put faith in Jehovah, and he proceeded to count it to him as righteousness." Concerning the Israelites at their passing through the Red Sea dryshod we read, at Exodus 14:31 (*NW*): "Israel also got to see the great hand that Jehovah put in action against the Egyptians, and the people began to fear Jehovah and to put faith in Jehovah and in Moses his servant." Judging by the seven occurrences of "faith" in the Octateuch,* we may expect the word to have due place in the rest of the translation of the Hebrew Scriptures.

[29] Another precise rendering is that of the Hebrew word *'o·lam',* which the *King James Version* renders as "forever", "perpetual," "everlasting," "ever," "evermore," "always," "lasting," "of old," etc. The word really means "concealed time", and so refers to time the limit of which is concealed, indefinite time in the past or in the future, which may, of course, be forever. So it is interesting to see the word at times rendered "to time indefinite", especially in connection with the temporary, typical things of the ancient Jewish system of things.

[30] The apostle Paul says those things were mere shadows of better things to come, hence they were not everlasting or eternal but were temporary. However, the time when they were to end and give place to the realities was not known to man and hence was in the indefinite future. (Heb. 10:1; Col. 2:17) The weekly sabbath of the Jews passed away at the terminating of their Law covenant with God on the day of Pentecost A.D. 33, when the holy spirit was poured out and Christ's disciples entered into God's great sabbath by faith in Christ's ransom sacrifice. How appropriate, then, the *New World Translation's* rendering of Exodus 31:16, 17: "And the sons of Israel must keep the sabbath, so as to carry out the sabbath during their generations. It is a covenant to time indefinite. Between me and the sons of Israel it is a sign to time indefinite, because in six days Jehovah made the heavens and the earth and on the seventh day he rested and proceeded to refresh himself"! How appropriate, too, the rendering of Exodus 40:15 concerning the priesthood of Aaron's family which was to pass away and be superseded by that of Christ: "So they must act as priests to me, and their anointing must serve continually for them as a priesthood to time indefinite during their generations"!

[31] The *New World Translation of the Hebrew Scriptures* promises to put the

* See also Exodus 19:9; Numbers 14:11; 20:12; Deuteronomy 1:32; 9:23.

29, 30. How is a precise meaning given to the Hebrew word *'o·lam',* and how is this shown to be appropriate with the types of the Jewish system of things?

31. How does the *New World Translation* treat the Hebrew word *Sheol'?*

teachers of eternal torment of the human soul after death into great difficulty. The Hebrew word *Sh'ol',* which the Catholic *Douay Version* translates mainly as "hell" and which the *King James Version* translates "grave" and "pit" as well as "hell", occurs seven times in the Octateuch. Each time, however, the *New World Translation* transliterates the Hebrew word into English and renders it uniformly as "She'ol". For example, in the first occurrence of the word, at Genesis 37:35, the words of Jacob, bereaved of his beloved son Joseph, are translated as saying: "I shall go down mourning to my son into She'ol!" An article in the Appendix gives valuable information regarding the Hebrew word *Sh'ol'* and says: "It is in the earth and is always associated with the dead, and plainly means the common grave of all mankind, or gravedom, or the earthly (not sea) region of the dead; in contrast with the Hebrew word *qeb'er,* which means an individual grave or burial place. (Genesis 23:4, 6, 9, 20)" This information and this rendering of the Hebrew word will be of much comfort to those who have cruelly been taught that hell is a place of fiendish torment for human souls after death, to the reproach of Jehovah God, who is love.—1 John 4:8, 16; John 3:16.

[32] We know, too, from what the Hebrew Scriptures as well as the Christian Greek Scriptures teach regarding the soul, that eternal torture of human souls after death is an impossibility and a foul defamation of God's name. Certainly the human soul could not be tormented forever in an invisible world if the human soul is not immortal, but is destructible, mortal. Modern translators confuse their readers and leave them ignorant as to what a soul is, thus leaving them exposed to the pagan doctrines on the soul and to the perils of spiritism. The Hebrew word translated "soul" by all the translators is *neph'esh.* God's Word teaches that man is a *neph'esh,* a soul, and does not have a soul breathed into his body as a thing separate and distinct. But how are Bible readers to know that fact when the 1952 Catholic Confraternity translation of the Bible's first eight books renders Genesis 2:7: "Then the LORD God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being"? The 1952 *Revised Standard Version* likewise reads: "and man became a living being." The Hebrew word there rendered "being" is *neph'esh;* and the inspired apostle Paul, when quoting Genesis 2:7, writes: "The first man, Adam, became a living *soul.*"–1 Cor. 15:45, *Cath. Confrat.*

[33] God's Word teaches that animals lower than man are souls; but how would Bible readers ever know it when the *Revised Standard Version* renders Genesis 1:20, 21, 24: "And God said, 'Let the waters bring forth swarms of living creatures, . . . ' So God created the great sea monsters and every living creature that moves, . . . And God said, 'Let the earth bring forth living creatures according to their kinds' "? The Hebrew word there rendered "creature" is *neph'esh,* the same word as applied to the first man. When a lower animal dies, a *soul* or creature dies. So, too, when man dies a human soul dies and ceases to be. But how would Bible readers learn that fact when the *Revised Standard Version* makes the prophet Balaam say, at Numbers 23:10: "Let me die the death of the righteous, and let my end be like his!" and makes Samson say, at Judges 16:30: "Let me die with the Philistines"? In each case the pronoun "me" is used to translate the Hebrew expression *naph-shi',* which literally means "my soul".

32. How have modern translators left their readers ignorant as to the real meaning of the soul, for instance, at Genesis 2:7?

33. How do modern translators hide the fact that lower animals are souls and that the human soul dies?

[34] Thus when a Bible student with his mind already filled with popular pagan theories on the human soul reads such modern Bible versions, he receives no correction of his understanding of this vital subject. The false teaching about the soul is left standing and the Bible versions provide no adequate means for him to refute the pagan falsehoods. Jehovah God, the Creator of the human soul, knows more about it than Pythagoras, Socrates, Plato, "Saint" Augustine, or any modern religious clergyman or spiritist ever did. So to learn the truth about the soul we have to let God's Word talk in its own inspired language. That way a Bible translator does not hide the complete, satisfying solution to the so-called *mystery* about the soul, and the reader will be enabled to grasp the most scientific teaching there is on this doctrine that affects his proper understanding of other vital Bible teachings, such as immortality, punishment for sin, man's destiny, the ransom sacrifice, the resurrection, the destiny of Satan the Devil, etc.

[35] Here, then, is where a special feature of the *New World Translation of the Hebrew Scriptures* figures in. In its Volume I, containing the Octateuch, or first eight books of the Bible, the translation committee succeeded in understandably translating every one of the 231 occurrences of the Hebrew word *neph'esh* as "soul". Each such rendering of *neph'esh* makes good English and good sense even in this twentieth century. The way the first eight books of the Bible describe the soul is not something crude, something primitive that was dropped later on and revised when the pagan Grecian philosophy was developed and came in contact with the Hebrews. Instead, it is something fundamental, stable and unchangeably correct, and is in complete harmony with the teachings of Jesus and his disciples who wrote the Christian Greek Scriptures. This can be demonstrated by comparing the Appendix of the Octateuch on "soul" with that of the *New World Translation of the Christian Greek Scriptures* released at this same Yankee Stadium during the International Assembly of Jehovah's witnesses in 1950.

[36] For the Octateuch alone the Appendix lists 14 Scripture instances to show that lower animals are souls according to the Bible; 57 instances to show that a living person or individual is a soul and does not have a separable Platonic soul inside him; 49 instances to show that the creature soul is mortal, destructible; 12 instances to show that a corpse or carcass is a "dead soul"; 50 instances to show that one's life as an intelligent creature or animal is called "soul" and thus the soul is said to be in the blood, because our life is dependent upon that fluid in our blood vessels; and 48 instances where a person speaks of himself or is spoken to or spoken about as a soul. There are also three cases in the Octateuch where God speaks of himself this way, as if he had soul.

[37] This consistent rendering of the Hebrew word *neph'esh* does not become archaic, clumsy or unintelligible in any Bible verse, but it becomes invaluable in restoring correct Bible speech about the soul and explodes man-made, Devil-inspired philosophy about it. On this score Christendom's clergy need badly to get away from paganism and back to the Bible; and psychologists, psychoanalysts and psychiatrists could learn solid principles about the soul

34. Why must we let God's Word talk in its own language about the soul?

35. What did the New World Bible Translation Committee succeed in doing regarding *neph'esh*, and how is this shown to be nothing primitive?

36. What facts about the soul does the *New World Translation* Appendix list scriptures to show?

37. How is this consistent rendering of the Hebrew word *neph'esh* of invaluable service?

in the Bible and know how the "soul" should be effectively treated.

KNOWN TO BE CALLED BY THAT NAME

[38] Much more could be said about the special features of the *New World Translation of the Hebrew Scriptures,* but enough has already been said to reveal in what way other translations have come short and why searchers for life-giving Bible truth need the *New World Translation.* The religious clergy of Christendom and of Jewry in general will not approve of this Bible version, but we do not look to them to pronounce this an "authorized version". Who is it that gives the real authorization to any Bible version? Religious denominations and religious heads and potentates can only authorize Bible versions for use in their respective churches or synagogues; and religious clergymen may be expected to forbid their congregations to read or use the *New World Translation* or will recommend to them to avoid it. But we do not look for a Bible version authorized by religionists of this world. We look for one authorized by the Bible's Creator, Jehovah God. He used men who were his witnesses to write the Bible; and he authorizes men who are now his witnesses and who belong to the 'people taken out of the nations for his name' to provide us a translation that upholds the honor of his name. (Acts 15:14) It is upon such people for his name that he pours out his holy spirit, and it is to this name-people that his commandment applies to preach "this good news of the kingdom" in all the inhabited earth for a witness to all the nations. This pair of facts constitutes a higher and more valid authorization to produce a modern-language version of his Holy Word than any religious sect, potentate or hierarchy can confer.

38. Where do we look for a properly authorized version of the Bible, and why?

[39] Jehovah's New World society will be very glad to use this *New World Translation* of the Scriptures and gratefully accept it from him and lovingly thank him for it. After reading it they will be impelled to recommend it to the people. In the days of the apostles the Christian Greek Scriptures were written by the inspired disciples in the international language of the first century, the *koi'ne* or common Greek. Today the *New World Translation* is first published in the universal or international language of the twentieth century, English. We trust that this Bible translation will survive the coming war of Armageddon with other good Bible translations in English, besides all useful ones in other languages used by the New World society, for at least the temporary use of the Armageddon survivors of various languages.

[40] It is reasonable, though, to await under God's kingdom a uniform translation of all the Holy Scriptures, based on the most authentic manuscripts, in the one universal language that will be created by God and taught to all earth's inhabitants. Thus all may get the proper rendering of the Scriptures in that one language to convey the exact sense of God's miraculous Book produced in vindication of his word, which endures forever. Certainly all the living will want for once to have a perfect Bible and understand every word of it. Certainly, too, all those of mankind in general who will be resurrected from the memorial tombs will be quite uninformed about much or all of the Bible and will want to learn what the Bible teaches and what God said in it and how accurately he said it. The Bible should not become a "dead book" at any future time. Forever it

39. To correspond with the first century, in what kind of language is the *New World Translation* published today, and what are our hopes for it respecting Armageddon?

40. What is it reasonable to await under God's kingdom as to a Bible translation, and why?

will be a testimony to his praise, a memorial of his, an imperishable document for all those of humankind who gain eternal life in the righteous new world.

41 Jehovah's name-people who centuries ago were in a covenant with him under the law of Moses were typical. They prophetically pictured those today whom God has taken out of all nations to be a "people for his name", the spiritual Israelites. To his ancient people he said by the lips of Moses: "Jehovah will establish you as a holy people to himself, just as he swore to you, because you continue to keep the commandments of Jehovah your God and you have walked in his ways. And all the peoples of the earth will have to see that Jehovah's name has been called upon you and they will indeed be afraid of you." (Deut. 28:9, 10, *NW*) This foreshadows a fact that is to be true of the spiritual Israelites who today are in the new covenant with God through the Mediator Jesus Christ. The natural Israelites having rejected God's name nineteen centuries ago, these spiritual Israelites have become his name-people.

42 Now we are in the crucial "latter days" of this world. The time of the judgment of the nations is here when all peoples must seal their destiny by deciding in the name of which god to walk or to order their lives. By their course of action the various peoples are eloquently proclaiming the god in whose name they have decided to walk. Their chosen gods will fail them in the fiery day when true godship will be put to the test and the false gods will prove impotent to help the people and will perish. But Jehovah in his prophetic Word foretold the restoration of the remnant of his name-people to his favor in the latter days and said: "And they shall walk up and down in his name, saith Jehovah."—Zech. 10:12, *AS*.

43 Exactly so, his name-people of today have made their decision, a choice different from that of the peoples of the world, and they have taken up the words of Micah 4:5 (*AS*) and say: "We will walk in the name of Jehovah our God for ever and ever." They are striving to prove themselves his people indeed by keeping his commandments and walking in his ways and heralding abroad his kingdom of the new world. As a result all the peoples of the earth, even the enemies, have come to see that Jehovah's name has been called upon them and they are afraid of them. No, not afraid of them because of being so mighty in number, for they are comparatively few and they are not politically popular or commercially wealthy or militarily strong with any carnal weapons of bloodshed; but because of the invincible message that they have drawn from God's Holy Word and because of the omnipotent power that has manifestly displayed itself from heaven in their behalf.

44 Those of the nations who develop a wise fear learn to fear the God by whose name his people are called. They associate themselves with his witnesses and become part of the New World society that is now forming, and they too make the decision to walk in the name of Jehovah as their God forever and ever. And, indeed, in that name they will walk everlastingly, for their God will cover them in the shadow of his hand and bring them through into his new world without end. Walking now and always in the name of Jehovah our God means life forevermore through Jesus Christ our Lord.

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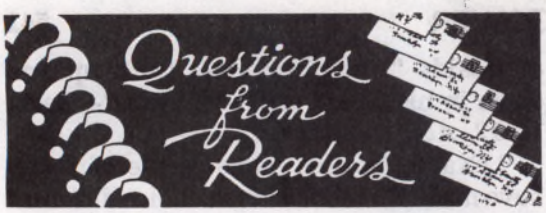
41. What did Jehovah say at Deuteronomy 28:9, 10 to his covenant people, and concerning whom was this to be true today?
42. By their course of action what are various peoples proclaiming today, but what did God's Word foretell regarding a remnant?
43. What has been the decision of the remnant, and with what effect upon all the peoples of the earth, and why?
44. What do those who develop a wise fear do, and what does walking now and always in Jehovah's name mean for those doing so?



● Matthew 5:22 states: "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." What are the three dangers of which offenders are here warned?—T. C., Pennsylvania.

The *New World Translation* shows that "judgment" and "council" refer to courts and "hell fire" refers to the Valley of Hinnom, or Gehenna: "Everyone who continues angry with his brother will be accountable to the court of justice; but whoever addresses his brother with an unspeakable word of contempt will be accountable to the Supreme Court; whereas whoever says, 'You despicable fool!' will be liable to the fiery Gehenna." The offenses increase in seriousness in the order named, and logically the ones to whom the offenders are accountable or the treatment to which they are liable increase proportionately in authority or severity.

The court of justice seems to be the same as the local courts spoken of at Matthew 10:17 and Mark 13:9, and the footnote in the *New World Translation* on "local courts" in these texts identifies them as "Lesser Sánhedrins". *Sánhedrin* means an assembly or council. The Mosaic Law made provision for local courts where qualified men heard cases at the gates of the cities. Deuteronomy 16:18 (*AS*) ordered: "Judges and officers shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, according to thy tribes; and they shall judge the people with righteous judgment." These local courts had jurisdiction even in murder cases and could pass the death sentence. They were re-established by Ezra after the return from Babylonian captivity, and it appears that Levites were extensively used in filling the positions of service in these courts.—Deut. 19:12; 21:1, 2; 1 Chron. 23:4; 26:29; Ezra 7:25, 26.

During the time of Jesus and the apostles these local courts or Lesser Sanhedrins operated, but under definite restrictions due to Roman rule over Palestine. According to the Rabbins, these lower courts consisted of 23 judges in towns where there were 120 representative men for various court uses and services, but in small towns where that number was not available only 3 judges were used. Jerusalem was said to have two courts of 23 judges each, plus 390 courts of 3 judges each to hear minor charges. The figures given by Josephus vary, for he states these local courts were made up of 7 judges, each of whom had assigned to him 2 officers who were Levites. Matters too hard for these local courts to decide went to the Great Sanhedrin in Jerusalem.—Josephus' *Antiquities*, Book 4, chap. 8, sec. 14.

It is the Great Sanhedrin referred to in Matthew 5:22 as the "council" or "Supreme Court", as shown by the footnote of the *New World Translation*. It was generally designated merely as the Sanhedrin. It is usually understood that when the Bible links chief priests and scribes and elders it is referring to the Sanhedrin, as at Matthew 16:21 (*NW*): "From that time forward Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men of influence and chief priests and scribes and be killed and on the third day be raised up." The claim is made that the 71 members of the Sanhedrin were made up as follows: 24 were chief priests, 24 were elders or older men of influence, 22 were scribes or lawyers, and the high priest completed the number 71. A president and vice-president were elected. This Jewish supreme court heard only cases the lower courts could not decide and referred to it, and cases involving the highest offenses that were brought to it directly. This was specially true of cases involving blasphemy or apostasy. —Matt. 26:57, 59-68; John 19:7; Acts 5:27-29; 6:11-15; 7:1, 54-60, *NW*.

The Jews like to believe that the Sanhedrin started with Moses and the 70 that he chose to help him judge matters for Israel in the wilderness. (Num. 11:16, 17) Some have even suggested that Jesus replaced this Jewish body when he sent out 70 disciples to preach, since Jesus as their head would make 71. (Luke 10:1) However, the facts indicate that the Sanhedrin originated during Greek rule over Judea. During Roman rule it passed judgment on matters of life and death, but it could not execute its sentences of death but had to submit its action for review by the Roman authorities.—John 18:28-40; 19:1-16, *NW*.

Lastly, Matthew 5:22 speaks of those liable to "hell fire" or "Gehenna". To use "hell fire"

gives a false idea, for in the original Greek it reads *gehenna of fire; gehenna* is the Greek for the Hebrew *ge'i-Hinnom,* meaning "valley of Hinnom". This valley lay to the west and south of ancient Jerusalem. During the time of the later kings of Judah it was used in the idolatrous worship of Molech, human sacrifices being offered to this god by fire. (Josh. 15:8; 2 Chron. 28:3; 33:6; Jer. 7:31, 32; 32:35) To prevent its use again for such horrible religious purposes faithful King Josiah had it polluted and it came to be the dumping place and incinerator for the refuse of Jerusalem. (2 Ki. 23:10) The dead bodies of animals were thrown in, to be consumed by the fires kept burning there and to which sulphur or brimstone was added to assist the burning. Even bodies of executed criminals thought too vile to have a resurrection were disposed of there. If the bodies did not reach the fires but lodged on a ledge of the deep ravine worms consumed them. The final paragraph of the *New World Translation's* appendix material on this valley reads, on page 767:

"No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence the place could never symbolize an invisible region where human souls are tormented in literal fire and attacked by undying immortal worms for ever and ever. (Isa. 66:24) Because the dead criminals cast here were denied a decent burial in a memorial tomb, which symbolizes the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize everlasting destruction, annihilation from God's universe, or 'second death', an eternal punishment. Hence to be sentenced to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and from its significance the symbol of the 'lake burning with fire and sulphur' was drawn, at Revelation 19:20; 20:10, 14, 15; 21:8."

In the preceding verse (Matt. 5:21) Jesus called attention to the well-known fact that whoever committed a murder would be accountable to the court of justice, and then to this common understanding he added the words of verse 22 to show how much more exacting were the new precepts he was pronouncing. One might become angry for a reason, but to continue in that provoked state would allow an opening for the Devil and might result in our sinning. (Eph. 4:26, 27, *NW*) So continued anger toward a brother would put one in need of correction, as symbolized by the court of justice. For that anger to manifest itself in "an unspeakable word of contempt" would be even more serious and call for stronger correction or punishment, as symbolized by the higher court or Jewish Supreme Court, the Sanhedrin. But to start judging a brother as a "despicable fool", which might Scripturally imply he blasphemes and denies Jehovah God (Ps. 14:1), is extremely serious and could make one liable to eternal destruction, or, in other words, "to the fiery Gehenna." So Jesus used things familiar to the Jews—the court of justice and the Supreme Court and fiery Gehenna—to convey to them the increasing weight and severity of the punishments that would come for sins of increasing seriousness.

● Is it Scriptural to assume that the 144,000 body-members of Christ are used to fill up the places vacated by the angels that rebelled and became demons and were ousted from heaven by Christ, thereby keeping intact the numerical strength of the heavenly realm?—J. D., India.

There is no direct scripture to show that the 144,000 members of Christ's body or congregation are used to replace a like number of angels who turned unfaithful, followed Satan and became demons and who will be destroyed. Certainly none of those unfaithful angels were on a spiritual level equal to that to which the 144,000 are glorified; so that even with the bringing of the 144,000 to the heavens there would still be 144,000 places on the level formerly occupied by those demons left vacant, if the number was the same. Moreover, who replaces Satan? Not Christ, for he was already a member of the heavenly organization before he came to earth, a member of it before the covering cherub that became Satan even existed. (Rev. 3:14) Jesus could never be viewed as taking the place in heaven formerly held by Satan, for Jesus is glorified to a station higher than he occupied originally, and that original one was above that held by the deflecting cherub. (Phil. 2:9-11) Since there is no one to fill the place Satan once held, it does not seem Scriptural to argue that the 144,000 are used to fill up the number in heaven left vacant by the ousted demons. The number of spirit creatures in heaven is not fixed, and Jehovah God can always create more.

"WATCHTOWER" STUDIES

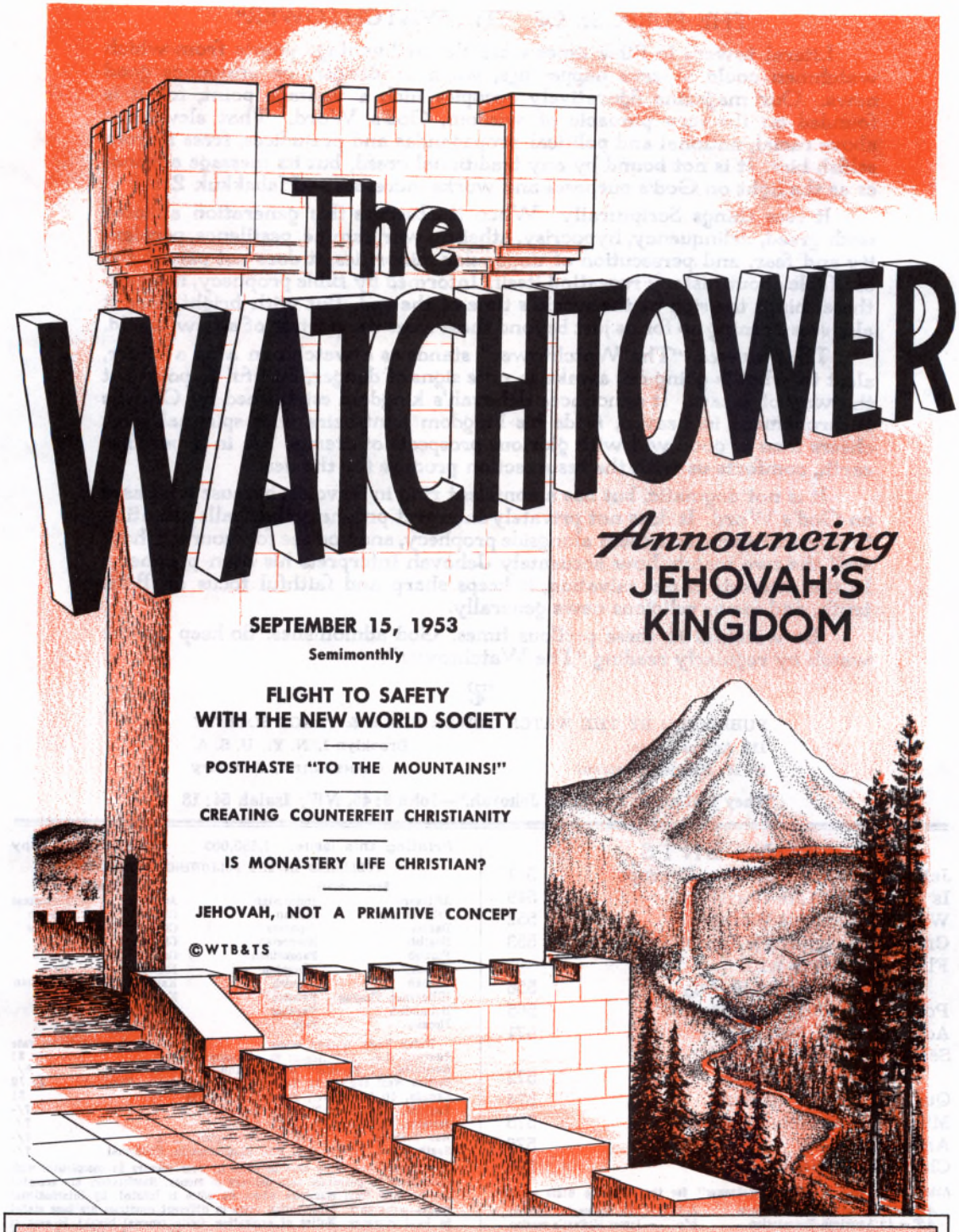
Week of October 4: "Walk in the Name of Jehovah Our God for Ever," ¶ 1-19.

Week of October 11: "Walk in the Name of Jehovah Our God for Ever," ¶ 20-44.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- Why it is that many theological students enter seminaries "hot" and come out "cold"? P. 516, ¶6.
- How it was possible for Jesus to become a man and still retain his prehuman identity? P. 517, ¶4.
- Why Jesus' fleshly body could not go to heaven? P. 520, ¶1.
- What minor sect of the Jews seems to have written the Dead Sea Scroll of Isaiah? P. 521, ¶3.
- Why some have called the Essenes the forerunners of Communism? P. 522, ¶2.
- The condition a district officer prescribed before Jehovah's witnesses could be run out of a Nigerian town? P. 525, ¶4.
- What word the "Episcopal Churchnews" said best described the feeling running through "The Watchtower"? P. 526, ¶5.
- Why it is necessary for the Christian God to be distinguished by a name? P. 530, ¶8.
- How Jehovah has made his people independent of all translators that choose to obscure his name? P. 534, ¶19.
- What expression emphasizes that Jehovah is to be distinguished from other gods? P. 536, ¶25.
- Why teachers of the trinity doctrine will not like the "New World Translation of the Hebrew Scriptures"? P. 536, ¶26.
- Why teachers of eternal torment will not like the "New World Translation of the Hebrew Scriptures"? P. 537, ¶31.
- What constitutes a higher authorization to produce a translation of the Bible than any religious sect can confer? P. 540, ¶38.
- What is really behind the expression "hell fire"? P. 542, ¶7.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Translation
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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JEHOVAH, NOT A PRIMITIVE CONCEPT

ACCORDING to one of America's foremost theologians, Harry Emerson Fosdick, the Bible reveals a gradual development of man's concept of God. Writing in the *New Outlook,* May 1953, he had, among other things, the following to say on this subject:

"The primary problem in Christian apologetics is . . . to achieve a concept of God which will require a minimum of argument because its intelligibility, reasonableness, and relevance to human need carry a self-authenticating authority. The problem is not new. It is old, dating from primitive man, from man as soon as he learned to *think.* Always the question was, in view of what we know now, how shall we think of God?

"The Bible itself is a major illustration. What a contrast between the ideas of God at its primitive beginnings and at its end! From the early battle cry, *'Yahweh is a man of war: Yahweh is his name,'* to Jesus' beatitude, 'Blessed are the peacemakers, for they shall be called the children of God'—what a deepening of the concept of divine nature! What an expansion in man's apprehension of God!

"The writers of the Scriptures traveled an ascending road with widening vistas, and because any God of this universe is infinite, that process can never stop. It critically confronts us today."

Mr. Fosdick would thus have us believe that man of himself gradually ascended from a concept of Yahweh or Jehovah as a God of war to a God who blesses the peacemakers; and that the Bible, far from being a divine revelation to man, is but the record of man's efforts to acquire an adequate concept of God. (Ex. 15:3, *NW;* Matt. 5:9) Whatever kind of apologetics that may be, it certainly is not Christian, for Christ Jesus never taught such things. He said, "Your word is truth."—John 17:17, *NW.*

A humble and honest examination of the Bible will reveal that Mr. Fosdick's comments are not in line with what Jehovah's Word says. It shows that while Jehovah's requirements of his creatures differ according to his purposes and the time in which they live, his four cardinal attributes are always the same, namely, justice, power, wisdom and love. Do we not read in the very first book of the Bible of Abraham's appeal to God's justice? "Shall not the Judge of all the earth do right?" And did not the Founder of Christianity and his apostles emphasize the fact that Jehovah is a just and righteous God?—Gen. 18:25; Luke 18:7; Rom. 9:14.

And did not the angelic messenger to Abraham reveal Jehovah as the Almighty when he asked, "Is anything too hard for Jehovah?" A concept identical with that Christ Jesus gave when he said: "With God all things are possible." (Gen. 18:14, *AS;* Matt. 19:26, *NW*) No change in concept of God as regards his justice and pow-

er during a period of two thousand years, is there?

Further, does not the Genesis account of creation testify to Jehovah's wisdom, and did not Moses repeatedly state that God was the source of wisdom and that he imparted it to his servants? (Genesis, chapters 1 and 2; Ex. 28:3; 36:1, 2) And did not Christ Jesus and his immediate followers testify to the same effect?—Luke 11:49; Rom. 11:33; Jas. 1:5.

And finally, as regards Jehovah's being a God of love, mercy and peace, here likewise we find no difference between the God of Moses and the God of Christ Jesus. Note how Jehovah revealed himself when Moses asked to see his glory: "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin."—Ex. 34:6, 7, *AS*.

But perhaps someone will say, What about the rest of that quotation that reads, "That will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." While those words seem to contradict what preceded them, a little reasoning will make it all clear. Is it not true that when a people or nation, such as Israel, rejected Jehovah's worship and went to pagan religion God permitted them to go into captivity and that the results were felt not only by themselves but also by their descendants even to the third and fourth generations? Is it not simply an inexorable law that by the very nature of things parents by their course of action bring upon their children either good or evil; it being simply a matter of 'what you sow you will reap'?

Christ Jesus taught exactly the same as Moses in this respect, a fact that modernist clergymen like to overlook. Note his warning to the religious leaders of his day as to what was in store for them: "You are bearing witness against yourselves that you are sons of those who murdered the prophets. Well, then, fill up the measure of your forefathers. Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna? For this reason, here I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city; that there may come upon you all the righteous blood spilled on earth from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I say to you, All these things will come upon this generation." (Matt. 23:31-36, *NW*) Those words were fulfilled with the complete destruction of Jerusalem A.D. 70. That destruction was just and was in keeping with Jehovah's being a God of war.

Yes, the Bible is the divine revelation and not merely a record of man's concepts of his God. From beginning to end it reveals Jehovah as a God of love, wisdom, justice and power. He first shows himself as a God of love, bestowing his blessings upon his creatures. But when these spurn God's gifts, rebel and turn to wickedness, then he has no alternative but to show himself as a God of war. Do the Hebrew Scriptures overlook Jehovah's loving, tender and compassionate qualities? "Jehovah appeared of old unto me, saying, Yes, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." (Jer. 31:3, *AS*) Do the Christian Greek Scriptures overlook Jehovah's justice and righteous indignation? "Vengeance is mine, I will repay, says Jehovah." "For our God is also a consuming fire." (Rom. 12:19; Heb. 12:29, *NW*) Jehovah is not a primitive concept of God.

IS Monastery Life CHRISTIAN?

MONASTERY life is held in high esteem by many persons. Not that many want to become monks themselves, but they place the monk on a pedestal and admire him because of his asceticism. Thus twenty-two students, both Protestant and Catholic, of an Ohio university felt that they were "a bit closer to heaven" for having spent a week end at the Trappist monastery at Gethsemane, Kentucky, early in 1951, "brushing against the garment of God," as one of them expressed it.—Cleveland *Press,* March 5, 1951.

What is the life of the Trappist monks that caused these young men to feel so edified because of having come in contact with it? What is the origin of monastic life? And does that life find support in the Bible, and particularly in the example given us by Christ Jesus?

The Trappists really are the "Order of Cistercians of the Strict Observance," which order was founded in the eleventh century. Because of its strict rules it is the pride and joy of many Catholics and has been popularized by a best-selling book written by one of its members. In the United States there are six Trappist monasteries, all together housing some 500 monks, the Trappists being but one of more than 400 Roman Catholic orders or congregations of "Religious" scattered throughout the country.

The theme or keynote of the Trappists is "strict observance" or austerity. Regarding the details we quote from *Coronet,* October 1951. First of all there is the requirement of silence. "Silence is the shroud these men wear, to better concentrate on God." "The rule of silence is a penance these monks impose upon themselves as mortification for their sins and the sins of the world." Except for religious services, and necessary communication with their superior or outsiders because of business relations, they do not speak. Among themselves they use only the sign language.

Austerity is also emphasized in the hours for prayer. Days begin at 2 a.m., with four hours of prayer, and, all together, seven hours each day are spent in religious devotions. Christianity to them is "a total obedience to Christ's command at Gethsemane to 'watch and pray.'" "To them there is no greater service to humanity than prayer," they recognizing "fervent prayer as the strongest weapon for their salvation."

Austerity is also shown in their menu. No meat, fish or eggs except in cases of illness, meals consisting mostly of vegetables, soups, beverages and plain bread. Austerity also shows itself in their sleeping quarters: each has an individual cell, furnished with crude furniture and a "simple" crucifix. The bed consists of boards with a mattress of straw. Each wears the same robe for work, worship, relaxation and sleep, at night removing only his shoes.

Communication with friends and relatives is kept at a minimum, and personal visits are not allowed. Most of the daylight hours are spent in farm work, although there is some time for relaxation and pur-

suing hobbies such as stamp collecting, amateur astronomy, writing novels, etc.

As to why all this austerity, we are told that Trappist monks "devoutly believe that rigorous austerity brings out the best in human character and that by their austere life and self-sacrifice they bring mankind closer to God," these things being the "guideposts to salvation." Each Saturday evening two Trappists wash the feet of the rest, hoping thereby to purify themselves. In addition to the vows of poverty, chastity and obedience required of all Catholic orders, Trappists also vow to remain Trappists the rest of their lives and to perfect themselves.

ORIGIN OF MONASTERIES

Actually monasticism or monastery life is as ancient as pagan religion itself, written records purporting to go back 2,000 years before Christ telling of those who spent their nights in prayer and their days fasting. And "nearly 600 years B.C., the artificial caves of India were occupied by Buddhistical monks, and there is conclusive evidence that they served the Brahmins for a like purpose long before that." —McClintock & Strong's *Cyclopædia,* Vol. VI, page 459.

Monasticism can therefore be classed among the many features of the Roman Catholic religion that Cardinal Newman lists in his work, *An Essay on the Development of Christian Doctrine,* as having their origin in paganism. In fact, he includes a monastic custom, that of the tonsure, a circular haircut peculiar to some monks.

While among the Jews for the last two centuries before their destruction A.D. 70 there existed a monastic sect known as the Essénes, it appears that it was not these, but the pagan Egyptian monks that were the immediate predecessors of the so-called Christian monks, as they were first found in Egypt. Beginning as a form of asceticism, a term used to describe the training of Greek gladiators and prize fighters, those practicing it did not at first separate themselves from their fellow men but mingled with them in their daily occupations while denying themselves wine, meat and agreeable foods, some of them also practicing celibacy.

As time went on these retired to the deserts for contemplation, where they were visited by many as objects of reverence or for advice. They then became known as *anchorites,* that is, those who retire; as *monks,* meaning those who live alone, and *hermits* because they lived in deserts. The anchorites were the most excessive in their austerity, exposing themselves to the rigors of the weather without sufficient clothing, eating very sparingly of coarse foods, wearing heavy chains and iron rings; some even assuming painful positions over a period of years, such as one Simeon Stylites, of the sixth century, who spent both night and day in an erect position atop a pillar, for some thirty years, it is claimed, and who fasted forty days at a stretch. Up until the twelfth century he had many imitators, all of whom were known as "Pillar Saints."

As anchorites, hermits and monks increased, they formed communities, and then became known as *cenobites,* from the Greek terms meaning common or communal life. At first each monk was free to do as he pleased, but as time went on these communities evolved set rules, and in the fifth century poverty, chastity and obedience were made the three prime requisites of monastery life. Each monastery, however, continued independent of others until about the eleventh century, when various "orders" began to be formed and monasteries joined one or another of these. The next two centuries saw the formation of the largest and most popular Roman Catholic orders, among which were the

mendicants, those monks who went about begging.

History shows that monasticism has swung from one extreme to another; from asceticism to the worst kind of licentiousness; and from poverty to such riches that "the wealth of the monasteries was tempting and the great ones both in Church and State seized upon them." (*Catholic Encyclopedia,* Vol. X, p. 475) In fact, at one time fully half of Europe was owned by monasteries and other church institutions, and an abbey such as that of Mount Casino had a revenue of more than a million dollars annually. And while swearing vows of obedience its abbots became dukes and sovereign princes, and in Britain sat as peers in Parliament; they coined money like feudal barons and lived in great state and dignity, one of the abbots of St. Gall once entering Strasbourg with a thousand horsemen in his train.

NO BASIS IN THE SCRIPTURES

The entire philosophy of monasticism is foreign to the Scriptures. It finds its basis in gnosticism and pagan religions and is premised on such teachings as that of immortality of the soul, eternal torment and purgatory. Two outstanding fallacies of monasticism are that all that is connected with the flesh is evil and therefore the flesh must be abused as much as possible, and that by means of such abuse, personal works and prayer one can perfect himself and gain salvation for himself and others.

Monasticism is the very antithesis of Christianity. Jesus warned not to advertise one's prayers and fasting, not to let anyone but God know about these things. (Matt. 6:5-8, 16-18) What is the entire monastic system of retiring to a monastery, wearing black robes, having one's hair cut a certain way, or cut off altogether, adhering to strict rules regarding silence, and abstinence from certain foods and hours spent in prayer but so much of advertising of piety, which Christ condemned? Not self-inflicted punishment, but deeds of mercy to one's fellow man are what God commands.—Isa. 58:1-7, *AS.*

Nowhere, in either the Greek Scriptures or the Hebrew, do we find any basis for asceticism, as though denying ourselves the necessary comforts of life would bring favor with God. Note how plainly the apostle Paul condemns all such: "If you died together with Christ toward the elementary things of the world, why do you, as if living in the world, further subject yourselves to the decrees, 'Do not handle, nor taste, nor touch,' respecting things that are all destined to destruction by being used up, in accordance with the commands and teachings of men? Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh."—Col. 2:20-23, *NW.*

True, Christ Jesus suffered, his apostles and disciples suffered, even as did Jehovah's faithful servants from Abel to John the Baptist, but do we read that they courted suffering for its own sake? They were willing to suffer rather than compromise, but when they could avoid suffering without compromising they did so. Nowhere are we told that such self-imposed sufferings are the way to salvation. On the contrary, we are told that it is the blood of Christ, together with our faith in it, that cleanses us from all sins.—Rom. 5:1; 1 John 1:7.

Nor is there any justification for retreating from mankind. According to the *Catholic Encyclopedia,* for Christians to heed John's words, "Keep yourselves from idols," they had to separate from the world because the world was full of idolatry. But where do we read in the Bible that any of

the early Christians did that? Would there have been any persecution if they had followed that course? Of course not, and the fact that they were persecuted proves that they did not physically separate themselves from the world.

The trappists take a vow of silence, but where in the Scriptures are we told to refrain from using our tongues? On the contrary, we are told to comfort him that is weary with a word, to speak the truth to our neighbor. Every Christian is to make disciples of people of all nations. The early Christian congregation, when it was scattered because of persecution, did not keep silent, but went everywhere preaching the Word. Speech is a gift, God intends us to use it, but, of course, not abuse it or misuse it.

Christ Jesus did much praying, once spending a whole night in prayer, just before he chose his twelve apostles. (Luke 6:12-16) And on the night of his betrayal he did much praying and he counseled his apostles to "watch and pray." (Matt. 26:41) But did he mean thereby that we should spend from four to seven hours daily in prayer? Hardly, when he warned against needless repetition in prayer. (Matt. 6:5-8) He was a busy man, he had much preaching to do. So did Paul and all the other early Christians. They also had to study God's Word so as to properly equip themselves for preaching.

We are commanded to love God. The best way we can do that is to praise him, not within the walls of a monastery but where others can hear of him so that they also can join in praising God. We are told to love ourselves and our neighbors as ourselves. We do not show love of ourselves by torturing our bodies, denying them necessary food and rest, and we cannot be loving our neighbor as ourselves if we separate ourselves from him. We show the very best kind of neighbor love when we preach to our neighbors about who Jehovah God is, what his purposes are and what his kingdom will accomplish. (Mark 12:28-34) That is the essence of Christianity, but it cannot be done in a monastery. Therefore monastery life is *not* Christian.

Who Knows True Worship?

In 1951 an Iowa court threw out a bequest to promote the dissemination of the Christian religion when it found that so many conflicting views made it impossible to define Christianity. More recently a British lawyer's will that specified that the recipient of his goods be "a member of the Church of England and an adherent of the doctrine of that church," was thrown out of a British court which held that there are too many possible interpretations of what it means to be a member of the Church of England for that requirement to have any meaning at all. It ruled that it was impossible to define what the doctrine of the Anglican church is, and hence the degree to which one is "an adherent" of that doctrine. Of course, the apostles and early Christians had no such problem. They knew what true worship was, and narrowly defined it. It was only with the additions, divisions and confusions of false teachers who peddled their own ideas instead of God's that such a condition developed. Even those claiming to follow Christ no longer know for sure which way he went! They could determine it by casting off these human ideas and returning to the One Book that reliably reports what he preached and did, but too many are too busy with trivial matters to take time to do this, so they continue to use the name "Christian" while going in all sorts of opposite ways.

Creating Counterfeit Christianity

EARLY Christians were not timid about telling others what they believed. Prominent church organizations today teem with those who profess Christianity but who shy away from speaking of their belief. Not long ago at St. Patrick's Cathedral in New York the "Reverend" E. B. Broderick chided church members who refused "to poke their heads out of their homemade spiritual bombshelters." He likened them to "timid disciples who keep us guessing by refusing to declare themselves." (New York *Times,* May 25, 1953) Protestants have their "timid disciples," too! Dr. D. Steward of the Central Presbyterian Church in Houston, Texas, declared: "It is a serious condition when members of Christian Churches do not know what they stand for." (Houston, Texas, *Post,* October 27, 1952) What has brought about a "Christianity" so devoid of the genuine qualities displayed by early Christians?

The stark truth is that a "Sunday religion" has evolved over the years. It masquerades as Christianity. Indeed, a form of worship that is divorced from the everyday affairs of life could not be genuine Christianity, for Christianity is a worship to be practiced every day. Confirming this Christ himself declared: "If anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually." (Luke 9:23, *NW*) The apostles taught the good news in the temple and from house to house "every day." (Acts 5:42, *NW*) Since genuine Christianity is everyday worship, a "Sunday religion" must be a "form of godly devotion" that is counterfeit, because the worshipers 'prove false to its power.' (2 Tim. 3:5, *NW*) Thus in spawning a "Sunday religion" there has been created a counterfeit Christianity. This is the dividing of the people into two classes: the clergy and the laity.

By the term "clergy" is meant the select group of men who are ordained by organized religion to preach its message and who usually wear distinctive garb and assume impressive titles. The laity are thus the common people as distinguished from the clergy. Under this system the laity sit in pews and pay the clergy to preach to them. Under this system the laity "accumulate teachers for themselves to have their ears tickled." (2 Tim. 4:3, *NW*) Is this division of "Christians" into people-pleasing preachers and passive auditors Scriptural? The *Catholic Encyclopedia,* under the heading "Cleric," asserts: "Christ did not commit the preaching of the Gospel . . . to the faithful in general, but to certain carefully defined persons, as the Apostles." In view of this it was not at all strange that, when there was a request for "emancipation of the laity" at the World Congress of the Apostolate of the Laity, the pope bluntly rejected the idea, saying: "The expression 'emancipation of the laity' is hardly pleasing to us; it has rather an unpleasant sound."—New York *Times,* October 15, 1951.

Two facts become clear: First, the clergy contend that the clergy and laity division is of divine origin. Second, any other arrangement would, to put it mildly, be

"unpleasant" for the clergy. Let us now "make sure of all things" by turning to the Scriptures. If the clergy and laity division proves to be unscriptural, then it has been a big factor in creating counterfeit Christianity.

NO CLASS DISTINCTION

Early Christians were all brothers. No class distinction could rightfully exist. (Jas. 2:1-9) Christians were not to bow down worshipfully before another, as Peter told Cornelius. (Acts 10:25, 26) No Christians kissed Christ's hand or toe; instead, he washed their feet! "If I, although Master and Teacher, washed your feet, you also ought to wash the feet of one another." (John 13:14, *NW*) If bowing down and kissing toes and hands were Scriptural, then, according to Jesus' example, Christians would have to do this, not to a select few, but to *all* their brothers. Clearly, such procedure is not Scriptural, and Christ set no pattern for class distinction.

Early Christians were all laymen. They had no paid clergy. In fact, the Founder of Christianity was not a clergyman but a layman. When Christ taught in the synagogues, the people were so amazed they asked: "Where did this man get these things?" And then when their astonishment heightened, they asked: " 'This is the carpenter the son of Mary . . . is it not? . . .' So they began to stumble at him." (Mark 6:2, 3, *NW*) It was due to the very fact that Christ was not one of the clergy of his day that people stumbled over him, losing the opportunity for life!

That the apostles were not professional theologians, Luke tells us: "Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering." (Acts 4:13, *NW*) The apostles were just ordinary people. For instance, Peter, Andrew, James and John were fishermen; Matthew was a tax collector. (Mark 1:16, 19; Matt. 9:9) Though the apostle Paul had received religious instruction according to the Pharisees' way of worship, yet he had to abandon such religious instruction in order that he might practice the genuine worship of God! Jesus denounced the Pharisees' worship as counterfeit! (Acts 22:1-21; Matthew chapter 23) Paul the Christian was no paid clergyman, but a tentmaker and a teacher of the good news.—Acts 18:3; 1 Cor. 9:16.

ALL AUTHORIZED TO PREACH

Early Christians were all ministers. One historian states: "In the apostolic church preaching and teaching were not confined to a particular class, but every convert could proclaim the gospel to unbelievers, and every Christian who had the gift could pray and teach and exhort in the congregation." Further, the commission to preach comes from Almighty God, and, since God is not partial, all are authorized to preach. (Acts 10:34, 35, *NW*) Christ Jesus recognized this: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives." (Luke 4:18, *NW*) The truth would free the laity from the clergy. This truth all early Christians preached: "Just as you sent me forth into the world, I also sent them forth into the world." Thus true Christians were to speak, not sit.—John 17:18; Acts 1:8, *NW*.

Contrary to the *Catholic Encyclopedia,* the "faithful in general" *were* to preach. The seventy sent out by Jesus were not clergymen. In their presence Jesus declared: "I publicly praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to

do thus came to be the way approved by you." (Luke 10:21, *NW*) The way approved by God could not be a clergy-laity system.

With the outpouring of the holy spirit, Christianity prospered. It grew from 3,000 ministers to 5,000. (Acts 2:41; 4:4) To be sure, these "faithful in general" were not merely attenders at a religious service, but they were all ministers! "All [the 5,000] except the apostles were scattered [by a persecution] throughout the regions of Judea and Samaria. However, those who had been scattered went through the land declaring the good news of the word." (Acts 8:1, 4, *NW*) Furthermore, what was the purpose of Christ's giving "gifts in men"? Was it not to train others to be preachers? "He gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for *ministerial work.*"—Eph. 4:8, 11, 12, *NW*.

When Paul wrote, "Preach the word, be at it urgently in favorable season, in troublesome season," was this admonition limited to Timothy? No! Explained the apostle: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." (2 Tim. 4:2; 2:2, *NW*) Indeed, the "faithful in general" were to "preach the word"!

FLATTERING TITLES UNSCRIPTURAL

If there is no clergy among true Christians, why do we read of deacons and bishops in the Bible? The answer: This is simply a case of mistranslation. The Greek word *episkopos,* translated "bishop," (1 Tim. 3:1) has the real meaning of "overseer." The title "deacon" (1 Tim. 3:12) is the result of another mistranslated Greek word, *diákonos,* the basic meaning of which is just "ministerial servant." To call one a "ministerial servant" is not tickling one's fancy, nor is it the giving of a flattering title, which is condemned by God. (Job 32:22) The word "reverend" in the Bible nowhere applies to man; only to Jehovah. (Psalm 111:9) And Jesus specifically condemned the titles "Rabbi" and "Father." (Matt. 23:7, 9) Thus the giving of flattering titles, further dividing the clergy from the laity, is unscriptural and has fostered counterfeit Christianity.

Counterfeit Christians are spectators. Genuine Christians are a "theatrical spectacle to the world" because they preach, not watch. Paul invited all to imitate him as such. (1 Cor. 4:9, 16, *NW*) Therefore the genuine worship of Jehovah cannot be a "balcony religion," where worshipers watch and observe while someone else does the work. But every genuine Christian must boldly play his part as a preacher of the good news while the scene of this old world still remains, "for the scene of this world is changing" and will pass away at Armageddon.—1 Cor. 7:31; 1 John 2:17, *NW*.

This "change of scenes" means a new world is near. (2 Pet. 3:13) Who will live to see it? Only true Christians. Imitation Christians may flourish, yes, but only until Armageddon. Of the wheat (true Christians) and weeds (imitations) Jesus said: "Let both grow together until the harvest." "The harvest is a consummation of a system of things, and the reapers are angels." (Matt. 13:30, 39, *NW*) The crop of "weeds" that Christendom has raised under its unscriptural clergy and laity system will be cast into the fiery furnace of destruction at Armageddon. And hurled into the abyss of death will be that chief counterfeiter, that sham sovereign, Satan the Devil. (Rev. 20:1-3) A new scene comes before our eyes: a new world wherein death, pain and sorrow have vanished. (Rev. 21:1-5) Only the genuine Christians will live to enjoy this complete "change of scenes"!

Flight to Safety with the New World Society

"When you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her [Jerusalem] withdraw."
—Luke 21:20, 21, NW.

The speech below (in two parts) was delivered by the president of the Watch Tower Society to 134,333 attending the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, on the afternoon of its seventh day, Saturday, July 25, 1953, and was featured by the release of the Society's new book entitled "New Heavens and a New Earth".

THE founding and building of the new and lasting things go forward successfully while the condemning and destroying of the old things proceed. When the demolishing of the old things is completed shortly, there will be no chaotic beginning for the new, there will be no need for men to start at the level of the early caveman, but the way will be fully cleared for the developing of the new to the grandeur of a paradise. It is a time of increasing peril. It is also a time of great opportunity. The peril steadily increases for those who hang on to the old in defiance of its being condemned. Mankind's only safety lies in speedy flight to the new, and that without delay. It is with the new that the great opportunity lies for men to survive the end of the old and enjoy a future of enduring happiness, peace and love. The new things are not those that vainglorious men of this world conceitedly promise to build. The new things are those of the Almighty One who sits on the throne of the universe. For nineteen centuries his words have stood recorded: "Look! I am making all things new." (Rev. 21:5, *NW*) Today he is backing up his words with deeds. The new things are being made. Happy are those people who see them being constructed and who flee to them. Safety and preservation will never fail them there with God's New World society.

[2] Men have a strong tendency to hold on to certain things long held sacred and to trust in them as though they were a charm against harm. It is felt that they are from God and that he will spare them and therefore it guarantees one's safety to take refuge in such sacred things. But things to which men impute sacredness may not be sacred to God, even if they have great age or antiquity. To rely on such means to deceive oneself with a false hope. It is necessary to determine whether they are in agreement with God's promised new things. If not, they will not be carried over and incorporated with the new. For the truth of this in our time we have a historic example. In fact, this example was a prophecy of what would take place in our time. No temple of religion was invested with greater sacredness or guarded with greater jealousy and fanaticism than Herod's temple in Jerusalem nineteen centuries ago. It and previous temples on the same spot had a combined existence of almost a thousand years; and yet after a guided tour of inspection of Herod's temple Jesus Christ said: "The days will come in which not a stone upon a stone will be left here and not be thrown down."—Luke 21:5, 6, *NW*.

1. For those who hang on to what things is there increasing peril, and where does safety lie? Why?

2. Before taking refuge in supposedly sacred things, what is it necessary to do, and what historic example recommends this course?

[3] That temple was the most gorgeous building in the holy city of Jerusalem. In it the priests who were descendants of the chosen family of Aaron busied themselves with the sacred services. It was called "the house." Yet, notwithstanding all its sacred associations, Jesus said just before this: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you." (Matt. 23:37, 38, *NW*) Jesus knew not only that it had become a house of merchandise and a cave of robbers but also that it was served by priests who were plotting his death. It had merely an outward show of sacredness but was entirely empty of holiness within. Jesus therefore declared it abandoned by Jehovah God and refused to patch it onto the new system of things that he was bringing in. Thirty-seven years later it met the fate he predicted. Not a stone of it was left resting on another. However, the new temple of Jehovah God, a spiritual temple of "living stones," continued standing. Within it a righteous new system of things functioned that was to result in the pure worship of the true God all over the earth and the everlasting blessing of all the families of mankind.—1 Pet. 2:5; Eph. 2:20-22.

[4] The new system of things did not wait for the destruction of Jerusalem and its temple before beginning. With the death, resurrection and ascension of Jesus to heaven to appear in the presence of Jehovah God with the blood merit of his human sacrifice, the new system of things began in reality. Having the sacrifice that was really acceptable to God for ransoming mankind from sin and its penalty death, Jesus served as the new High Priest of God. The earthly high priest of the old Jewish system of things lost his office before God, for he had been made a high priest by the Law covenant that Moses had mediated between God and Israel at Mount Sinai. But now Jesus had become a Prophet and Mediator greater than Moses and he mediated a new covenant between Jehovah God and the spiritual Israelites, the Christian congregation that was built upon him as the Rock. Thus that old Law covenant that God had made with the natural Israelites at Sinai was abolished and its priesthood, its sacrifices, its festivals and its obligations with it. (Heb. 3:1; 9:11-15; Col. 2:13, 14; Deut. 5:2, 3; 29:1) From then on Jesus Christ served as God's anointed High Priest at God's spiritual temple, its Holy of Holies being even heaven itself before the very presence of God himself.

[5] Jesus' manifesting of himself as the new and everlasting High Priest meant that the consummation of the old system of things had come. As it is written concerning him: "Now he has manifested himself once for all time at the consummation of the systems of things to put sin away through the sacrifice of himself." (Heb. 9:26, *NW*) It was in full harmony with this fact that the abandoned temple of Herod at Jerusalem was destroyed by the legions of Rome under General Titus in the year 70 (A.D.). This was when the reputedly holy city of Jerusalem itself was destroyed.

[6] Today in this year 1953 we must not overlook one important point: For thirty-four years after God's new covenant was made and the Christian congregation began to be built on Jesus Christ the Rock at Pentecost of 33 (A.D.) the city of Jerusalem served as the headquarters city of the Christian congregation. The governing

3. Why did Jesus declare that temple abandoned, and when it was destroyed why was God not left without a temple?

4, 5. Did the new system of things wait for Jerusalem and its temple to be destroyed, and what is the proof for your answer?

6. What must we not overlook regarding the connection of the Christian congregation with Jerusalem, and what did its eventual flight from there mean?

body of the congregation was located there and was made up of the twelve apostles and other older disciples, such as James the brother of Jesus. They used the temple courts as a convenient place to meet crowds of people and preach to them. It was in this temple that Paul the apostle was mobbed about the year 56, and it was in Jerusalem that the disciple James and other faithful Christians with him were killed by fanatical Jewish stoners in 62. But when the year 67 came, the Christian governing body and all other disciples of Jesus fled from Jerusalem and from all the province of Judea. Why did not the Christians stay on and keep preaching the good news about Jesus Christ in the old holy city and the rest of Judea? Was it cowardice before persecution? Was it unfaithfulness toward their commission to preach the good news? None of that! It was the wise preservation of their lives, that they might continue preaching elsewhere. It was obedience to the prophetic command of Jesus Christ when he foretold the destruction of the abandoned temple and said to his disciples:

[7] "You will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death, and you will be objects of hatred by all persons because of my name. And yet not a hair of your heads will by any means perish. By endurance on your part you will acquire your souls. Furthermore, when you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the nearby regions not enter into her [into Jerusalem], because these are days for meting out justice that all the things written may be fulfilled. Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people, and they will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:16-24, *NW*.

7. What was the prophecy containing the command that they obeyed?

THE CUE TO FLEE

[8] In November of the year 66 (A.D.) the governing body in Jerusalem and all the other disciples there and in the province of Judea were given their cue to flee from the entire province to the mountains, as commanded by Jesus. That was when the Roman armies under Gaius Cestius Gallus, the governor of Syria, arrived before the city which was in revolt against Rome. After five days of fighting that put the full capture of the city within his grasp he withdrew his forces for no accountable reason, to be pursued by the Jews, with loss of thousands of his troops. The Christians took this as the cue given many years before by Jesus. So they fled from Jerusalem. They did not stop in any part of the province of Judea; Jesus' command was for those in Judea to flee from it to the mountains. Hence they and their children (born or yet unborn) crossed the Jordan River into the mountainous region of Gilead and settled principally at Pella, one of the cities of the Decapolis. There they kept up their Christian activities and carried on their preaching. There they were safe when the Romans came back in the early part of A.D. 70 and terrible desolation came upon Jerusalem in fulfillment of Jesus' tearful words addressed to her: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will

8. When were the Christians given their cue to flee, and where did they flee? The fulfillment of what words of Jesus did they escape?

come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side; and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected." —Luke 19:41-44, *NW*.

[9] The life of the holy city and its temple did not prove to be charmed. Those who stuck with those things of the corrupted old system fought a lost cause and perished in the desolation of Jerusalem and all the province of Judea. But the Christians in the mountains of Gilead survived and preached on. The old system that then perished is gone forever; the priesthood of Aaron's family and the worship of Jehovah God in a material, man-made temple at Jerusalem will never be reinstated. The new Christian system of things under the new covenant with Jesus as Mediator and High Priest endures down to this day.

[10] All this is not without tremendous significance to us in these strange, unusual days. We are staring in the face something similar, only far worse. We feel the urge to ask after the causes of things, and we do so wisely, that we may know whether a certain course of action is advisable for us. When we see that the present-day city of Jerusalem in Palestine does not carry on the tradition of the ancient temple city, but that Christendom is in fact the modern-day counterpart of the holy city of the days of Jesus and his apostles, then we are impelled to ask, What led to the frightful siege and destruction of Jerusalem in 70 (A.D.)? Knowing that, we can then determine whether for a like reason destruction on a vaster scale is hanging threateningly over Christendom, the twentieth-century counterpart of the doomed Jerusalem.

[11] Jesus gave the key to the answer when he said to his disciples in this same prophecy, as reported by the apostle Matthew: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come. Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment. Woe to the pregnant women and those suckling a baby in those days! Keep praying that your flight may not occur in wintertime nor on the sabbath day; for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matt. 24:14-22, *NW*.

[12] The "disgusting thing that causes desolation" at the sight of which standing in the holy place the Christians were to flee to the mountains—this was the cause of the appalling destruction that overtook Jerusalem and her realm in Judea. That "disgusting thing" was the league or alliance that the religious rulers of Jerusalem made with the Roman empire in order to procure the death of Jesus Christ, God's anointed King. That imperial world power of Rome was symbolized in divine prophecy as a disgusting thing, as a ferocious

9. What then perished never to be reinstated, but what endured?

10. What question do we feel urged to ask, and, knowing its answer, what can we determine about Christendom?

11. What was the prophecy in which Jesus gave the key to the answer to the question?

12. According to that, what was the cause of Jerusalem's appalling destruction A.D. 70?

wild beast that would war upon Jehovah's holy ones or saints on the earth. It proceeded first against Jehovah's chief Holy One, his Son Jesus Christ, to do away with him as a rival to its world domination.—Acts 3:14; 4:27-30, *NW*.

13 The religious rulers of Jerusalem were the ones that thrust God's Holy One before the attention of the Roman world power, seeking revenge because Jesus exposed their false practices and their violations of God's commands. Before the Roman governor Pontius Pilate they accused Jesus of being seditious against Caesar, forbidding the paying of tax to Caesar and stirring up the people against him. When Governor Pilate tried to resist the religious pressure and to let Jesus go, the Jews shouted: "If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar." When Governor Pilate, in an appeal to the Jews' national patriotism, presented Jesus as their king and tried to shame them by asking, "Shall I impale your king?" then, of all people, it was the Jewish chief priests that answered: "We have no king but Caesar." —John 19:12-16, *NW*.

14 Do you feel disgust at that? Then how much more would God in heaven feel hot indignation at this betrayal of his Anointed King Jesus Christ to the Roman imperial world power and the linking up of those who claimed to be his people with the cruel, anti-Jehovah world power of Rome? It was a religio-political conspiracy against Jehovah's Messianic kingdom. No wonder he heard and acted upon their defiant cry at that time concerning Jesus' blood: "His blood come upon us and upon our children"! No wonder he abandoned their house as a polluted temple! No wonder he considered them part and parcel of a disgusting thing, an abominable arrangement against his kingdom by his Holy One Jesus Christ! (Matt. 27:25; 23:38, *NW*) They professed friendship for God's enemy, Caesar, thus making themselves God's enemies. Now let them eat the bitter fruitage of that traitorous friendship; let them gall under the unequal yoke of such a nefarious anti-kingdom conspiracy until they should be driven to violent revolt against their political partners. God foreknew that the hypocritical religio-political alliance was bound to break up in due time and that the political part of the disgusting thing would move with its armies against the religious part of the disgusting alliance, to bring Jesus' blood upon the guilty religionists and their children, giving Jerusalem a blood bath from the veins of 1,100,000 of her children!

15 The revolt of the Jews against their friend Caesar came in 66 (A.D.) for the outrages done them by his political governors. That same year the armies of the political part of the disgusting thing turned against them and made a preliminary assault against their holy city Jerusalem. That was the sight of the disgusting thing with its armies surrounding the holy city of Jerusalem that the Christians were to look for as notification that it was high time for them to flee to the mountains out-

13. Who thrust God's Holy One before Rome's attention, how and why?

14. Why would Jehovah feel disgust and indignation against that religious element, and what consequences did he let them suffer?

15. When did the Christians move out of the doomed locality without inconvenience, and what did they escape sharing?

side Judea for safety. Not knowing how soon the armies of the disgusting thing would come back and complete the desolation of Judea and Jerusalem, the Christian governing body and other obedient Christians moved out without having to do it on any inconvenient Jewish sabbath day or in wintertime. In the seventh century before Christ the Babylonish armies had come back to desolate Jerusalem the first time. In 70 (A.D) the Roman armies came back. During the spring and summer of that year the siege and complete destruction followed. By prompt, obedient action the Christians had escaped sharing in that horrible desolation.—Jer. 37:6-10.

MODERN COUNTERPART

[16] Jesus, when prophesying of that "disgusting thing that causes desolation," said that Daniel the prophet had foretold it too. Daniel prophesied of its appearance as taking place at the time appointed, the "time of the end." (Matt. 24:15, *NW;* Dan. 11:29-35) Jesus predicted things to occur in the time of the end of this world, and such things have come in one continuous series since A.D. 1914—world war, famines, pestilences, earthquakes, world-wide persecution of true Christians, the preaching of the good news of God's kingdom as established, false prophets and Christs, and, yes, the "disgusting thing that causes desolation"—all these things in combination marking this as the critical "time of the end." What makes it the "time of the end" for the nations of this world is that God's "appointed times of the nations" came to the end of their 2,520 years' length in 1914 and there the long-prayed-for kingdom of God was born in the heavens and his holy, anointed King Jesus Christ was installed upon the throne and given the right to rule the entire earth and break to pieces all nations that opposed his rightful rulership. —Matt. 24:3-25; Rev. 12:1-5; Ps. 2:7-9.

[17] As this period since 1914 is confirmed as the "time of the end," where then are the disgusting thing and its armies of desolation that Daniel and Jesus foretold? Look! there it is in the religio-political conspiracy of today against the established kingdom of Jehovah God and its holy, anointed King Jesus Christ. Identify it for yourself by its fulfillment of the prophecy of Psalm 2:1-6 (*AS*): "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure [saying]: Yet I have set my king upon my holy hill of Zion." (Acts 4:24-30) The world alliance known as the United Nations is the chief and most powerful expression of this religio-political conspiracy against the Messianic kingdom of God. We say "religio-political," because the religions of this world are in on this world conspiracy against the Kingdom, especially the religions of Christendom.

[18] For decades before A.D. 1914 Jehovah's witnesses had been preaching the full establishment of God's kingdom by Christ at the end of the "appointed times of the nations" in that year. To confirm their preaching as correct, World War I for global domination by the nations of this earth broke out suddenly in 1914, to be followed by the mournful train of events down to this day. Had the religious clergy

16. When did Daniel foretell the "disgusting thing" to appear, and what makes the period since A.D. 1914 that particular time?

17. Where is that "disgusting thing" to be found, and by the fulfillment of what prophecy may it be identified?

18. How during World War I did the religious clergy show disloyalty to God's established kingdom, without regard for Matthew 25:40?

of Christendom examined the prophecies that Jehovah's witnesses called to their attention, had they faced the facts of modern history and seen their import and shown loyalty to God's will, they would have hailed his kingdom and would have recommended it as the only government entitled to world domination. To the contrary of this, they took sides with the political factors in total warfare for the domination of the earthly realm of God's anointed King Jesus Christ. They led in persecuting Jehovah's witnesses who stood loyal to God's enthroned Ruler and they moved the sword-brandishing arm of the political state against Jehovah's witnesses to try to exterminate them from the earth. They gave no reverential thought to Jesus' words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40) For fear of alienating the affections of their political friends the clergy preferred to hold to the warring kingdoms of this world and to accuse Jesus Christ of sedition against Caesar by accusing his true followers of this.

[19] When at the close of World War I in 1918 the united political program for the postwar world was proposed, the clergy of Christendom were at once for it. What was that? To have Christ as King? No, not that, but a League of Nations, to provide *strength* for the old-world system to continue through unity. The clergy of Christendom were first to follow the lead of the politicians and to advocate the League of Nations. In January of 1919, before the peace conference convened at Paris, France, the Federal Council of Churches of Christ in America urged the establishing of the League of Nations and said it was not merely a peace expedient, but, to quote their pamphlet, "it is rather the political expression of the kingdom of God on earth." They added: "The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth wherein dwelleth righteousness.—2 Pet. 3:13." In other words, the postwar world under the League was to be the new heavens and new earth that God has promised, the League of Nations as the "political expression" of God's kingdom to be the new heavens, making unnecessary Christ's real kingdom that forms the new heavens of God's new world.

[20] As for the pope of Rome, although failing to get a seat in the League of Nations, he offered the benefit of his ecclesiastical offices to it. On January 10, 1920, the League began functioning with the support and blessing of the clergy of Christendom. At the same time the voice of Jehovah's witnesses began to be heard with an unusual tone of boldness and conviction, proclaiming God's kingdom under Christ as the only hope of distressed humanity.

[21] Now which of these two postwar movements really promoted God's kingdom? Which of them aroused the disgust of the Most High God? Jehovah's witnesses or the clergy-blessed League of Nations? Well, Jehovah's witnesses are still here as represented in this New World Society Assembly at Yankee Stadium, New York city, but where is that political new heavens, the League of Nations? Where was it during World War II? Down in the bottomless pit of helpless inactivity. To take away its reproach, they have revived it and given it a new front and a new name called United Nations. Students of Bible prophecy know this was just as foretold.—Rev. 17:9-11.

19, 20. At the close of World War I how did the clergy follow the lead of the politicians' postwar proposals, but who proclaimed something else as the only hope of humanity?

21. Which of those two postwar movements promoted God's kingdom, and which aroused his disgust? According to what evidences to date?

22 The League of Nations and the religious clergy of Christendom got along notably well together, and there was no open break. But in October of 1933, eight months after Hitler came to power, Nazi Germany quit the Disarmament Conference and the League of Nations, and the disintegration of the League began, Japan having withdrawn from it on March 27 that year. It was first after this that Communist Russia was admitted, on September 18, 1934, or years after protests had been raised against it for its flagrant persecutions of religion within its borders. In 1935 Fascist Italy flouted the League of Nations and launched off onto its aggressions. The League applied sanctions against it and Mussolini's Italy quit that body on December 11, 1937. In 1939 the League of Nations was given its kick over into the bottomless pit of ineffectiveness by Hitler Germany's aggression against Poland, this precipitating World War II. We now ask, Up till that year of the League's descent into the abyss had the armies of the "disgusting thing that causes desolation" been seen surrounding the modern counterpart of Jerusalem? No; not to any noticeable extent.

23 Now mark this point: When the League of Nations was kicked into the abyss and when for six years this disgusting thing was in this bottomless pit, the disgusting thing was not and it was not visibly standing in the holy place as a sign for true Christians to move out of Christendom and flee to the "mountains" of safety. But early in 1945 there was a stirring in the bottomless pit and the thing that was disgusting to Jehovah God and his King began making preparations at the San Francisco (California) Conference of forty-six nations to come out after World War II. It did, on October 24, 1945, by Russia's depositing of its instrument of ratification of the postwar world-security organization. The Charter of the United Nations had now come into force. The beastly disgusting thing that causes desolation was again present. But where were its armies of desolation? Were these to be literal military forces of the United Nations? We remember that back in June 2, 1931, U. S. General Douglas MacArthur criticized certain clergymen regarding their stand on war and said: "Religion and patriotism have always gone hand in hand." Then he added: "I am curious to know how many of the clergymen who voted for the League have read the articles and understand that under them the peace of the world is to be maintained in the last analysis by armed military forces." However, the League of Nations never got armed military forces.

24 Thirteen years later, when the disgusting thing was in the bottomless pit as a fiasco, American clergymen and laymen came out for forming a nucleus of a general world organization. Also, on May 24, 1944, British Prime Minister Churchill, when discussing Spanish developments before Parliament, said: "We must undoubtedly in our world structure embody a great deal of all we have gained for the world by the structure and form of the League of Nations. We must arm our world organization and make sure within the limits assigned to it that it has overwhelming military power."

25 Today the United Nations, successor to the League of Nations, is the eighth of a series of world powers foretold in the Bible. The "eighth army" of this eighth

22. What disintegrating experiences did the League undergo down to World War II, and what question do we now ask?

23. How was there a time when the "disgusting thing" could not serve as a visible sign for Christians to flee, and what questions do we ask about its armies of desolation?

24. In 1944 what did American clergymen and laymen come out for, and what did the British prime minister say regarding what it needed?

25. When did the eighth world power get its army, and for what must this not be mistaken? Why?

world power has not chosen to show overwhelming military power in Korea, but at least the eighth world power, the United Nations, has its army, with units from nineteen nations. This police force went into action on June 27 of the pope's holy year of 1950. But this composite army of the disgusting thing that causes desolation was then really acting in the defense of Christendom against the Communist aggression. We must therefore not mistake these United Nations military forces for the armies that may now be seen carrying forward an encirclement of Christendom, Jerusalem's modern counterpart. What, then, are they?

[26] The armies that are predicted by Jesus' words to desolate this modern, antitypical Jerusalem are within the *political* ranks of the very United Nations. They are those elements that wage war upon the religious system of Christendom. When the "disgusting thing" came up out of the abyss in 1945, it at its very start contained powerful members of the Communist antireligious bloc of nations. The peace offensive of 1953 on the part of the anti-Christendom forces should not throw anyone off guard. The anti-Christendom bloc will grow and will not halt until Jerusalem's modern counterpart is completely surrounded by armies of terrible destruction. All "ten horns" of the beastly disgusting thing that has come out of the pit will yet turn on its religious partner that has adulterously joined the disgusting thing in a world conspiracy against Jehovah's anointed Son, the King of kings and Lord of lords. Without fail the words of God must be fulfilled: "And the ten horns that you saw, they and the beast will hate the harlot; they will make her desolate and naked, and devour her flesh and burn her up with fire, for God has put it into their hearts to carry out his purpose by being of one mind and giving over their royal power to the beast."—Rev. 17:16, 17, *RS*.

[27] Therefore 1945, the year of the United Nation's emergence, marks particularly the time when those who read Daniel's prophecy and Jesus' warning with discernment could see armies encamping to surround Jerusalem's modern counterpart in order eventually to make her desolate and naked as a spiritual prostitute. She had been friendlily carrying on loose conduct with the worldly United Nations, thus choosing Caesar as her friend and rejecting God's kingdom by Christ as her enemy. So now at Armageddon she deserves the punishment of a spiritual harlot according to God's law.—Lev. 21:9.

[28] The sign of the nearer approach of the battle of Armageddon is now before our eyes. When this adulterous, religio-political combine finally cracks up and the symbolic beast and its ten horns turn against the harlot system of organized religion it will denote that the "war of the great day of God the Almighty" has begun by which he will execute all the foes of his Messianic kingdom. That war will end when Jesus Christ the King together with his angel executioners will destroy all the "disgusting thing" and all other elements of this old world that line up in opposition to his rule.

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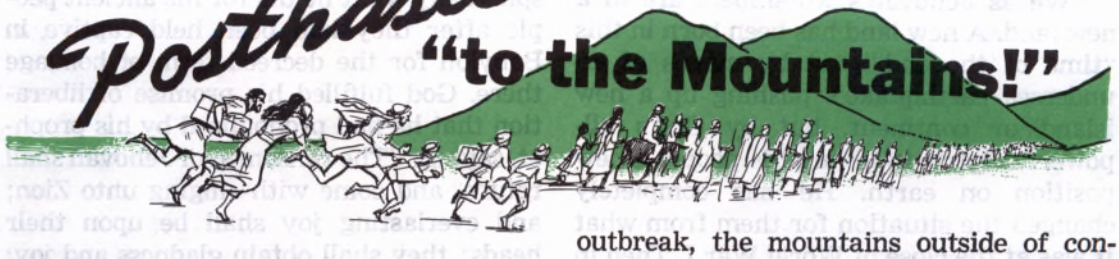
26. What, then, are those armies, and what prophecy yet to be fulfilled shows this?

27. When, therefore, did readers of prophecy see armies encamping to surround Jerusalem's counterpart, and what fate does she deserve?

28. The sign of what is now before our eyes, and what will be the full culmination of that?

Arise, O Jehovah; let not man prevail: let the nations be judged in thy sight. Put them in fear, O Jehovah: let the nations know themselves to be but men.—Ps. 9:19, 20, *AS*.

Posthaste "to the Mountains!"



THERE is now no time for delay. It is high time to flee for safety. The proverbs of God say: "Be wise, my son, and make my heart glad, that I may answer him who reproaches me. A prudent man sees danger and hides himself; but the simple go on, and suffer for it." (Prov. 27:11, 12, *RS*) Where, then, can the wise and prudent person flee and hide from destruction by the heavenly executioners that carry out God's will upon his foes? Not to private refuge farms of isolation in some literal mountains or other out-of-the-way place. There are no out-of-the-way places to God's executioners; and the hiding of oneself from the armies of the "disgusting thing" that wreak desolation upon Jerusalem's modern counterpart will not hide anyone from execution by God's Armageddon forces under his King Jesus Christ. For the Christians who saw the armies of Governor Gallus and promptly fled from Judea before Jerusalem was destroyed in 70 (A.D.), the mountains of Gilead around Pella were a place to continue in theocratic organization under their governing body and to keep on preaching the good news of God's Word, turning people's hopes and dependence away from doomed Jerusalem and to the promised kingdom of God, the New Jerusalem. For Christians and for people outside of Christianity who want to flee and be hidden at Armageddon's very outbreak, the mountains outside of condemned Judea pictured today the protected New World theocratic system of things that Jehovah God has created in this time of the end. In that system of things is where Jehovah God keeps his New World society safe, that they may carry on their theocratic activities, announcing the Kingdom of God's new world.

[2] Those of us who are literally in the realm of Christendom cannot get out of it in a physical way. For us to go to the lands of so-called "heathendom," steeped just as much in Babylonish, demon religion, would be no greater safeguard in the time of Armageddon. But we can flee from Christendom spiritually by abandoning her worldly, untheocratic system of things and thus get out of her danger zone, leaving her to her fate and having no part with her in her adulterous connections with the United Nations and any other political and commercial system of this old world. Only then can we be free to declare the day of vengeance of our God against Christendom and all the rest of this Babylonish world. There is only one place to go for safe refuge, and that is under Jehovah's theocratic new system of things in company with his New World society. From God's standpoint those of his New World society are no longer in the land of the condemned and doomed but are in the land of his approval. He has founded a "new earth" to flee to!

1. What is it now high time to do, and where can one now be hidden from destruction by the heavenly executioners?

2. How can those inside Christendom flee from her, and in company with whom is there now safe refuge?

[3] We as Jehovah's worshipers are in a new land. A new land has been born in this "time of the end," not by means of an undersea earthquake's pushing up a new island or continent, but by God's all-powerful spirit in giving his people a new position on earth. He has completely changed the situation for them from what it was at the close of World War I. Then in consequence of Christendom's action in rejecting Jehovah's kingdom of his Son and choosing the friendship of Caesar and handing over Christ's faithful followers to Caesar for execution by the sword of the State, the anointed remnant of Jehovah's witnesses came into captivity to the enemy's power. For a while they were exiled from Jehovah's favor and were held in the enemy's land and deprived of their rightful privilege of freely worshiping their God and doing his work. Their condition was foreshadowed by that of the Jewish remnant when held prisoner in the idol-filled land of Babylon far from their homeland that God had decreed should lie desolate without man or tame beast for seventy years, with no capital city and no temple bearing Jehovah's name. Scattered about in an alien land, they were no longer a nation under a government of their own. Their distant homeland was no longer a cultivated land teeming with people, but was a wilderness, a jungleland infested with fearsome wild beasts and unclean birds. Similarly in 1918 the remnant of Jehovah's witnesses were as an oppressed people not a nation and with no land of their own, no God-given land according to his promise. How, then, is it that today they are distinguished as a united, organized people, moving about freely in the royal realm of theocracy?

[4] It is because God has done for them spiritually what he did for his ancient people after they had been held captive in Babylon for the decreed term of bondage there. God fulfilled his promise of liberation that he had pronounced by his prophet, saying: "The ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away. . . . For I am Jehovah thy God, who stirreth up the sea, so that the waves thereof roar: Jehovah of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:11-16, *AS*) When in 537 B.C. Almighty God thus ransomed his people from the mighty world power of Babylon after nearly three quarters of a century, it excited the amazement of the ancient world. So, too, now.

[5] At the close of World War I in 1918 (A.D.) Christendom turned to the League of Nations for security in the postwar world. The anointed remnant of Jehovah's witnesses turned to Jehovah's kingdom by Christ as the rightful government of the new world and vowed to proclaim it to all mankind, and that with boldness, if only they were ransomed from the enemy's fearsome power. Therefore in 1919 their release from the enemy's power began, and it can be attributed only to Jehovah's power by means of Christ his King. Only His power can account for it that today they are a people called by his name. As he had said in his prophecy: "That I may . . . say unto Zion, Thou art my people." It is he who by the dynamic power of his spirit and by the liberating force of his revealed Word of truth has broken the restrictive fetters of fear of man and the shackles of

3. How are Jehovah's worshipers today in a new land, and how is this a complete change of condition for them from their condition at the close of World War I?
4. What promise of liberation did God fulfill for them as he did for his ancient people?
5. When did the liberation of the anointed remnant begin, and what only can account for their free, organized state today?

religious falsehoods, man-made traditions and untheocratic systems and customs. He has reorganized them in subjection to his anointed King. He has ordered their lives theocratically and given them a purpose in living, a glorious commission of service in His name.

6 By this divine action a nation has been brought forth. A new land has been born, not by the Peace Conference of Versailles after World War I in carving up the map of the globe and giving various peoples like Poland, Czechoslovakia, etc., a territory of their own. No, but by the Creator of heaven and earth in giving his delivered witnesses on earth the standing that no other people occupy, the standing of his restored, approved people living and working in a theocratic domain. It has its definite boundaries beyond which they will not go to compromise and make common cause with this world. It has a capital city. Its capital is not over in Brooklyn on the river bank opposite the world capital of the United Nations. It has no earthly city as its capital, for it is a universal society with a divine capital in heaven, New Jerusalem.

7 The travail through which God's universal organization Zion passed during World War I has not been in vain, but by the power of her Husband Jehovah God she has brought forth a chastened, purified, theocratic people as her visible children on earth. Thus to the surprise of all a nation was brought forth. If today this mammoth international assembly here in Yankee Stadium in this eleventh year of the atomic age arouses the wonder of New York city, then it is only part of the amazement of the entire world at seeing the unusual, unexpected birth of a new land and the bringing forth of a nation by God's woman Zion, in execution of his 2,700-year-old prophecy:

8 "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut the womb? saith thy God."—Isa. 66:7-9, *AS*.

9 It is in one exclusive day that these new and astonishing things have been produced in vindication of Jehovah's word. This is the day of Jehovah in which his theocratic government comes to the fore. The day of 2,520 years enjoyed by the untheocratic, Gentile nations for global domination has ended. At the ending of their day in 1914 Jehovah's day began throughout the universe and his government exercised by his Anointed King Jesus Christ was brought forth from his heavenly organization Zion. To bring forth the Messianic kingdom symbolized by the man-child he had opened the womb of his organization Zion. He could not now shut her womb and not let her produce more, and especially so after he let her go through a period of painful travail due to the persecution of the Kingdom proclaimers on earth. By captivity to the enemy and by exile in the enemy land they were buried away, hidden out of sight. They were unidentifiable as representatives of the heavenly Zion. That persecution of them must be defeated and result in something by the power of God. The things of Jehovah's people on earth had to be brought into harmony with the triumphant birth of the Kingdom in the heavens, and they were. How?

6. How has a new land thus been born, and what is its capital?

7, 8. How has Zion's travail during World War I not been in vain, and thus how has the world been amazed in fulfillment of prophecy?

9. On what day are these astonishing things brought forth, and how had God opened Zion's womb and why could he not now close it?

[10] At the climax of the travail and at the due time for the birth Jehovah caused his heavenly Zion to bring forth the remnant of her spiritual children on earth as a nation subject to God's newborn kingdom. Long previously he had said to his great Servant, Jesus Christ the King: "I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Show yourselves." (Isa. 49:8, 9, *AS*) Now by his Servant, the Ruler in the newborn kingdom, Jehovah raised up the land by causing his anointed witnesses to inherit the formerly desolate heritages, telling them to go forth from their bondage to this Babylonish world and no longer to linger in Babylonish darkness but to come forth into the light of Jehovah's day. Thus he caused the birth of a land for them by restoring them to his favor and putting them under his theocratic control, free from the bondage of the foes of the Kingdom. As with the Israelites at the end of the seventy-year desolation of Jerusalem and the land of Judah, this newborn land of today lies no longer under a divine interdict. As it were, the seventy-year restriction is lifted, and the land is thrown wide open. It is time for Jehovah's people to flock into the newborn theocratic land and to take up each one his theocratic assignment in it. Let now the people of good will stream into this land!

[11] This means the founding of the new earth. The Creator had already planted the new heavens of the new world in 1914 by the birth of his Messianic kingdom, for the Kingdom becomes the heavenly ruling power of the righteous new world. The Creator's laying of the foundations of the new earth began in 1919 with the ransoming of the remnant from Babylonish restraints in that year and the reinstatement of them in the divine favor, service and worship. The birth of this land of the New World society is truly the founding of the new earth, for the spiritual remnant will be preserved through Armageddon and their theocratic earthly organization will eventually blend into the permanent new earth of the new world, inhabited exclusively by earthly people of good will. This newborn land now occupied by the newly-brought-forth nation of Zion's spiritual children is a place of security. It corresponds with the mountains to which Jesus warned his followers to flee at the sight of the disgusting thing that causes desolation, and especially at the ominous sight of its armies of desolation surrounding Christendom, which claims to be holy and indestructible by man.—Luke 21:20, 21, *NW*.

[12] The flight of the spiritual remnant and their governing body to this newborn land far from Christendom's danger zone does not end the matter. Their safety is not the full realization of the divine mercy and saving power in this day of Jehovah. He has pointed out the purpose of covering the restored remnant with his protection in the land of restoration, saying: "I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth." (Isa. 51:16, *AS*) These words in the remnant's mouth are not for them to keep to themselves but must be transmitted to the rising generation of the new world that will occupy the "new earth" permanently. "And as for me, this is my covenant with them, saith Jehovah: my spirit that is upon thee, and my

10. How was a nation brought forth by Zion and a land born through Jehovah's Servant, and for what is the land now open?

11. When and how did Jehovah plant the heavens and lay the foundations of the earth, and with what does such earth correspond in Jesus' prophecy regarding the disgusting thing?

12. What has Jehovah put into the mouth of his restored remnant, and for what purpose?

words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever."—Isa. 59:21, *AS*.

13 Jehovah's words in the mouth of his people are for them to speak out boldly, authoritatively. For his words never to depart out of their mouth means for them never to cease serving as his mouthpiece in proclaiming the good news of the Kingdom in all the world now for a witness to all the nations. If they are willing to use their mouths in his witness work he will always supply them his message to deliver. This will be not alone for the salvation of themselves but also for the salvation of many others.

14 Those who have already fled to the mountains of safety with the New World society must unselfishly concern themselves with more than their own salvation. Countless others are threatened with destruction at Armageddon, which will begin with destruction of old-world religion. We who read the prophecy with discernment see the armies of desolation massing their camps around the present-day counterpart of unfaithful Jerusalem. We read the sinister meaning of the situation. It is a sign that the worldly religious system that has taken the name of God's Son but has blasphemed it and heaped reproach upon Jehovah's name is near its devastation and hence near the start of the "war of the great day of God the Almighty." Those will be the days of vengeance for vindicating Jehovah and his Messianic kingdom. (Rev. 16:14, 16; Luke 19:22) It is mandatory upon the remnant to act as a watchman class and cry out the warning to the people of good will of all nations to flee to the mountains. If they are in Christendom, they must flee out. If they are outside of her and in heathendom, they must not enter in and become a part of her. The nations of the Western *bloc* are feverishly trying to preserve Christendom as something sacred and as if the world's safety lay in her; but not so, says God's Word. Those who have already fled to the newborn land with the New World society have Jehovah's words in their mouths and they must proclaim his kingdom everywhere as the only government that is bound to succeed and usher in undiminishing blessings to all the families of the earth. In that way they "raise a signal over the peoples," that these may see where to flee and assemble for safety under the shadow of God's hand.—Isa. 62:10, *AT*.

15 Jerusalem's modern counterpart is seen getting encircled with armies of desolation and those in that doomed system are commanded to flee out of it if they want to be Christ's followers. But this does not mean we must quit preaching in Christendom. The *system* of Christendom in alliance with this world against the Kingdom is what we must flee from, but it is in the

13. How will Jehovah's words never depart from their mouth?

14. Why must those already fled to the "mountains" concern themselves with more than their own salvation, and how do they "raise a signal"?

15. Does the foregoing mean that we may no longer preach in the realm of Christendom? And how long are we to preach?

realm of Christendom that we must keep preaching. How long? If we have said, "Here am I; send me," then Jehovah's answer at the temple to Isaiah we must take to indicate how long. His answer is: "Until the cities be wasted, without inhabitant, and the houses without man, and the land become an utter desolation, and Jehovah have removed men far away, and the solitude be great in the midst of the land." (Isa. 6:8-12, *Da*) That is, until the crack-up in Christendom's alliance with the disgusting thing that causes desolation becomes a complete rupture and the horns of the beastly thing turn upon her and make her desolate. That means, till the battle of Armageddon begins and proceeds toward the total desolation of the old world of which Satan the Devil is the god. Till then there must be no quitting. We must give forth God's words that have been placed in the mouth of his remnant and in the mouth of the rising generation of good will. We must preach the good news of the Kingdom to all the nations as a witness, which necessarily includes also the proclaiming of the day of vengeance of our God.—Isa. 61:2.

[16] In love for our imperiled neighbor and fellow man let us do this and thus help as many as we can to flee without further delay from the entire doomed world of the Devil. We have to go to them. Like the angels who warned Lot and his daughters at Sodom and urged them not to stay in the District but to escape for their lives to the mountainous region, we must take them by the hand and help speed their escape. (Gen. 19:15-17, *NW;* Luke 17:28-30) We must view seriously what we see in the light of Jesus' prophecy and we must act with the sense of greatest urgency in behalf of all the people of good will who long for such a thing as a happy life in a righteous new world. By such efforts we show we welcome them to the blessed land of the New World society, here to enjoy the pleasures of God's loving-kindness and security under his wings, where everlasting joy is upon the heads of his people. Already there are reported over a half million serving as witnesses in the newborn land with the New World society. Are we willing to work on until Jehovah God has made the blessed population of the theocratic land to number, say, millions, who for having fled there and faithfully living there will survive Armageddon and need never die off the face of the new earth? If we are willing, God's good news of the Kingdom and his warning of vengeance for the foes of the Kingdom must be our message down till Armageddon and we will not let those words of God depart from our mouths until the desolation of Satan's old world is complete and the earth as well as heaven is clean. That supreme event is near!

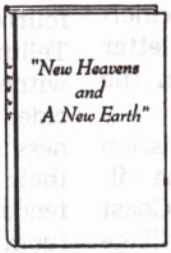
[17] We are now on the threshold of a new world that will never perish or grow old, but of which the divine Creator says: "For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain." (Isa. 66:22, *AS*) What an unspeakable privilege it is now to live in the land of safety with the New World society and take part in the preparations for that world of calm and of contentment with godliness, where nothing may harm us or make us afraid! It is Jehovah God who builds the righteous new world by Jesus Christ his King, and so our preparations for it are principally with ourselves as a New World society, learning how to work together in love, getting organized theocratically and keeping so. Amid the

16. How may we show that we welcome fugitives to the New World society's land, and to increase the land's population far beyond what it is now what do we have to do?

17. Of what are we on the threshold, and what preparations must we make for it?

destructions during Armageddon our various physical properties, homes, Kingdom Halls, and material possessions may be destroyed, but under heavenly protection from Jehovah's executional hosts we shall survive with what we need, chief of all of which will be his approval for holding fast our integrity to him and his kingdom.

[18] Looking forward to living endlessly together after Armageddon, the big thing now is knowing how to live together and serve God unitedly. Let Jehovah's spirit have free and unimpeded operation among us that we may be kept from being fashioned according to men's ideas and schemes and that he may make us into something for his everlasting use. While the old-world society wails, howls, starves and thirsts religiously and hastens to a fiery destruction, let us continue rejoicing, singing and feasting together spiritually, always remembering the words of Peter: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13, *NW*) In full accord with our expectation, and for our further feasting together and working together as a New World society, the happy God Jehovah has provided for us through his New World society this new 384-page book in English, entitled "NEW HEAVENS AND A NEW EARTH".



18. How and with what expectation should we now conduct ourselves as a New World society, and in accord with this what has Jehovah provided for us through his New World society?

Admissions of Failure

¶ *The Living Church* (Episcopal) said last November 23: "Not long ago a survey was published of religious beliefs held in a distinguished parish of our Church. It was appalling to note how little some people actually believed, in spite of the fact that supposedly they stand up and recite the Creeds every Sunday in church. It was correctly pointed out that in most instances this rather depressing weakness of faith was due to lack of definite teaching. Nevertheless . . . a layman who goes through the motions of saying a Creed he does not believe, or, indeed, who joins a Church which professes a Faith he does not believe, is just as blameworthy as a clergyman who fails to teach orthodox Christianity to his flock."

¶ Further shortcomings of much of today's religion were shown at the Annual Assembly of the Congregational Union of England and Wales in London's Westminster Chapel, in May, 1950. There Chairman Lovell Cocks, principal of Bristol's Western College, sizzled forth: "Can faith as halting as ours outrun the fierce dynamism of the Marxist creed? Can we hope to beat the Communists until Christians know their stuff as well as the Communists know theirs? Till we do the Communists need not be afraid of us." As to the big ill-attended churches, he said: "These fellowships have come to believe that the cause of the kingdom means keeping these buildings going, and everything else is sacrificed. . . . May it not be that what Christ really wants them to do is to sell out, to get rid of their buildings, and hire a room over a shop—an upper room, and begin all over again in an apostolic way."

¶ No knowledge, no belief, a halting faith, worship of buildings, the fire of true Christianity gone—that is Christendom. Its dynamism has been extinguished with the poisonous gas of human theories, political and social meddling and false doctrine. It has dulled the senses to real Christian belief and action. You have a choice—the world's apathy or the firm, dynamic faith of true Christianity. Which will you choose?

Seed Sown in Gold Coast Yields Ninetyfold

IN HIS illustration of the sower Jesus foretold that the seed that fell on the right kind of soil would yield thirtyfold, sixtyfold and some even a hundred. (Mark 4:20) Telling of Kingdom seed that yielded more than ninetyfold within two years, as well as the effect that the truth concerning Jehovah and his kingdom had on an African chieftain and a queen, is the following letter from a Watch Tower missionary in the Gold Coast, Africa:

"About two years ago a lone Christian minister of Jehovah who lives in the village of Edubiase here in the Gold Coast walked two and a half miles to the village of Akrofuom for a day of preaching the good news. He happened to be calling at the homes across the street from the leading church of the village as the minister was delivering his sermon. Noticing the witness the minister pointed at him and warned his flock not to listen to that false prophet. One man in the congregation, displeased with this charge, asked the minister how the witness could be a false prophet since he read continually from the Bible to prove his points, and said that to say he was false was to say the Bible was false.

"After the sermon was over the witness approached the people coming out of church and several gathered around him to hear what he had to say. The minister, although urged by his members to stay and join in the discussion, they also having prepared a fine meal for him, left in great haste. This increased the interest in the Kingdom message and fourteen signed up for Bible study in their homes. The following week the minister returned to the village and succeeded in causing some of them to go from their village to the one in which the witness lived to have their names removed from the list.

"In a few days, however, the witness again went to Akrofuom and well over fourteen others signed up for Bible study. Telling them of an assembly of Jehovah's witnesses to be held in Konongo, eight decided to 'spy' out the workings of the witness organization and to report back to their fellow villagers. Before long the attendance of the leading church in Akrofuom began to dwindle. In six months the newly interested ones hired a truck, which served as a bus, to go to the next assembly, and many were convinced that the Christian ministers of Jehovah had the true organization. Then came the national convention of the witnesses in Accra last November; and again the interested and enthusiastic villagers hired a truck to make the 300-mile trip.

"Now the leading church building in Akrofuom has been enlarged and painted white on the inside. Why? Because on the outside now appears the sign KINGDOM HALL OF JEHOVAH'S WITNESSES. At present upward of ninety ministers are regularly preaching the good news of the Kingdom where two years ago there was not even one. With very few exceptions all the villagers are associated with the witnesses. You can imagine their joy and my great delight to find practically the entire village Jehovah's witnesses. It greatly enrages their former minister to see his one-

time 'elders' now taking the lead in preaching the good news of the Kingdom in the neighboring villages.

"So encouraging has been their course and preaching that a very old queen mother, who all her life had been attached to juju, demon magic and royalty (idolatry), left her stool of rulership over her people in a nearby village. Her people tried to persuade her to remain, but she refused and gave a good witness explaining her reasons and that she could not serve two masters. When asked to appoint a royal to take her place she said, 'If I know juju is demonism and to sit on the stool is wrong before Jehovah God, how can I ask anyone else to do it?' Because of her testimony no one is occupying the stool seat of authority, the villagers fearing to appoint another.

"The former minister, actually a catechist, of Akrofuom, finding his pastures despoiled, has been concentrating his efforts in Akrokerri, but there also the villagers are taking an interest in the Kingdom message as brought to them by the Akrofuom witnesses only two and a half miles away. One of the most prominent church members there, a well-educated chief who himself used to direct mobs against Jehovah's witnesses and otherwise seek to oppose their work, has left his church, one of the strong ones in the village, and is studying the Bible with a witness right at the palace, and he is warning his former religious associates against being led by the 'blind'.

"This chief used the palace drums to call his villagers to the public lecture I was to give. As a result 249 came and heard the talk. After the lecture one of the royals stood up and asked: 'We know we are wrong and what you have said is true, but what do you want us to do, leave our churches and join you?' Several spoke out from the audience that that question was foolish, as the questioner had admitted he was wrong. Others joined the questioner in wanting an answer, and so they were told, 'If you were in a lorry and the driver was drunk and likely to take you all into the ditch, would you remain inside or would you drop down? And after coming to know the markings and the ring of true currency, would you still be willing to accept counterfeit coins?' The obvious answer quieted everyone for the moment and then many Bible discussions put Jehovah's witnesses present to work in many small groups; eager searchers were delighted with the answers and went off to tell other bystanders what they had learned. Others quenched their thirst for truth by going from group to group listening in on a wide range of subjects.

"I spent three hours witnessing to the chief, he verifying everything by looking up the scriptures in his Bible. He subscribed for *The Watchtower,* and as I departed he was engaged in an earnest discussion with one of his former religious associates. As I watched him thumb through the Bible for answers, standing there in his long flowing royal robes with the standard bearer at his side and a servant holding the large regal umbrella over his head, it made me think of King David.

"Your joy at reading this report cannot compare with my delight in experiencing these things. My heart overflows with gratitude to Jehovah our God. Love and Christian greetings from all of us over here in the Gold Coast."

And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, . . . and he will teach us of his ways, and we will walk in his paths.—Mic. 4:2, *AS.*

● At Exodus 6:3 God told Moses that he was not known to Abraham by the name Jehovah, yet at Genesis 15:7, 8 God identifies himself to Abraham as Jehovah and Abraham calls him by that name. What is the explanation?—J. M., England.

The Hebrew expression at Exodus 6:3 around which the question revolves may be rendered two ways, that is, as a statement or as a question. The usual rendering is to make it a statement, as does the common *King James Version:* "By my name Jehovah was I not known to them." Berry's interlinear translation puts it in question form: "By my name Jehovah did I not make myself known to them?" The marginal rendering in the *New World Translation* takes recognition of this possibility, saying: "As respects my name Jehovah did I not make myself known to them?" This rendering in question form, of course, removes at once all difficulty. However, it is the exceptional rather than the usual rendering, and in the main body of its text the *New World Translation* holds to the generally accepted form. It will be useful to read Exodus 6:1-8, *NW:*

"So Jehovah said to Moses: 'Now you will see what I shall do to Pharaoh, because on account of a strong hand he will send them away and on account of a strong hand he will drive them out of his land.' And God went on to speak to Moses and to say to him: 'I am Jehovah. And I used to appear to Abraham, Isaac and Jacob as God Almighty, but as respects my name Jehovah I did not make myself known to them. And I also established my covenant with them to give them the land of Canaan, the land of their temporary residences in which they resided temporarily. And I, even I, have heard the groaning of the sons of Israel, whom the Egyptians are enslaving, and I am proceeding to remember my covenant. Therefore say to the sons of Israel, "I am Jehovah, and I shall certainly bring you out from under the burdens of the Egyptians and deliver you from their slavery, and I shall indeed reclaim you with an outstretched arm and with great judgments. And I shall certainly take you to me as a people and I shall indeed prove to be God to you and you will certainly know that I am Jehovah your God who is bringing you out from under the burdens of Egypt. And I shall certainly bring you into the land that I raised my hand in oath to give to Abraham, Isaac and Jacob, and I shall indeed give it to you as something to possess. I am Jehovah."'"

The name "Jehovah" is the causative form of the third person singular of the verb "to be" and literally means "He causes to be." He "causes to be" according to his purpose. It was very appropriate for the name to be stressed to Moses on this occasion, for Jehovah was beginning to cause to be accomplished his purpose concerning his people in Egypt. Four hundred and thirty years before this he had promised Abraham that he would make of him a great nation. (Gen. 12:2) Thereafter God told Abraham that his seed would be oppressed as slaves in a foreign land, but that they would be delivered and established in the promised land of Canaan. (Gen. 15:7, 13-16) These promises were passed on to Isaac and Jacob, but upon none of them did Jehovah cause the promises to be realized. They knew the literal name Jehovah and used it, but they did not come to know or experience him as the One who caused to be fulfilled these promises.

Now in Moses' time Israel was suffering down in Egypt, and in their affliction the Hebrews might cry out: 'Where is Jehovah, the God of our forefathers Abraham and Isaac and Jacob? Look at our sorrowful condition. What has he done? Why does he not make himself known to us? Why has he not caused these promises and covenants of his to be realities?' Well, for four hundred and thirty years these promises had been pending, and it was time for their fulfillment to begin. So God reminded Moses of the name Jehovah, and that now he was going to show Israel the application of this name, "He causes to be." He would demonstrate that he is true to the meaning of his name. He would live up to its meaning by causing to be realized the promises made to Abraham and Isaac and Jacob. The Hebrews would know Jehovah in a way their forefathers had not known him, that is, by actual demonstration in keeping with the name's meaning. He would deliver them from Egypt as a nation, thus causing to be fulfilled his ancient promise. Though Israel might have felt forsaken and that God had as good as ceased to be, Moses was told to tell them he was sent by "I SHALL PROVE TO

BE." And by his mighty works and deliverances Jehovah did prove to be the Deliverer and causing the accomplishment of his purposes toward his people Israel.—Ex. 3:14, *NW;* 2 Sam. 7:23, *AS.*

Just as the Hebrews in Egypt came to know Jehovah in a way he was never known to their forefathers, so Pharaoh and the Egyptians came to know him. Surely they must have known the literal name of the God of the Hebrews that had been in their midst two hundred and fifteen years. Yet Pharaoh stormed: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away." (Ex. 5:2, *NW*) Later God said: "The Egyptians will certainly know that I am Jehovah when I stretch out my hand against Egypt." (Ex. 7:5, *NW*) Though knowing his name, Pharaoh and the Egyptians did not know Jehovah as a God of action, and did not acknowledge him as of any practical force or consequence to be taken into account. But when he acted against them they knew him in a way heretofore unknown to them, just as the Hebrews came to know him in a way unknown or unexperienced by their forefathers Abraham and Isaac and Jacob.

Today haughty rulers of this world know the literal name Jehovah, but like Pharaoh and the Egyptians of old they deny knowing him as being of any consequence. At Armageddon they will know he is Jehovah, however. More than sixty times Ezekiel told backsliding Israel and other nations that they would know Jehovah. They certainly knew the literal name. Ezekiel's warning back there applies to Christendom and other nations now. When Jesus was on earth he said to Jehovah: "I have made your name manifest to the men you gave me out of the world." This was like the mission of Moses when he went to make God's name Jehovah known to the oppressed Hebrews in Egypt. When Christ strikes at Armageddon he will again make manifest Jehovah's name, in a way that will convince all that Jehovah is a God that "causes to be" in accord with his purposes.—Ezek. 6:7, 10, 13, 14, *AS;* John 17:6, *NW.*

In conclusion, consider a human illustration. A man may be known as a fighter. He may even be called a fighter. Yet he may seem very peaceful to you. You have not seen him fight. Then years later you see him angered by an evil deed and he bursts into action, fighting for right. Like others around you, you may have called him a fighter before, but now for the first time you really know him in a forceful way as a fighter. You see him make application of this name to himself, demonstrate it, live up to it. Now you know him in a way you had never known him before. So Jehovah God has many qualities as expressed by titles, and these qualities had been demonstrated to Abraham and Isaac and Jacob. They also knew the name Jehovah, but they never saw its inward meaning demonstrated as their descendants did when he delivered Israel from Egypt in fulfillment of the promised purpose concerning their offspring. The delivered nation really knew Jehovah as a God who "causes to be."

Misrepresentation Misfires

¶ During a period of agitation on the proposed federation of the Central African territories of Nyasaland and Northern and Southern Rhodesia a two-day work stoppage was called by certain African political leaders. On a large farm where Jehovah's witnesses have been holding meetings for many years, they were misrepresented to the new farm manager as being responsible for the work stoppage. In anger the farm manager ordered the witnesses to quit holding meetings on the farm because "you Watch Tower people are Communists and engage in politics". The overseer of the local congregation called on the manager and with the help of the Watchtower publications was able to prove that Jehovah's witnesses kept separate from all politics. As a result the farm manager placed a large building at their disposal for the holding of their meetings (they having previously met in the open) and said, "This is your church. I want you to come and teach the other people on the farm how to read and write as well as the truth from the Bible."

ANNOUNCEMENTS

WATCH TOWER BIBLE AND TRACT SOCIETY ANNUAL MEETING

Yearly, on October 1, the annual meeting of the members of the Pennsylvania Corporation, Watch Tower Bible and Tract Society, is held in Pittsburgh, Pennsylvania. This year October 1 falls on Thursday, on which day the meeting will be held at ten o'clock forenoon at Carnegie Library Building, Lecture Hall, 4400 Forbes Street, Pittsburgh 13, Pennsylvania. As usual a letter is going to each of the members of the corporation, notifying them of the meeting and sending them proxy forms. We would like to have all the proxies returned by the 20th of September, and each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. Those who are members of the corporation should expect to receive a letter of notice and should be certain that the Secretary's Office has the proper address to which to mail the notice of the annual meeting.

"WATCHTOWER" STUDIES

Week of October 18: Flight to Safety with the New World Society, ¶ 1-15.

Week of October 25: Flight to Safety with the New World Society, ¶ 16-28; also, Posthaste "to the Mountains!" ¶ 1, 2.

Week of November 1: Posthaste "to the Mountains!" ¶ 3-18.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

✓ In what way Jehovah justly visits the iniquities of the fathers upon the children? P. 548, ¶3.

✓ Why a monastic vow of silence is incompatible with true Christianity? P. 552, ¶1.

✓ Why an Iowa court threw out a bequest to promote the dissemination of the Christian religion? P. 552, ¶4.

✓ Why a "Sunday religion" is counterfeit Christianity? P. 553, ¶2.

✓ Why it is improper to call religious leaders "Reverend," "Father," or "Rabbi"? P. 555, ¶3.

✓ Why this is both a time of peril and a time of opportunity? P. 556, ¶1.

✓ When the new system of things had its beginning in reality? P. 557, ¶4.

✓ What cue to flee was given Christians A.D. 66, so as to escape the destruction upon Jerusalem and Judea A.D. 70? P. 558, ¶8.

✓ What Christendom's clergy hailed in 1919 as "the political expression of the kingdom of God on earth"? P. 562, ¶19.

✓ Since when the "disgusting thing that causes desolation" has been seen? P. 563, ¶23.

✓ What will mark the beginning of Armageddon? P. 564, ¶28.

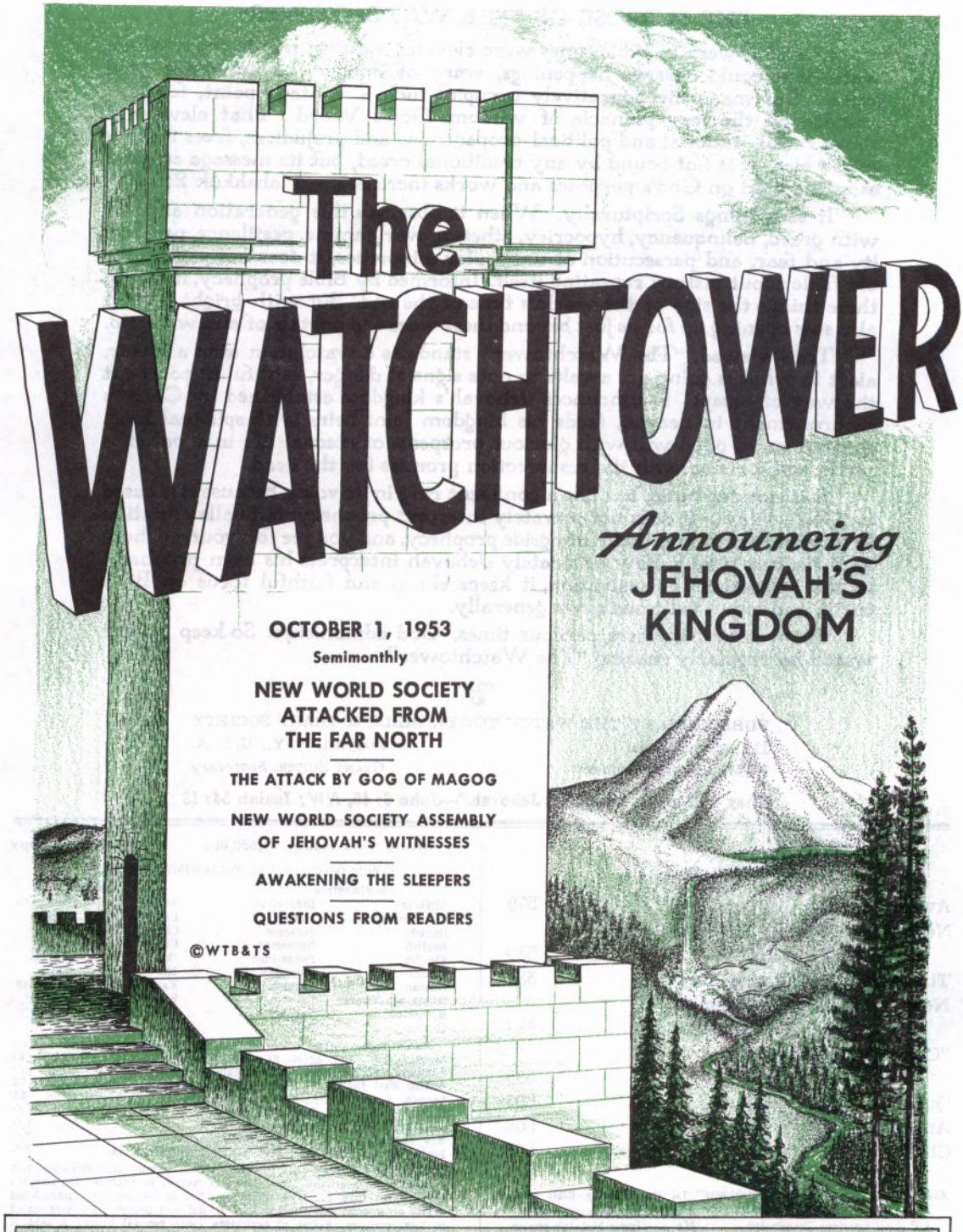
✓ What are the "mountains" to which Jesus commanded his followers to flee at this time? P. 565, ¶1.

✓ What study aid was released at the close of the lecture "Flight to Safety with the New World Society"? P. 571, ¶18.

✓ Why the leading church building in Akrofuom, Gold Coast, West Africa, was enlarged and repainted? P. 572, ¶5.

✓ Why God told Moses that by his name Jehovah he was not known to Abraham, though Abraham did use the name Jehovah? P. 574, ¶5.

✓ When modern rulers, like Pharaoh of old, will be made to know that Jehovah is God? P. 575, ¶2.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 1, 1953
Semimonthly

NEW WORLD SOCIETY ATTACKED FROM THE FAR NORTH

THE ATTACK BY GOG OF MAGOG

NEW WORLD SOCIETY ASSEMBLY OF JEHOVAH'S WITNESSES

AWAKENING THE SLEEPERS

QUESTIONS FROM READERS

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Translation
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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AWAKENING THE SLEEPERS

ONE of Jehovah's witnesses was offering the *Awake!* magazine at a subway entrance situated in New York city's largest hotel. Among the passers-by were two smartly dressed young women, one of whom, noting his slogans and the name of the magazine he was offering, jestingly remarked: "That's right. I am sound asleep!" With a smile the witness replied, "Miss, you know, many a truth is spoken in jest."

But no wonder the young woman joked about being asleep. Is it not ridiculous to call to people to awake in this, the fastest moving of all ages in history?

Nevertheless the fact remains, the vast majority of the people are asleep and do not know it. They may think they are witty by making such a remark, but actually they are stating a sobering truth. How so? Because they are asleep to the really important things, to the only things that really matter. They are sound asleep to the significance of the many momentous events that have taken place since 1914 in fulfillment of Christ's great prophecy as recorded at Matthew 24, Mark 13 and Luke 21. They are asleep to the fact that the time is fast running out for this old wicked system of things and that they must get out of it if they would not go down with it.—Rev. 16:14, 16; 18:4.

What has put them to sleep? Preoccupation with selfish concerns, dishonest commercial advertising, political propaganda, false religious teaching and the theories of a worldly-wise pseudo-science; all of which act as opiates to the people.

At the time of the great deluge only Noah and his immediate family were awake to the time they were living in and they showed it by their actions; not only by building that large chestlike boat, but also by sounding the warning to others to awake before it was too late. (2 Pet. 2:5) Today, we, as Christian witnesses for Jehovah, have a like privilege and responsibility, for did not Christ state that as it was in the days of Noah it would be in the days of the Son of man? If we fully appreciate these facts we warn: "Awake, O sleeper, and arise from the dead, and the Christ will shine upon you."—Eph. 5:14, *NW*.

Surely if our neighbor's house were on fire and we knew that he was not aware of that fact, perhaps even sound asleep, we would be very urgent about awaking him and his family to their danger. Yet the work that Jehovah has given to his witnesses today is far more important and urgent, for what is involved is not merely a spending of the remainder of our threescore years and ten in this wretched system of things, but the spending of an eternity in God's new world of righteousness and happiness. In fact, unless we do our best to awaken these "dead" ones, we ourselves will share their "perpetual sleep."

As properly trained ministers, at every opportunity let us sound the warning to awake.

New World Society ATTACKED from the Far North

"Say unto Gog, Thus saith the Lord Jehovah: In that day when my people Israel dwelleth securely, shalt thou not know it? And thou shalt come from thy place out of the uttermost parts of the north."
—Ezek. 38:14, 15, AS.

THE time gets nearer when all nations will witness a demonstration of power such as mankind has never witnessed in all its thousands of years of existence. It will be a sudden manifestation of overwhelming power from behind an outward appearance of weakness. Although meeting the combined strength of the nations when at its maximum, it will put them to everlasting shame and contempt. The more marvelous it will be because it will be in behalf of those who are apparently helpless and who have no physical might against those nations, when these attack them. It will expose a mighty foe who long has gone under a mystical name and whose identity was therefore a mystery. It will be a display of the devastating power of the only one able to cope with this foe and will win eternal glory for his name. It will exalt him to the highest in the estimation of all who are privileged to live through this awesome exhibition of divine power. It will have a lasting effect in behalf of the righteous, peaceful world for life in which a New World society is now being formed on earth. Shortly this society may expect to be the object of the attack by this terrible foe, but also to be witnesses to his defeat by their invincible God and to survive into the blessed new world.

[2] If an attack upon a peaceable, inoffensive, benevolent society was so important as to be foretold over two thousand five hundred years ago, it is more important for us to consider the attack now when it is about to be made. The attacker was foretold under the name of Gog.* It was Jehovah God who tagged this violent attacker with this cryptic name. Ever since, Bible students have puzzled over the application of the name. Now that the time has approached for us either to stand up against the attack as a member of the New World society or else to become enmeshed in the organization of attack, it is advisable for us to examine the features of this foe and identify who it is, while we look to the Giver and Interpreter of prophecy for guidance to the identification. It is really the obligation of the New World society to do this, because they must take up a stirring prophecy from the pages of God's Word and pronounce it against Gog in this critical time. As it is written: "The word of the LORD [Jehovah] came to me, saying, 'O mortal man, set your face toward Gog, of the land of Magog, the great prince of Meshech and Tubal, and prophesy against him, and say, "Thus says the Lord GOD [Jehovah]."'"—Ezek. 38:1-3, *AT*.

[3] The New World society has long been associated with the Watch Tower Bible and Tract Society, which has been interested in the subject of Gog for years and has sought to understand it. Back in 1897 the Watch Tower Society published the fourth

* "Some connect the name with the Sumerian designation for Darkness (*gug*). For Ezekiel Gog is the king out of the north, where the feared Scythians live, a symbolic name for mighty enemies."—*Bibel-Lexikon* (German), Haag.

volume of the *Studies in the Scriptures*, first entitled "The Day of Vengeance" and later given a change of title to "The Battle of Armageddon." In chapter eleven this book set forth that the nation of Israel restored to the land of Palestine would be the object of Gog's attack, and, on page 554, it said: "Israel will finally be besieged by hosts of merciless plunderers, designated by the prophet as the hosts of Gog and Magog (Ezek. 38), and great will be the distress of defenceless Israel." Over thirty years later the Bible prophecies were examined further in the light of events since A.D. 1914, to reveal that, not the Israelites according to the flesh, but the Christians who are Israelites inwardly, spiritual Israelites, are the people destined to be the target of Gog's attack from the far north. In 1932 the Watch Tower Society published Book Two of a series entitled "Vindication." This book took up part of Ezekiel's prophecy and, without wanting to be dogmatic on Gog's identity, page 311 set forth this conclusion about him: "Gog is one of the princes in Satan's organization, invisible, of course, to human eyes, with a possibility of the power to materialize in human form. The land of Magog pictures the spiritual or invisible realm of Satan, and includes Gog and all the wicked angels within his division of Satan's organization, and which 'bear rule over all the earth'." Since then twenty-one years have passed and much prophecy clarifying the Holy Scriptures has been fulfilled meantime; and is our conclusion today the same as the above? For a factual and Scriptural answer the following article should be read.

The Attack by Gog of Magog

THE Holy Bible reveals many marvelous things to us about the invisible realm of spirit persons. It discloses that Satan the Devil has an invisible organization of demons and that there are spirit princes in it. Daniel's prophecy reveals that there was one such spirit prince in unseen charge of the Persian empire, when it dominated the world, and also that there was a spirit prince in charge of the rising power of Greece, which was to overthrow Persia and succeed it as the dominant world power. (Daniel, chapter 10) The Bible's last book, Revelation, indicates that up to a certain date there would be seven such world powers having to do with Jehovah's witnesses, these, in the order of their rise to dominance, being (1) Egypt, (2) Assyria, (3) Babylon, (4) Medo-Persia, (5) Greece, (6) Rome, and (7) the Anglo-American world power of today. According to what Daniel's prophecy suggests, each of these seven world powers has had a spirit prince in secret charge of it. In Revelation Satan the Devil, their ruler, is pictured as a great fiery-red dragon, with seven heads and ten horns and upon its heads seven diadems. Thus the fact that

1. What does the Bible disclose concerning Satan's invisible organization, and how is Satan symbolized in Revelation to harmonize with that disclosure?

Satan the Devil has headship over the seven princes of the seven world powers is pictured in that the great dragon in heaven has seven diademed heads. According to the facts of history, headship over Gog is not pictured in any of the dragon's seven heads.

[2] Of course, that was while the symbolic Dragon was still up in heaven. Then came A.D. 1914, a year of war not only for the earth but also for the invisible heavens, because that year Jehovah God enthroned the newborn kingdom of his Son Jesus Christ and "war broke out in heaven." The Dragon and its angels fought against the Kingdom but did not hold onto even a bridgehead in heaven. "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." (Rev. 12:7-9, *NW*) Thus the seven spirit princes were cast down, the Dragon's headship over whom was indicated by its seven diademed heads.

[3] The Dragon has a visible organization, of which the seven world powers have been dominant members. This entire visible organization is pictured as a wild beast, it too having seven heads, to correspond with those dominant world powers. This wild beast came up out of the sea. But upon the scene another wild beast appears, rising out of the earth. Its one head has two horns like a lamb's. After performing great signs it recommends making an image of the seven-headed wild beast for mankind's worship.

[4] Briefly, the two-horned beast out of the earth pictures the two-membered world power of one speech today, the Anglo-American world power. The image that this Anglo-American world power took the lead in recommending was the League of Nations, today the United Nations. In Revelation, chapter seventeen, this League of Nations or United Nations is itself pictured as a wild beast of scarlet color and with seven heads, upon which the prostitute woman Babylon the Great sits as rider. That seven-headed wild beast really results from the preceding seven world powers, but it acts like an eighth king or world power. It is so spoken of in these words: "And the wild beast that was [before World War II] but is not [during World War II], it is also itself an *eighth* king, but owes its existence to the seven, and it goes off into destruction." (Rev. 17:8, 11, *NW*) In view of this eighth world power, the question now is, Did the seven-headed wild beast from the sea grow another head and become eight-headed? Did Satan the Devil then appoint an eighth spirit prince to supervise the League of Nations (now the United Nations) and thus did the great Dragon add another head to its seven? The Divine Record does not say so. When the Dragon is finally cast into the abyss at Armageddon and the wild beast from the sea is cast into destruction in the lake of fire, they are still understood as having each the same number of heads as before, just seven.—Rev. 19:19, 20.

[5] One fact we must remember: The League beast or eighth world power is really under the seventh world power, for it was this Anglo-American combine that designed and then put breath of life into the League beast. Hence this eighth world-power beast is actually under the unseen control of the spirit prince of the seventh world power. This fact would do away with any need of an eighth demon prince. De-

2. When did a change in the position of the Dragon and his spirit princes come, and how?

3, 4. (a) How is Satan's organization symbolized, and how its latest dominant member? (b) How is the League of Nations pictured, and do the Dragon and the wild beast develop each an eighth head because of it?

5. In the relations between the seventh world power and the League beast, what fact does away with any need of an eighth demon prince? And so who still dominates?

spite the existence of the League or United Nations or along with its existence, the seventh world power and its spirit prince wield just as much power in Satan's world as before the great Dragon was ejected from heaven and before the League of Nations was formed. Consequently there exists no eighth demon prince for the seventh prince to have a rivalry with or to be succeeded by. Such would be the case if Gog were a new and eighth spirit prince newly raised to power to act as Satan's chief of staff on the battlefield of Armageddon. Since World War I Britain itself may have weakened, but her horn of power today is reinforced by the atomic bomb, and her partner America has become the world's most powerful nation. In view of this fact the seventh world-power prince would still dominate in Satan's unseen organization.

[6] This seventh world power becomes the "false prophet" of Revelation (16:13; 19:20; 20:10), and when we see frogs hop out to croak and urge the world rulers on to Armageddon, what? It is not out of the mouth of the eighth world power or "image of the wild beast" that a frog hops, but it is out of the mouth of the "false prophet" and out of the mouth of the wild beast from the sea with still only seven heads. (Rev. 16:13-16) So there is visibly nothing on earth for any eighth spirit prince to be represented by in Bible symbolisms. Hence the suggestion of twenty years ago that Gog was an eighth demon prince is now seen to be without proof. However, that suggestion was leading us in the right direction for locating Gog, namely, in the spirit world and not in the visible earthly, human society. Therefore Gog still represents, not a visible human ruler or nation, such as Russia, but a spirit ruler. Whom, then, does Gog symbolize?

6. How do the mouths out of which the frogs hop show there is no eighth spirit prince, but where, nevertheless, do we locate Gog?

IDENTIFIED

[7] It is evident now that Gog is a figure prophetic of the ruler of all seven demon princes, namely, Satan the Devil. So Gog pictures that original Serpent, the Dragon, not when up in heaven but when down here at the earth. That is to say, after he has been cast out of heaven and been restrained at the earth with his seven demon princes. Thus Gog pictures Satan during the short period of time that he has left between the end of the war in heaven and the battle of Armageddon. After his ejection from heaven Satan the Dragon is angry with God's woman who gave birth to the Kingdom. So it is the Dragon that goes forth to make war upon the "remaining ones of her seed" who observe God's commandments and have the work of bearing witness to Jesus. It is the Dragon out of whose mouth the frog hops to gather the world rulers to Armageddon. It is the seven-headed Dragon itself that takes charge of the final attack and the ensuing war at Armageddon.—Rev. 12:7-17; 16:13.

[8] True, Jehovah God does use Jesus Christ to fight as his chief of staff at Armageddon. But why is that so? Because Jehovah had foretold that, because the Serpent misled our first parents into sin in Eden, the Seed of God's woman would bruise the great Serpent at the head. At Armageddon Jehovah has Jesus Christ, the woman's Seed, do the crushing. (Gen. 3:15; Rom. 16:20) This would not, however, call for Satan to mimic God in this respect and appoint a new, untried demon prince to fight as his chief of staff at Armageddon. The Dragon, having already tried out a full set of seven demon princes, now assumes charge personally to face Christ on the field. He now knows that Christ is the

(Continued on page 596)

7. Of whom, then, is Gog a prophetic figure, and when, and where?
8. Whom does Jehovah use to crush the Serpent's head, and what, if anything, does this argue for Satan's using an eighth spirit prince at Armageddon? Why?

New World Society Assembly OF Jehovah's Witnesses

THE events occurring at Yankee Stadium, New York city, July 19 to 26, gave eloquent testimony that Jehovah has indeed a name-people in the earth. For eight days, Christian men, women and children associated in love, peace and unity as members of the New World society, entirely oblivious to the fact that they were of different races, tongues and nationalities. (John 13:34, 35) To make for ready introduction to one another, each wore a convention badge giving his name and his home congregation or his country, if from a foreign land. The preaching work of Jehovah's witnesses is performed in 143 lands, by 510,228 witnesses. The assembly was truly international, some 22,000 from 95 lands outside of the United States came —by sea, air and land.

A not insignificant segment of the New World Society Assembly was located at Trailer City, near New Market, New Jersey, forty miles from the stadium. On its 200 acres 1,500 trailers parked and 6,000 tents sprang up practically overnight along theocratically named streets. Connected by direct wire with Yankee Stadium, its 80 buildings and meeting tents provided amply for both the spiritual and the physical needs of its 45,000 inhabitants.

The assembly was well organized. Its twenty-three departments, Attendant, First Aid, etc., staffed by upward of 20,000 volunteers serving freely and cheerfully, were marvels of efficiency that amazed outsiders. Nothing was overlooked: translation of lectures for deaf-mutes; tape recordings for the benefit of those who could not come; sessions in twenty foreign languages for those who could not understand English; and provision for visiting the Brooklyn Bethel and factory, WBBR, Staten Island, and the Watchtower Bible School of Gilead after the assembly.

The convention program itself was masterfully conceived. Each day had its "territorial" theme, Asia Day, Africa Day, etc., in the interesting and meaty branch servants' and missionary reports. Themes of new truths were heard almost daily in the major hour lectures given by the president and vice-president. And finally there was the continual flow of new publications, 75 in all, from the first day to the last, in English and in many foreign languages. Truly Jehovah's spirit and power was upon his people and to him went all the praise. But on to the first day's program.

FIRST DAY FEATURES GRADUATION

Sunday morning, July 19, at Yankee Stadium was bright and sunny. Promptly at 9:30 a.m. the voice of F. S. Hoffmann, branch servant of Switzerland and assistant chairman, rang out sharp and clear over the convention's own excellent sound system as he opened the New World Society Assembly with the call for a song, followed by brief discussion of the day's text, and prayer.

It being Earth's Four Quarters Day, eight interesting 4-minute reports were next heard from literally the four corners of the earth. Then followed G. Fredianelli with "Missionary Service as a Life's Work," a heart-to-heart talk to pioneer ministers to consider the missionary field by one who has been in it for many years. Modern Macedonia not only calls but actually shouts, "Come over and help us!" Instead of indifference, the missionary's chief problem is to find enough time to take care of all the interest found. "You

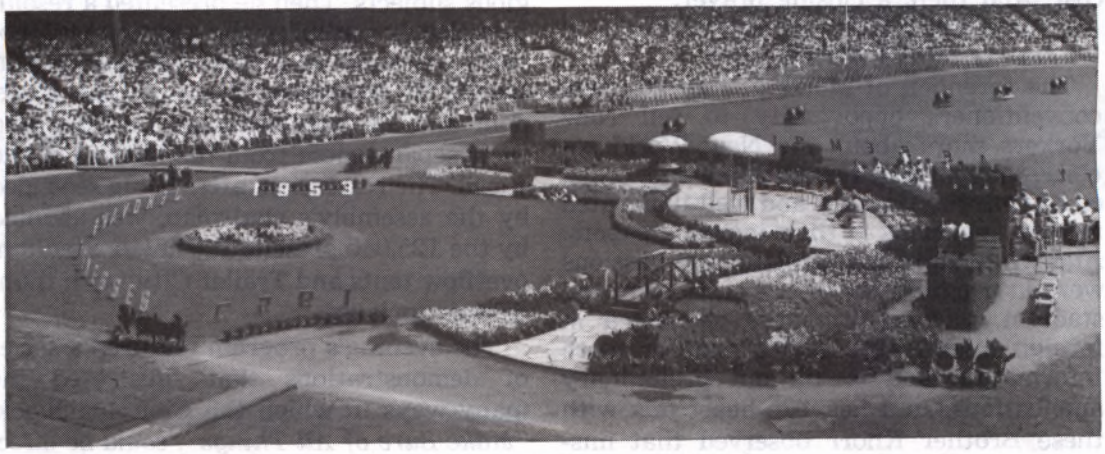
need the foreign fields to obtain the superlative happiness!"

At 10:30 the chairman of the assembly, Percy Chapman, branch servant of Canada, gave the address of welcome. 'Jehovah is a happy God; his people are a happy people; let nothing mar that happiness. We are all here for the same purpose, to worship Jehovah God. Get the most out of the assembly by attending all of its sessions.' He closed by making the convention's first release: the beautiful leather-bound edition of the *New World Translation of the Christian Greek Scriptures.*

The afternoon saw the graduation of the twenty-first class of the Watchtower Bible School of Gilead, presided over by its president, N. H. Knorr. Parting counsel to the 127 students, seated to the right and the left of the platform garden, was first given by the school's five instructors: U. V. Glass, D. H. Burt, E. A. Dunlap, M. G. Friend and A. D. Schroeder, the school's registrar. J. F. Markus, servant of Kingdom Farm, where the Gilead school is situated, also gave parting words of admonition. Further fine counsel was given the students by the school's vice-president, F. W. Franz: "Do missionary work, thoroughly accomplish your ministry." (2 Tim. 4:5, *NW*) Learn to understand the people as well as the language; take a personal interest in them; be as physicians visiting the spiritually sick. Be interested also in your fellow missionaries; you need one another. Keep reading Paul's admonition on love at 1 Corinthians 13.

Climaxing the graduation program, Brother Knorr spoke for more than an hour on "Gathering Men of All Nations into One Flock," in which he highlighted the role of shepherd of Jehovah God and his Son, the Shepherd-King Christ Jesus, and contrasted the pastoral activity of Jehovah's witnesses with that of the selfish clergy. His forceful refutation of the charges made against the missionary activity of Jehovah's witnesses was especially enthusiastically applauded.

During his remarks Brother Knorr digressed to give a striking demonstration of what Gilead has accomplished by asking all those of previous classes in attendance, as well as those comprising the next class, and who had been seated out in front, to rise, class by class. At the conclusion he handed out diplomas, together with a gift, the class picture and notice of foreign assignment to the students as they came, one by one, to the platform. The students, who had come from 28 different lands, were being sent to 44 different countries.



The platform at Yankee Stadium

The afternoon's thrilling proceedings had been witnessed by 77,634 at the Yankee Stadium; the 48,753 listening at the overflow tents and at Trailer City bringing the first day's peak attendance to 126,387. During the afternoon Brother Knorr also expressed appreciation for the contributions that enabled the Society to bring so many to the assembly from distant lands, released the August 1 *Watchtower* containing the text of his talk and which introduced a new feature "Check Your Memory," and announced an improvement in the method of studying *The Watchtower* congregationally.

The evening's two-hour program, presented by the graduating class, consisted of a series of demonstrations in which certain visitors to Gilead were shown about the classrooms and library and told about the subjects studied and methods used. Results of their training were also interestingly and effectively illustrated. By way of diversion, beautiful as well as amusing musical numbers, chiefly folk songs, were rendered throughout the program.

The closing remarks, made a few minutes early because of showers, stressed the seriousness of attending Gilead to those contemplating it. It is a wonderful education, never to be forgotten nor regretted; it will even be taken with them into the post-Armageddon world, but—count the cost. And then, a closing prayer.

NORTH AMERICA DAY

The forenoon of Monday, July 20, gave conventioners opportunity to tell New Yorkers more about the New World society, they already having some knowledge of it from the friendly and well-illustrated reports appearing in their morning papers. And while eight foreign-language sessions were in progress in various sections of the stadium, pioneer ministers interested in foreign missionary service met for more information and to fill out preliminary applications. In a heart-to-heart talk with these Brother Knorr observed that missionary service is not just training at Gilead and an airplane trip to a foreign country, but also carries with it heavy responsibilities. However, the blessings are great.

Monday being North America Day, where in 12 lands 193,568 ministers are busy, the program featured the progress of the work in North America, of particular interest being the ten-minute branch servants' reports. For example, in Costa Rica in seven years their numbers had increased twelvefold, from 155 to 1,825; and in Panama the numbers had increased fifteenfold in eight years!

The climax of the day was reached at 3:30 p.m., when the president of the Society, N. H. Knorr, delivered the keynote speech, "Living Now as a New World Society." The New World society is here to stay and is growing; the nations of the world will not be able to stamp it out. It is God's creation by his Word and spirit and will continue in spite of what may happen to the legal Society. Christians must abandon old-world habits; we cannot expect to take them into the new world.

At the close of his discourse, which repeatedly raised his audience to a high pitch of enthusiasm, Brother Knorr released a most practical ministerial aid, the 416-page pocket-sized Bible handbook, *"Make Sure of All Things"*, which quotes more than 4,500 Bible texts under 70 main themes and has a valuable index listing 287 religious subjects. Then he presented a resolution clearly outlining the position of Jehovah's witnesses as a New World society in regard to Jehovah's Word, to the Kingdom and its establishment in 1914, and their separateness from the nations of the world. The resolution, after being seconded by the assembly's chairman, was adopted by the 125,040 present at Yankee Stadium, overflow tents and Trailer City, with thunderous applause.

The evening's program featured a series of demonstrations that illustrated the many ways in which the Bible handbook, *"Make Sure of All Things"*, could be effectively used. Concluding the evening's pro-

gram, R. E. Morgan of the Brooklyn office spoke on "Getting the Full Value Out of Your Ministry School."

ISLANDS OF THE ATLANTIC DAY

In addition to another series of foreign-language meetings, Tuesday forenoon, July 21, the third day of the assembly, saw a special meeting for branch, circuit and public-relations servants. At this meeting Brother Knorr stressed the value and purpose of maintaining good relations with the press; to project, not personalities, but the truth of God's kingdom. Avoid antagonizing; get constructive ideas across; have information accurate. M. G. Henschel, a member of the Society's board of directors, emphasized writing stories as news and not quibbling with the press over the amount of space or its location. U. V. Glass counseled on making the most of radio and TV possibilities. C. Quackenbush, of the Society's editorial staff, gave pointers on writing style: stories must move fast, have current interest. Methods of contacting editorial agents were discussed by M. Cole. L. A. Swingle, also a member of the Society's board of directors, gave helpful advice on the value and use of photographs in telling one's story.

Tuesday noon the first issue of the Convention *Report* appeared and at 1:30 the program for the day began with reports on the progress of the work among the "Islands of the Atlantic," the theme of the day, where 17,346 ministers are preaching in 29 islands.

The day's feature was special instruction for branch servants. First speaker was Brother Knorr. Branch servants must be keenly interested in their country and its people and must be able to expand with the work. They must not be too busy to engage in the field service. "Quality, not quantity, is important! Might as well leave the sheep in the world as to bring them to an unclean organization!" At the close of his remarks Brother Knorr released a 32-page preaching aid, *"Preach the Word"*, containing a testimony regarding Jehovah and the Kingdom in 30 different languages.

Then M. G. Henschel gave counsel on treatment of Gilead graduates. Branch servants should warmly welcome missionaries, acquaint them with local customs and take them into the field at once. Next A. D. Schroeder spoke on "Keeping Up with the Truth." Branch servants must fully familiarize themselves with the contents of *The Watchtower*. He recommended going over the main article three times. H. C. Covington, the Society's legal counsel, stressed caution and perseverance in "Know Your Rights as a Citizen." Spy out the land as did Joshua; avoid getting expelled; you cannot help them if you are not there. The world has a proverb, 'Don't butt your head against a stone wall.' "But God's Word says he has made our heads as flint. If we run up against a brick wall, flint is harder yet. So we will crash through if we butt against it long enough!" Counsel to "Recognize the Theocratic Organization" by F. W. Franz concluded the series. The "faithful and discreet slave" organization is appointed by Jehovah God. Above all others, branch servants under it should obey organization instructions. A count showed that 125,592 had heard all this valuable instruction.

In the evening, after more reports from the Islands of the Atlantic, E. C. Chitty, secretary of the International Bible Students Association, London, spoke on "The Fruitage of the Spirit," basing his remarks on Galatians 5:22. Concluding the day's program, answers were given to service and Scripture questions by two speakers, both members of the Society's board of directors. First T. J. Sullivan dealt with questions relating to the Society's policy on various aspects of disfellowshiping, and then H. H. Riemer answered a number of Scripture questions.

SOUTH AMERICA DAY

Wednesday, July 22, was a full day at Yankee Stadium. At 9:00 a.m. C. A. Steele began his discourse on baptism. He discussed the appropriateness of immersion,

the need to dedicate oneself to Jehovah to gain salvation, and that it is indeed a dedication to a person, Jehovah, and not just to a work. 'Remember the date, July 22.' All together, 4,640 presented themselves for immersion, which took place at the Riverside Cascade Pool.

While candidates for immersion were leaving, those remaining centered their attention on the next feature, a discussion of "Will You Be an Irregular Praiser in the New World?" by L. E. Reusch, district servant. Having dedicated themselves to Jehovah, his witnesses must give him first place in their lives. Drawing an analogy from Malachi, chapter 1, he asked irregular praisers if they would think of treating their worldly employers the way they treat Jehovah God.

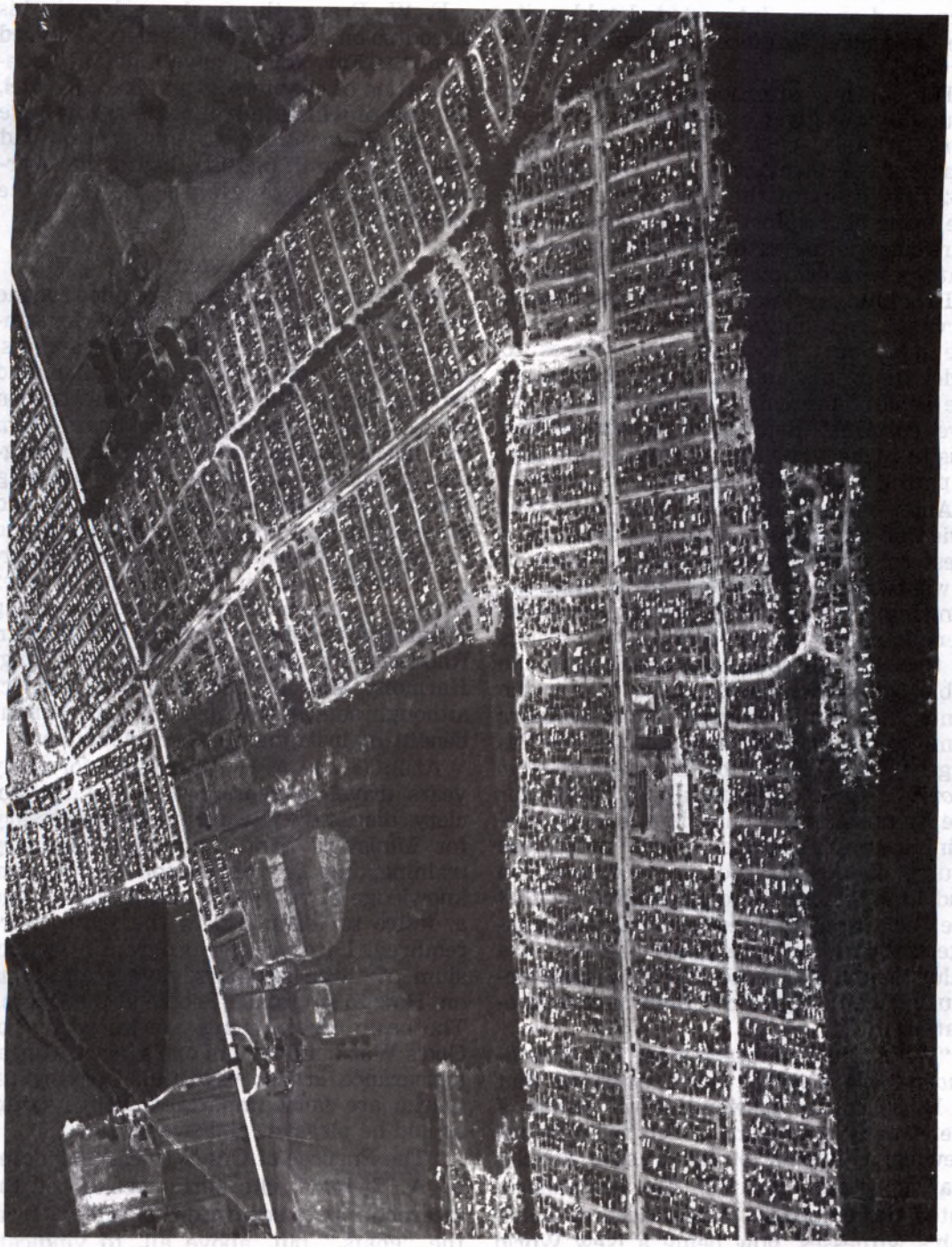
Then followed special instructions to the Society's traveling representatives, known as district and circuit servants. Speaking on "Principal Work of All Servants" Brother Knorr thrilled his audience as, step by step, he outlined a great house-to-house training campaign, having as its goal the qualifying of every last one of Jehovah's witnesses to give effective short sermons as occasion required at any doorstep. Varying aspects of the duties of the district and circuit servants, particularly in their relations with the branch offices, were then discussed by members of the Brooklyn and Canadian branch offices.

The reports heard in the afternoon, from 1:30 to 3:30, made it clear that this was South America Day, the continent where at the present time 12,828 ministers are letting their light shine in 12 lands, lands where gross darkness prevails in spite of four centuries of domination by the Roman Catholic Hierarchy. By 3:30 a vast audience of 132,811 was on hand to hear Brother Knorr's powerful discourse on "Walk in the Name of Jehovah Our God for Ever." After showing the importance of the name of Jehovah, the inconsistency of modern translators who exclude it from their versions and the insult they give Jehovah by so doing, he thanked God that provision had been made for a translation that does restore His name to its rightful place, and with this produced Volume I of the *New World Translation of the Hebrew Scriptures,* consisting of the Octateuch, the first eight books, from Genesis to Ruth inclusive. This news was received with prolonged and deafening applause.

In the evening, M. G. Henschel gave a stirring discourse on "The Day of Salvation." Drawing a parallel between Daniel in the lions' den and Jehovah's witnesses today, he pointed out that leading an upright life is part of our giving testimony. Hated solely because of the message they bear, Jehovah's witnesses do not break faith but keep on preaching and even baptizing right in prisons and concentration camps. The conventioners next heard another "fighting speech," by H. C. Covington, on "They Oppose Freedom of Worship." Tracing the Society's legal battles through the years, both in the United States and in other lands, he highlighted the importance of prayer in these legal battles and admonished his audience of 125,000 to be cautious as serpents, as innocent as doves and as fearless as lions.

ASIA DAY

An unusually heavy rainstorm greeted the conventioners on Thursday, July 23, the fifth day of the assembly. But rain or no rain, the morning's foreign-language sessions were held, circuit servants met to have their questions answered, and there was a special meeting for those interested in serving at the Brooklyn Bethel. The latter learned that requirements for Bethel service include, first of all, full dedication to Jehovah God; other requirements being that the applicant have good health, be without encumbrances and within the ages of 18 to 35. Serving at Bethel is not just one grand convention but means much hard work; but with it also comes much joy, as it is a great privilege to serve one's brothers world-wide, and Bethel has many privileges peculiar to it. (Since members of the Bethel family at times find it



Aerial view of part of Trailer City

necessary to leave, openings continue to occur and anyone interested should write the president's office regarding such service.)

The entire afternoon's program on Thursday was given over to the missionary work in Asia, earth's largest and most populous continent, where in 20 lands but 2,620 ministers of the New World society are bringing comfort to men of good will. Particularly interesting was the two-hour feature, presided over by W. L. Thornton, of Brooklyn, in which missionaries, branch servants and native ministers answered the question: "How do you witness to Oriental people and cultivate interest in the Bible?" presented, incidentally, in native costume. Before the demonstration was fully over, the rain ceased for the day, to permit a beautiful ensemble in costume.

Among the points well made were that Oriental prejudice against the Bible as a Western book was ill-advised, as most of it was written in Eastern lands; that the Kingdom message should be judged on its merits and not on the basis of who brings it; that science does not conflict with the Bible but rather corroborates it. For the conclusion of the program Brother Knorr came to the platform and released the 64-page booklet *Basis for Belief in a New World,* a Bible aid especially prepared for use by missionaries in Oriental lands, containing all the arguments presented in the course of the afternoon's demonstration and many more. Since prejudice against the Bible is not limited to the Orient, ministers throughout the world will find it a valuable aid, and those at the assembly enthusiastically registered their keen appreciation of it.

"What Did You Learn from *The Watchtower* Last Year?" was a question that A. D. Schroeder answered in the course of the evening's program, which he did by reviewing a number of the leading articles that appeared in 1952. He particularly noted the emphasis these placed on Jehovah's witnesses' now being a New World society and the imperative need for it to keep clean if it would survive Armageddon.

F. W. Franz, the final speaker, in his discourse on "New World Society Attacked from the Far North" gave a detailed consideration of chapters 38 and 39 of Ezekiel, the text of which talk appears in this issue of *The Watchtower.* In spite of the bad weather some 87,000 had heard the afternoon's assembly program and 112,700 the evening's.

AFRICA DAY

The forenoon's program provided for the final series of special meetings for foreign-speaking brothers and the circuit servants, and the last opportunity for regular field service. During the course of the afternoon many thrilling reports were heard from the "Dark Continent," where 78,305 Kingdom publishers in 34 lands are teaching men of good will to drop polygamy and other tribal customs, to read and write and to worship Jehovah in holy array. A surprise feature was introduced by Brother Knorr: beautiful unaccompanied singing by our native African brothers in Northern Rhodesia, by means of a tape recording. Harmony and intonation seemed perfect although sung from memory and without benefit of instrumental accompaniment.

At 2:00 p.m. A. H. Macmillan, for many years traveling representative of the Society, discussed "Requirements Necessary for Ministry." Not theological seminary training, but full dedication to Jehovah, knowledge of his Word and purposes, and a desire to teach others the truth, were required. Later in the program a symposium of three speakers gave suggestions on 'How to Approach People at the Doors.' The basic requirements are knowledge of God's Word and love in one's heart. A neat appearance is also essential. Opening remarks are very important; conversation should be pleasant and friendly.

"The Purpose of Our Witnessing," noted L. A. Swingle, the final speaker of the afternoon, is to separate the "sheep" from the "goats," but, above all, to vindicate Jehovah's name. At the conclusion of his

talk he released, to the great joy of his listeners, four new tracts: *Do You Believe in Evolution or the Bible? "Which Is the Right Religion? The Sign of Christ's Presence* and *Man's Only Hope for Peace.*

Programed in between African singing, missionary and branch servant reports was the evening's first discourse, "The Living Word," by Grant Suiter, secretary and treasurer of the Watch Tower Society. (Heb. 4:12, *NW*) 'It divides between "soul and spirit" in that it distinguishes between actions and motives. It is powerful—provided we get the sense of it. Its most important feature is its revelation of the true God, Jehovah.' Concluding the evening's program was C. D. Quackenbush's heartwarming talk on "Rearing Children in the New World Society." Instruction must begin early in life and must be backed up by consistent example. "If you don't want little Pharisees, then don't be big ones!" Addressing his remarks to the children he showed from examples in nature that parents discipline for the child's own welfare, because they love them. The close of the assembly's sixth day found 124,150 conventioners returning to their places of rest happy and light of heart.

EUROPE DAY

The outstanding program feature for the forenoon of July 25, the seventh day of the assembly, was a five-part symposium, "Advancing the Interests of the New World Society by Being a Pioneer." Pioneering, that is, spending 100 hours monthly in the ministry, is practical, the first speaker emphasized, as thousands have proved. Many more could be pioneers if they but had the faith and appreciation.

Next, "Meeting Your Financial Problems" was discussed. Pioneers do not evade financial responsibilities, they just are not enslaved by them. They meet their obligations by keeping expenses low, by finding part-time jobs and willingly adapting themselves to whatever work may be available, regardless of how humble it may be.

"Pioneering Is a Serious Business," stressed the succeeding speaker. But "perhaps it is still more serious not to take it up if able to do so." It means budgeting one's time, making advance preparations, having something definite to say at the doors and varying one's presentation so as not to get in a rut.

In "Covering Your Assignment in City and Rural," pioneers were admonished to make time count and to arrange their activity so as to be able to spend fifty hours monthly in the basic house-to-house work. And finally, Scriptural and living examples were produced to show that pioneering is practical for septuagenarians and teenagers alike.

Reports from Europe, begun in the morning's program, were continued in the afternoon. There in 23 lands, 174,257 happy servants of Jehovah are seeking to make others also happy, many thousands endeavoring to do this even behind the Iron Curtain. Then followed another meaty five-part symposium: "The Value of the Congregational Book Study." Strategic location is important because of its being a service center; its conductor must set a good example in field service and be kind and patient. It serves as a training ground for new ones, to start out in the field and speak up at meetings. It is of special value in times of bans when only small groups can come together.

The climax for Europe Day came at 3:30 with the lecture, "Flight to Safety with the New World Society," delivered by N. H. Knorr, the Society's president. In this powerful talk Brother Knorr drew a parallel between Jerusalem A.D. 66, when Rome's armies surrounding Jerusalem suddenly withdrew, permitting Christians in Jerusalem and in Judea to heed Jesus' words and flee to safety, and Christendom, which is now surrounded by the armies of the anti-God forces within the "disgusting thing that causes desolation," making it imperative that all flee before Armageddon makes it too late. The

Above: View from bleachers of an afternoon session

Below: Yankee Stadium during public talk, July 26

eager and intent audience of 134,333 hung on every word and was thrilled when at the conclusion Brother Knorr released the 384-page beautifully-blue-bound study aid, *"New Heavens and a New Earth"*.

More than half of the evening's program was taken up by more European reports, after which the third symposium of the day, "Your Ministerial Manners," brought excellent counsel to all the conventioners. District servant J. W. Stuefloten admonished: Proper manners are not inherited but must be cultivated by application of God's Word and by much training and discipline. O. L. Pillars, a circuit servant, gave some plain talk on proper conduct between the sexes. It is proper for them to associate with each other but evil appearances must be avoided.

Colorful counsel that hit home time and again, judging by the response, was given by U. V. Glass on woman's place in the organization. In the New World society woman must recognize her limitations. She has no authority to criticize congregational servants nor should she resent counsel given her by them. By serving faithfully within her sphere she will win the respect of all. District servant C. W. Barber discussed the validity of the ordination of Jehovah's witnesses and pointed out that proper ministerial manners include being loving, humble and teachable. N. Kovalak, also a district servant, took for his theme 'putting up a hard fight for the faith.' It is necessary to put up such a hard fight because of imperfection within us, because of evil humans about us and because of the demons. Putting up a hard fight means regular study, faithful attendance at meetings and going in the service.

ISLANDS OF THE PACIFIC DAY

On Sunday morning, July 26, the final day, interesting reports were heard from the Islands of the Pacific, in 13 of which 31,304 of Jehovah's ministers are making disciples of all nations.

Brother Franz followed, thrilling his audience as he revealed, in the course of his remarks on "Filling the House with Glory," that the "desire of all nations" of Haggai 2:7 that was to come in was not, as we once thought, God's kingdom or even Christ Jesus, but the men of good will now associating themselves with the remnant of Christ's body and that right now these are fulfilling the prophecy relative to 'beating swords into plowshares.'—Isa. 2:2-4.

John O. Groh, convention servant, then gave "Some High Lights on the Assembly." He reviewed the vast preconvention activity, gave interesting statistics regarding Trailer City and the various convention departments, and noted the fine publicity the press had given. In conclusion he thanked the 15,000 to 20,000 volunteer workers for their excellent co-operation and expressed appreciation to the New York city police, health and sanitation departments, the unions and the management of Yankee Stadium for their co-operation.

Between the morning and afternoon's English sessions a Spanish public lecture was given by R. M. Gonzalez, vice-president of the Watch Tower Society of Cuba, in one part of the stadium. An audience of 4,075 heard the discourse "It Is Time to Consider God's Way," and afterward received the Spanish edition of *God's Way Is Love.*

At 3:15 a musical program was presented featuring excellent arrangements of Kingdom songs beautifully performed by the 77-piece convention orchestra under the able direction of the assembly's musical director, V. R. Duncombe of Canada, and vocal selections. At 4:00 o'clock the chairman of the assembly, Percy Chapman, introduced the speaker of the afternoon, N. H. Knorr, to speak on the subject, "After Armageddon—God's New World."

With due deliberation and sustained power the speaker logically and Scripturally developed his theme, being applauded from the first two sentences. Armageddon was not to be a mere political or international conflict but Jehovah's war of universal proportions. (Rev. 16:14, 16) The

march to Armageddon is on. The question today is not, Which bloc will yield? but, Will the nations yield to the King of kings? After Armageddon God's new world will take over, bringing with it health, everlasting life and even the resurrection of the dead. In conclusion he urged, "Prepare now for that eternity of all new things, to live in it and be forever happy. Get ready now to live AFTER ARMAGEDDON in GOD'S NEW WORLD!"

Two free copies of the booklet containing the lecture were offered to all in attendance. The official count showed that 91,562 had jammed into Yankee Stadium, 25,240 heard the lecture in the overflow tents around the stadium and 49,027 listened at Trailer City, making a total of 165,829. WBBR broadcast it to many more thousands.

The sun gradually lowered behind the stands to the west. The closing moments of the assembly were stealing on apace. Just a short intermission, and then the convention lifted its voice in songs of thanksgiving to Jehovah, after which came the "Closing Remarks by the President." For the next hour he gave earnest admonition to praise Jehovah, basing his remarks on Psalm 145, during which he announced that the 1954 yeartext will be Psalm 145:2, "Every day will I bless you, and I will praise your name forever and ever."—*CB*.

Then speaking informally Brother Knorr told about plans for Brothers Franz, Henschel and himself to visit the brothers in Central and South America. He commended the assembly on its good behavior, and announced that during 1954 district assemblies will be held and in 1955 a series of conventions, spreading across the country from the west coast of the United States to England and the continent's mainland. Then, with a song and a prayer of thanks to Jehovah, the greatest assembly of Christians ever to be held ended.

IN CONCLUSION

Truly, here are a people separate and distinct, a New World society based on the principles set forth in the Bible. Its principles work, for those at Yankee Stadium could look about them each day and see scores of thousands, all dedicated to Jehovah and living by those principles. Truly the world saw a powerful demonstration of the spirit of Jehovah at work!

"CZECH REDS PERSECUTE JEHOVAH'S WITNESSES"

UNDER the heading, "Czech Reds Persecute Jehovah's Witnesses as Well as Catholics," the United States Catholic weekly, *Our Sunday Visitor*, May 17, 1953, published the following London dispatch:

"In Czechoslovakia the heavy hand of Communist repression has fallen with impartial ruthlessness on the Catholic Church and a group which has ranked as one of the Church's most vehement opponents—the Jehovah's Witnesses. Reports here disclosed that 2,260 Jehovah's Witnesses—460 of them women—are under arrest in Czechoslovakia. Among them is their leader, Bohmil Miller, who was sentenced recently to 15 years at hard labor. Another is Jan Sebin, former leader, who has been condemned to 18 years' imprisonment. Sebin spent six years in the Dachau and Buchenwald concentration camps in Germany under the nazis. The illness and physical disabilities he suffered as a result forced him to relinquish his post of command in 1950. The Jehovah's Witnesses—known in Europe as the International Bible Students' Association—has also been severely persecuted in other Iron Curtain countries, especially Eastern Germany. Leaders of the movement here said they believed the measures taken by the Prague authorities have all but eliminated the sect in Czechoslovakia."

It is of interest to note that the foregoing report, while stating that the Reds are persecuting Catholics and Jehovah's witnesses with an impartial hand, fails to give the figures for the number of Catholics in prison. Based on the latest published figures, 1951 *Yearbook of Jehovah's Witnesses*, this report would indicate that 90 per cent of the witnesses in Czechoslovakia are now in prison.

THE ATTACK BY GOG OF MAGOG

(Continued from page 583)

woman's Seed assigned to bruise him at the head as a serpent. So would the Dragon trust some inexperienced spirit prince with this vital task of conducting field maneuvers to stave off the crushing heel of the woman's Seed from "that original serpent," the Dragon? Never! Armageddon is *his* big fight, like that of a roaring lion cornered in his lair. Furthermore, Ezekiel's prophecy pictures this as Jehovah's fight against Gog, hence against Satan the Devil, thus making it a fight between the true God and the false, between the God of the righteous new world and the "god of this world." (2 Cor. 4:4) "Thus saith the Lord Jehovah: Behold, I am against thee, O Gog."—Ezek. 38:3, *AS*.

[9] It should not seem unusual that Gog is used to picture Satan the Devil. In the same book of Ezekiel the king of Tyre is used to picture the Devil from the time he was in Eden and when he became iniquitous and was cast out of God's family and was abased as if being cast down to a Tartarus. But now, as Gog, Satan is pictured after he has been hurled from heaven down to the earth and is held in check here until at Armageddon he is transferred from his Tartarus condition into the abyss and put under a sealed cover there for a thousand years. (Rev. 20:1-3, 7) Incidentally, the allies of Gog in his final attack are nations that were heavy commercial traders with the king of Tyre.—Ezek. 27:2-25; 28:13-18.

[10] Gog is said to be of the land of Magog. "Magog" was the name of one of Japheth's seven sons, hence one of Noah's grandsons. (Gen. 10:2) Where his land was is uncertain but it is usually located geographically in northeastern Europe and Central Asia, the land of the fierce Scythians and Tartars. However, this does not mean that in Ezekiel's prophecy the "land of Magog" means now the land of the Union of Soviet Socialist Republics. At Revelation 20:8 Gog and Magog are mentioned, but there both are names of earthly lands and they have a different time-location from that of Gog and Magog in Ezekiel's prophecy. In Ezekiel Magog is premillennial, whereas in Revelation Magog is located at the end of the millennial reign of Jesus Christ. So, in Ezekiel's prophecy, Magog corresponds with the realm of its chief ruler, Satan the Devil, and represents his *spiritual* realm. This agrees well with the fact that the Bible leaves the location of Magog indeterminate to man, hence a realm beyond man's intimate knowledge. Magog is a limited spirit realm near the earth's vicinity, for it is the location of Satan, the Dragon, after he and his wicked angels have been forced down there by the war in heaven. From that standpoint it is a degraded land, where the spirit inhabitants are subject to Jehovah's disposition and held in reserve for him to express his further judgment.

[11] The land of Magog, therefore, pictures the debased realm of the invisible part of Satan's world since A.D. 1918. But Gog still has also a visible part to his world organization. He still has earthly allies and subjects, as is shown in Ezekiel's prophecy, which addresses him as "Gog, the great prince of Meshech and Tubal." (Ezek. 38:3; 39:1, *AT*) Some translations render this,

9. In Ezekiel's prophecy, why is it not unusual for Satan to be pictured by an individual like Gog?
10. Where is Ezekiel's "land of Magog," and how does it differ from Magog in Revelation?
11. How is the visible part of Gog's organization pictured, and what title of his argues against Gog's being a subordinate prince?

"Gog, prince of Rosh,* Meshech, and Tubal." (*AS; Mo; Yg; Ro; LXX*) And since the name "Rosh" really means, not Russia, but "head," it was reasoned that Rosh meant Satan the "head" and so Gog was a mere prince of Satan the Devil, a "prince of the chief." (*AV*, margin) But if we reason this way, it would also mean that Gog was a prince not of Satan the Devil only but also of Meshech and Tubal and subordinate to all three of them; which is not the case. However, other modern translations show that, instead of a subordinate prince, Gog is the "chief prince," the great chieftain. (*RS; Soncino; Fenton*) Some call him the "great prince." (*AT; Bover-Cantera*) Others call him the "sovereign prince." (*Lienart; Crampon; Maredsous*) Calling Gog by these superior titles in translating the Hebrew text again strongly indicates that he is Satan, "the ruler of the demons," and not an eighth subordinate prince who sallies forth to represent him on the field of battle. Gog, that is, Satan the Devil, does not stay back home in the rear in the land of Magog, to await the bursting in of God's fire upon him there. No, he egotistically takes charge of his vast hordes of aggressors and madly leads them in attack upon the remaining ones of the Seed of God's woman.

[12] Meshech and Tubal, of which Gog is the sovereign prince, here picture a part of Satan's visible organization. So do Persia, Cush (Ethiopia), Put (Libya), Gomer and the house of Togarmah, whose hordes form part of Gog's final assault forces in the disastrous expedition that they are duped into undertaking by the symbolic frog, the "inspired expression," that leaps out of the Dragon's mouth. Ancient Meshech and Tubal were both Japhetic. Like Magog, they derived their names from the sons of Japheth. But the Bible reports Meshech and Tubal as doing a great business with human slaves and brass utensils in the markets of the king of Tyre, who is also a prophetic picture of Satan the Devil. Meshech and Tubal were situated to the north of Palestine. They represent those who do business with Satan the Devil for commercial profit. By the time of Gog's attack Persia, which was once the fourth world power, has declined so far that its forces become a minor part of the mixed army of Gog. Hence Gog's attack could not have been away back there several centuries before Christ in the days when Persia was the dominant world power. Persia was the one that let the Israelites, the captives of Babylon, return to the Holy Land. So Persia knew of the restoration of Israel's remnant to the Land of Promise. Even today the good news of God's kingdom is being preached to some extent in the modern land of Persia or Iran.

[13] The troops of Cush (or Ethiopia) and of Put were Hamitic. Since Put was southeast of Cush in Africa and corresponded to Somaliland, it shows how far south Gog's influence extended and how far his call to arms was sounded. The men of Put as well as those of Persia once served in the army of Tyre as its soldiers, so that they were experienced in fighting on the side of Satan the Devil. The hordes of Gomer and Togarmah were Japhetic, their names also being taken from the sons of Japheth. Gomer's descendants spread as far over as western Europe, whereas the house of Togarmah occupied what is Armenia and was spoken of as being "in the far north." (Ezek. 38:6, *Mo*) Thus when we look at the land they attack, the attack-

* This name, like Meshech and Tubal, would be the name of a country, not the name of an individual. Byzantine and Arabian historians often mentioned a barbarous people called *Ross*, who lived to the north of the Taurus Mountains and on the banks of the Volga River.

12. What other lands picture parts of Gog's visible organization, and for what business were Meshech and Tubal distinguished?

13. From what points of the compass are Gog's visible forces drawn, and of what is this a warning to the New World society?

ing forces of Gog are drawn from the far north and far south and hem their victim in, and they make up a conglomerate army of "many peoples." This fact is a warning that Jehovah's New World society will be put in the squeeze by the invisible and visible hordes of the sovereign prince Gog. It accords with the prophecy that the New World society will be hated by all worldly nations.

TIME OF THE ATTACK

14 As a faithful Keeper of his people who bear his name, Jehovah is ever on guard for them and never slumbers nor sleeps. After these eighteen centuries since the days of Christ's apostles he is not sound asleep but is now as keenly awake as ever, as this is His day, "the day of Jehovah," and the time has drawn close for the awe-striking demonstration of his power against his combined enemies. Timelily he rouses his faithful witnesses and alerts them to what is now due to take place. He opens their understanding as to who the real Gog is and reminds them that the assault by this powerful foe is soon to occur, this foe who comes from the far north. We know from God's illuminated Word that the time has come close. Jehovah God himself has timed Gog's assault, for he notified Gog that it would be after many days and in the end of the years. Since Jehovah said his witnesses were to announce this to Gog, they have to know of it in advance, and they do. This is the inspired announcement they can now make to the real Gog:

15 "Be ready, and keep ready, you and all your host mustered about you; keep yourself in reserve for me. For after many days you shall be called up for service, in the end of the years you shall march against a land restored from desolation, and inhabited by a people gathered from many a nation, against the mountains of Israel that were once a perpetual waste [or, once waste for a long time, *Crampon*], but are now inhabited by a people brought home from the nations, all of them living in security—you shall advance like a storm, you shall come like a cloud covering the land, you and all your hordes, and many a people with you." (Ezek. 38:7-9, *AT*) It will take great faith for Jehovah's witnesses to face the fulfillment of this prophecy. It means such a frightful horde of attackers under the sovereign prince Gog storming against them.

16 The prophecy must apply in this "time of the end," particularly since 1919. From that year forward Jehovah began releasing his anointed witnesses, the remnant of his spiritual Israelites, from the power of this Babylonish world and restored them to the land that their enemies had desolated by persecuting them during World War I. Thus in 1919 a nation was brought forth at once and a land was born in one day, in the "day of Jehovah." (Isa. 66:7, 8) After that years had to be allowed for the restored remnant to get settled in the land and learn to live in security, trusting in Jehovah's protection, and to build up the condition of the New World society to one of great spiritual prosperity so as to command the attention of this old world, the organization of sovereign prince Gog. The attack would therefore be timed by Jehovah God to fall at the close of the years of the "time of the end." This would be when Armageddon, "the war of the great day of God the Almighty," would be scheduled to begin. Since the "time of the end" began at the birth of God's Messianic kingdom in 1914, we can appreciate that we are well along in the "last days" of prince Gog's world organization. How we need to fortify

14. How have we been alerted to know that the attack is due to occur shortly?

15. What inspired announcement can we now make to the real Gog?

16. When must such prophecy apply, and why do we need to fortify ourselves now?

ourselves against the impending attack, which we ourselves are now commissioned to announce in obedience to Jehovah God! —Ezek. 38:1-3; 39:1-3.

REASON FOR THE ASSAULT

17 Those of the New World society know that the attack must come, for the prophecy they now declare foretells its coming and must have a fulfillment in vindication of the sureness of Jehovah's Word. But if the New World society knows the reason for the attack, it helps them to appreciate all the more why the attack must come and why they must now never leave it out of their calculations for the future. Naturally the sovereign prince Gog would have some selfish reason for launching his attack, and this would operate as a driving force upon him to enlist the service of his invisible demon forces as well as his visible earthly allies in his expedition against the New World society. The Almighty God calls attention to this selfish driving force of greed and covetousness behind Gog in these prophetic words:

18 "Thus says the Lord GOD [Jehovah, *AS; Da*]: On that day shall thoughts come into your mind, and you shall plan a mischievous scheme, saying, 'I will march against this land of open villages, I will fall upon these quiet people who live in security, all of them undefended by wall or bar or gates,' to despoil them, and prey upon them, to bring down your hand against the re-inhabited wastes, and against the people gathered from the nations, who are peacefully acquiring cattle and goods, as they live at the center of the earth. Sheba and Dedan, the merchants of Tarshish, and all her magnates [young lions, *AS*], shall say to you, 'Was it to despoil them that you came? Was it to prey upon them that you mustered your host? Was it to carry off silver and gold, to seize cattle and goods, to take great spoil?' Therefore prophesy, O mortal man, and say to Gog, 'Thus says the Lord GOD [Jehovah]: On that day when my people Israel are living in security, shall you not bestir yourself and come from your place in the farthest north—you and many a people with you, all of them riding on horseback, a great host, a mighty army—and fall upon my people Israel like a cloud covering the land? It shall come to pass in the end of the days that I will bring you against my land, so that the nations may know me, when I reveal my holiness in their sight, through my dealings with you, O Gog.' "—Ezek. 38:10-16, *AT*.

19 The same covetousness that produced Satan the Devil in the paradise of Eden now ferments in the heart of this sovereign prince Gog and courses through every fiber of his being. Especially is this so in these "last days" when he can contrast the condition of Jehovah's restored remnant and their good-will companions and the condition of his old doomed world. With resentful eyes Gog views the spiritual prosperity of Jehovah's remnant. He begrudges them this flourishing paradise condition in which their theocratic society dwells and worships Jehovah, and particularly so when he beholds the distress of nations in his own world and realizes that its display of pomp, power and artificial prosperity can last now for only a "short period of time" until he and his seed shall have their heads mashed in at the battle of Armageddon. If his own world organization cannot prosper and if it cannot enjoy lasting prosperity religiously, economically and nationally, then no other organization shall enjoy it either! That is Gog's envious resolve.

17. Knowing what thing helps us to appreciate more why the attack must come?

18. In what prophetic words does God call attention to the driving force behind Gog of Magog?

19. Why does covetousness now ferment in Gog's heart, and what, therefore, is his resolve?

[20] However, Jehovah's New World society is made up of faithful Christians who are persecuted world-wide. In the main they are poor in this world's goods. What, then, could be the paradisaic prosperity that they are now enjoying and that this sovereign prince Gog could covet? This: that they have the precious possession of God's name, by which they are called. For at least sixteen centuries Satan the Devil has apparently succeeded in keeping the adorable name of the true God out of the knowledge of people who professed to worship him. But now, since A.D. 1914, Satan the Dragon has suffered a great humiliation by being plummeted down from heaven to the degraded "land of Magog," whereas the hated name "Jehovah" has come up and is destined to rise to the zenith of its glory at the battle of the great day of God the Almighty.

[21] Not only that, but Jehovah's remnant by their deliverance from the enslaving power of this Babylonish world have had nationhood conferred upon them; they are a people distinct from every other people on the face of this earth and are organized into a theocratic society that stands first, last and all the time for Jehovah's new world. Moreover, they have the most powerful message of any on earth, the Kingdom good news, with an expansive force that all of Satan's restraining forces cannot hold in and confine, but it swells to the ends of the inhabited earth for a witness to all the nations in obedience to Christ's command. Irresistibly powering it is Jehovah's spirit that is poured upon his people. (Ezek. 39:29) The method of propagating it, "publicly and from house to house," is most productive of results. (Matt. 24:14; Acts 20:20) It alone satisfies the yearning of those who seek happiness by the satisfying of the spiritual need, of which they are so conscious; and so hundreds of thousands of these are flocking to the land of the restored remnant to enjoy real and lasting spiritual prosperity. To the remnant these are like flocks and herds in their possession; also the restored old truths and the newly revealed truths concerning the new world are more precious than literal silver and gold. Nothing that Gog of Magog has compares with this spiritual wealth. Nothing that we have harmonizes with the propaganda and prosperity schemes of this old world. Operating theocratically in obedience to Jehovah, we carry on just counter to Gog's old world, and yet we do not meddle in it by dictating to it or conspiring against it or planning armed violence against it.

[22] As Jehovah God says, the restored remnant of the New World society "live at the center of the earth," or, dwell at the navel of the earth. Spread out though they are all over the earth in their preaching activities, yet the restored remnant in their theocratic organization are the nucleus from which the New World society on earth finally spreads out to encircle all the globe. All the theocratic human society of the new world revolves around them, and in restoring them from mystic Babylon the foundations of the "new earth" were laid by Jehovah God, the Creator of the new world. (Isa. 51:16) They are the most interesting, worth-while thing God has on earth, and his attention is focused upon them. So, too, the malicious attention of Gog of Magog is centered upon them. He despises the idea of a "new earth" in a perpetual new world!

[23] Those whom Gog enlists in his army, pictured by Meshech, Tubal, Persia, Cush,

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20, 21. (a) In what does the paradisaic prosperity that the New World society enjoys consist? (b) What do they have now to correspond with cattle and goods and silver and gold?

22. How do the restored remnant "live at the center of the earth"?

23. (a) How do Meshech, Tubal, Persia, Cush, Gomer and Togarmah show they feel like Gog about it? (b) What do the remarks by Sheba, Dedan and the magnates of Tarshish show?

Gomer and Togarmah, feel the same way about it as Gog does. They are the active seed of the Serpent and have his selfish, envious, greedy spirit and are stimulated by the same motives. Readily they enlist in his assault forces and volunteer for his nefarious work. There are others also who view Gog's plan of attack with selfish interests and these are pictured by Sheba, Dedan and the lionlike magnates of Tarshish. In ancient days these were great commercial people and kept up regular trade with Tyre, whose king was used to symbolize the commercially minded Satan. (Ezek. 27:12, 15, 20, 22) At that time they were at the ends of the known inhabited earth, Tarshish being at the western end of the Mediterranean Sea, in what is now Spain, and Sheba being at what Jesus called the "ends of the earth."—Matt. 12:42, *NW*.

[24] This denotes that in our day all the nations to the four corners of the earth will know of Gog's planned attack against the New World society and will be interested in it because of the selfish gain they hope to make out of it, even if they do not themselves take a direct, active part in the attack. All the same, they hope that the attack will be a success and that they can do profit-making business with the victors afterward. They want to see the remnant of spiritual Israel despoiled and reduced to poverty, not that they have a commercial competition with the remnant of spiritual Israel, but because these do not represent nor speak bright prospects for the commercialism of this world, but warn that it will perish. It is not pleasant to hear that the world organization of Gog of Magog will be bankrupted and that their partnership with the god of mammon and his system of things will be dissolved. Because they have such selfish sympathy with Gog's policy of aggression and against the life interests of the remnant of the least of Christ's brothers, they are "goats," and they will perish with the Devil and his angels in the everlasting fire that is reserved for them.—Matt. 25:31-46.

[25] Thus Gog of Magog and his hordes and selfish backers are bared as having a bad heart out of which nothing good can come. (Matt. 12:34, 35) Out of his own wicked heart, of his own accord, he proceeds to "plan a mischievous scheme" against an inoffensive, peaceable, God-fearing people, to vent his spleen against Jehovah. So he chooses his own course of self-destruction. According to promise, Jehovah has set his sanctuary, his tabernacle, in the midst of his restored remnant, by restoring to them his pure, theocratic worship as in the days of Christ's apostles. (Ezek. 37:25-28) Gog of Magog would like to despoil this temple of what riches it might contain that are dedicated to Jehovah and break up this temple worship, which is now being rendered by even a "great crowd" of people of good will from all nations and peoples.

[26] Gog's attack is therefore nothing less than a low-down, premeditated outrage against Jehovah God, a violent expression of disesteem for Jehovah's name and of sneering contempt for those who bear that sacred name and try to live up to it. Gog's attack displays no respectful dread of Jehovah God, but, instead, a putting of him to the test just too far, beyond the point of further toleration. Gog likely remembers how, in the seventh century before Christ, Emperor Nebuchadnezzar of Babylon came out of the north and assaulted Jerusalem and despoiled and destroyed the temple, and how, in our first century, the Romans repeated this performance, and they both

24. What does such selfish interest of Sheba, Dedan and Tarshish denote?

25. From what source does Gog's scheme spring, and what would he like to do respecting Jehovah's sanctuary?

26. How may Gog's attack therefore be described, and what should the New World society now never let out of their minds?

got away with it. In fact, they were used to express Jehovah's judgment upon the nation of Israel. So now Gog thinks he, too, can get away with it, and he would like to believe that his assault will serve as a divine judgment upon the restored remnant of spiritual Israel, for he comes out of the north, "the farthest north." Is that not the proper direction from which a divine judgment should come against Jehovah's people? So forward with his plans and preparations for the final, all-out attack he goes. Never, now, throughout the rest of this "time of the end," should you of Jehovah's New World society let out of your minds that Gog of Magog begrudges you your spiritual prosperity and covets your wealth of influence for the new world. Be sure of this: The New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, in 1953, will whet his greedy appetite still more. Consequently, be now on never-relaxing guard.

[27] Gog schemes the final, do-or-die attack on the only part of Jehovah's theocratic organization that he can get at, now that he has been permanently excluded from heaven. Regardless of Gog's own self-induced motives, Jehovah God has his own supreme purpose to serve by permitting Gog's attack. Without interfering with Gog's own self-initiated schemes but, rather, working right along with them, Jehovah God maneuvers Gog into making the attack. Jehovah has no fear at all of this attack but, rather, welcomes it. To inform Gog of Magog so, he has his witnesses utter the prophecy: "Thus says the Lord GOD [Jehovah]: Behold, I am against you, O Gog, the great prince of Meshech and Tubal; I will turn you round, and put hooks in your jaws; and I will lead you out, with all your army, horses, and horsemen, all of them in full panoply, a mighty host, equipped with buckler and shield, all of them wielding the sword—Persia, Cush, and Put, all of them equipped with shield and helmet, together with Gomer and all his hordes, the house of Togarmah and all their hordes, from the farthest north—many a people with you. Be ready, and keep ready, you and all your host mustered about you; keep yourself in reserve for me. For after many days you shall be called up for service."—Ezek. 38:3-8; 39:1, 2, *AT*.

[28] Jehovah's hatred of the devouring Dragon, the original Serpent, is no less today than it was six thousand years ago. In the garden of Eden, after the treachery of Satan, the great Serpent, in luring Eve and Adam into sin, Jehovah published his hatred of the Serpent, advising him that Jehovah would put enmity between His woman and the Serpent and between her Seed and the Serpent's seed; and that, although the Serpent would bruise her Seed at the heel, yet her Seed would bruise the Serpent at the head. (Gen. 3:15) Now, "after many days" and "in the end of the years," the fixed time has come for the original Serpent, at present known as Gog, to be crushed at the head with all his seed. Hence Jehovah draws Gog of Magog to his destruction as with hooks in his jaws. How? By letting Gog harden his heart against Jehovah, just as Pharaoh of ancient Egypt did after Jehovah had poured out the tenth and last plague upon Egypt. Some days later Pharaoh learned that the departed Israelites under Moses were apparently trapped unarmed in the entangling wilderness and with the Red Sea blocking the escape route. Forgetting the lessons he should have learned from the ten plagues, he mustered his mobile fighting units and went in pursuit, to drag the Israelites back to his slavepen. Against Pharaoh's horse-

27. Does Jehovah do any maneuvering of Gog, and how does he inform Gog he has no fear of his attack?

28. In expressing hatred of the Serpent, what did Jehovah say six thousand years ago, and what in Pharaoh's course illustrates how Jehovah draws Gog with hooks in his jaws?

men and chariots the Israelites were militarily helpless. By this fact Jehovah deluded Pharaoh and maneuvered him without any injustice to Pharaoh, letting him harden his heart to make a desperate assault upon Jehovah's people. Seeing that Pharaoh was already a human vessel fitted to destruction because of his unchangeably wicked heart, Jehovah let him ride at top speed to his own destruction.—Ex. 14:3, 4, 28-31.

[29] So, too, with Gog of Magog. By a delusion Jehovah draws him on to the destruction which he deserves and to which he was sentenced six thousand years ago. To Gog the New World society of the restored remnant and their good-will companions seems to be in such an exposed state, being unarmed with carnal weapons and hated by all nations. Hence the invasion, conquest and spoiling of it seem just an easy matter that can be done with impunity as by a "hit-and-run driver." Gog's visible allies on earth have no faith in Jehovah's purpose to step in in behalf of his spiritual Israel. So they are willing and ready to put him to the test just once more, not realizing that this time it may be tempting Jehovah too far and he might surprise them by intervening just as he used to do in the days of yore.

[30] As for their invisible sovereign prince, Gog of Magog, he painfully knows he has but a short period of time. But he is resolved that, if he has to go down, what a blow it would be to Jehovah's prestige for him to destroy the remaining ones of the seed of God's woman as his last act before being crushed himself! It would put a feather in his cap and would be to Jehovah's eternal reproach. He would have satisfaction as he went down into the abyss. He would bruise the remnant at their heel by wiping them out and would prevent their surviving the battle of Armageddon. Necessarily, this would mean also that their good-will companions would fail to survive. That promised preservation act by Jehovah at Armageddon is something for Gog to prevent. If all of his own in heaven and on earth have to be ruined, then he will ruin everything else visible on earth and make it a desolation. There will be no repeating of Noah's preservation! That is what Gog viciously decides.

[31] Therefore, when Jehovah holds out the hooks of delusion, by letting his people dwell in security in open villages with no city walls, bars or gates or other military defense, Gog yawns open his jaws wide and clamps them shut on the hooks and willingly, yes, even eagerly, submits to being led with all his army, horses and horsemen in full armor to the attack upon the New World society, to enrich himself at the expense of Jehovah's people. By hooking Gog through this delusion and maneuvering him to an attack that merits having his head crushed, Jehovah does Gog no wrong. Gog is already a criminal with a long-deferred sentence of destruction dangling over his head, and Jehovah God does this long-condemned criminal no injustice by leading him with hooks out of the land of Magog to the execution to which he is justly sentenced.

[32] This execution was long foretold and, accordingly, has long been held in store. This is denoted in these words: "Thus says the Lord GOD [Jehovah, *AS*]: Are you he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them?" (Ezek. 38:17, *RS*) This indicates that even Ezekiel, who delivered the original prophecy,

29, 30. By what delusion are Gog and his allies drawn to the attack?

31. In thus hooking Gog and leading him on, why does Jehovah still do Gog no wrong?

32. How long ago, at least, was Gog's attack foretold, and how was it appropriate when Jehovah said to him, "Keep yourself in reserve for me"?

spoke long in advance of it, twenty-five centuries in advance, not to mention also Joel (3:9-17) as possibly another prophet of Israel to tell of this final assault. How appropriate that Jehovah, in addressing Gog, really meaning Satan the Devil, should say to him: "Keep yourself in reserve for me"! (Ezek. 38:7, *AT*) "Hold yourself in reserve for me!" (*Mo*) "Hold yourself at my disposition." (*Maredsous; Lienart*) "Put yourself at my service." (*L'École Biblique*) Even after war was fought in heaven and the great Dragon was cast down to the earth, Jehovah's holding of Gog of Magog in reserve for Armageddon has applied, for already it is thirty-five years since A.D. 1918, when World War I closed. Instead of destroying Satan and his demons and his earthly organization then, Jehovah cut the days of tribulation short and held Gog of Magog in store for final handling at Armageddon. This agrees with Jehovah's words to Egypt's Pharaoh after the sixth plague: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth."—Ex. 9:16, *NW;* Rom. 9:17, 18, *NW;* Matt. 24:21, 22.

33 To Gog of Magog all these years of this "time of the end" seem like a short period of time, and he is now itching to begin his final attack upon the New World society. Let him now have his wish, for Jehovah's time to lead the condemned criminal out to his execution has come, to show Gog His power. "So that the nations may know me, when I reveal my holiness in their sight, through my dealings with you, O Gog." (Ezek. 38:16, *AT*) In this way Jehovah will vindicate his holiness, teaching all the universe that he is not to be mocked, but that what belongs to him is never to be mishandled, abused or treated as common, profane and free for misappropriation. Hence hands off the New World society bearing my name!

33. Through his dealings with Gog, what will Jehovah reveal in the sight of the nations?

THE ASSAULT

34 The hour of execution arrives! By means of hooks in Gog's jaws Jehovah the Almighty leads him and his hordes down from the north, down through Gilead and along the east bank of the Jordan River and toward the plateau of Moab on the east coast of the Dead Sea, according to the symbolic language of Ezekiel's prophecy. Gog now poises himself for the attack! His overt act is committed! Now the Almighty God has him where he wants him, caught in the act. Now Jehovah God moves to crush Gog by means of the great Seed of his woman, Jesus Christ. The battle of the great day of God the Almighty begins. The battle account, written long ahead, says:

35 "And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord Jehovah, that my wrath shall come up into my nostrils. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the birds of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him unto all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And with pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that

34. To what location does Jehovah lead Gog and his hordes, and when does Armageddon begin?
35. How does the battle account, written long ahead, read?

are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah."—Ezek. 38:18-23, *AS*.

[36] Shocking surprise, consternation, fright, collapse of government and management, panic, wild anarchy, fratricidal warfare, tremendous upheavals of earth, landslides, falling defense and protective edifices, cloudbursts, overflowing flash floods, rain of corrosive liquid fire, terror in the air, on land, in the sea, are all written in that advance battle-account and destined for Gog's attacking forces. Even normally, the sun and the atmosphere, working together to stir up a storm, will generate and release millions of times more energy than modern science can by detonating a hundred atomic bombs at once. Let the nations then release all at one time all the atomic and hydrogen bombs they possess. The global storm that shall then strike the nations of Satan's world will be far worse than that. The great trembling of the earth's crust that the Almighty Creator will then cause over all the globe will prove more powerful than hundreds of millions of atom bombs, and He will not have to explode plutonium, either, to do it. Horrifying and awful, too, will be the insane, selfish, fruitless fight for survival, man against man within the ranks of this world, in a mad scramble to save self, every man becoming his neighbor's enemy. But all in vain! Those who may thus triumph in the fight of survival against fellow man will finally be executed through supernatural means by the fighting forces of Jehovah's King of kings, the Seed of his woman, Jesus Christ. None of them shall escape. (1 Thess. 5:3) What a lot it seems to require to make the nations of this world know that the living and true God is named Jehovah!

[37] The nations of earth are only willing dupes. The invisible wicked spirit forces in Satan's organization are the troublemakers behind them all. Will they, then, escape the destructive release of Jehovah's flaming fury? No! In notification of this he says to Gog of the degraded demon realm of Magog: "And I will send a fire on Magog, and on them that dwell securely in the isles; and they shall know that I am Jehovah. And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel. Behold, it cometh, and it shall be done, saith the Lord Jehovah; this is the day whereof I have spoken." (Ezek. 39:6-8, *AS*) Yes, Magog will be consumed as with fire when Jehovah's fighting Seed of his woman, Jesus Christ, crushes the great Serpent and his demon seed, casting them chained into the abyss under an officially sealed cover for the thousand years of his reign.—Rom. 16:20; Eph. 6:12; Rev. 20:1-3.

[38] Not only Magog in the invisible rear but also the battle-remote coastlands, or isles, shall feel the fire of destruction. That

36. What catastrophic horrors are all written into that advance battle-account, and why will none of the enemy escape?

37. Will Satan's invisible realm escape the release of Jehovah's flaming fury, and how does the prophecy show whether it will?

38. What does the sending of fire on those dwelling in the isles, or coastlands, mean?

means that not only those on the military fighting front in Gog's attack forces but also those staying at home and making up the civilian front backing up Gog's hordes will be reached by the destructive forces from on high. Their dwelling securely, easy-going and indifferently will be rudely broken up. Such civilian backers of Gog's attack must bear their community responsibility for their representative armies at the front. Protest Gog's attack? No, not they. So they are condemned as heart and soul a part of Satan's world organization. Jehovah rightly sends his fiery destruction upon them. Thus Satan's entire seed, seen and unseen, perish.

SHARERS OF THE VICTORY

[39] As the New World society see Gog of Magog mustering his forces should they get on the run? Eventually when they see Gog's forces moving in to the attack like a growling, heavens-blackening storm cloud of living demons and human hordes, should they flee, at least, then? No! Never should they and never will the faithful remnant and their good-will companions abandon the newborn theocratic land of the New World society. This is the Beulah land of prophecy, to which the remnant are married, and never under any stress will they break their marriage ties, and their loyal companions will stick with them. (Isa. 62:4, 5) They will stand their ground, continuing to dwell in this theocratic land, trusting in Jehovah God for security and not in carnal weapons or in speed of compromising flight. Steadfastly doing so, they will witness his victorious demonstration of power over his combined old-world foes, the profaners of his holy name. They will glory in his triumph by Jesus Christ.

39. As Gog musters his forces and moves in to the attack, what should those of the New World society do to witness Jehovah's victorious demonstration?

[40] Even the once-terrified birds and beasts of the field will share in the benefits of his triumph. Jehovah bids his prophet to invite those long-mistreated birds and beasts to feast upon His great sacrifice, his slaughter of all his foes, whose carcasses will lie strewn upon the ground like fertilizer, unlamented, unburied, abhorred by the New World society, who survive. Let the birds and the beasts pick the skeletons of these white and clean. Let the bird and animal kingdom thus be repaid for all the wanton slaughter that Gog's old world has inflicted upon them during the past 4,000 years since the Flood.—Ezek. 39:1-5, 17-20; Rev. 19:17-21.

[41] Enormous will be the mass slaughter of that day of days, for tremendous will be the forces lined up on Gog's side in that battle. That will indeed be a global conflict if ever there was one, for not a section of the globe will escape the destruction. By the prophecy we are informed that the wooden parts that are left of the man-killing weapons of Gog's mob will be so abundant that it will take seven years for the surviving Israelites to collect them and use them up as firewood. (Ezek. 39:9, 10) But what about the bones of Gog's slain hordes? Will they be left to pollute the soil of the "new earth"? No; but Jehovah will assign them a burial place, pictured by the valley of Abarim, where Jehovah brought Gog's mob to a dead halt in destruction. It lies east of the Dead Sea. As the Dead Sea is a Scripture symbol of everlasting destruction, or "second death," this burial place pictures that those on Gog's side are destroyed in second death. (Rev. 20:14, 15; 21:8, *NW*) So the burial of the bones is for cleansing the land and is not to symbolize any hope of a resurrection for Gog's mob.

40. How will the birds and beasts share benefits of Jehovah's triumph, and in compensation for what?

41. What indicates that the slaughter then will be enormous, and where will the bones be buried, and for what reason?

The valley of burial will be called The Valley of Gog's Mob, and the symbolic city nearby will be called Hamonah (that is, Mob), as a memorial of Jehovah's victory over Gog's mob.—Ezek. 39:11-16, *AT; AS.*

[42] Courage, then, every one of you of the New World society! If we keep trusting in Jehovah and proving our trust by holding loyal to his theocratic government and to the proclaiming of the good news of his kingdom by Christ, we have no need to fear, neither from the formidable appearance of Gog's mob nor from the awesomeness of Jehovah's supreme display of his battle might, for Jehovah is with us! Cowardly flight could, but Gog will never, dislodge us from our God-given land. Deliverance lies in not running! During this "time of the end," this "day of Jehovah," we have been witnesses to Jehovah's name and kingdom. Shortly now we are to be made eyewitnesses of the most magnificent spectacle when Jehovah reveals his glory at Armageddon in vindication of his creation-wide sovereignty. As beholders of this the New World society can serve as an everliving witness to Jehovah's vindication victory by relating it to all the children born in the new world, yes, to all those who will be brought forth to life on earth by the resurrection of the dead. So here, in the face of gathering enemies, we stand today in the land of restored theocracy. God grant us to maintain our stand here immovable by ceaseless activity and a vigilant guard until his sublime victory over Gog of Magog.

42. Why have we no need to fear, and how may we serve as everliving witnesses to Jehovah's vindication victory?

● Acts 14:14 (*NW*) speaks of "the apostles Barnabas and Paul." Why was Barnabas, not one of the twelve apostles, here called an apostle?—H. B., Canal Zone.

"Apostle" means an envoy or one who is sent forth. Acts 14:14 speaks of Barnabas as an apostle because he was on a missionary tour with Paul and he had been sent forth by the Christian congregation at Antioch under instructions by the holy spirit. (Acts 13:1-4, *NW*) At 2 Corinthians 8:23 (*NW*) Paul speaks about "our brothers" and says that they are "apostles of congregations," which means, according to the footnote, that they were "envoys; men sent forth." They were sent forth by the congregations to represent them and at their expense. At Philippians 2:25 (*NW*) Paul speaks of Epaphroditus as their envoy, or, according to the footnote, their apostle. Even Christ Jesus is spoken of as God's apostle because he was sent forth from God on an earthly mission.—Heb. 3:1.

This understanding clears away what some thought a discrepancy between Acts 9:26, 27 and Galatians 1:17-19. In Acts it states that when Paul arrived in Jerusalem and sought to associate with the disciples they were afraid of him, not having positive assurance of his conversion; "so Barnabas came to his aid and led him to the apostles," detailing to them Paul's conversion and his later Christian conduct in Damascus. (*NW*) In Galatians when Paul tells of going to Jerusalem, three years after returning to Damascus from a trip to Arabia, he says: "I went up to Jerusalem to visit Cephas, and I stayed with him for fifteen days. But I saw no one else of the apostles, only James the brother of the Lord." (*NW*) The only one of the twelve apostles Paul saw on this trip to Jerusalem was Cephas, or Peter. Yet this does not contradict the fact that at this time Barnabas "led him to the apostles." It does not say Barnabas led him to the twelve apostles, or the committee of twelve. Peter was the only one of the twelve Paul met then. Any other apostles he may have met there were merely envoys or sent-forth ones. In this sense James the brother of the Lord could be called an apostle, as Paul seems to call him.

"WATCHTOWER" STUDIES

Week of November 8: The Attack by Gog of Magog, ¶ 1-21.

Week of November 15: The Attack by Gog of Magog, ¶ 22-42.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- How some who think they are awake are actually asleep? P. 579, ¶3.
- When war broke out in heaven, between whom, and with what result? P. 582, ¶2.
- How the Bible pictured and foretold the League of Nations and the United Nations? P. 582, ¶4.
- What is pictured by Gog? P. 583, ¶7.
- How widespread is the preaching work of Jehovah's witnesses? P. 584, ¶1.
- How many new publications were released at the New World Society Assembly? P. 584, ¶4.
- To how many countries the graduating missionaries of Gilead's twenty-first class are being sent? P. 585, ¶4.
- How many were immersed at the New World Society Assembly? P. 587, ¶6.
- What release has special significance relative to the name Jehovah? P. 588, ¶3.
- How many attended the public lecture on the closing day of the assembly? P. 595, ¶1.
- What fact blasts the false charge that Jehovah's witnesses are Communists? P. 595, ¶6.
- In Ezekiel's prophecy, what Magog pictures? P. 596, ¶10.
- What is represented by Meshech and Tubal? P. 597, ¶12.
- What spiritual wealth of the New World society Gog covets? P. 600, ¶21.
- How Jehovah hooks, maneuvers and leads on to destruction Gog of Magog? P. 603, ¶31.
- The violences in store for Gog's attacking forces? P. 605, ¶36.
- Why some were called apostles who were not of the twelve apostles? P. 607, ¶3.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 15, 1953
Semimonthly

FILLING THE HOUSE WITH GLORY

THE MACCABEES OR ASMONEANS

"THE WATCHTOWER"—A BIBLE STUDY AID

SANCTIFICATION, A CHRISTIAN REQUIREMENT

GENEROSITY ENRICHES

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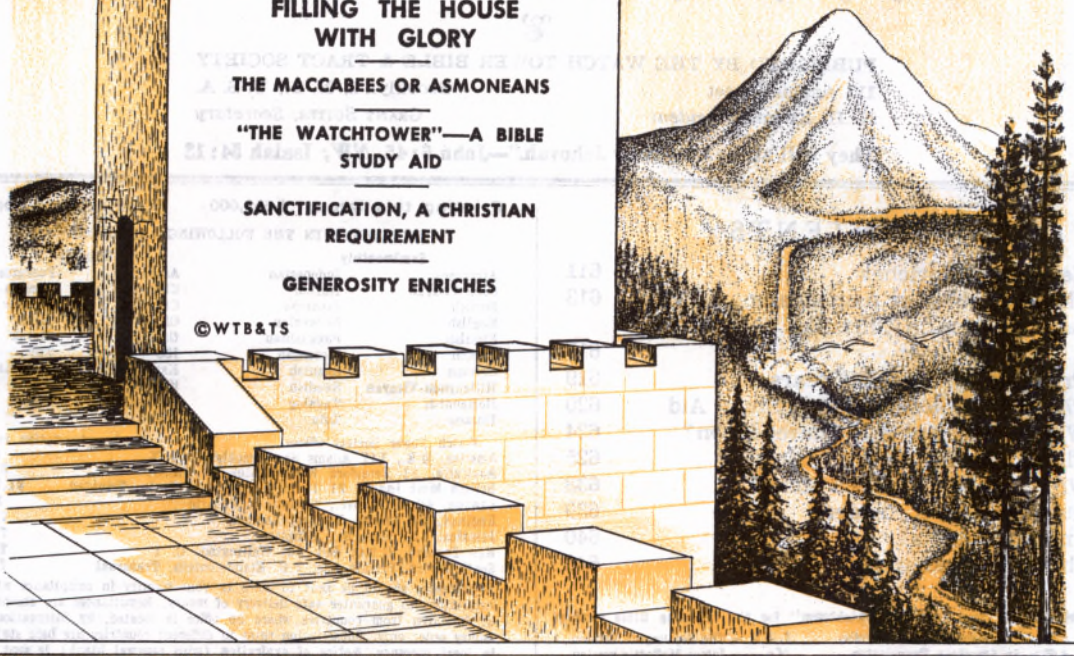

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Translation
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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GENEROSITY ENRICHES

IN Brooklyn, New York, the last Saturday afternoon in June was extremely hot and humid. But that did not keep Christian ministers of Jehovah from calling at the homes of the people, looking for rooming accommodations for their fellow ministers who were coming from 96 different lands to attend the New World Society Assembly of Jehovah's Witnesses, which was to be held at the Yankee Stadium in just three weeks. Evidently the weather had driven most of the Brooklynites to the beach or the country, for in the majority of the places no one answered the doorbell.

At one apartment a woman was speaking on the phone as the minister rang her bell. The door being open, she called out, asking what was wanted. The minister began to explain the purpose of his call but was cut short with "Nothing doing here!" Then, continuing her phone call, she explained to the person at the other end of the line: "That was the Watchtower. Imagine the nerve of those people, coming around looking for rooms!"

However, about an hour earlier in the afternoon a woman had invited the minister in. "I'm living alone," she said. "My son just left for Korea. I'll be glad to let you have his room." As the minister explained the need of rooms the woman stated: "You say they are ministers? I'll let them have my own bedroom also. I can go on my vacation while they are here and they can have the use of the whole apartment. I'll wait until they arrive and turn the key over to them. . . . Climbing stairs on such a hot afternoon! Could I offer you a glass of cold ginger ale?" Which of these two women was the happier, the wiser?

Of course most persons would say that the one who showed generosity was the wiser, the happier of the two, but by their actions many of such would belie their words. The tendency of the times is to get all one possibly can and to give as little as possible. The clock watcher at the office or factory certainly is not generous with his time, energy and brains. The housewife who rushes through her duties so that she can spend most of her days gossiping or at the movies likewise does not believe in being generous. Neither is the Christian minister who contents himself with merely the average of his congregation's activities in the matter of time or financial support.

Selfishness is folly. He who is stingy and miserly in his relations with others will receive like currency in return. Not only that, but his whole outlook on life is cramped, skimpy, shallow and small. He gives because he has to, and so does not enjoy giving; the less he gives the less he wants to give and the more it hurts him to give. And, above all, such a one short-changes himself as regards the favor of Jehovah and the blessings he has in store for his generous servants.

How strikingly different from all such niggardliness is the example set by Jehovah God! Generously he purposed for man to live forever and enjoy endless and inexhaustible blessings upon earth. And not only in his material blessings but also in his spiritual gifts is Jehovah generous: "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him."—Jas. 1:5, *NW*.

Solomon appreciated the wisdom of generosity. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself." And again, "Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, yea, even unto eight; for thou knowest not what evil shall be upon the earth."—Prov. 11:24, 25; Eccl. 11:1, 2, *AS*.

Christ Jesus stressed the wisdom of generosity also. "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out they will measure out to you in return." Also, "If someone under authority impresses you into service for a mile, go with him two miles. Give to the one asking you, and do not turn away from one that wants to borrow from you without interest."—Luke 6:38; Matt. 5:41, 42, *NW*.

Paul also makes this point, particularly in his second letter to the Corinthians: "Our heart has widened out. . . . I speak as to children—you, too, widen out." "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully."—2 Cor. 6:11, 13; 9:6, *NW*.

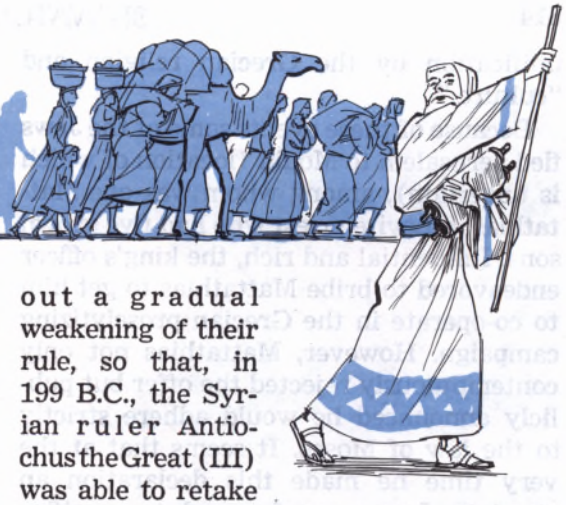
But let us not make the mistake of thinking that the wisdom of generosity applies only in a material way. Christian ministers may often be like the apostles Peter and John who had neither silver nor gold to give to the cripple lying at the temple door, but who were able to give something far more valuable, physical health. Surely our gifts of the truth, the hope and comfort of God's kingdom resulting in spiritual health, are far more valuable than any gold and silver we or any others may be able to give. And to the extent that we are generous with our time and energy in bringing comfort to others, to that extent we shall be "watered," refreshed, and become "fat," prosperous, spiritually. Our example of generosity will most likely awaken generous sentiments in men of good will.

Still another respect in which we can show generosity and be enriched by it is by showing mercy. We can be generous in our judgment of others, those with whom we live as members of a family, those with whom we rub elbows at our places of employment, and our associates in the Christian congregation. We all are imperfect, we all make mistakes.

Then again we may hear unfavorable reports regarding one. The wise course is to be generous, charitable, forgiving as regards the failings of others. As far as possible give them the benefit of the doubt; reason that there must have been extenuating circumstances. That kind of thinking makes for our own peace of mind and puts us in position to be able to help erring ones. Better to err on the side of being too generous and forgiving than on the side of being too severe and unyielding. Showing mercy we shall receive mercy.

Truly, to show generosity is the wise course: it enriches both the one to whom it is extended and the one showing it, whether it be expressed in material or spiritual gifts or in the showing of mercy to others. Generosity enriches.

The MACCABEES or ASMONÉANS



GOD'S Word the Bible is silent regarding Jewish history between the time of Nehemiah and John the Baptist. This was not due to some oversight, but doubtless because the spirit of prophecy was not at work among them. (2 Pet. 1:21, *NW*) It was during the latter part of this period, particularly between the years 168 B.C. and 40 B.C., that the Maccabees took the lead in Jewish affairs in Palestine.

For more than a century after Nehemiah's time the Jews had comparative quiet. They prospered, multiplied and strengthened themselves, for the Persian rulers as well as their successor, Alexander the Great, were very favorably disposed toward them. At Alexander's death, in 323 B.C., his kingdom was divided among his four generals, Ptolemy Soter being given Egypt and Seleucus being given Syria, including Palestine. During the next twenty years Palestine became a pawn in the hands of these two generals as it was taken and lost, taken and lost, by one or the other.

Then, during the rule of Ptolemy Soter's son, Philadelphus, the Jews enjoyed great prosperity. It was he who made Alexandria the center of learning in the ancient world and caused the *Septuagint,* the Greek translation of the Hebrew Scriptures, to be started, in 280 B.C., for the benefit of some 80,000 Jews residing in Alexandria, most of whom had been brought to Alexandria by his father.

Several other Ptolemies succeeded Philadelphus in their turn, not, however, without a gradual weakening of their rule, so that, in 199 B.C., the Syrian ruler Antiochus the Great (III) was able to retake Palestine. After him came his son, Antiochus Epiphanes (175-164), a religious fanatic, who, because of his lack of success in his wars against the old enemy Egypt, embarked on a religious crusade to force the people under him to convert to the religion of the Greeks. According to the historian Lord, "this monarch was one of the most cruel, rapacious and tyrannical princes" ever to achieve infamy on the pages of history.

He succeeded in converting the Samaritans by force and then proceeded in the same manner with the Jews, appointing a high priest willing to suppress everything Jewish and popularize everything Greek. In 170 B.C., he came to Jerusalem and looted the temple. Two years later he returned, desecrating the temple by sacrificing a sow on its altar and dedicating it to Zeus Olympus. Copies of the law were burned, and possession of them was made punishable with death. An image was set up in the temple and harlots were brought into it. Circumcision was a capital crime and Jews were forced to eat swine's flesh. The walls of Jerusalem were razed, and in the city a garrison of Greeks and apostate Jews was planted to enforce this policy of

unification by the Grecian religion and "culture."

Because of these events some of the Jews fled Jerusalem to Modin (location of which is uncertain), among whom was one Mattathias, a Levite priest who had five grown sons. Influential and rich, the king's officer endeavored to bribe Mattathias to get him to co-operate in the Grecian proselytizing campaign. However, Mattathias not only contemptuously rejected the offer but publicly announced he would adhere strictly to the law of Moses. It seems that at the very time he made this declaration an apostate Jew came forward to sacrifice upon a heathen altar. This so enraged old Mattathias that he not only slew the Jew upon the altar but also killed the king's commissioner, and then tore down the pagan altar.

As a result of this he had to flee to the mountains, taking with him not only his five grown sons but also a large following who responded to his call: "Let everyone zealous for the Law follow me!" Soldiers were sent after these, and, attacking on a sabbath, when the Jews refused to fight, they slew a thousand of his followers. Because the Jews repeatedly suffered great losses due to their refusal to fight on the sabbath, Mattathias decreed that from then on they would fight if attacked on the sabbath.

Although very old, Mattathias was able to raise a large army and succeeded in driving the persecuting soldiers out of the country, pulling down heathen altars and re-establishing Jewish ceremonies. After but two years of this activity he died at the age of 145, according to Josephus. Shortly before his death he called together his five sons, John (Johannes), Simon, Judas "Maccabeus," Eleazar and Jonathan, and urged them to keep up the struggle against the policies of Antiochus to Grecize the Jews.

JUDAS MACCABEUS

In accordance with the recommendation of Mattathias, Judas Maccabeus took the lead in the warfare against the Syrian overlords, and his name soon became associated with all his brothers and their descendants, so that they all were called Maccabees, regarding the derivation of which name there are many theories. Actually, however, the proper name for the family is *Asmonéan* or *Hasmonéan,* from the great-grandfather of Mattathias, Chasmon, who, it appears, was a descendant of the priestly family Jehoiarib.—1 Chron. 24:7.

Judas Maccabeus and his soldiers went through the cities of Judah and destroyed pagan worshipers, Gentile and apostate Jew alike, and tore down their altars. Apollonius, military governor of Samaria, marched forth against Judas with a much superior force, only to be slain and have his army scattered. Hearing of this, Seron, commander-in-chief of the Syrian forces in Palestine, and a higher-ranking general with a larger force, set out against Judas. He likewise suffered defeat with a great loss of men. As a result the name of Judas Maccabeus became a terror to the nations round about.

King Antiochus Epiphanes, furious at the setbacks these Syrian armies received at the hands of Judas, had his deputy or lieutenant, Lysias, prosecute the war against the Jews while he embarked on other campaigns. Lysias put three experienced generals at the head of forces numbering 40,000 footmen, 7,000 horsemen and a number of elephants. Judas and his band of 3,000 outmaneuvered the generals and routed their armies, slaying some 3,000 and taking immense spoil. The following

year Lysias himself set out against Judas at the head of 60,000 chosen footmen and 5,000 cavalry. Judas with but 10,000 dispersed these also.

This victory, occurring in the year 165 B.C., opened to Judas the way to Jerusalem. Entering it, he cleansed and rededicated the temple just exactly three years to the day after it had been so vilely polluted by Antiochus and his armies. This day, the twenty-fifth of Chislev, the ninth month, was thereafter celebrated by the feast of dedication and is referred to at John 10:22.

Then the surrounding nations, the Idumeans, descendants of Esau, with various Bedouin tribes, sought to accomplish what the Syrian armies had failed to do; but Judas, dividing his forces of 13,000 men into three sections, kept 2,000 in Jerusalem and divided the rest in two armies, and, marching in different directions, defeated all these enemies. By this time, 164 B.C., Antiochus was stricken with elephantiasis, and, noting that death was near, appointed his friend Philip regent until his son Eupator should come of age. Lysias, who had served as deputy or lieutenant, challenged this appointment of Philip and as a result of the wars between these two the Jews had a brief respite.

There was, however, still a sore spot to the Jews, the garrison of Syrian and apostate Jewish soldiers on Mount Zion, and so Judas proceeded to attack these, who in turn sent word to Eupator, or more likely to Lysias, the regent, who sent an overwhelming army of 100,000 soldiers, 20,000 cavalry and 32 elephants. In this battle, which was undecisive, Eleazar, one of the sons of Mattathias was crushed by an elephant, the first of the five Maccabees to fall. Lysias, hearing that his rival Philip had taken Antioch, hurriedly made peace with Judas and returned to Antioch to oust Philip. Shortly thereafter Demetrius, son of Seleucus, returned to the palace of his ancestors and slew both Lysias and the young king and reigned in their stead.

Judas defeated an army that Demetrius sent under Bacchides; and another under Nicanor, which general Judas himself slew. After this Judas made a treaty with the Romans. Again Demetrius sent Bacchides, one of his ablest generals, against Judas, this time with an army of 22,000. Due to bloody wars, propaganda and fear, the forces under Judas dwindled to a mere 800, but this did not prevent him from engaging the thousands under Bacchides in battle. Hemmed between two forces, the Jewish army was decimated and Judas slain.

JONATHAN AND SIMON

The patriotic party among the Jews offered to Jonathan, the youngest of the sons of Mattathias, the lead and he accepted. However, he was not the military leader Judas had been, and his warfare was mostly defensive or in the form of raids. The Syrian overlords, however, were glad to make peace with him because of the strife and confusion at home. Opposing factions each in turn sought the favor of the Jews and at times Jewish armies fought to help put down Syrian rebellion. In 144 B.C. Jonathan was nominated high priest by the Syrian king, and a year later a Syrian conspirator, Tryphon, lured Jonathan with a few soldiers into a trap and slew them, although at the time Jonathan had an army of 40,000 under him.

During the early part of Jonathan's rule of eighteen years his brother John was slain. So now, with his death, there remained but Simon. In the first or second year of Simon's leadership the Jews gained independence for themselves in Palestine, even getting rid of that hated Syrian garrison on Mount Zion that had so long har-

assed the worshipers at the temple. So noteworthy was this lifting of the Syrian yoke by Simon considered that the Jews began dating their documents from "the first year of Simon, high priest, commander and leader of the Jews."

Under Simon the Jews prospered, and the treaty with Rome was renewed; although they must afterward have regretted it, as it furnished the excuse for Rome to gain mastery over Palestine eventually. While free from Gentile aggression, the Jews quarreled among themselves, and so it was that after but eight years of leadership Simon's end came; he, together with two of his sons, was murdered by one Ptolemy, a son-in-law who aspired to the high priest's office. Simon's son, John Hyrcanus, took his place. He subdued Samaria and Galilee, extending the limits of his kingdom almost to its borders under King David.

After almost thirty years, John Hyrcanus was succeeded by his son Aristobulus, a wicked prince who assassinated his brother and starved his mother to death in a dungeon. After him came Alexander Jannæus, whose turbulent reign lasted 27 years, to 78 B.C., and who was succeeded by his wife Alexandra, who ruled for nine years. Her son Hyrcanus II succeeded her; but, having to contend with the intrigues of his brother, Aristobulus, he put himself under the protection of the Romans. As the historian Lord expresses it: the Romans "came as arbiters, they remained as masters." Supporting Hyrcanus' cause was an Idumean prince, Antipater, "wealthy, active and seditious," who wormed himself into favor with the Romans and soon enjoyed the actual power while Hyrcanus held the sovereignty. Antipater's son Herod proceeded to Rome and by intrigues secured for himself the kingship of Judea. After a three-year war he subdued the Asmonéan prince Antigonus, and put him to death, as well as the other two remaining princes of that line and all the members of the Sánhedrin save two. While the Asmonéan line thus ended as far as its ruling princes were concerned, its policies continued through the Sadducees down to the desolation of Jerusalem A.D. 70.

During the time the Asmonéan princes held sway in Judea, "dangers then were as much from within as from without; and party jealousies brought the divine cause to the greatest peril." "Enforced idolatry, a temporizing priesthood, and a faithless multitude" describes the Jews at that time. It was the time when tradition became more important than the written Word; when the apocryphal books were written, including the so-called Psalms of Solomon. The last of the high priest's line had fled to Egypt, and the office had become a political commodity.

While certain historians grow eloquent in telling of the wars of the Maccabees and would place the Maccabees on a par with the valiant warriors mentioned in the Hebrew Scriptures and in the eleventh chapter of Hebrews, yet the fact remains that the wars of the Maccabees were not fought at Jehovah's direction, his name was not the paramount issue, divine power was not exercised on their behalf. On the contrary, these were political, patriotic wars, even though the Jews' religion was involved, and in that respect are to be likened rather to the wars fought by the Swiss, the Dutch and the Americans for freedom.

The record of the Maccabees graphically underscores the warning Jehovah gave the Jews as to what they could expect if they turned away from serving him, as well as the rule expressed by Christ Jesus, "All those who take the sword will perish by the sword."—Leviticus, chapter 26; Matt. 26:52, *NW*.

SANCTIFICATION a CHRISTIAN REQUIREMENT

WHAT constitutes a Christian? Strictly speaking, a Christian is a holy one, a sanctified one, a "saint." He is one whom Jehovah God has sanctified and who has sanctified himself and who is leading a life of sanctification. As the apostle Paul expressed it, "This is what God wills, the sanctifying of you."—1 Thess. 4:3, *NW*.

What is God's part and what is the part of the Christian in sanctification? On what is it based? What is its purpose? Its goal?

The noun "sanctification" comes from the Latin *sanctificátio,* and the verb "to sanctify" from *sanctificáre,* meaning "to make holy." In the Hebrew Scriptures these terms translate various forms of the word *qadásh,* which, according to its connections, has the root meanings of "to be bright, new, clean" and "to separate, to divide off, to cut away." In simplest terms "to sanctify" means to separate or set apart for the service and use of Jehovah God. Thus McClintock and Strong's *Cyclopœdia* defines sanctification as "separation from ordinary use to a sacred purpose."

In the Hebrew Scriptures both persons and things were sanctified. By his deliverance of the entire nation of Israel Jehovah set them apart for his own holy purpose, and so he speaks of sanctifying the entire nation. (Ex. 31:13) And because of his sparing the first-born at the passover Jehovah claimed them as his in a special sense, and so instructed Moses: "Sanctify unto me all the first-born."—Ex. 13:2, *AS*.

Later on Jehovah took the tribe of Levi in the place of the first-born and it became a sanctified tribe: "The Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed [sanctified: *qadásh*] unto me all the firstborn in Israel." (Num. 3:12, 13) By means of a special ceremony Aaron and his sons were both *consecrated,* that is, authorized, commissioned, appointed, had their hands filled with certain prerogatives, and *sanctified,* set apart from ordinary to special sacred service, as priests.—Ex. 28:41; 29:33.

Jehovah set aside or sanctified the seventh day of creation from ordinary to special use, which the rest of the Scriptures show to be to vindicate his name. (Gen. 2:1-3) At the time of the giving of the law Mount Sinai was declared to be set apart, holy or sanctified. Neither man nor beast was permitted to come near it. (Ex. 19:23) Pagans would have termed it *taboo.* The word *qadásh* was also used to denote the cleansing and purifying from certain defilements or the preparing of oneself for special occasions. (Josh. 3:5; 2 Sam. 11:4) All such sanctifications, however, were typical or representative, foreshadowing the real sanctification that was to come with Christ Jesus.

CHRISTIAN SANCTIFICATION

In the Christian Greek Scriptures the words *sanctify* and *sanctification* translate Greek words whose root is *hágios,* an adjective meaning "holy," which in turn is comprised of two roots or smaller words meaning "not of the earth"; and hence, "dedicated to God above." In each instance

in the King James "New Testament" the Greek word for "saint" is *hágios*. The same is also true of the word "Holy" in the expression "Holy Ghost." Christians are therefore holy ones, set apart for God's service.

It is Jehovah God who makes holy or sets apart the Christian, even as Christ testified regarding himself: "Do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son?" (John 10:36, *NW*) In the case of Christ's followers God does this by Christ Jesus: "Both he who is sanctifying and those who are being sanctified all stem from one."—Heb. 2:11, *NW*.

These sanctified ones or "saints" are not limited to a miracle-working few, but include all the spiritual body of Christ. Thus Paul repeatedly addresses his letters to the sanctified ones, called to be "saints" or holy ones.—See Romans 1:7; 1 Corinthians 1:2; Ephesians 1:1; Philippians 1:1; Colossians 1:2.

On what basis does Jehovah God sanctify these? On the basis of Christ's ransom sacrifice: "We have been sanctified through the offering of the body of Jesus Christ once for all time." "Hence Jesus also, that he might sanctify the people with his own blood, suffered." (Heb. 10:10, 29; 13:12, *NW*) God's Word of truth also plays a vital role in the work of setting these apart for God's service. That is why Christ prayed: "Sanctify them by means of the truth; your word is truth." (John 17:17, *NW*) Additionally God's active force or power at work is needed, and so we read that Christians are "sanctified with holy spirit."—Rom. 15:16, *NW*.

Jehovah God and Christ Jesus do their part of sanctifying the Christian by means of Christ's blood, the truth of God's Word and the holy spirit. But there will be no resultant sanctification unless the Christian also does his part. He must first of all exercise faith, for we are told that Christians are "sanctified by their faith in" Christ; by their "faith in the truth."—Acts 26:18; 2 Thess. 2:13, *NW*.

Further, the Christian must also separate himself from the unclean world; not by entering a monastery or convent, but by not spotting himself with this world's greedy commerce, its corrupt politics, its false religions. (Jas. 1:27; 1 John 2:15-17, *NW*) And he must also keep himself morally clean, as Paul emphasized in his letters to the Thessalonians and to Timothy: "For this is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite." "Be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work. So, flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart."—1 Thess. 4:3-5; 2 Tim. 2:21, 22, *NW*.

The foregoing words of Paul also give us the purpose of sanctification, namely, to be an instrument useful to God, prepared to do his work. Yes, while keeping clean along such lines is the requirement of all, it is especially incumbent upon Christians to cleanse themselves, for they have the privilege and responsibility of bearing the vessels of Jehovah, the truths of God's Word and the privileges of service that go with the understanding of them.—Isa. 52:11.

Sanctification primarily concerns those Christians who have a heavenly hope, those who, because of their faith and dedication to do God's will in the "acceptable season," have been declared righteous by Jehovah God and given a heavenly hope. (Rom. 5:1; 2 Cor. 6:2, *NW*) They are re-

ferred to as a "little flock"; as "the bride, the Lamb's wife"; as of "Abraham's seed," which is to bless all the families of the earth. (Gen. 22:17, 18; Luke 12:32; Gal. 3:29; Rev. 21:9, *NW*) They are called a little flock, for their number is limited to 144,000, as Revelation 7:4-8 and 14:1, 3 clearly show. It is only to these that Paul's words are directed: "Pursue peace with all people, and the sanctification without which no man will see the Lord."—Heb. 12:14, *NW*.

However, the Bible also shows that there are "other sheep," a "great crowd" of dedicated Christians who have an earthly hope. (John 10:16; Rev. 7:9-17) An earthly hope? Yes, for God's Word assures us that the earth abides forever and was created to be inhabited; that it is the place of God's feet and that he will make it glorious. (Eccl. 1:4; Isa. 45:18; 60:13; 66:1) In that glorious new earth men will build houses and inhabit them, plant vineyards and eat the fruit of them; men will be at peace with one another and with the lower animals; and gradually death and all its concomitants of sickness, sorrow and pain will be done away with.—Isa. 65:17-25; Rev. 21:4.

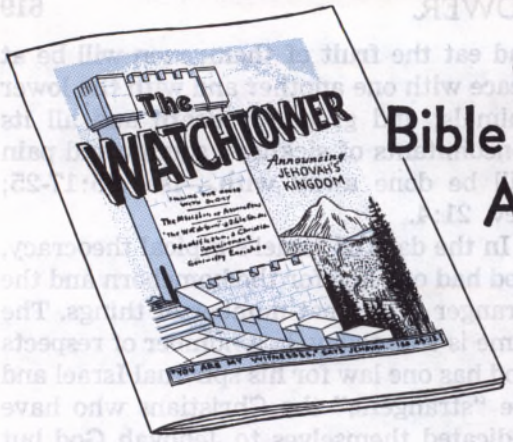
In the days of Israel's typical theocracy, God had one law for the homeborn and the stranger in a great number of things. The same is true today, in a number of respects God has one law for his spiritual Israel and the "strangers," the Christians who have dedicated themselves to Jehovah God but who have an earthly hope. Though not strictly considered as sanctified ones or "saints," these nevertheless are benefited by Christ's ransom sacrifice at the present time, have the truth of God's Word and receive of his active force or holy spirit. They also must exercise faith, keep themselves separate from the world and morally clean as they serve as God's instruments to make his truths known to others.

PRINCIPLE IGNORED 800 YEARS

¶ The Biblical principle condemning the honoring of a man because of wealth and position is stated by James: "For if there shall come into your assembly a man having a golden ring, in fine apparel; and there shall come in also a poor man in mean attire: and you have respect to him that is clothed with the fine apparel and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or: Sit under my footstool: do you not judge within yourselves, and are become judges of unjust thoughts. Hearken, my dearest brethren: Hath not God chosen the poor in this world, rich in faith and heirs of the kingdom which God hath promised to them that love him?"—Jas. 2:2-5, Catholic *Douay Version*.

¶ The Knights of Malta do not believe that. *Time* magazine reported, April 20: "The Knights of Malta . . . after their emergence during the 12th century as a crusading order of warrior-clerics . . . built up strong dynasties in Palestine, Rhodes and Malta successively. . . . Membership in the order, for all except the lowest category, has been restricted to men of noble blood." In April "the Vatican, after making a long study of the Knights and their modern works decided that . . . the higher degrees of Knights need no longer be of noble birth."

¶ Was this so they would conform at last to the Christian principle stated at Galatians 3:28 that there would be neither Jew nor Greek, bond nor free, male nor female divisions severing the Christian congregation? Oh, no! That was not mentioned at all. Money was involved. Rich Americans and prominent men elsewhere who had no claim to royalty had been excluded from the higher orders of the Knights. *Time* explained that a Vatican official had said: "Had it continued to exclude blood other than blue blood, [the order] would have been bound to extinction." If it holds to this principle God will extinguish it anyway, its financial situation notwithstanding.



a Bible Study Aid

WHY do we need *The Watchtower*? Because *The Watchtower* helps us to understand the Bible. And why should we want to understand the Bible? Because the Bible is the infallible guide furnished us by a loving and wise Creator.

God's Word is a lamp to our feet and a light to our path. (Ps. 119:105) Without it we would walk in darkness. (Isa. 8:20, 21; Matt. 15:1-14) It is as a lamp shining in a dark place to which we do well to take heed until the day dawns and the daystar rises. (2 Pet. 1:19-21, *NW*) As Paul the apostle expresses it: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." —2 Tim. 3:16, 17, *NW*.

God's Word means not only light for us but also life. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ," said Jesus in his prayer on the night of his betrayal. He told his disciples, "The sayings that I have spoken to you are spirit and are life," which sayings have been recorded in the Bible. He well knew that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Deut. 8:3; Matt. 4:4; John 6:63; 17:3, *NW*) Even to Adam that truth was brought home, for although he had sufficient of the necessities to sustain life, yet eventually, after he had lived for 930 years, he died because of ignoring God's Word.—Gen. 3:17-19; 5:5.

God's Word means life and light to us, however, only if we exercise faith. (Matt. 9:29) "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6, *NW*.

Since today, more than ever before, attacks are being made upon the Bible's authenticity, its principles and its wisdom, it becomes increasingly important that through study of the Bible we become equipped with a large shield of faith to ward off all such attacks, attacks made not only by its avowed enemies, but also by its professed friends. And with more than 250 different sects claiming to be Christian in the United States alone, we must study our Bibles if we would be able to give a satisfactory answer to everyone that demands of us a reason for the hope that is in us. (1 Pet. 3:15, *NW*) As the wise man expressed it: "The heart of the righteous studieth to answer."—Prov. 15:28, *AS*.

Further, as moral conditions go from bad to worse it becomes ever more difficult to hold on to the righteous principles of God, which should govern our daily lives. To continually strengthen our resolves to do what is right, to have God's love for righteousness and his hatred for wickedness, we must keep on thinking God's thoughts, keep on renewing our minds and making over our personalities by means of

the truth.—Matt. 16:23; Rom. 12:2; Phil. 4:8; Col. 3:9, 10, *NW*.

HELP NEEDED

No question about it, if we would gain life we must study the Bible. But does that in itself mean that we need *The Watchtower*? Cannot we individually go to the Bible and gain all the knowledge and understanding necessary? Can we? At Acts, chapter 8, we read of an official of Queen Candace, an Ethiopian eunuch, who went directly to his Bible, but when he was asked by the disciple Philip, "Do you really know what you are reading aloud?" what was his answer? "Really how could I ever do so, unless someone guided me?" He realized his need of help. And Philip, having been guided by others in the first place, was equipped to give this Ethiopian eunuch the guidance he needed.—Acts 8:27-38, *NW*.

Note also the two on the way to Emmaus on the morning of Jesus' resurrection. They must have been familiar with God's Word or Jesus would not have chided them for being 'slow in heart to believe all that the prophets had spoken,' but they did not understand. It took Jesus' explanation of what they were already familiar with to cause them to see how the Scriptures foretold the Messiah's sufferings and death. No wonder they afterward exclaimed: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?"—Luke 24:13-32, *NW*.

Cornelius undoubtedly was acquainted with God's Word, but only with Peter's help did he recognize Christ Jesus as the Messiah. Apollos, although "aglow with the spirit," needed help to understand "the way of God more correctly." And the disciples at Ephesus had a very inadequate conception of Christianity until Paul enlightened them.—Acts, chapter 10; 18:25, 26; 19:1-7, *NW*.

WHY "THE WATCHTOWER"?

Since it is apparent that we do need help to understand the Bible, why, of all the religious literature published, should we look to *The Watchtower* for this help? First of all, because it adheres strictly to the Bible; it lets "God be found true, though every man be found a liar." (Rom. 3:4, *NW*) It is not restricted by any creeds or traditions of men, but stands solely and solidly on the Scriptures. It does not bow down to, nor does it claim to speak for, a magisterium that assumes an authority above that of God's Word. Even as Jesus did, it continually supports its statements and explanations with "It is written." (Matt. 4:4, 7, 10; 11:10; 21:13; 26:24, 31, *NW*) And even as Jehovah invites his earthly creatures, so *The Watchtower* invites all its readers: "Come now, and let us reason together." —Isa. 1:18, *AS*.

It does not support any of the political ideologies of the various blocs of the nations, but gives its allegiance solely to the kingdom of God. It does not preach brotherly love in times of peace and fratricide when nationalistic passions are aroused in time of war. It keeps itself unspotted from the world even as Jesus did.—John 18:36; Jas. 1:27.

The Watchtower, not being bound by any creed, is able to progress with the increasing light. It appreciates that "the path of the righteous is as the light of dawn, going on and brightening, unto meridian day." (Prov. 4:18, *Ro*) When clearer light shines on the Scriptures as a result of fulfillment of prophecy or greater research, it is not too proud to give to its readers the benefit of the improved understanding of God's will and purposes.

To help us to understand the Bible, *The Watchtower* uses the topical method. By this method all the information on a certain subject contained in all the sixty-six books of the Bible is brought together and compiled in a logical and orderly manner. This is necessary because the Bible, being largely historical, is written in a running style, and therefore, with few exceptions, does not treat comprehensively any one teaching at one place. This is also true because many of the false teachings that now confuse professed Christians were unknown among the servants of Jehovah in times past; the truth was taken for granted. In rounding out this topical method of study *The Watchtower* takes note of the meaning of the words in the original Hebrew, Aramaic and Greek languages, and it also takes into consideration the context of the texts it cites to prove a point.

By making use of such a topical arrangement *The Watchtower* is not skipping around, trying to find a text to prove a pet theory or preconceived opinion, but is letting the Bible as a whole indicate God's mind on a subject. Incidentally, this method is not new with *The Watchtower,* but is, in effect, the method used by Jesus in his sermon on the mount, the method Peter used on the day of Pentecost, and the method Paul used time and again in his letters. For examples please see: Matthew 5:21-38; Acts 2:14-28; Romans 15:7-13; Hebrews 1:5-14.

STUDY "THE WATCHTOWER"

There seems to be a tendency on the part of some of the readers of *The Watchtower* to peruse merely the main article of each issue, including perhaps the questions from readers. This is a mistake. *The Watchtower* deals with Bible teaching or doctrine, Bible prophecy, Christian conduct, Bible history and current missionary activity. Only by giving careful consideration to all its contents, including its so-called secondary articles, can we hope to get a rounded-out Scriptural education and keep up to date with the advancing light.

Each issue of *The Watchtower* may be likened to a well-balanced and well-prepared meal. Nutritionists tell us that the body needs proteins, starches, minerals and vitamins, and a rounded-out meal will provide all these. It would be a mistake to ignore any one of these. In the same way we should not ignore any of the courses of our spiritual meal. And just as we would not think of rushing through a natural meal but would take time to enjoy it, so we should also not rush through our spiritual meals.

Nor is mere reading of *The Watchtower* enough. Much of it, particularly the main or study articles with questions, present complex and weighty truths, often entirely new and different from anything that has been published previously, which cannot be fully understood and appreciated by just one reading. Such intellectual or spiritual fare requires thorough mastication, that is, concentration, meditation and reflection. To make such truths and arguments our own we must be convinced of their Scripturalness, their reasonableness, their factualness. That requires going over the material several times, not just once.

Besides, we want to remember as much as possible, for our purpose in acquiring these truths is not just for our own enjoyment but to give us something that we can pass on to others. And only if we have a point clearly in mind shall we be able to explain it to others; another reason for our studying *The Watchtower* thoroughly.

Further, *The Watchtower* contains much admonition and instruction regarding Christian conduct and activity. To gain the full impact of such we must go over it

again and again. Unless we are moved to action we are like the foolish man that built his house upon the sand. Then ours would be a dead faith.—Matt. 7:26, 27; Jas. 2:14-26, *NW*.

HOW TO STUDY "THE WATCHTOWER"

As Christians, study of the Bible, with the help of Bible aids, is not discretionary but mandatory, for the apostle Paul's instructions to Timothy apply to each one of us: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." (2 Tim. 2:15, *NW*) If we want life we must gain God's approval, and if we want God's approval we must handle the Word of God aright, and to do that we must study. How can we best study the Bible with the aid of *The Watchtower?*

First of all, we recognize that it takes time to study, so we must buy out time for regular and unhurried study. If we have a very full schedule we might find fifteen or thirty minutes daily the first thing in the morning, or right after breakfast or at some other convenient time of day. (Eph. 5:16) Otherwise it would be well to budget at least one evening a week for our own private study. Nor should we overlook the fact that the busy and alert minister will take advantage of opportunities to study when traveling, even as he is alert to opportunities for incidental preaching.

To properly study *The Watchtower* we must approach it with the right heart attitude. While we are commanded, "Make sure of all things; hold fast to what is right," let us not overlook the fact that we are also admonished, "Do not treat prophesyings with contempt." (1 Thess. 5:20, 21, *NW*) Having found, time and again, that *The Watchtower* adheres faithfully to God's Word, we have no grounds for approaching a study of it with suspicion, but rather we should approach it with a sincere desire to understand what God has provided for us through its pages, ever ready to "accept with mildness the implanting of the word which is able to save [our] souls."—Jas. 1:21, *NW*.

The Beroeans set us a good example in this. True, they made certain that what Paul told them was based on the Scriptures; but did that mean that they listened to Paul with a skeptical, critical or antagonistic spirit? Not at all. Rather, we are told that they "received the word with the greatest readiness of mind."—Acts 17:11, *NW*.

Having the right heart attitude toward the material we are to study, we should next make sure that we dismiss all matters not germane to our study. We cannot expect to receive much benefit from our study if we have our minds on something else; some pleasant or unpleasant experience we just had or which we expect to meet up with after our study. Having set aside time for the study of *The Watchtower,* let us give it our undivided attention; as Paul expresses it, "pay more than the usual attention to the things" we are studying. Otherwise they will not impress themselves deeply enough on our subconscious minds so that we can recall them at will.—Heb. 2:1, *NW*.

Note the title and the caption text, if there is one, also the relationship between the two. As you read note not only what is presented, but how. Reflect, note how the argument is being developed. Something new? or differently expressed than before? Look up the texts cited but not quoted; note their application. Do you appreciate what light they throw on the theme under discussion? You may want to underscore main points, or the exact answers to the questions, if the article has questions. Can you express the answer in your own words? If supporting ideas, texts or facts come to mind, why not jot them

down in the margin for use at the congregational study?

In an article of any length there usually are subheadings, denoting a change in thought or another aspect of the main theme. Note how the succeeding paragraphs relate to it. After you have studied an article or that part scheduled for the coming congregational study, reflect. What were the main points, the new points, the points particularly helpful to me? Go over the study questions again; as you read them does the answer to each one immediately come to mind? Remember, one of the best aids to study is review.

Studying *The Watchtower* with another has much to recommend itself. Studying with another lightens the labor of concentration, increases the joy, makes for better understanding, as well as improved ability to express oneself in the congregational study of *The Watchtower*. Something for members of a family to consider.

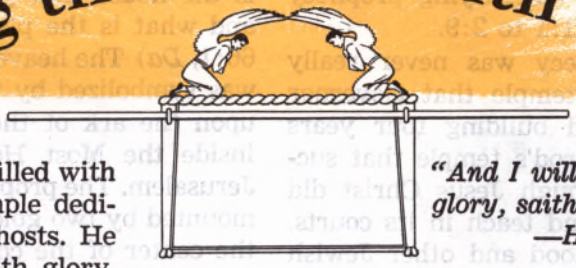
Congregational study of *The Watchtower?* Yes, each week, at some fourteen thousand Kingdom Halls of Jehovah's witnesses an hour is set aside, usually on Sunday afternoon or evening, for the study of the Bible with the help of *The Watchtower*. It is not enough to study privately or with other members of our family. We gain more from each lesson if we hear what others have to say in answer to its questions; they may have a different, more correct or more complete understanding of it than we do. And not only can we receive help at such a study but we can also give help to others. They need what we can give, we need what they can give. No individual member of the Christian congregation can say to another, "I have no need of you."—1 Cor. 12:19-22, *NW*.

A knowledge and understanding of the Bible means light and life. To gain that knowledge and understanding we need help. *The Watchtower* is the pre-eminent Bible study aid. Let us show our appreciation of it by carefully reading it from cover to cover, by thoroughly studying its main articles in private or with our families, and then by regularly coming together for congregational study where we not only gain further help but are able to help our fellow Christian ministers.

WHICH SIDE ARE THE CHURCHES ON?

¶ Under the heading "Do Lottery, Liquor Belong in Church?" the Paris, Texas, *News* carried the case of a woman who said nervously: "My husband is a very attractive man, but he has been addicted to gambling. . . . I have tried everything in my power to make him give up this evil habit, but it seems to have him enslaved as much as if he were a dope addict. . . . Just when I thought I was making some progress, my husband comes home with a handful of tickets being sold by my church, and waves them in my face. My church is having a lottery, and is giving away $500 in cash prizes. The first prize amounts to $200, and the smallest is $10. The tickets sold for 10 cents apiece, but this price was listed in the corner as 'Donation—10 cents'. I suppose that was just a means of evading the laws against gambling. . . . My husband tells me that I have a lot of nerve to preach to him about the evils of gambling when my own church is running a lottery. He asks me to explain the difference between his patronizing a bookie, where he bets $2 on a race horse, and buying a handful of chances on a church lottery at a dime a ticket. . . . Is sin only that type of behavior on which the church obtains no financial returns? . . . My husband is now ridiculing my religion and calling us hypocrites."

Filling the House with Glory



"And I will fill this house with glory, saith Jehovah of hosts."
—Hag. 2:7, Da.

THE house to be filled with glory was a temple dedicated to Jehovah of hosts. He promised to fill it with glory. His promise to do so came as the crowning point of a prophecy of the greatest import to all the nations. "For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake *all nations*, and the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts."—Hag. 2:6, 7, *Da.*

[2] Pronounced more than twenty-four centuries ago, this prophecy had as its background then a modest temple the building of which was less than a month in progress. It was being built upon the site of the former temple of King Solomon there on Mount Moriah in Jerusalem. Following the destruction of Solomon's temple by the Babylonians in 607 B.C., that sacred location had lain desolate for seventy years, the whole city had lain desolate, the entire realm of the kingdom of Judah had lain desolate without man and his domesticated beasts. It was a divine judgment against the nation because of their long-continued violation of the covenant that Jehovah God had made with their forefathers at Mount Sinai through Moses. (Lev. 26:27-35; 1 Ki. 9:6-9) Now a remnant of the chastised Israelites had had their God Jehovah open the way for them to leave their captivity in Babylon and return to their homeland. For what purpose? Primarily for the purpose of rebuilding Jehovah's house on the old temple location, that his true worship might be revived and carried on there. Because of enemy opposition and misguided interference from the Persian government the restored remnant of Israelites had lost sight of the primary purpose of their being restored to their homeland. They ceased working on the temple and let it lie, hardly begun, to the reproach of their God Jehovah.—Luke 14:29, 30.

Sunday morning, July 26, 1953, the final day of the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, N. Y., the following speech was delivered by the vice-president of the Watch Tower Bible and Tract Society before an audience of 131,419 conventioners.

[3] For thus choosing to obey man as ruler rather than God they did not prosper for the sixteen years that Jehovah's house lay neglected. Then, to stir up the Jewish governor Zerubbabel and the Levite high priest Joshua and all the restored remnant, Jehovah God gripped his prophet Haggai with his holy spirit and had Haggai encourage them to renew the temple work in fulfillment of their solemn obligation to God. With faith in God the remnant took up the temple work once more. About a month later, when things had begun to

1. What is the house to be filled with glory, and according to what promise?
2, 3. What was the historical background against which this prophecy was first delivered?

take shape, Haggai was inspired by God's spirit to utter the electrifying prophecy just quoted.—Hag. 1:1 to 2:9.

4 Haggai's prophecy was never really fulfilled upon the temple that Governor Zerubbabel finished building four years later, nor upon Herod's temple that succeeded it, even though Jesus Christ did visit that temple and teach in its courts. The temple priesthood and other Jewish religious leaders did not permit that temple to be filled with any glory through Jesus Christ and his apostles. In 70 (A.D.) it was put to the torch by the Romans and destroyed. It will never be rebuilt for Haggai's prophecy to be fulfilled in it. But in 1919, less than six months after the end of World War I, Jehovah God did something that corresponded with his restoring of the Jewish remnant from Babylon back in 537 B.C. He delivered a remnant of his anointed witnesses from the power of a greater Babylon, the Devil's world organization that had laid violent hands upon Jehovah's witnesses during World War I and had taken them captive against their wills. God's purpose in delivering them was the same as that in the case of the Jewish remnant in the days of the prophet Haggai—temple work. As long as the restored remnant of anointed witnesses of Jehovah would concentrate on this temple work, they were bound to prosper spiritually.

5 What was this temple work to be? Not the erecting of a literal temple of earthly materials either at Jerusalem or at 124 Columbia Heights, Brooklyn, New York, or anywhere else. There is no need for such a literal temple today. Such a temple would be so inadequate as God's house. "Thus saith Jehovah: The heavens are my throne, and the earth is my footstool: what is the house that ye will build unto me? and what is the place of my rest?" (Isa. 66:1, *Da*) The heavenly throne of Jehovah was symbolized by the propitiatory cover upon the ark of the covenant that stood inside the Most Holy of the temple of Jerusalem. The propitiatory cover was surmounted by two golden cherubs that faced the center of the cover with outstretched wings. Here Jehovah was symbolized as throning amid the cherubs, and his glory light, called the Shekinah, lit up the otherwise unlighted Most Holy of the temple. From there Jehovah communicated with his people Israel. But those were only symbolisms. God's true throne is the heavens. There is where he reigns as universal sovereign; and the earth, where once his material temple stood on Mount Moriah, is to him like a footstool by which he steps up and mounts his high-seated throne.

6 No man-made temple, no matter of what grand proportions, can house or hold in the Most High God. Solomon was awed by the realization of this. When he dedicated the gorgeous temple he had built and when the glory of Jehovah filled the house with a miraculous cloud, Solomon said in prayer to him: "But will God indeed dwell on the earth [in a material temple]? Behold, the heavens, and the heaven of heavens, cannot contain thee; how much less this house which I have built!" Solomon's temple could not possibly be the place of Jehovah's real throne. Nonetheless, God had respect to that temple because of what it symbolized and what it foreshadowed for the future, and he kept a watchful eye upon it and put his incomparable name upon it. He said to Solomon: "I have sanctified this house which you have built in which to put my name forever; and my eyes and my

4. What shows whether Haggai's prophecy was fulfilled upon the material temple of Jerusalem, and what did God do for his people in 1919 and for what purpose?

5. What are the facts about God's throne and footstool that dispose of any need for a material temple today?

6. How did Solomon pray to show he realized the inadequacy of the temple he dedicated, and yet why was it proper to turn toward it when praying to God?

heart shall be there for all time." (1 Ki. 8:27-30, *Da;* 9:3, 7, *AT*) Because Jehovah was present there in a representative way, it was proper for Israelites and also strangers of good will to turn to the temple when praying, just as if literally facing him when making a request of him. Solomon prayed: "And as to the stranger also, who is not of thy people Israel, but cometh out of a far country for thy name's sake . . . when he shall come and pray toward this house, hear thou in the heavens thy dwelling-place, and do according to all that the stranger calleth to thee for; in order that all peoples of the earth may know thy name, and that they may fear thee as do thy people Israel; and that they may know that this house which I have built is called by thy name."—1 Ki. 8:30-43, *Da.*

7 The day of such symbolisms is now gone, and no temple of Jehovah will ever be built again on Mount Moriah and there will be no need to remove the Mohammedan "Dome of the Rock" just to build a temple there such as is pictured in Ezekiel's vision. (Ezek. 40:1 to 46:24) How contrary, then, to the Holy Scriptures for any religion to build basilicas, cathedrals and churches to house what they call "the host," which the priest claims to transmute into God! Neither by such "host" nor by any other representation does the Most High God dwell now in any temple made with man's hands. The Christian martyr Stephen made that plain to the Jewish Sanhedrin of Jerusalem while Herod's temple still stood, saying: "[King] Solomon built a house for him. Nevertheless, the Most High does not dwell in houses made with hands; just as the prophet says: 'The heaven is my throne, and the earth is my footstool. What kind of house will you build for me? Jehovah says. Or what is the place for my resting? My hand made all these things, did it not?'" Years later the apostle Paul repeated this truth to the pagan Athenians, saying: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things." (Acts 7:47-50; 17:24, 25, *NW*) Those who profess to be Christians and who have been induced by one argument or another into contributing to the building of costly, overdecorated religious buildings ought to know this truth already, but do not.

8 Let such pause to consider God's inquiry: "What manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and so all these things came to be, saith Jehovah." (Isa. 66:1, 2, *AS*) Whatever kind of house man may erect must be of materials God already made. That is the kind or manner of house that anybody could build in a material way. Such a place for God to rest symbolically is no longer acceptable to him. He himself is building a real temple out of altogether new material that human architects cannot use. It is made up of 144,000 and One stones, not quarried, fashioned and laid in place by man, but "living stones," each one of which is a "new creation," each one a living, intelligent new creature of God, while Jesus Christ his Son is the "foundation cornerstone." It is a "spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:4-6 and 2 Cor. 5:17 and Eph. 2:20-22, *NW*) This is the real temple that was foreshadowed by that which Solomon built and that which Gov-

7. How did Stephen and then Paul speak showing that God does not now dwell representatively in any man-made temple?

8. What kind of temple only could men build to God, but what kind of temple is he himself now building?

ernor Zerubbabel rebuilt. This is the temple on which Jehovah God has his eyes and where his heart is. Upon it he has put his holy name.

DIVINE CONDESCENSION

[9] When the queen of Sheba looked at Solomon's temple it was breath-taking for splendor. Some religious buildings today are very impressive from an architectural standpoint. If the Most High God does not now deign to look at such or reside in such representatively, how much less would he condescend to notice a man or woman on earth? So we should be inclined to think. In ourselves we are so insignificant, and we especially feel so when we are not making a big name for ourselves in the world or holding much prominence or power, but are just lowly, unassuming, comparatively unnoticed, doing what is common or ordinary, never rising to wide fame or notoriety. How infinitesimally small we are individually to God! Imagine our earth reduced to the size of a scalepan of a balance. On this scalepan there is a thin, fine dust, just enough to dull the pan's luster. Well, all the nations teeming with population are just like that fine dust, so light that its weight is not discernible or measurable except by micro-weighing scales. A tiny speck of dust each one of us is. Jehovah reminds us of this, saying: "Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance."—Isa. 40:15, *AS*.

[10] Yet hear what Jehovah says he prefers to look to rather than to a magnificent handmade temple: "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and so all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor [afflicted, *Da*] and of a contrite spirit, and that trembleth at my word." Because they stand in awe of His word, he directs his word to them and promises them joy by the revealing of his glory, saying: "Hear the word of Jehovah, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame." —Isa. 66:1, 2, 5, *AS*.

[11] Just think of it! Despite being so high, so lofty, so eternal in duration and so holy, Jehovah is so considerate as to notice those who are broken in heart over sin and error and who are humble and contrite. We need never think we amount to so little and are so small and worthless that the Most High God would never pay attention to us or take time to notice us. For our encouragement he says: "He that taketh refuge in me shall possess the land, and shall inherit my holy mountain. And it shall be said [*mar.*], Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. For I will not contend for ever,

9. If God does not deign to look at impressive man-made temples today, what would we be inclined to think of ourselves, especially in view of our comparative size?

10. Through Isaiah 66:1, 2, 5 what does Jehovah say he prefers to look to in preference to man-made temples?

11. According to Isaiah 57:13-16, of whom is Jehovah considerate despite his highness, etc.?

neither will I be always wroth; for the spirit would faint before me, and the souls that I have made." (Isa. 57:13-16, *AS*) Such afflicted ones of a contrite and humble spirit the high, lofty and eternal God prefers to look to rather than to gawdy man-made temples.

12 Because the remnant of his anointed witnesses were of such a contrite, humble spirit after their captivity in mystic Babylon during World War I, Jehovah God condescended to notice their affliction and he delivered them in 1919. They trembled at his Word and had respect for it instead of human traditions and were always anxious about being deprived of it and not doing what it says. Hence Jehovah cast up and prepared a way for them to escape to theocratic freedom. He took the stumbling blocks out of their way and led them out of mystic Babylon and brought them to his newborn land of theocracy and to his holy mountain of worship where they might engage in temple work.

13 Christendom has forsaken Jehovah and has forgotten his holy mountain of worship and has cast in her fortunes with the nations of this world. She will therefore share their destiny and be slaughtered with them at the battle of Armageddon. (Isa. 65:11-15, *AS*) Being so concerned about the economic, military and political domination of the earth, the nations forget the thing of prime importance today, that we must serve Jehovah God at his temple, his spiritual house, being lovers of God rather than lovers of pleasures and proving true to the power of godly devotion instead of having a mere form of it. (2 Tim. 3:1-5, *NW*) To worship Jehovah at his spiritual temple, we turn our faces in no earthly direction, to no city, whether Jerusalem, Rome, or Mecca, and to no religious building on earth. We turn heavenward through Christ, the foundation cornerstone of God's temple of living stones. Jehovah is now in his holy temple, and all the earth should quiet down and be silent to hear his Word. (Hab. 2:20, *AS*) But the nations do not do so. They rage at the fact that he reigns as King at his holy temple. Their very raging now is visible proof that the lofty, unseen Jehovah is present in his temple, for that is how the prophecy explains their raging, when it says:

14 "And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' . . . 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth.' And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there occurred lightnings and voices and thunders and an earthquake and a great hail."—Rev. 11:15-19, *NW*.

15 The appointed times of the nations for global domination began with the desolation of Jerusalem and its temple and its land in 607 B.C. and their 2,520 years of duration ended in 1914 (A.D.). Then Jehovah God the Almighty took his great power to rule as king by means of his Christ, not just over Palestine, but over the world. At this the nations became wrathful, and their first spasm of wrath spent itself in World War I. Since then, according to the Revelation, Jehovah must be present in his holy temple in heaven. The seeing of

12. In 1919 who were of the spirit just described, and how did Jehovah fulfill that prophecy for them?

13, 14. How has Christendom forsaken Jehovah, and what condition of the nations proves he is now in his holy temple?

15. Why does that vision in Revelation not mean that the literal ark of God's covenant was transported to heaven in 607 B.C.?

the ark of his covenant in his temple sanctuary makes that certain. The literal, original ark of Jehovah's covenant disappeared when Solomon's temple was destroyed by Babylon in 607 B.C. Where did it go? Not to heaven, "before the heathen nations had a chance to contaminate or destroy it," as some suggest. Such material things do not inherit heaven. The heavens are Jehovah's throne, and there is no need for him to have the ark's golden propitiatory seat for him to sit upon between the two golden cherubs. When Jesus Christ was resurrected from the dead and later ascended to appear in God's presence with the life-value of his shed human blood, he did not sprinkle his sacrificial blood upon the literal, material ark of the covenant as the Levite high priest used to do on the day of atonement. Jesus offered the redemptive value of his blood to Jehovah God. (Heb. 9:11, 12, 24) Where the literal ark of the covenant went we do not know.

[16] When the temple was rebuilt by Governor Zerubbabel the ark of the covenant was not restored to the Most Holy. In Jesus' day no ark of the covenant was to be found in the Most Holy of Herod's temple for the Jewish high priest to sprinkle the atonement blood upon it once a year. The Most Holy was unlighted by any miraculous Shekinah light and was empty, except for a large stone in its center where the high priest deposited the golden censer upon which to sprinkle incense before sprinkling the blood of the atonement day sacrifices. Says the Jewish Mishnah, Yoma, 5, II: "After the Ark was taken away a stone remained there from the time of the early Prophets, and it was called 'Sh^{e}tiyáh' [meaning 'Foundation; Basis']. It was higher than the ground by three finger-breadths. On this he [the Jewish high priest] used to put [the fire pan]."

16. In the rebuilt temple at Jerusalem what occupied the Most Holy, according to history?

[17] Consequently, when the apostle John was given the revelation twenty-six years after Jerusalem's destruction A.D. 70 and saw God's temple in heaven opened, the appearance of the ark of his covenant in the sanctuary or Most Holy was an event extraordinary. It symbolized that Jehovah was in his holy temple and was seated on his throne as pictured by the propitiatory cover of the ark. In the vision the opening of the temple and the disclosure of the ark's presence followed Jehovah's taking of his great power to rule as King by Jesus Christ and the beginning of the wrath of the nations in World War I, which was in 1914. This adds to the proof that Jehovah has been in his spiritual temple since 1918. That being so, his presence at the temple became true before the anointed remnant of Jehovah's witnesses were restored from mystic Babylon in 1919, in order that they might take up temple worship.

[18] The reviving of the temple worship by the restored remnant in 1919 was foreshadowed in Haggai's day when Governor Zerubbabel and High Priest Joshua resumed the building of the temple at Jerusalem. Back there the temple under construction did not promise to be anything to compare with Solomon's gold-coated temple. Yet that day of small things was not to be despised. Jehovah promised that the glory of the rebuilt temple would far surpass that of Solomon's temple. There would be a fearful shaking of heaven, earth, sea and all nations, and "the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts." (Hag. 2:1-9, *Da*) More than five hundred years after Haggai's prophecy the apostle Paul applied the fulfillment of Hag-

17. What, then, did John's vision of the ark of the covenant in the temple sanctuary signify, and when did this become true?

18. What did Jehovah say respecting Zerubbabel's temple in comparison with Solomon's temple, and when, according to Paul's quotation, do we locate the time for the fulfilling of the prophecy?

gai's words to a still future time, saying: "At that time [the time when God made the Law covenant with Israel at Mount Sinai through Moses] his voice shook the earth, but now he has promised, saying: 'Yet once more I will set not only the earth but also the heaven in commotion.' Now the expression 'Yet once more' signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain. Wherefore, seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe." (Heb. 12:26-28, *NW*) The removal of the symbolic heaven and earth did not take place in the apostle's day, but now we have the evidences and proofs that their early removal is at hand in our own day since A.D. 1914.

[19] The kingdom that Jehovah established in the heavens in 1914 by taking his great power and seating his Christ on the throne cannot be shaken, so cannot be removed and will stand intact through this universal shaking period. But all parts of Satan's world organization, visible and invisible, symbolized by the sea, dry land, earth and heaven, have been terribly shaken. By the "war in heaven" that began in 1914 the Devil and his invisible organization of demon angels were shaken down from any further place in God's heavens above, whereas the newborn Kingdom stood unshaken, irremovable, victorious. As for the visible part of the Devil's organization, the sea, dry land and earth, these went through what Jesus called a "beginning of pangs of distress," namely, nation rising against nation and kingdom against kingdom, food shortages, pestilences, earthquakes, to an unparalleled degree. While Jehovah God did not directly cause the nations and kingdoms to engage in that first world war, which induced food shortages and pestilences, he did give all nations good reason to shake. How? By terminating in 1914 the "appointed times of the nations." No sooner did those appointed times for the nations to dominate the earth unhindered by his kingdom end than Jehovah brought his kingdom into being and put its operation in the hands of the Rightful One, Jesus Christ, the Son and Heir of King David.

[20] This boded no good for the nations, for Jesus Christ was destined to rule them with a rod of iron and dash them to pieces at the battle of Armageddon. The nations were thus shifted from their free-handed, easy-going, pre-1914 basis and had reason to fear for their future existence. They now had God's kingdom to reckon with. The shaking of Satan's heavens to their downfall transmitted violent vibrations to his earthly organization, and his nations got into commotion over the issue of world domination. They did not desire Jehovah's King and they raged against Jehovah's anointed witnesses who were everywhere publishing the Scriptural meaning of the year 1914. The nations thus displayed their own rage against God's established kingdom and against any interference of his King in their earthly affairs.

[21] This preaching of what 1914 meant and this declaring of the approaching "day of vengeance of our God" was shaking news to all the nations. But the unexpected emergence of the New World society in 1919 and their phenomenal growth afterward served to shake the nations still more, not only with amazement but also with fear, for this was concrete evidence that there was something to this message

19. How have the heavens been shaken, and what reason did Jehovah give the earth, dry land and sea for shaking?

20. Why did this bode no good for the nations, and how did they act toward God's established kingdom?

21. What Jehovah's witnesses preached was what kind of news to the nations, but what else about them gave the nations reason to shake?

and that here there was an unconquerable movement, whose preaching, if it came true, would mean the end of all nations. Truly, preliminary to Armageddon and its violent removal of all nations, there has been a great unsettlement, commotion and shaking of the heavens, earth, sea and all nations of Satan's world.

"THE DESIRE OF ALL NATIONS"

22 Haggai said that as a result of Jehovah's shaking of Satan's world something grand was to come in. What? "The desire of all nations shall come." So says the *King James Version,* also Darby's. "And the delight of all the nations shall come in," says Rotherham's translation. At first this was applied to the coming of God's unshakable kingdom. In 1886 the Watch Tower Bible and Tract Society published the book entitled "The Divine Plan of the Ages." On page 266 this stated: "Thus man's extremity will become God's opportunity, and 'the desire of all nations shall come'—the Kingdom of God, in power and great glory. —Hag. 2:7." Forty-five years later the prophecy's application was narrowed down to one individual, Jesus Christ the King. The magazine *The Watch Tower,* in its February 15, 1931, issue, presented an article on "His Temple" and said (¶ 33): "Christ Jesus, the Head of the Christ, primarily must be 'the delight of all the people' when they know him, because he is God's representative. Jesus Christ came to the temple as the vicegerent of Jehovah. He is the 'seed of promise' and is the desire of all nations and peoples, even though they know it not yet."

23 This latter interpretation was based on the popular *King James Version,* which rendered Haggai 2:7 in agreement with the old Latin *Vulgate.* The *Vulgate's* rendering as reproduced by the Catholic *Douay Version* reads: "And the Desired [One] of all nations shall come." In the Roman Catholic liturgy at Advent time this is applied to Jesus' coming to earth, not to his coming to the temple. His coming to the great spiritual temple of God for judgment work is understood to have taken place invisibly in the spring of 1918. But Haggai 2:7 is a prophecy of the restoration period of God's people and therefore cannot be thrown back to 1918 before their restoration started. In the case of the ancient Jewish remnant Haggai 2:7 could not come true until after they had rebuilt God's house. Due to their fear and negligence for sixteen years, this proved to be twenty-one years after they returned from Babylon. Likewise in the case of the spiritual remnant of today, the coming of what was desirable did not apply *before* they were restored from mystic Babylon in 1919 nor even *in* that year, when they were just getting started in the temple work.

24 One other thing worthy of note: The original Hebrew text forbids Haggai 2:7 to be applied to the Lord Jesus at his coming to the temple in 1918. How so? In this way: Although the word translated "desire" or "Desired" or "delight" is in the singular number, yet the Hebrew verb accompanying it is in the plural. Centuries before the Latin *Vulgate* the Hebrews who translated the Greek *Septuagint* noted this fact. So they rendered the singular Hebrew noun in the collective sense and made their translation read: "And the chosen things [or, choice things] of all the nations will come."

25 Practically all the modern translations, Jewish, Catholic and Protestant, from the Hebrew try to bring out the force

22. What did Haggai say was to come as a result of the shaking of Satan's world, and how was this explained in 1886 and in 1931?

23. On what ancient version of the Bible was that interpretation really based, and why could that event here described not occur in 1918?

24. Why does the Hebrew text itself forbid such an interpretation, and so how did the Greek *Septuagint* render the Hebrew?

25. Accordingly, how do practically all modern translations render the Hebrew expression?

of the original Hebrew text in harmony with the Greek *Septuagint.** The *English Revised Version* of 1884 rendered it: "And I will shake all nations, and the desirable *things* of all nations shall come, and I will fill this house with glory, saith the LORD of hosts." The *American Standard Version* of 1901, and also the Hebrew *Leeser Version* of 1905, and *Nacar-Colunga Version* of 1948 said: "the precious things of all (*the*) nations"; and the Hebrew *Soncino* edition said: "the choicest things of all nations"; *An American Translation,* Lienart and Crampon said: "the treasures of all the nations"; and Maredsous said: "the riches of all the peoples."

[26] Other translations indicate that Jehovah's purpose in shaking all nations was that such thing might come in. In agreement with the German *Kautzsch* and the French *L'École Biblique,* the *Revised Standard Version* of 1952 reads: "And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendor, says the LORD of hosts." Moffatt goes farther and reads: "And shaking all nations till the treasures of all nations are brought hither and my House here filled with splendor (says the Lord of hosts)." That is, Jehovah's shaking of all nations would produce certain results toward his house. What?

FULFILLMENT

[27] Parallel prophecies from Jehovah's mouth show us what to look for in the fulfillment of Haggai 2:7, and the developments of modern history prove Jehovah's prophecies true in this respect. In giving the great restoration prophecy concerning his woman, his universal organization Jerusalem, when she brings forth the remaining ones of her seed as a theocratic nation from 1919 forward, Jehovah has his prophet Isaiah cry out for his people to hear today: "Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith Jehovah, Behold, I will extend peace [prosperity, *AT*] to her like a river, and the glory of the nations like an overflowing stream: and ye shall suck thereof; ye shall be borne upon the side [like a beloved child], and shall be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass." (Isa. 66:10-14, *AS*) The remnant of the seed of God's woman Jerusalem do see this now and their hearts rejoice, and they acknowledge that the hand of Jehovah has done it.

[28] The same prophet uttered another prophecy on how Jehovah would restore his anointed witnesses from mystic Babylon and would commission them to preach good tidings, bind up broken hearts, proclaim liberty to captives and the opening of the prison to bound ones, and comfort all that mourn. Then he added: "And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the

* Young's translation, which is very literal, inserts here the preposition *to* and makes the controversial passage read: "And they have come *to* the desire of all the nations, and I have filled this house with honour, said Jehovah of hosts." However, it is not necessary to insert a word, and a suitable translation of the Hebrew text would read: "And they, the desire of all the nations, shall come in."

26. How do other modern translations show that such thing would come in as a result of the shaking?

27. How does Jehovah show us what to look for in the fulfillment, and what did Isaiah 66:10-14 say the remnant would see?

28. What does Isaiah 61:1-7 foretell in connection with the remnant?

wealth of the nations, and in their glory shall ye boast yourselves. Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them." (Isa. 61:1-7, *AS*) Today in the theocratic land that was born in 1919 the anointed remnant enjoy a spiritual prosperity double in amount to what shame, dishonor and oppression they suffered during World War I.

29 Throwing such prosperity into bold relief the strangers and foreigners of good will render services as plowmen, vinedressers and feeders of the flock, spiritually speaking, and Jehovah's "ministers" and members of His "royal priesthood" draw help and benefit from such services. It is a never-ending source of joy to them. Anybody whatsoever may now show himself one of those strangers and foreigners of good will, ready and glad to serve God together with the remnant, no matter how great this crowd of good will becomes. But that is not so of the "royal priesthood" under Christ, whose number is limited to 144,000 members. It takes consecration to be admitted into that exclusive priestly body, and only Jehovah God can do the consecrating of those whom he calls to that high spiritual office. The good-will strangers and foreigners recognize this and acknowledge the spiritual remnant to be God's ministers and Jehovah's priests.

30 When Jehovah miraculously restored his remnant from Babylon in 1919 and set them to work in temple activity as his worshipers and servants it was an evidence to the sincere-hearted people of all nations who learned of it that Jehovah's witnesses had a real God and that he was truly with them to deliver and bless them. They heard the anointed remnant, those who are Jews inwardly, encouraging one another to go up to Jehovah's temple, saying: "Let us go speedily to supplicate Jehovah, and to seek Jehovah of hosts: I will go also." Then they wanted to go along, and they took hold on the remnant of spiritual Jews. "Thus saith Jehovah of hosts: In those days shall ten men take hold, out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you [people]; for we have heard that God is with you." (Zech. 8:20-23, *Da*) The God named Jehovah, whose deeds, promises and purposes are recorded in the Holy Bible, is the great magnet of attraction, and He is the One whom they are drawn to worship in company with the remnant of spiritual Jews. Already they number more than ten such men of good will to one such spiritual Jew. This would never have happened had the anointed remnant not gone up and done temple work at Jehovah's house.

31 When he was angry with them during the period of World War I, the remnant of the seed of his woman, "Jerusalem above," were in deep gloom and darkness. But in 1919 Jehovah rose with favor upon his woman and the light of his favor was reflected to her anointed remnant on earth. His command to her also applied to her remnant, and oh how grand are the results that have accrued from their obeying the command: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but Jehovah will arise on thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. . . . Then

29. What throws such prosperity of the remnant into bold relief, and why do the great crowd of good will acknowledge the remnant to be God's ministers and priests?

30. How, according to Zechariah 8:20-23, have ten men taken hold on the skirt of a Jew and gone up with him to worship?

31. According to Isaiah 60:1-16, upon whom has Jehovah risen with glory, and what command is given therefore, and what was to follow obedience to this command?

thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. . . . And foreigners shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led captive. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob."—Isa. 60:1-16, *AS*.

32 With our eyes enlightened by these interpretative prophecies we have reached the time to ask, Have the desirable things, the precious things, the treasures, the choicest things of all the nations come in? You thousands of the anointed remnant of Jehovah's witnesses who are here today, lift up your eyes and sweep them about this vast structure of Yankee Stadium and behold the tens on tens of thousands of people of good will from scores of nations and languages. There is the answer of Jehovah of hosts to the question. He has shaken all the nations by the preaching of the good news of the Kingdom in all the inhabited earth for the purpose of a witness to all the nations, and the desirable things of the nations have come in already, and an untold number of them will yet come in before Jehovah consummates the great shaking by fighting the battle of Armageddon and totally removing the quaking heavens and earth of the Devil's organization.—Hag. 2:20-23.

32. In answer to the question, Have the desirable things of all nations come in? how did Jehovah give a visible answer at Yankee Stadium in 1953?

33 Once we of the remnant used to think that in the time of the greatest test, the final test, of the remnant before or at Armageddon it would become necessary for Jehovah God to raise from the dead the "so great a cloud of witnesses" of ancient times, the "princes" (estimated to be just seventy in all), to strengthen the spiritual remnant and give them divine assurance amid their toughest trial. But today look up, you remnant, see the so great cloud of modern witnesses with which Jehovah God has surrounded you, all of them showing the genuine faith of Abraham, Isaac, Jacob and all the prophets, even if they have to die for it behind the "Iron Curtain" or elsewhere. What more than this in the way of divine miracles can the anointed remnant ask for now? The loyal companionship and support of this "great crowd" of modern witnesses of Jehovah and their zeal and faithfulness in keeping his commandments are a powerful stimulus, along with the example of the "so great a cloud" of ancient witnesses, to run the race that is set before us to the finish, to victory!—Heb. 12:1, 2, *NW*.

34 By the Kingdom witness that he anointed and sent his remnant out to preach Jehovah has drawn out of all the nations those whom he desires and whom his remnant properly desire, the people who are of such good will toward Jehovah that they dedicate themselves to him through Christ the reigning King. Poor, humble and ordinary these may be, and the nations may not prize these as of much account and may now turn to hate them; yet in Jehovah's sight they are the choicest things that the nations have, because they respond to the Kingdom witness, they also

33. Along with the example of the ancient witnesses, with what has Jehovah today surrounded his spiritual remnant for their stimulation in the race to the finish?

34. How has Jehovah drawn them out of all nations, and to whom are they desirable and why?

take it up and they join the anointed remnant in heralding it to still others. To Jehovah their lives are precious and he will protect them from his executional forces at Armageddon and will confer upon them life and its sweet privileges in the new world. They are real treasures to Him, comparable to his faithful witnesses of ancient times.

HOW FILLED?

[35] Right on into the temple Jehovah brings them, that they may worship in pure, undefiled religion beside the anointed remnant there, for there is where their hearts are. They appreciate the divine statement: "The silver is mine, and the gold is mine, saith Jehovah of hosts." (Hag. 2:8, *AS; Da*) So when coming into his house of worship they come bringing their treasures of silver and gold, for they include all such treasures when they dedicate themselves and all they have to God through Christ. They gladly expend themselves financially and otherwise in order to carry on world-wide Kingdom-preaching until the world's end comes at Armageddon. Thus with the coming in of the desirable things of all the nations the promise of Jehovah to his remnant of anointed temple workers has been fulfilled: "And I will fill this house with glory, saith Jehovah." (Hag. 2:7, *AS*) Back there in 1919 it was the day of small things for the temple workers, things apparently so small as to be despised by the proud nations. But Jehovah's prophecy guaranteed big results to that temple work, that resumption of his worship at his clean house: "The latter glory of this house shall be greater than the former, saith Jehovah of hosts." (Hag. 2:9, *AS*) "The future splendor of this house shall be greater than the past."—*AT.*

35. How have they shown they appreciate Jehovah's claim on the silver and the gold, and how has Jehovah filled "this house with glory"?

[36] How true that is already today! Through the incoming of the desirable ones with their treasures of loving devotion and of theocratic service "day and night in his temple" the house of Jehovah's worship has been filled with a glory that eclipses not only what occurred with Solomon's temple but also what has occurred during all the nineteen centuries that Jehovah has been preparing the "living stones" for the erection of a complete temple, "a spiritual house." Never has there been anything like this to adorn and magnify the house of Jehovah's worship. The number of the spiritual remnant will get smaller year by year as Jehovah removes some of them from this earthly quarry of preparation and places them as "living stones" in the heavenly temple. But oh the throngs of hundreds of thousands of the choicest class of people out of all the nations that now crowd the house of Jehovah's worship, and these being added to by the thousands from year to year! What glory, what impressive weight, this gives to Jehovah's house, a glory never lessening but ever increasing as time marches on to Armageddon! Truly all nations must now know that Jehovah has a house of worship and that it is teeming with worshipers. His worship is a reality that cannot be stamped out any more than men could stamp out his "spiritual house," his temple of "living stones."

PEACE

[37] The controversy, dissension and combat of the worldly nations outside will never invade the sacred precincts of Jehovah's house of worship. Internal discord and fights will never break up the worship of the anointed remnant and their desirable companions of good will, and thus rob

36. How has Jehovah already fulfilled his word that the latter glory of this house should be greater than the former?

37. What assurance does Haggai's prophecy give us that the dissension and combat of the nations outside will not invade this house?

his house of its all-surpassing glory. "The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts." (Hag. 2:9, *AS; Da*) Not the United Nations, but Jehovah's house of worship, is the only place of peace on earth today, and the nations of this world cannot take it away. It is the gift of Jehovah God to us.

38 When he foretold how his King Jesus Christ would come and be laid in heavenly Zion as the tried and tested foundation of the new world, Jehovah declared: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off. And he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river [Euphrates, once controlled by Babylon] to the ends of the earth." (Zech. 9:9, 10, *Da*) Chariots, horses and the battle-bow were all ancient symbols of carnal warfare. At times the Israelites, divided under the kingdom headed by Ephraim and the kingdom headed by Jerusalem, used these implements of war in fratricidal combat against each other. But eventually Jehovah united Ephraim and Jerusalem as one people and cut off the war weapons from use against each other. Likewise with the remnant of his spiritual Israelites: No matter of what religious or political professions and loyalties they formerly were, Jehovah by his King unites them as one nation and he helps them by his holy spirit to worship and serve him in peace. The spiritual Israelites unitedly support Jehovah's King.

39 His King, the "Prince of Peace," will not confine his reign of peace to a united, peace-keeping spiritual Israel. Jehovah says: "He shall speak peace unto the nations." How can that be, since Jesus Christ does not speak peace today to the nations of this world? He wields the iron scepter to smash all the nations to pieces like mere potter's vessels at Armageddon. He defies all nations to fight him there, in accord with Jehovah's proclamation to the nations: "Prepare war, arouse the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning-knives into spears; let the weak say, I am strong. Haste ye and come, all ye nations round about, and gather yourselves together." (Joel 3:9-11, *Da*) Under command to make this war proclamation to all the nations, Jehovah's witnesses can not and will not join in with any pacifist organization in urging the national governments to cease from war in the name of Christianity. Jehovah's witnesses will not lend any support to the Disarmament Resolution passed on April 8 this year by the General Assembly of the United Nations under the delusion of working for lasting peace among the worldly nations. To do such a thing would, for one thing, be useless. For another thing, and that the more important, it would be contrary to Jehovah's command to his witnesses.

40 What, then, does the King's speaking peace to the nations mean? When does it apply? Listen, and, as you listen, think of the coming in of the desirable things of all nations to Jehovah's house of worship: "And it shall come to pass in the end of days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and all the nations shall flow unto it. And many peoples shall go and say, Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he

38. In fulfillment of Zechariah 9:9, 10, how has Jehovah cut off chariot, horse and battle bow from Ephraim and Jerusalem?

39. Why is it not to the worldly nations that Jehovah's King speaks peace today, and what are Jehovah's witnesses therefore restrained from doing?

40. In seeking the answer to our question on the King's speaking peace to the nations, what particular prophecy of Isaiah are we called to listen to?

will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and Jehovah's word from Jerusalem. And he shall judge among the nations, and shall reprove many peoples; and they shall forge their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4, *Da; AS.*

41 The nations of this world are not the ones that pay attention to Jehovah's judgments or that heed his reproof. Their disarmament conferences and resolutions are not for total disarmament but for mere limitation of armaments, and these have never led and will never this side of Armageddon lead the nations to forge swords into plowshares and spears into pruning knives and to lay down the sword and quit teaching war. When the "war of the great day of God the Almighty" strikes them, they will be fully armed with all the improved weapons of modern science, of many of which we now have no knowledge. But when Armageddon is finished, Jehovah's King will have dashed all those anti-Kingdom nations to bits. Then first we shall have total disarmament of those nations and permanently so.

42 Hence it is the "great crowd" of desirable ones out of all such nations and peoples that now heed Jehovah's judgments and reproof and now walk in the paths he teaches them from Zion and its temple. These now practice total disarmament, converting to peaceful, productive uses what was formerly devoted to mortal combat, laying down the sword that they literally used to raise against one another and learning such carnal warfare no more. When Armageddon strikes and Jehovah confounds his enemies, those enemies will turn every man his hand against his brother. Not so this "great crowd" that have come out of all nations to the highly-lifted "mountain of Jehovah"! They will lend every man a helping hand to his brother, that they may all stand united in the "peace of God that excels all thought." This will be because they have all flowed together to the house of Jehovah, "the God of Jacob," and there He enforces his purpose: "In this place will I give peace, saith Jehovah of hosts."—Hag. 2:9, *AS.*

43 Behold, then, his house of worship today filled with glory, gifted with divine peace. Blessed are we to live to witness this sight in vindication of Jehovah's word. Blessed shall we be to abide in his house worshiping him purely, "in holy array," and tirelessly working for the filling of his house with yet greater glory by helping all the remaining desirable ones of all the nations to come in.

41. When shall we have total and permanent disarmament of the worldly nations? Why?

42. Who, then, of the nations is it that now heed Jehovah's judgments and reproof, and how will they do so even at Armageddon? Why?

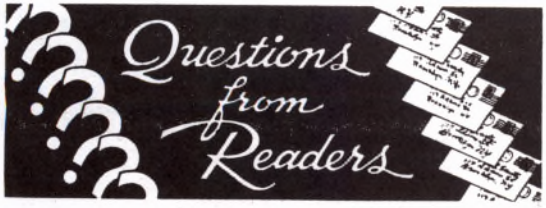
43. In witnessing what sight, how are we blessed, and how shall we be further blessed in this connection?

Which Papers Do You Read?

¶ "We are convinced that Catholics are the most tolerant of all people. They never hear another organization attacked from their pulpit, while they are taught that they must love every individual, friend or enemy."—*Our Sunday Visitor,* January 25, 1953.

¶ "The Evangelical Confederation of Colombia has listed 23 new cases of alleged persecution of Protestants in this predominantly Catholic country, including the murder of a Protestant lay preacher and the dynamiting of a Presbyterian chapel. . . . In another serious incident, the report said, a parish priest with a revolver led the mayor and police of La Plata, in the Huila Department, in a shooting attack on a building where Protestant services were being held."—Cincinnati (Ohio) *Times Star,* January 29, 1953.

¶ Is that tolerance?



● Ezekiel 3:18 shows that if the watchman did not give the warning the wicked would die, but the blood would be required of the unfaithful watchman. Does this not conflict with Jesus' words that if human preachers remained silent the stones would cry out?—R. J., Indonesia.

There is no conflict, because the two scriptures are referring to different things, and hence are not comparable. Ezekiel 3:18 shows the responsibility of Jehovah's watchman class to sound the warning. If the warning was not sounded and the wicked perished, it would be no injustice, for the wicked would die in his own iniquity. Nevertheless, heavy responsibility would rest upon the silent watchmen. The prophecies show, however, that the good news of the Kingdom will be preached in all the inhabited earth as a warning before Armageddon strikes. The watchman class will faithfully perform the work to the extent Jehovah considers necessary, and by Armageddon all will come under individual or family or community responsibility before God. Any individuals of the watchman class that refuse to sound the warning will be held responsible by God and will be executed for this failure that would allow others to die without a warning.

It was a different situation when Jesus entered Jerusalem and offered himself as King. Of this entry we read: "As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, saying: 'Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!' However, some of the Pharisees from the crowd said to him: 'Teacher, reprove your disciples.' But in reply he said: 'I tell you, If these remained silent, the stones would cry out.'" (Luke 19:37-40, *NW*) He was not here saying that if all the preachers he had taught and trained remained silent the stones would do the preaching work, but rather he was referring to the particular declaration his disciples were here making and to which the Pharisees objected. His disciples were voicing the words foretold for utterance on this very occasion, by Psalm 118:26. That prophetic psalm inspired by Jehovah would certainly be fulfilled, for Jehovah's words do not return to him void. (Isa. 55:11) If it was made necessary by a forced silence upon the disciples, the very stones would have cried out in fulfillment of Psalm 118:26.

Incidentally, it is understood that Jesus meant literal stones. God could make them cry out in fulfillment of prophecy more easily than we can play a phonograph record. Habakkuk 2:11 speaks of a stone crying out of the wall in testimony against the person who built it at a cost of robbing and oppressing and killing others. It would be incorrect to say the stones here meant were angels, which are spoken of as "stones of fire." (Ezek. 28:14) Jesus was not here speaking in obscure or symbolic terms, but in simple, forceful, literal expression. Nor did Jesus here have in mind the science of archaeology, which in recent times has corroborated much Bible history and prophecy, sometimes by means of discovered monuments or other stone objects. There were specific words that had to be spoken on that occasion back there, and if Jesus' disciples had not uttered them the very stones would have.

Hence that statement of Jesus about the stones applied back there and to the modern parallel of Jesus' being offered as the Foundation Stone for Zion in 1918, whereas Ezekiel 3:18 applies at this time to giving the warning of Armageddon. The two texts, referring to different things, cannot be compared as if they were parallels. The warning must be given now. A watchman class will now give it, because faithful watchmen will, although unfaithful watchmen may fail to do so. The prophecies show that Jehovah's faithful witnesses will accomplish it under the direction of Christ Jesus. —Matt. 24:14; Acts 1:8.

"WATCHTOWER" STUDIES

Week of November 22: Filling the House with Glory, ¶ 1-21.

Week of November 29: Filling the House with Glory, ¶ 22-43.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower," do you remember—

- What course is the wise one to take when dealing with the failings of others? P. 612, ¶7.
- Why the exploits of the Maccabees cannot be likened to those of Joshua and David? P. 616, ¶4.
- What is the purpose of sanctification? P. 618, ¶6.
- Why a Catholic order of knights changed its policy of excluding all except those of noble birth? P. 619, ¶5.
- What serious mistake is sometimes made by readers of "The Watchtower"? P. 622, ¶3.
- Why private study of "The Watchtower" is not enough? P. 624, ¶3.
- Why a husband, asked by his wife to give up gambling, ridiculed his wife's religion? P. 624, ¶5.
- What God did at the end of World War I that corresponded with his restoring the Jewish remnant from Babylon in 537 B.C.? P. 626, ¶4.
- What was called "Shekinah"? P. 626, ¶5.
- What was pictured by the resumption of the rebuilding of the temple at Jerusalem by Governor Zerubbabel and High Priest Joshua? P. 630, ¶18.
- In what manner both the visible and invisible parts of Satan's organization have been shaken? P. 631, ¶19.
- Why the prophecy of Haggai 2:7 could not find major fulfillment prior to 1919? P. 632, ¶23.
- What is the identity of "the desire of all nations"? P. 635, ¶32.
- Why the great crowd of good-will people are the choicest things that the nations have? P. 635, ¶34.
- Where a priest, revolver in hand, led an attack on a building in which Protestant services were being held? P. 638, ¶5.
- Why Jesus' words, "If these remain silent, the stones would cry out," cannot be applied to the warning that must be given of Armageddon's battle? P. 639, ¶5.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 1, 1953

Semimonthly

THE LIVING WORD

POWER FOR LIFE AND SERVICE

CHRIST'S SECOND PRESENCE
NO FALSE ALARM

CRAFTY PROMOTERS OF RELIGION

EXAMINING ISLAMIC TEACHINGS

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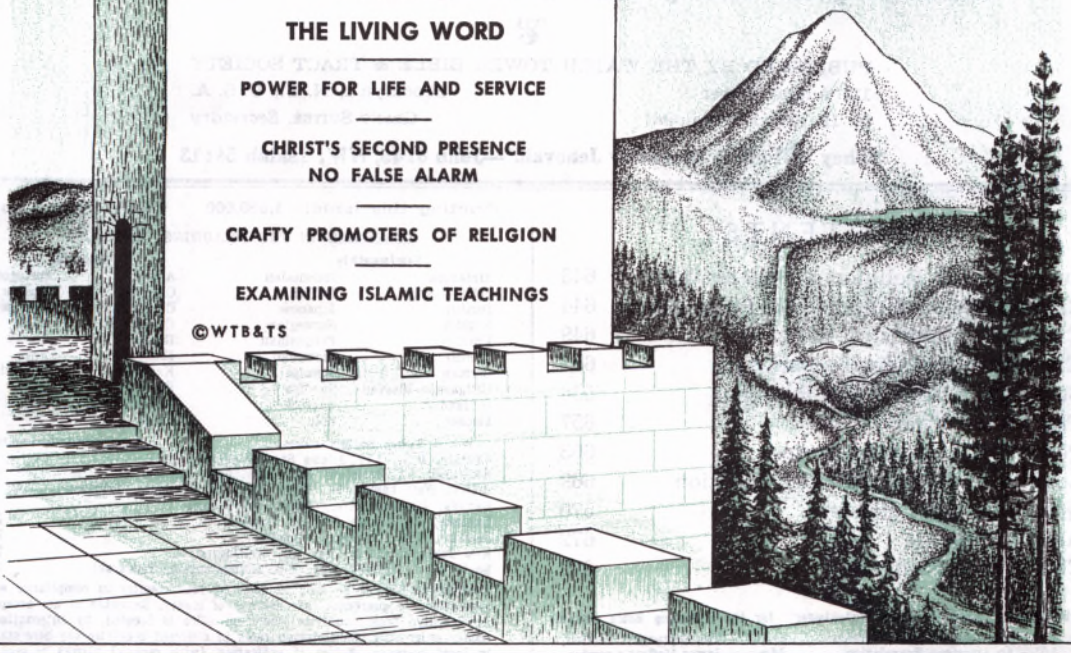

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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SUPERNATURAL RELIGION A SUPERSTITION?

WHY is the world in such confusion? Why are forces of destruction seemingly at work? According to one of America's foremost clergymen, Dr. John Haynes Holmes, "At the moment, all is confusion; the forces about us seem to be forces of destruction. But this is because superstition, the old religion of the supernatural, is in the way and must be removed, as the mouldering walls of some old building must be removed and carted off, before the new structure, already conceived and chartered, can rise in the soaring structure of steel and stone."—*New Outlook,* May 1953.

What, actually, is Dr. Holmes here saying? Is it not that all supernatural religion, including therefore also the revealed supernatural religion of the Bible, is superstition; that natural religion is to take its place, and that it will be as superior to the supernatural religion as a modern structure of steel and stone is superior to old moldering walls?

But what could be more conducive to confusion than "natural" religion, than religion without supernatural aid, where men develop their own rules of conduct and beliefs on the basis of their own research and experiences? Based as it is on different environment, differing experiences, associations, sources of information, mental capacities, not to say anything about degrees of selfishness, what could natural religion result in but confusion?

Can a religion not supernatural explain the mystery of life, how it got its start and what keeps it going? how this wonderful natural world with all its variety in earth, sea and sky came into existence? why man seems to struggle so futilely against sin and imperfection? Can natural religion tell us if there is life after death? if there are invisible personalities, perhaps superior to man, and whether or not man could protect himself against them?

The supernatural religion of the Bible can answer these questions and therefore it is not a superstition but recommends itself to all sober-thinking men and women.

Natural religion in modern times is but the worship of science. Has science brought East and West together in peace, or merely made their differences more costly? Has it solved the problems of crime and corruption, or has it merely made these more widespread and dangerous? But the true supernatural religion does have the key: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "You must love your neighbor as yourself."—Mark 12:30, 31, *NW.*

The world is in confusion, not because the supernatural religion is in the way, but because men have discarded the true supernatural religion.

Christ's Second Presence No False Alarm

FOR Jehovah's witnesses to be sounding a warning of the end of the present wicked system of things in a fiery Armageddon seems farfetched and wholly inconceivable to this complacent generation. Mockingly they say to Jehovah's witnesses, 'We know all about it. Our grandfathers and our great-grandfathers preached the same thing. But, as you see, the world is very much the same. Things will always be this way.' But those who have lived in both generations, the present and the past, know that things are not the same, that changes have taken place, and that there is no basis for such fruitless reasoning.

True, many false alarms in the past have been sounded. But does that prove the present alarm sounded by Jehovah's witnesses to be false too? The Devil would like to have you believe nothing else. It would be folly for a fire department not to respond to an alarm just because the previous forty or fifty warnings were false alarms. This one might not be. Every alarm must be investigated to ensure security. Likewise, it would be folly for people of good will at the present time to ignore the intensified warning of Jehovah's witnesses, simply because some Bible believers of the past have sounded false alarms.

Jesus definitely did teach that he would return again. On one occasion his disciples asked him: "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of things?" Jesus did not tell them that he would be visibly present with them. Rather, his presence with them would be noted solely by circumstantial evidence. That is why his disciples asked him for the "sign" of his presence. There would be no need for a sign were they to see him personally in the flesh. Jesus related a number of events that would occur on earth at the time of his enthronement in heaven. These events would spell out for mankind the presence of Christ and at the same time warn of the nearness of the battle of Armageddon. Jesus said that his invisible installation would be marked on earth by nation rising against nation in world war; that there would be pestilences, food shortages and earthquakes in many places; that his followers would be hated by all nations; that they would be persecuted and some even killed; that the faithful would be engaged in the preaching of the good news of his established kingdom as a witness to all the inhabited earth before the coming of Armageddon; that during these happenings there would be "anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth"; that there would be a vain effort to establish peace through a makeshift political government, and that when ALL OF THESE THINGS were seen happening in one generation, that generation should flee for its life because Armageddon would be near at hand.—Matthew 24, 25; Mark 13; Luke 21.

Paul's letter to Timothy vividly describes the delinquent conditions at the time of Christ's second presence. (2 Tim. 3:1-13) Peter prophesies that scoffers

would arise walking after their own lusts, sneering at the warning, and demanding: "Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." (2 Pet. 3:3, 4, *NW*) James foretold that the ultrarich would horde wealth for the last days. John under inspiration spoke of unprecedented woe climaxing this period with the battle of Armageddon. ALL OF THESE EVENTS, not just one or two, but ALL OF THESE THINGS happening in the same generation would be the sign marking Christ's second presence. No false alarm this. That *generation* would see his presence and experience the fiery judgments of Armageddon.—Matt. 24:32-34; James 5; Revelation chapters 12 and 16.

FALSE ALARMS OF THE PAST

Some may sincerely inquire, Why were early Bible scholars misled into thinking Christ was to return in their day, especially so since the Bible is very specific as to the time and manner of his presence? The answer to the question is that those scholars erroneously concluded that Christ's second presence was to be visible, "or a silent, gradual penetration of all social forces by his spirit, to be either perpetual or continued until the consummation." And too, those scholars did not take under consideration that all the events prophesied by Jesus had to be fulfilled within the generation of his coming.

For example: The troublesome times of A.D. 66-70 were seized upon by some and interpreted as signs of the approaching end. After the destruction of Jerusalem Christ was sure to make his appearance. But the civil strife between the Jews and the Romans did not constitute the sign of Jesus' presence, nor did the famines and pestilences that followed. There were no world wars then, no unusual number of earthquakes, nor was the good news of God's kingdom preached in all the inhabited earth. In fact, it had much to cover yet of the European continent.

The early expectations of Christ's return during the second, third and fourth centuries turned out to be false alarms. The so-called *Epistle of Barnabas,* according to the *Didaché* (a Christian manual of the second century), represents "the last day as at hand, when the present world along with the evil one shall be destroyed by the returning Lord. Almost 6,000 years are thought to have elapsed since creation. . . . The seventh day of 1,000 years is about to begin with the Second Advent." Irenaeus supports Barnabas, "placing the end of the world and the return of Christ 6,000 years after creation." Lactantius agrees with them and believes that "at most the present world cannot endure beyond another 200 years, and the end is to be expected daily." Tertullian predicted the decline of the Roman empire, the rise of the antichrist, and felt himself living in the 'last time.' Hippolytus fixed the day for the return of Christ 500 years after Christ's birth. And there were a host of others, Commodian, Methodius of Olympus in Lycia, Victorinus of Pettau, and the Egyptian bishop Nepos, all of whom made wild predictions of Christ's return.

Their prognostications were totally unfounded in the light of the Scriptures; therefore, all without exception proved false. The physical facts were not present in their entirety to fulfill Jesus' prophecies concerning his second presence, nor were their chronological tables accurate. Some of their dates were off as much as a thousand years. Hippolytus' 500-year date was not based on the Scriptures, but was a guess that proved wrong.

As was to be expected after these false alarms, and no doubt as the Devil planned it, the teaching of Christ's return became

very unpopular. People viewed with cynicism and skepticism anyone who dared even to mention the doctrine. The book of Revelation was rejected and called the work of the heretic Cerinthus. New theories were introduced and popularized. Origen argued against a literalistic appearing of Christ. He taught that Christ's return takes place through the power of the gospel; that the world would not be destroyed but that it would be transformed by the preaching of Christianity.

Another theory that remained popular for a time was that set forth by Donatist Ticonius, who explains in his commentary on Revelation that Christ would not come until the Donatist Church established itself in the world, and was sufficiently strong to resist paganism and the false religion of Catholicism. Both of these theories are false for Scriptural reasons, namely: The purpose of Christianity is not to convert this present evil world, nor will gospel-preaching transform it. This evil world has been condemned by God to destruction, and no man or man-made organization will save it. (Dan. 2:44) God has purposed a new-world government for mankind wherein righteousness is to dwell. (2 Pet. 3:13) The gospel is preached for "a witness to all the nations," that people of good will may flee to the Kingdom before the day of Armageddon. (Matt. 24:14, *NW*) Ticonius' theory is also false, because the return of Christ is not dependent upon the achievements of men, nor upon the establishment of a church group or body, but rests solely upon the spirit and power of Almighty God Jehovah.—Ps. 110:1, 2.

Augustine of the Catholic Church dismissed the whole idea that Christ was yet to come by saying the Kingdom was established at Christ's first coming; that Christ at his first coming bound Satan the Devil and began ruling then and there. Augustine maintained that Christ's coming occurs continually in his church, "that is, in His members, in which he comes little by little and piece by piece, since the whole Church is His body." Augustine further believed that the millennial reign of Christ would close about A.D. 1000, and that at that time the final coming of Christ to judge might be expected.

As A.D. 1000 approached, many religious folk began to think that the judgment and fiery end of the world would occur that year. Excitement became widespread throughout western Europe because it was feared that God's "day of wrath" was at hand. When the world did not burn up that year, the religionists felt it was proof that the thousand years of Revelation 20:2 were not literal but an indefinite period of time, and that the Catholic Church, being the so-called "Mother" church, was already reigning in it. That view obtains among the Roman Catholic Hierarchy to this day.

NO ALARM AS BAD AS FALSE ALARM

Despite Roman Catholic claims, the Scriptures do not support their view either. The apostles John and Paul plainly show that Christ did not reign from the first century onward. John wrote the Revelation toward the close of the first century and spoke of the reign of Christ as yet future, as one of the "things that must shortly take place." (Rev. 1:1, *NW*) John outlived Paul. About A.D. 61, while at Rome, Paul wrote his letter to the Hebrews and said: "But with reference to which one of the angels has he ever said: 'Sit at my right hand, until I make your enemies a stool for your feet'?" (Heb. 1:13, *NW*) Paul was quoting the words of David at Psalm 110:1, 2 (*AS*), wherein David had spoken of Christ as his Lord and said: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of

thy strength out of Zion: rule thou in the midst of thine enemies." Jesus is here depicted as sitting at his Father's right hand upon his ascension into heaven and not reigning. Paul agrees with this prophecy, and he went on to say of Christ Jesus: "But this man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet."—Heb. 10:12, 13, *NW*.

Paul vigorously denied that the Christians were reigning in his day. He said to the Corinthians who did assume to run ahead and reign as kings either politically or in a spiritual manner: "You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings." (1 Cor. 4:8, *NW*) The Roman Catholic viewpoint is that Satan was abyssed in the first century. Paul disagrees in his letter to the Romans, saying: "The God who gives peace will crush Satan under your feet shortly." (Rom. 16:20, *NW*) The apostle Peter agrees with Paul that Satan was not abyssed in the first century, but was very much on the loose: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." (1 Pet. 5:8, *NW*) John projects the abyssing of Satan into the distant future, thus remaining in harmony with the other apostles.—Revelation, chapters one and two.

OTHER PROGNOSTICATIONS

Following Augustine's time the aggressions of the Saracens, the Crusades, the rise of the monastic orders during the thirteenth century, also the topsy-turvy world of the fourteenth century, all were misinterpreted as "signs" foretelling the imminent return of Christ. Joachin of Floris determined that the 1,260 days mentioned in Revelation 12:6 could turn out to be the year A.D. 1260 when Christ would return. Militz of Kromeriz, a forerunner of John Huss, looked for the coming of Christ between the years 1365 and 1367. Wycliffe pointed to the power of the papacy and emphasized that the time of the return was at hand. John Napier predicted the coming end of evil and the return of Christ between the years 1688 and 1700. William Whiston first selected 1715, then 1734, and later 1866 as the date for the inauguration of the millennium.

In the early part of the nineteenth century Christoph Hoffman hurried from Germany to Jerusalem to rebuild the temple in preparation for Christ's early return. William Miller predicted that Christ would make his appearance during the year 1843, but later postponed the day to October 22, 1844. When these speculations did not materialize, religious sects became a laughingstock, great divisions took place among them, the doctrine was scoffed at, the people who taught it were jeered, and as a whole the idea was pooh-poohed in religious and nonreligious circles alike. All, without exception, were false alarms.

With the coming of the twentieth century a new flurry of alarms was sounded. "Prepare to Die! Be Ready at All Hours! The End of the World Is at Hand!" read posters during an Adventist convention in Paris, August 20, 1927. The Adventists believed that the return of Christ would mean the consuming of the earth with fire. The righteous would be saved by being taken to heaven. Even before that, when World War I was reaching a climax a manifesto was issued by a number of England's most noted ministers. This manifesto said, among other things, "that the present crisis points towards the close of the times of the Gentiles. Second. That the revelation of the Lord may be expected at any mo-

ment, when he will be manifested as evidently as to His disciples on the evening of His resurrection. Third. That the completed church will be translated to be 'for ever with the Lord'." This manifesto was signed by leading Baptist, Congregationalist, Presbyterian, Episcopalian and Methodist ministers.

They inaccurately calculated the times of the Gentiles, because these had had their end in the fall of 1914. True to Jesus' prophecy, world war did break out. Famines, pestilences and earthquakes followed. Christians were persecuted and murdered. The news of the established kingdom of God began to be preached. Anxiety and fear have gripped the world. Lawlessness and delinquency are on the increase. Nations have banded together, first in the League of Nations and now in the United Nations. And this political makeshift government is being hailed, even as the League of Nations was hailed as the only hope for peace and as the "political expression of the kingdom of God." All of these events are precisely what Jesus foretold would mark his presence.

Why, then, did he not appear? He did appear, not as a man in the flesh, but by a manifestation of his presence through these events that occurred in the fulfillment of his prophecies. He never did promise that he would make his second appearance in the flesh, visible to the human eye. In fact, he told his disciples that "a little longer and the world will behold me no more." (John 14:19, *NW*) If he were to make his second appearance in the flesh, would there be any reason for him to go into great length describing the conditions on earth at the time of his appearance? Of course not. Why give them a composite sign, if they were to see him with their naked eye? Knowing that his return would be observed only through circumstantial evidence, the disciples requested a sign. The sign Jesus gave was a long list of events that would occur on the earth at the time when he would come into his kingdom power in the heavens and would begin his reign.

These events began to occur on earth in the year 1914, and continue to assert themselves to the present day. Not just one or two of these momentous happenings have come upon this generation, but all of them. NO FALSE ALARM THIS!

How have religious clergymen responded to the alarm? They have turned a deaf ear to it. Not being able to see Christ in the flesh they have become perplexed. *Radio Times* for December, 1950, stated that "many preachers have an uneasy feeling that they ought to speak about the Second Coming of Christ: but they are so perplexed about it that they tend to avoid the issue." "Rev." Dr. George Hedley of Mills College reflected the view held by many clergymen today. Said he: "When will the Christ come again? When the spirit of God enters human hearts. How shall we recognize his coming? By realizing the divine life within ourselves. Is the Christ coming again? He is, if we will let him come. He will come to us this morning if we but choose."

Much to the contrary, the coming of Christ is not dependent upon any individual. He is here, now, ruling as King from heaven in the midst of his enemies! (Ps. 110:1, 2) World events prove it. The alarm being sounded by Jehovah's witnesses is genuine, true. Do not let the negative, irresponsive and indifferent attitude of the world lull you to sleep. Respond to the alarm. Flee now to the mountains of Jehovah's system of things. Do not delay. You will find protection there from the fire of Armageddon. Armageddon survivors will testify to the fact that THIS WAS NO FALSE ALARM!

Crafty Promoters of Religion

TO PROMOTE better church attendance, Christendom's religions today are using everything from lollipops to cowboy movie stars. Becoming more popular day by day are "revival" meetings and "back-to-church" movements. Why must the clergy now resort to crafty promotional schemes, even eye-catching antics? The answer is made strikingly apparent in *Crockford's Clerical Directory,* the Who's Who of the Church of England. Each new edition by custom carries an anonymous preface. When a new edition came out in June, 1952, the preface admitted: "The Church is unable to attract people to listen to the gospel. . . . [Its preaching] is like a safety match, effective only on specially prepared surfaces." (*Time,* June 16, 1952) Such a candid statement had high clergymen smarting under their clerical collars. But the truth was out. Churches, including big denominations, are finding it difficult to attract worshipers by their preaching alone.

This inability to attract people by the message preached prompts the thought that there must be something wrong with the religious fodder dished out from the pulpit to Christendom's pew-sitters. If they are being served sound spiritual food, why should there be any lack of attraction, an apathetic flock? Could it be that there is a spiritual famine in the land called Christendom? But from the name Christendom assumes, one may imagine that it has an abundance of spiritual food. Yet when the clergy open their religious larders, the only abundance that presents itself is that of book reviews, tricks of magic, jazz bands, bingo games, lotteries, masquerade parties, coffee-and-doughnut socials, gas-filled balloons, and the buffoonery of circus clowns. So one may rightly ask, Has the spiritual famine foretold by God's prophet blighted Christendom?—"Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—Amos 8:11, *AS.*

Why should Christendom's churches have to employ all manner of crafty schemes to lure worshipers to church if their larders were full of spiritual food? What more potent reason is there for apathy and empty pews than a spiritual famine? Several churches in the United States put out a call to their straying flock by advertising in newspapers: "SITTERS WANTED—Men, women and children wanted to sit in slightly used pews on Sunday morning." To fill its empty pews the Central Presbyterian Church of Haverstraw, New York, started a back-to-church crusade. Besides free coffee at the railroad station, the church offered a turkey dinner, a free movie, a masquerade ball and an art show. The newspapers, telling of the church's promotional drive, did not mention whether any spiritual food was available.

Free food serves as excellent bait, but perhaps few promotional lures have been as successful in alluring young people as that

employed by a Memphis, Tennessee, Methodist church. The pastor opened up a Sunday-night "Daters' Balcony" where couples could sit together in comparative privacy. It had the added allurement of dim lights. One sailor, happy about the new arrangement, said he felt "more at home" in the dimly lighted daters' balcony than in regular pews. One can imagine how dim the spiritual light must be in the whole church when it has to employ such methods to attract young people!

ECCLESIASTICAL SIDE SHOWS

Protestant churches have recently pulled from their bag of tricks so many lures that they are beginning to outdo the Catholic Church's bingo sessions in pure allurement value. Reporting on one lure campaign, the Chicago *Daily News,* February 6, 1953, said: "The churches—representing virtually every Protestant denomination—were entered in the fifth annual International Sunday School Attendance Contest." It described the booming success of the Trinity Methodist Church of Los Angeles, which had some 2,000 children storming its doors when movie cowboy Roy Rogers "enrolled" in its Sunday School and put his horse Trigger through the paces. Other churches found the best lure to be an avalanche of picnic plates. The Midwest Bible Church of Chicago, while using free pancakes and coffee, found excellent allurement came from releasing nearly 2,000 gas-filled balloons and by having a blimp hover 200 feet above the church with streamer promotions and searchlights to play on the blimp at night.

Determined to win a contest, a Baptist church in Pennsylvania lured children by offering every child bringing in a new member a ticket for free ice cream at local drugstores. Also offered were free horseback rides for regular attenders, and if the children needed further inducement there was always the magic show put on by the pastor.

With Christendom's clergy having difficulty in attracting adult pew-sitters, it was rather ironical when a church in Pacific Beach, California, asked parents: "Are you having trouble getting your children interested in going to Sunday School regularly?" If they did, there was an ecclesiastical side show to enkindle interest. Called Operation 333, it was a puppet show. However, a traveling Baptist minister uses the side-show technique in order to appeal to young and old alike. In his revival meetings he uses four wooden dummies and his art of ventriloquism. Now he finds it easier to attract and hold an audience.

CLERGY ANTICS

Odd and ridiculous antics are often employed to lure worshipers. For instance, the superintendent of the First Baptist Church of Lakewood, California, climbed a eucalyptus tree in front of his church and announced that he would not come down until Sunday School attendance hit 1,000. To get the increase he had to stay up the tree for a good 20 hours! Tree-climbing religious promoters only spotlight the barrenness of Christendom's larder. And as Jesus said: "All the works they do they do to be viewed by men."—Matt. 23:5, *NW.*

A clever method to promote attendance was used by the Salem and Evangelical Reformed Church of Buffalo. Members of the church wandered about looking for autos parked overtime; then they tagged each with a summons to come to church. But the Brethren in Christ Church of Palmyra, Pennsylvania, used a more enticing method by putting on a "treasure hunt." Fifty English walnuts containing a slip of paper were hidden in the city. Those who found a nut had to go to church to redeem it for a prize. However, a religious organization in El Centro, California, no doubt attracted

more attention. A costumed red devil was sent out to parade through the streets. There were a few objections against using a devil to promote religion—only because it was Christmas time and a Santa Claus was thought more appropriate. But why should backsliding Christendom object to religion-promoting devils at all? Pope Pius XI in a press interview declared: "The head of the Catholic Church would consider it his duty to deal with the Devil himself . . . if reasonable grounds existed to support the hope that such dealings would protect or advance the interests of religion among mankind."—Brooklyn *Eagle,* February 21, 1943.

A close look at sermon subjects often reveals, not only a lure, but a remoteness from Scriptural truths. A pastor at Durham, Connecticut, found it easier to attract a flock by speaking on "Flying Saucers." Other pastors have taken to wooing their flocks with musical entertainment. The Deer Lodge United Church near Winnipeg, Manitoba, solved its church attendance problem by having entertainers entertain the church. The jazz band, together with well-known entertainers, was so successful that church officials said the scheme paid off handsomely in keeping a high level of interest among young people.

But no jazz band can conceal the spiritual famine that stalks Christendom. Many churches try to hide their bare cupboard by turning a church into a virtual motion picture theater. Recently, churches have begun to use the facilities of drive-in theaters. The picnic-bound motorist now passes signs saying: "Before your Sunday ride, drive in and worship God." In the evening "drive-in churches" are even more alluring. One in Phoenix, Arizona, opened with a movie and then closed with a half-hour sermon illustrated with color slides.

Few realize the cunning method the Catholic Church is using in France to woo a straying flock back to church. To attempt to overcome the indifference of the working classes to Catholicism, ninety Roman Catholic priests have left their churches and have gone to work in factories. Reported the New York *Times,* March 12, 1953: "They [the factory-working priests] are engaged in experimental missionary work of the subtlest kind." The *Times* explained that most of the apathetic flock was still Catholic but in name only, adding, "Many working-class families still observe certain church forms for the baptism, first communion and marriage of their children. But, as the head of a large working-class parish remarked, these observances are almost empty of meaning for some workers, who cling to them because 'it is done' and also because they serve as good reasons for festive eating and drinking, activities that are in high favor on all social levels." The eating and drinking festivities—could that not be the reason why many, though lacking spiritual food, still retain membership in Christendom's churches?

Crafty though the worker-priest scheme may be, it is not expected to yield very concrete results before several generations have passed. The *Times* elucidated: "With a small number of worker-priests, the idea has gone a bit askew. Some of them have become so immersed in their surroundings and in the strong currents of discontent flowing about them that they have, knowingly or unknowingly, become adherents to and servants of all or part of the Communist party line." Apparently, Christendom's religious fodder is so lacking in spiritual nourishment that it cannot strengthen even the clergy themselves!

HONEST CONCERN

Occasionally, an individual church awakens to the fact that its problem of empty pews cannot be solved by crafty promotion-

al schemes—temporary boosters at best—but that there must be a turning to and a reliance upon the pure Word of God. An example of a church sincerely concerned about its spiritually famished condition is illustrated by a letter from a Baptist church in England, addressed to the Watchtower Bible and Tract Society. It reads:

"I have been reading a book entitled 'The Truth Shall Make You Free' published by the Watchtower Bible and Tract Society.

"As Secretary of the above Church I regret to inform you we are in a very bad way. Our church will hold 200 people, whereas we have to be content with a congregation numbering about 10 persons.

"I was just wondering if you could supply me with some tracts or other printed matter with the view of stirring some interest among the people of Witton Park.

"Any suggestions you can offer whereby it might bring the people to share and join us in Sunday evening worship will receive my very best attention.

"In the bonds of Christian Fellowship,"
[Signed]

So the famine for "hearing the words of Jehovah" is real. Lollipops, religious side shows and gas balloons can never satisfy the hunger for spiritual truth. People have tired of the hocus-pocus pulled from the clergy's moth-eaten bag of trickery. How can one receive inspiration listening to the clergy's preaching of pagan purgatories and heathen hells? And on being lured to church, how often the people find the shepherds more interested in fleecing the flock than feeding the flock! "Should not the shepherds feed the flocks?" (Ezek. 34:2) The husks of book reviews and the chaff of political palaver, together with the clergy's clownish antics, betray the fact that the shepherds are guilty of conducting side shows and social clubs, at the expense of the people.

Now a spiritual famine clings to Christendom. Does not death claim famished ones? It is not to be any different with those famished spiritually! This rule holds true today: "My people are destroyed for lack of knowledge." (Hos. 4:6) Because the land called Christendom has commercialized God's Word, Jehovah will pour out his wrath upon it: "I begin to bring evil on the city which is called by my name, . . . And the slain of the LORD [Jehovah] shall be at that day from one end of the earth even unto the other end of the earth." (Jer. 25:29, 33) Christendom's name does not exempt her but only identifies her as the target of God's anger. Yet there is no need to go along with destruction-bound Christendom nor to endure its famine. There is in the midst of famine-stricken Christendom an organization of Christians bringing to famished people the truth from God's Word. It is the organization of Jehovah's witnesses, the only group bringing the people the good news of Jehovah's new world so near at hand. Needing no "revivals," Jehovah's witnesses energetically bring the people the news Jesus commanded: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, *NW*.

The message they bring needs no crafty promotion, no help from devils, no enticements. For Jehovah's witnesses "are not those who commercialize or make gain [adulterators] of the word of God as many men are." (2 Cor. 2:17, footnote, *NW*) The knowledge of Jehovah, his Son, and his kingdom is available to you. Imbibe these truths; it means life and it is free. "Let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:17, *NW*.

Examining Islamic Teachings

ISLAM is the name of the religion founded by Muhammad in the beginning of the seventh century after Christ, making it the youngest of the world's so-called "great" religions. The term Islam means "resignation" or "entire submission." The sacred book of Islam is the Quran. It consists of 114 suras or chapters that have verse divisions similar to the Bible, except that these verse divisions are not at all uniform, while some versions do not have any verse division.

In examining the Quran, which is about the size of the Christian Greek Scriptures, one is struck with the absence of miracles or proof that Muhammad was indeed a prophet sent of God. When Moses, the first Bible writer and first prophet to be sent to the descendants of Jacob, went to Israel he was well fortified with miracles to prove his divine mission. See Exodus, chapter 4. Likewise, when Christ Jesus came, he performed so many miracles that all those who had not let themselves be blinded with selfishness had to admit that he was sent of God.—John 7:31; 10:37, 38; 14:11.

Muhammad, however, came with no supernatural proofs of his divine commission. Time and again his critics complained of this and repeatedly he told them that his work was not that of producing signs but merely to preach, and that his lack of signs was for the purpose of testing their faith. But what is faith without proof? Anyone could claim to be sent of God. Moses and Christ proved it by the performance of many miracles, but where were Muhammad's miracles? He confessed in the Quran to having none.—See Suras 2:118; 10:38; 11:13; 6:109, *Ali*.

Yet many Moslems claim he did perform miracles. Repeatedly the claim is made by them that he split the moon, for which they cite as proof Sura 54:1. However, first of all note that this text does not state that Muhammad split the moon. And Muslim commentators on this verse, which speaks of the moon's having been cleft asunder, state that it may have appeared as such to Muhammad and his believers in the valley of Mecca; that it is to be taken allegorically or that it may still be fulfilled in the future. (See *Ali*.) The Bible's account of creation as well as of the Flood is amply attested in the record found in rocks, by the science of geology, but where is there any proof that the moon was ever split?

Others insist that Muhammad did perform many miracles and that these were recorded in the *Alhadith* or *Hadis*, the record of Muhammadan tradition, which was systematized in the third century of the Muhammadan era. Among the miracles that Muhammad was said to have performed, as handed down by tradition, are: "The trees and rocks and mountains used to greet him near Mecca. Once when the people were very thirsty Mohammed filled all their jugs by having water gush forth from between his fingers. A tree was called to testify to Mohammed's divine commission. The tree came, tearing the ground until it stood in his presence. Three times it testified to Mohammed's being the prophet of God." According to Sir William Muir,

some half million of such traditions have been handed down.

However, here we find the same difficulty in tradition contradicting the written record as we find in Judaism and in professed Christianity. The Quran simply does not allow for any miracles. Plainly it quotes God as saying, "We refrain from sending Signs, only because men of former years treated them as false." (Sura 17:59, *Ali*) That explicitly does not allow for any signs. If Muhammad had performed signs, why rebuke his hearers for asking for them; why should they complain because of their being none? Yet that is what the Quran does. The written word is ever more reliable than the tradition handed down orally, and we are further compelled to that conclusion by the very fantastic nature of these purported miracles.

ABROGATION AND CANCELLATION

The Quran has been termed the Bible's closest rival, it being the holy book for some 300 million Muslims who believe that it is uncreated and was sent down from the highest heavens and revealed to Muhammad by the angel Gabriel in sections or suras. In view of the fact that the charge is often made that the Bible contradicts itself, Bible lovers will not be hasty in concluding that the Quran is self-contradictory.

But in the Quran itself we find admission of such contradictions in that it claims for itself the right of "cancellation" or "abrogation." Muhammad's critics had complained that he sometimes contradicted himself, and so he taught that whenever a subsequent revelation contradicted a previous one, the second canceled or abrogated the first. Thus we read, "None of our revelations do We abrogate or cause to be forgotten but We substitute something better or the like. Knowest thou not that God hath power for all things?"—Sura 2:106; 16:101, *Ali*.

Since both the former or the canceled verse and the one that came later and does the canceling or abrogating remain in the Quran it can easily be seen how there would be contradictions in the Quran. Especially is this possible in view of the fact that it is not at all certain when each sura was "revealed," and therefore it cannot always be determined which is the abrogating and which the abrogated text.

Some modern Muslims object to all this and claim that what Muhammad referred to as being canceled or abrogated was not anything that appeared in the Quran but only such things as may have been written in the *Tourat* or the Hebrew Scriptures or in the *Injil* or the Gospel. However, to make such a claim is to deny the testimony of history, which shows why Muhammad was accused of being a forger, as well as to ignore the context in the Quran. Such a claim is made only by some modern Muslims, for the testimony of the most noted Muslim scribes and *imams* of times past is to the effect that both the texts canceled and those doing the canceling are in the Quran. Says the noted Razi, on Sura 16:99, 100: "The Commentators without exception hold that cancelation has its place in the present law." And regarding Sura 4:14, which deals with the penalty to be inflicted upon unfaithful wives, Razi says: "The school of Aba Hanifa holds that the text [in the Quran] commanding imprisonment was canceled by the one commanding stripes." Commenting on Sura 2:102, Razi states that a passage may be canceled and yet remain in the Quran. Other authoritative Muslim commentators that have expressed like views are Beidhawi, Jelaleim and Abdulla.

The Bible presents no such difficulties. When properly understood, it is found to be harmonious from cover to cover. This is

what we should expect in view of its claim to be the Word of Jehovah God. Generally those who claim that the Bible contradicts itself do so only because they fail to distinguish between literal and symbolical language, or because they fail to take into consideration the context, or because they are lacking in objectivity.

ISLAM'S "JIHADS"

One of the more striking contradictions found in the Quran concerns itself with freedom of worship. On the one hand there are a number of expressions favoring religious liberty, such as, "Let there be no compulsion in religion." And on the other hand, time and again expressions appear that indicate the direct opposite: "When the sacred months are passed, kill those that join other gods to God wherever ye find them; and seize them, besiege them, lie in wait for them with every kind of ambush: but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way for God is gracious." And again: "Fight for the cause of God against those who fight against you: Kill them wherever you find them. . . . Fight therefore until there be no more civil discord, and until the only worship be that of God," or "until the temptation stops."—Sura 2:186-190, 212, 213; 8:12; 9:5, 124, *Rodwell.*

Modern Muslims claim that the Quran teaches freedom of religion and advocates only defensive warfare, but can such expressions as "kill those that join other gods to God wherever you find them," "but if they convert . . . let them go their way," and "kill them . . . until the temptation stops" be construed as either defensive warfare or permitting freedom of religion? The very Arabic word *jihad* disproves such a contention, for it means, "A religious war against infidels or Mohammedan heretics." (*Webster*) Many, many Muslims were slain by other Muslims because of religious differences. Certainly that does not spell out freedom of religion.

In the light of the record made by history, nothing could be more fantastic than to claim that Islam believes only in defensive warfare. The facts show that after Muhammad gained power in Medina he organized marauding bands to attack the caravans of rival cities and that the first three were wholly unsuccessful. After he became a power in Medina, to which city he had fled as a religious refugee from Mecca, he authorized the execution of his critics; most notorious example being his execution of the Jewish tribe of Koraiza, some 700 men being beheaded in the market place from morning until night. True, these Jews had disaffected, but the religious motive is seen in that they were offered full pardon if they would give up their Judaism for Islam. Not one of them accepted this offer, although their failing to do so meant not only death for themselves but the selling of their wives and little ones into slavery.

Muhammad organized an expedition against Mecca, which promptly surrendered. After Muhammad's death Islam was spread by the sword's going into Europe, it being stopped by the armies under Charles Martel, son of Pepin and grandfather of Charlemagne, in France in 732. The last signal defeat suffered by Islam's armies took place before the gates of Vienna in 1863. Vienna is a long way from Mecca! The destruction of many Armenians by the Turks in the twentieth century gives further proof that Islam did not limit its warfare to defensive wars. Truly it is fantastic in view of such a record to hold that Islam believes only in defensive war.

Endeavoring to justify Islam's *jihads* Muslim writers point to the wars waged by the Israelites at Jehovah's command. However, in no sense of the word can Isra-

el's wars be termed *jihads*. That they were engaged in at Jehovah's command is to be seen by the fact that time and again the victory was due to God's miraculous intervention. (Josh. 10:11; Judg. 5:20; 1 Sam. 17:47; 2 Chron. 20:15) Besides, their wars were not fought for the purpose of expanding the kingdom of Israel to a world power. Centuries before, Jehovah had promised this land to the descendants of Abraham, and, as the Sovereign ruler of the universe as well as the earth, he had the right to give the land to whomsoever he would. (Gen. 12:7) So we read that David extended the limits of Israel to its God-ordained limits and neither David nor Solomon launched any wars to exceed those limits.

Further, Jehovah God made it plain to the Israelites that they were serving as his executioners, and that they were to wipe out these nations because of their wickedness, that this was not being done because they were so righteous, and that if they would themselves become wicked then Jehovah's vengeance would be directed against them. While they were Jehovah's executioners, Jehovah applied his same laws to them, even as modern lands expect a policeman to obey the law. Jehovah wiped out a wicked world in the day of Noah with a flood; he wiped out wicked cities such as Sodom and Gomorrah by fire coming down from heaven; he destroyed Egypt's first-born by means of a plague, and he could use the nation of Israel to destroy his enemies by means of human warfare if he so chose. God tolerates the wicked until his due time to destroy them.—Deut. 9:4-6; Rom. 9:22.

Further, Jehovah's actions against the enemies of his people back there were prophetic of his coming judgments. That is why his 'battle of the great day' is termed Armageddon. (Judg. 5:19; Ps. 83:1-18; Rev. 16:14, 16) When Christ Jesus came he definitely made an end of all use of carnal weapons by God's servants, saying plainly: "All those who take the sword will perish by the sword." (Matt. 26:52, *NW*) His followers engage in a spiritual war, using the sword of the spirit, God's Word, and not carnal weapons. (2 Cor. 10:3, 4; Eph. 6:12-17, *NW*) They patiently wait upon Jehovah, for him to execute vengeance.—Zeph. 3:8; Rom. 12:19.

While what has been said in the foregoing may offend some, let it be noted that we cannot expect to arrive at the truth when we let our feelings rather than our reason govern our beliefs. God's Word says, "Come now, and let us reason together." (Isa. 1:18) That means to make comparisons, calmly and objectively weighing the facts and the arguments presented, and then being willing to pay the cost, for the truth will cost something. That is why we are counseled: "Buy the truth, and sell it not."—Prov. 23:23.

Sucklings Surpass the Preacher

From "Strength for the Day," a column in the Dallas (Texas) *Times Herald*, March 21, 1953, comes this statement: "On a pleasant Sunday morning this past summer I attended a church service at a famous camp-meeting ground. This spot had been the scene of many inspiring religious convocations. On the morning I attended, there were about 200 people seated in an auditorium which could comfortably accommodate 1,500. Only two persons in the congregation appeared to be between the ages of 15 and 30. The minister preached a sermon on an academic theme and never came within a mile of the problems of all of us sinners who were seated in the pews. . . . Twelve children on the platform sang an anthem and did it so well that the heart of everyone was raised to heavenly heights. 'Out of the mouths of babes and sucklings'—but not out of the mouth of the preacher."

THE LIVING WORD

"For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart."
—Heb. 4:12, NW.

JEHOVAH'S Word: what is it? "The Bible," you correctly say. What is the Bible? It is a collection of books constituting the inspired recorded revelation of God. It is the great religious document. The mere possession of the Bible, written by hand and printed by machine, has given to its possessors degrees of satisfaction, for varying reasons. Does the total significance of the Word of God lie in its being just a book to be quoted to some extent by conflicting religions for its pithy sayings and well-turned phrases? No, thanks to its Author, there is more to it than that.

[2] Since men have been upon earth their minds have been constantly assaulted for capture. Now as in no previous era men's hearts and minds are flooded with propaganda, the purpose of which is to determine their course of action. What causes people to do what they do? Ideas. Ideas are in their minds, leading them on in one course or another. People are not automatons, nor do they operate solely by instinct. Men have minds and hearts in which are seated reason and motive. Therein ideas are plantable, and the objective of the old-world propaganda is to sweep through the minds of all persons, regimenting or lining them all up in opposition to the kingdom of Jehovah God by Christ Jesus.—Prov. 23:7.

[3] The demonic source of unclean teachings is the Dragon Devil. Through his beastly organization he operates upon the selfish minds and hearts of the falsely prophesying rulers and leaders of the people, and through them upon the minds of the people of the world in general. Prophetically, the Revelation states: "I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty." (Rev. 16:13, 14, *NW*) The appeal of such expression or word of the Dragon in its many forms is to selfishness, to the self-interest of men, inducing them to follow such seeming self-interest ahead of and in disregard of principles of righteousness.—John 3:20, *NW*.

[4] Obviously, in all of this conflict for the minds of men, words are the chief tools for conveying ideas. Words are symbols of mental images and impressions, used to convey such ideas from intelligent person to intelligent person. Words have significance because of the association therewith of the ideas they represent. Without this association of ideas, accepted and understood by all concerned, a word is just an unintelligible sound or a meaningless written symbol. This is illustrated clearly in

1. What is the Bible?
2. What moves men to act?
3. Concerning the word of the Devil what may be said?
4. Describe and illustrate the relationship of words to ideas.

the fact that a word has significance to a person who understands the particular language of which it is a part, but has no meaning to another person entirely unfamiliar with that language. In our own language, whatever that may be, we, no doubt, frequently inquire as to the meaning of a word that is new to us. The explanation may be given to us in many other words with which we do associate the accepted meaning, and thus we come to an understanding of the meaning of the new word. The point is, words convey ideas. Ideas are what move men to act.

[5] Words have their force in what they represent; ideas have their power in the result they accomplish in the minds and actions of men. To the extent that the many millions of books that men have written present truthful information that builds up the mind they are beneficial. To the extent to which man's writings influence the thinking and acts of man they are powerful. To the extent to which any written or spoken or otherwise symbolized idea conveys to the mind wickedness and ungodliness, leading to a course in transgression of God's righteous principles, such is devilish and works against the best interest of mankind and to the defamation of Jehovah's name.—John 8:42-47, *NW*.

[6] Obviously, it is not primarily in relation to mere facts as such that an issue exists, but, rather, it is in regard to teachings that affect man's relationship to God that the vital controversy for the minds of men is found. In quantity the Word of God, the Bible, is in great contrast with the published word of man. Reportedly, in the Library of Congress alone there are seven million volumes, reminding us that "of making many books there is no end; and much study is a weariness of the flesh." (Eccl. 12:12) In the "little" Bible there is an abundance of facts set out that are common knowledge, such as many references to the beauties of the natural creation.

[7] Not only do these accepted facts appear in the Scriptures, but therein principles of conduct are found. Generally speaking, people will agree that those principles are good, and are content that many such principles have been incorporated into the laws of the nations. In point, the Bible condemns lying, stealing and murder. Recognizing good principle, the laws of the land also forbid these things and provide punishment for transgression under certain circumstances. However, the righteous principles of God's Word are more difficult for men than is the acceptance of Bible facts of common knowledge. Many people say with their lips and in their publications that Bible principles of conduct are good, and yet the actual, consistent and persistent practice of those very principles by such people is indeed a rarity. Unapplied, they are not living principles.

[8] Common fact and good principles do not exhaust the Word of God. Prophecy also is there. Although it is one of the Bible's most amazing and powerful features, the interpretation and fulfillment of which are in the hands of Jehovah God, to the world in general Bible prophecy is absolutely dead; both the so-called Christian and the non-Christian world are dead, unresponsive to it. Generally speaking, Bible prophecy is not understood, not believed; it is given no credit, is ignored.

[9] God's Word includes more than even these foregoing features. This is the most important element of the Bible: its revelation of the true God. It contains his many

5. Wherein is the force of words and of ideas?
6. In what regard does the controversy for the minds of men exist?
7. How do men in general view Bible principles of conduct?
8. In addition to facts of common acceptance and principles of conduct, what powerful third feature is contained in the Bible?
9. The most important element of the Bible is what?

titles, and identifies him by his name JEHOVAH. Bible facts, principles and prophecies all find their real value in pointing to the living God.—Jer. 10:10, *AS*.

[10] Because the Bible is the Word of the living God it is living and has power; standing in the world as a bulwark against the flood of hurtful propaganda, it alone offering a safeguard for the minds and hearts of men. It is a revelation of the mind of the Creator, Jehovah God, and is his instrument to convey to the minds of men ideas of his infinite mind. It is composed of words that are Jehovah God's words, available to us in whatever language is ours, translated for us from the original languages of the first Bible records. Those words stand for ideas that are God's thoughts. Just as certainly as the great Word Giver is the living God, so certain it is that his inspired word of truth is the living Word.

[11] Common is the saying to the effect that the pen is mightier than the sword. That is a recognition of the fact that ideas conveyed to the minds of men are more powerful than merely physical force. (Heb. 11:34, *NW*) Not only is God's Word more powerful than physical force and violence, but it is mightier than the penned or spoken words of all the propaganda agencies of this ungodly old world. It is alive. The old world is dying, and its words are death-dealing. Common also is the motto "Actions speak louder than words." Such motto recognizes the fact that it is possible to say one thing and do another. What a person eventually does reveals that which is in his heart, even though his speech may deceive.—Matt. 23:3, *NW*.

[12] "I am thy servant; give me understanding, that I may know thy testimonies. It is time for Jehovah to work; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. Thy testimonies are wonderful; therefore doth my soul keep them." (Ps. 119:125-129, *AS*) The beautiful and wonderful expressions contained in this passage can be repeated without either the speaker's or the hearer's actually believing them. A person can say to God, 'I am thy servant,' and yet refrain from serving Jehovah. He can ask for understanding, but can avoid the study of God's Word, from which alone understanding can come. Profession can be made that a person loves God's commandments above gold and yet the one so professing can disregard God's commandments, reading them in the Bible and not following them, but instead turning his time and efforts to the acquiring of gold. If God's precepts concerning all things are actually esteemed to be right and held valuable and proper for keeping, then the servant of Jehovah, upon coming to an understanding concerning Jehovah's counsel upon any matter, will follow that counsel and will actually and literally avoid falsities because he hates them, delighting rather in his very being to keep the wonderful testimonies of God.

[13] God's words are powerful, living and effective: first, because they are from the Creator of the universe, Jehovah God Almighty, and are backed up by his power and almightiness and they are right; second, if received into good and honest hearts and minds they guide the servant of God in a proper course of action, which will result in lasting life to him and to the exultation of the God whose commandments are obeyed and thereby justified. The fact cannot be overemphasized that words symbolize ideas. God's ideas must get into your

10. The infinite mind of Jehovah God is revealed to man in what way?
11. Of the Word of God and the word and violence of men, which is more powerful?
12. Illustrate how beautiful expressions may be used but not be conformed to.
13. State the essentials that empower the Word of Jehovah.

mind, and in order for them to be powerful they must have an effect upon your thinking and your course of life. Therein is their power; but simply having a book called the Bible in the possession of individuals or of nations without applying the things that God has caused to be set out in that book is of no benefit to the possessors. The result of following God's Word is the worship of Jehovah and hence life for his worshipers. Simple faith in the Scriptures, based on an understanding and appreciation of them and on love for God and uprightness, is the great requirement filled by the Word of God.

14 This is a contrast in two general courses of action and thought, set out in the very first Psalm in words as follows: "Blessed [happy] is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers." This means that regardless of the extent to which wicked advice, sinful practices and scorn of God and his Word come to the attention of the man blessed by Jehovah, he will put these things aside. "But his delight is in the law of Jehovah; and on his law doth he meditate day and night." In language symbolic, but which certainly conveys the proper thought, the end of such one is shown to be this: "And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." Wicked counselors, including the religionists that persistently advise you to disregard the study of God's Word with Jehovah's witnesses, are not fruitful trees that prosper. No, "the wicked are not so, but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish."—Ps. 1:1-6, *AS*.

14. In your own words state the contrasts set out in Psalm 1:1-6.

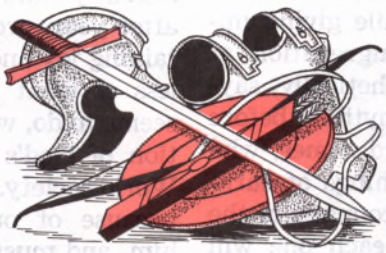
POWER

15 How powerful is the Word of God in our lives? As far as the individual is concerned, that depends measurably on whether or not he gets the sense of it. This is shown many times by Jesus, who, on one occasion, referred to "the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty." (Matt. 13:23, *NW*) What does it mean to get the sense of the Word of God? Jesus in a corresponding account makes it plain: "These are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, *NW*) To get the sense of God's Word means to hear it with real perception and appreciation, to appreciate its signification, the purport, drift, the meaning that is rational, intelligible and in accord with all the rest of God's Word and with Jehovah's righteousness. It takes a right and good heart to do that, and such heart will retain the word. The power of God's living Word is manifested as being in the heart of such a person by the fact that he bears fruit and has endurance through his service to Jehovah's praise. "On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm." —Eph. 6:13, *NW*.

16 The sixth chapter of Ephesians, in which God's provision is symbolically referred to as a suit of armor, shows that God's Word has power both for protection and for offense in Christian warfare. (Eph.

15. (a) How powerful is the Word of God in *our* lives? (b) Give the meaning of "getting the sense of it."
16. Show what tremendous power for protection and for offense is exerted by the living Word.

6:17, *NW*) The apostle Paul stated the same truth in this way: "The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light." (Rom. 13:12, *NW*) Undoubtedly it was from the Hebrew prophets of God that the writers of the Christian Greek Scriptures drew for this representation of God's Word as vital fighting equipment, because in Isaiah they read: "And he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance for clothing, and was clad with zeal as a mantle." (Isa. 59:17, *AS*) The prophet also stated: "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close." (Isa. 49:2, *AS*) The mental and, therefore, vital protection of the truth is further shown in its renovating process as applied to the Christian's mental disposition: "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, *NW*) This is a tremendous power exerted by Jehovah's Word in the lives of his people.



[17] To those among whom he had gone preaching the kingdom of God, Paul explained that he was leaving and that they would not see him again. He warned them against symbolic wolves who would come among the Christian flock and teach words contrary to the truth that the apostle Paul had brought to them and that had blessed them so richly. Paul said: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. And now I commit you to God and to the word of his undeserved kindness, which word can build you up and give you the inheritance among all the sanctified ones." (Acts 20:29-32, *NW*) Paul here shows the power of God's Word to build up the Christian congregation. There is nothing else that can do so and bring them the inheritance that is gained through maturity and faithfulness.

[18] Furthermore, the Word of God repeated and expressed by his servants has power to identify them as worshipers of Jehovah. Opposite identification is also contained in the words of those who speak contrary to the Scriptures. The great Teacher used a very obvious illustration to make this point, stating: "For there is not a fine tree producing rotten fruit; again there is not a rotten tree producing fine fruit. For each tree is known by its own fruit. For example, people do not gather figs from thorns, nor do they cut grapes off a thorn-bush. A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks."—Luke 6:43-45, *NW*.

[19] This living Word of God exerting power is said to be sharper than any two-edged sword, piercing even to the dividing of the

17. As to the building up of Christians, what has the power?

18. In our lives, what has power of identification?
19. Explain what is another exclusive power of God's Word.

soul and spirit and being able to discern what is in the heart of man. (Heb. 4:12, *NW*) No other word in existence can do that. None but the living Word of God has the power thus to discern and judge. Jesus spoke the word of his heavenly Father and said: "He that disregards me and does not receive my sayings has one to judge him. The word which I have spoken is what will judge him in the last day." (John 12:48, *NW*) The apostle Paul looked forward to the great "last day" of judgment in which we are now living, and, while giving immediate counsel to the congregation at Corinth, he also spoke prophetically, saying: "Hence do not judge anything before the due time, until the Lord comes, who will both bring the secret things of darkness to light and make the counsels of the hearts manifest, and then each one will have his praise come to him from God." —1 Cor. 4:5, *NW*.

[20] In connection with this power of judgment of God's Word, we recall that it "pierces even to the dividing of the soul and spirit." (Heb. 4:12, *NW*) The soul and the spirit are not synonymous. The living creature is the soul, but his spirit is his motivating force. It moves him. A man may have a good spirit or a bad spirit. Sometimes we say: "I can't be there in person, but I'll be there in spirit," and that is a proper expression, justified by the Scriptures. For instance, Paul stated to the Colossians: "For though I am absent in the flesh, all the same I am with you in the spirit, rejoicing and beholding your good order and the firmness of your faith toward Christ." (Col. 2:5, *NW*) So searching and piercing is the Word of God in the lives of his people that it distinguishes and even enables each one to distinguish between that which he actually does, which can be seen by other persons as well, and the spirit in which he does it, that is, his motive, his moving force. Self-examination in the light of God's Word enables us to determine whether we are doing what we do because of love for God.

[21] So powerful is Jehovah's Word that it enables us to serve God persistently, consistently and faithfully, enduring year after year, progressing in the truth, maintaining joy and happiness, and this regardless of what any other creature does or seems to do, whether he is in the organization of God's people or outside the New World society. We must serve Jehovah God because of our personal relationship to him, and must live our own lives properly in harmony with God's Word and let other people live their lives, bearing before God their own responsibility for their course of action. (Gal. 6:5, *NW*) We can fool other men. Men can fool us. If we refuse to permit God's Word to penetrate us and search us out, discerning between our soul and spirit, we may accomplish self-deception, but we do not change God's Word and its judgment, nor Jehovah himself nor Christ Jesus, his appointed Judge. Because it declares Jehovah's judgments, which are sure, God's Word has the power to burn and to break, as he states: "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29, *AS*) We must never draw back from his glorious service.

20. Comment on the "dividing of the soul and spirit."

21. Why and how must we serve Jehovah, and what enables us to do so?

Oh how love I thy law! It is my meditation all the day. Thy commandments make me wiser than mine enemies; for they are ever with me. . . . I have refrained my feet from every evil way, that I might observe thy word.
—Ps. 119:97-101, *AS*.

Power for Life and Service

"With the mouth one makes public declaration for salvation."
—Rom. 10:10, NW.

"THE word of God is alive." (Heb. 4:12, *NW*) Those who conform to it follow a way that destines them for life if it is continued in in faithfulness to the termination of their earthly Christian careers. Jesus stated this basic formula for longevity: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3, *NW*) Jesus spoke very forceful truths concerning the receiving of life through him, identifying himself as the bread from heaven, saying: "He that feeds on this bread will live forever." (John 6:58, *NW*) Not receiving these words into good and honest hearts, not getting the sense of them, "many of his disciples, when they heard this, said: 'This speech is shocking; who can listen to it?' " Jesus did not back down, but stated something even more impressive, saying, "Does this stumble you? What, therefore, if you behold the Son of man ascending to where he was before? It is the spirit that is life-giving; the flesh is of no use at all. The sayings that I have spoken to you are spirit and are life. But there are some of you that do not believe." (John 6:60-64, *NW*) Many of the disciples turned from him then, leaving him, and Jesus asked his twelve close associates if they wanted to go also. Simon Peter made the proper reply, showing that he had received Jesus' words into a good and honest heart and that he had really gotten their sense: "Master, Whom shall we go away to? You have sayings of everlasting life."—John 6:68, *NW*.

[1] As certainly as the word of God enabled Christians to be brought forth as God's sons, just so certain is it that adherence thereto enables them to receive life as a gift through Christ Jesus from God, in whom they have abiding faith and whom they serve. "Because he willed it, he brought us forth by the word of truth, for us to be a certain firstfruits of his creatures." (Jas. 1:18, *NW*) "We are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul." (Heb. 10:39, *NW*) Did not Jehovah's word preserve alive his servants through the Flood and Israel from Egypt, establishing prophetic shadows? —1 Pet. 3:20, 21; 1 Cor. 10:11, *NW*.

[2] The present lives of all men are uncertain, and the present lives of Christians are subject to uncertainties too. As servants of God our daily existence is joyful, filled with happiness and with appreciation to Jehovah for his undeserved kindness. We must observe that the lasting life for all Christians is in the future and the lasting life for the majority is upon this earth after Armageddon. In the meantime we have hopes of being carried through Armageddon, and if that is not our lot, nevertheless, through our faithfulness and Jehovah's loving power, we have hopes of partic-

1. Apply to the Bible Jesus' formula for longevity.

2. Cite operations of God's word toward the bringing of life to its adherents.

3. What living hope of life is in the living Word?

ipating in the resurrection from the dead. These hopes are certain. They are born in our hearts and minds through the living Word of God and are real to us because we believe and rely upon Jehovah.

[4] His book is a book of life in that it sets out the course that leads to life. It is a book of spiritual health. We are not in doubt concerning this. We are fully aware of the one in whom we believe and trust—the one whose words we have accepted and who has our unqualified confidence. We say: "For I know the one whom I have believed, and I am confident he is able to guard what I have laid up in trust with him until that day. Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus. This beautiful trust guard through the holy spirit which is dwelling in us." (2 Tim. 1:12-14, *NW*) Healthful words? Paul was positive in his assurance to young Timothy that such was the case, even saying in his first epistle to his companion in service, "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words."—1 Tim. 6:3, 4, *NW*.

SERVICE

[5] There is something else that God's Word brings to us that is not merely future. It too is an essential part of our lives, and cannot be dispensed with. It constitutes a proof of our acceptance of God's Word. Recall what Jesus said about those who receive the word in good hearts, get the sense of it and bring forth fruit in abundance. The bringing forth of fruit is an evidence of the living Word's acting on our hearts and minds and exerting its power in our lives. It is something that can be seen by both God and man. It is our service. In fact, the faithful service of Jehovah's witnesses is one of the most remarkable manifestations of the power of God's Word, as well as an evidence of his protecting active force operating in their behalf and through them. Obviously, it is more than just a matter of intentions when God's service is involved. In addition to intending to serve God, Christians do it.

[6] A large share of our part in our Christian warfare is the preaching of the truth to others as ministers of the good news of God's kingdom. "For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." (2 Cor. 10:4, 5, *NW*) We previously observed Jesus' words, "A good man brings forth good out of the good treasure of his heart, . . . for out of the heart's abundance his mouth speaks." (Luke 6:45, *NW*) Jesus continued, saying: "Why, then, do you call me 'Master! Master!' but do not do the things I say?"—Luke 6:46, *NW*.

[7] It is not enough that we hear the words of Jehovah God and Christ Jesus and hear only. It is not sufficient that we mere-

4. How is the book of life declared to be a book of health?
5. Name one of the most remarkable manifestations of the power of God's Word, and state if it is present or future.
6. In what capacity does our ministry serve in Christian warfare?
7. What is here shown to be insufficient, and why?

ly come to a personal understanding of doctrinal truths. We may learn facts regarding the so-called trinity and that Jehovah alone is God. We may understand the truth that there is no hell-fire torment, and rejoice in the Scriptural teaching that the soul is mortal and that the hope of the dead is through the resurrection. We may know that the established, proved facts of all science corroborate the fundamental truth of the creatorship of Jehovah and also corroborate the Bible account of creation and man's history upon the earth. We may be thrilled at the findings of archaeology confirming the words of God's prophets. But that is not enough. If we stop there we use the truth to serve ourselves alone.

[8] If we obey the commandments of God and Christ Jesus, follow the example of Christ Jesus, the apostles and the early Christian congregation, we will tell others concerning the things from God's Word that have so enriched our lives. We will make the activities of the New World society our activities all we possibly can. We will bear fruit; we will speak out of the abundance of a heart filled to overflowing with the truths of God's Word and the love that his Word instills in us for the great Speaker and Author of the Bible. If we do this, with the approval of God as his Word discerns between our soul and spirit, we are Jehovah's witnesses. If we do not serve God, worshiping him in spirit and in truth, we are not Jehovah's witnesses.

[9] Why do we serve God? Because we love him, and the power of Jehovah's Word is manifested through us thereby. It is folly for anyone to deceive himself with the idea that 'the Kingdom is now thirty-nine years old, I have served God long enough, the complete end may be another thirty-nine years away, and so I should settle back now, take things easy, and prepare comforts and luxuries for myself.' Jesus, as long ago as when he was here on the earth, long before the Kingdom was born, said, "Everyone that comes to me and hears my words *and does them,* I will show you whom he is like: He is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. Consequently, when a flood arose, the river dashed against that house, but was not strong enough to shake it, because of its being well built." (Luke 6:47, 48, *NW*) As long ago as the apostle Paul's day service was the worthy pursuit for Christians; and the more so now: "Do this, too, because you know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light. But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh."–Rom. 13:11, 12, 14, *NW.*

[10] All the desires of our selfish natures and the appeal of all the propaganda of the old world are for us to refrain from putting on the Lord Jesus Christ, or, having him on, to put him off, and, instead, to lay plans ahead for fulfillment of personal wishes, disregarding the interest and needs of God's people, his organization and his work. We owe a debt of love to our brothers. We owe to them to chart a course of personal action that will be helpful spiritually to our associates of the New World society. We owe to our fellow man, and to our God primarily, our service of ministry of praise to Jehovah in behalf of all lovers of righteousness. Repeatedly in the Scriptures we find such expressions as the 'word of the Lord came' to God's serv-

8. We are Jehovah's witnesses if we do what?
9. State a folly to be avoided, showing the Scriptural viewpoint.
10. The discharge of what obligation shows the service power of the truth?

ants and they responded, preached and prophesied and otherwise ministered in obedience to the word they heard. Concerning the opening of the mouth in Christian liberty in ministering the apostle wrote to the Ephesians: "Finally, go on acquiring power in the Lord and in the mightiness of his strength. Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, . . . keep awake with all constancy and with supplication in behalf of all the holy ones, also for me, that ability to speak may be given me with the opening of my mouth, with all freeness of speech to make known the sacred secret of the good news, for which I am acting as an ambassador in chains, that I may speak in connection with it with boldness as I ought to speak." (Eph. 6:10-20, *NW*) How else can such service power come except from the truth of God's Word?

[11] No, the Word of God cannot be separated from our ministry. Ancient Israel stood as a people for Jehovah's name, and their service of praise to him was a witness to his Godship. However, something far more grand is the lot of Jehovah's worshipers in this day of his kingdom. In fact, that has been true since the beginning of the Christian congregation; but in the day of the birth of the Kingdom the statement to the Romans has added weight, wherein we read: "For Moses writes that the man that has done the righteousness of the Law will live by it. But the righteousness resulting from faith speaks in this manner: 'Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down; or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.' But what does [Christian faith now say? It says:] 'The word is near you, in your mouth and in your heart'; that is, the 'word' of faith which we are preaching. For if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." —Rom. 10:5-10, *NW*.

11. Prove that in the light of God's Word our ministry cannot be ignored.

TO THE WORD OF GOD WE TURN

[12] Turning to the worship of Jehovah means turning to his Word; turning to his Word means worshiping him. Jehovah's witnesses admonish one another to turn to God's Word always. They counsel the people in general to turn to the Bible, inform themselves concerning its true contents and conform to its righteous teachings. The apostle Peter did the same thing, urging his associates to pay attention to the Bible, including its prophecies, stating: "Consequently, we have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. For you know this first, that no prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:19-21, *NW*) Jehovah God himself backs up that principle of accepting the Word, stating prophetically through Deuteronomy 18:19: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (*AS*) The words of God spoken through this Greater Moses, Christ Jesus, are available to us, and we should accept them, as stated: "Also accept the helmet of salvation, and

12. Who counsel to turn to God's Word?

the sword of the spirit, that is, God's word." —Eph. 6:17, *NW*.

PRACTICAL AND PRACTICABLE

[13] If God's Word is practicable it may be practiced or performed. It is capable of being put into practice. It is feasible and can be used. Its requirements for Jehovah's service upon earth are capable of being accomplished. It is not impracticable. If this living Word of God is practical it can actually be turned to account and is not merely theoretical, nor merely an impractical idea that sounds nice. It is utilitarian. If it is practical it is valuable in practice and is available, and those who utilize it are actually working with it, being given to action and not merely indulging in speculation. Such result must of necessity follow, in consideration of the facts already observed concerning God's living Word and its power in the lives of Jehovah's people. The shoddy contention of self-centered men that God's Word is neither practical nor practicable falls flat in the light of the internal and external evidence pertaining to the Bible. When men say, "It won't work," in referring to the Word of God, they identify themselves as men who have never tried it and never put it to practice, and they are not following its commandments and precepts. When men say, "It is only visionary with its principles of uprightness and its hope for a righteous new world," they are identifying themselves as men without vision, and persons remaining without vision of those things pertaining to the Creator and his purposes respecting man are going to die. "Where there is no vision, the people perish: but he that keepeth the law, happy is he." (Prov. 29:18) This is true because those without vision through God's law "cast off restraint" (*AS*), the restraining guidance of the counsel of God's Word.

[14] Is it not practical to stay awake in a time of crisis and keep our senses? Is it not practical to have our hearts and heads protected by faith and love and hope of lasting life? Of course it is. "So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses. For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night. But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; because God assigned us, not to wrath, but to the acquiring of salvation through our Lord Jesus Christ." (1 Thess. 5:6-9, *NW*) The passing of time since the recording of God's Word until the day of decision in which we are privileged to live underscores the foregoing injunction from the fifth chapter of First Thessalonians and supports, in fullness of current application, the words of the same Bible writer in Romans 13:12 (*NW*), also previously referred to. "The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light. As in the daytime let us walk in good behavior." —Rom. 13:12, 13, *NW*.

[15] Alive, exerting power, and sharper than any two-edged sword, with practicability to uncover men's hearts, God's Word states: "And there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:13, *NW*) Is it not the part of good judgment to endeavor to have the approval of the great God before whom the accounting is to be made? How else can we possi-

13. (a) How does the Bible fit the requirements for being practical and practicable? (b) When men deny the workableness of the Bible what are they demonstrating?

14. What is the practical course to take?

15. (a) As to judgment, what shows good judgment on our part? (b) How reliable is man?

bly win his approval except through the taking of the course outlined in his righteous Word? There is no other way under the sun. Would it be wise to rely on grass that grows in the meadow, to worship flowers that bloom in the fields? "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isa. 40:6-8, *AS*) There is nothing practical in following men who are going contrary to God's Word and who are as important and reliable as weeds.

[16] The apostle Peter emphasized this point and in doing so quoted from the 40th chapter of Isaiah, saying: "Now that you have purified your souls by your obedience to the truth with unhypocritical brotherly love as the result, love one another intensely from the heart. For you have been given a new birth, not by corruptible, but by incorruptible reproductive seed, through the word of the living and enduring God. For 'all flesh is as vegetation, and all its glory is as a flower of the vegetation; the vegetation becomes withered, and the flower falls off, but the word spoken by Jehovah endures forever'. Well, this is the 'word spoken', this which has been declared to you as good news." (1 Pet. 1:22-25, *NW*) When the counsel of God's Word is disregarded by men, the men who go contrary to it get into trouble; so avoid difficulties brought about by untheocratic conduct. As Peter insists, Jehovah's Word endures, and it is blameless in regard to the difficult conditions that have come about because of disobedience to that Word.

[17] The old world, rotten to its heart, is doomed to destruction and will go down even while harping that the Bible won't work and its contents are outdated and useless. The New World society, however, is founded solidly on the unchanged and unchanging word of a God who is consistent, almighty and completely righteous. Its members recognize the most important thing, a true appreciation of their God and their relationship to him. They glory in this relationship as prospective members of God's great family. The Word of God is to us inexhaustible, its study always rewarding, adherence to it always beneficial. We thank God for everything in our lives that serves to keep our attention on his Word and increase our love for it and our appreciation of it. In it are found the organization instructions on which the New World society operates. Correct, truthful doctrine, righteous laws, highest and noblest principles, authority to preach, all are contained in the living Word, pointing to and applying in this great day of judgment and of division. Above all, his living Word identifies and exalts the true God, Jehovah, the Source of light. Truly as his spokesman Christ Jesus said: "The sayings that I have spoken to you are spirit and are life." —John 6:63, *NW*.

16. Upon what does Peter insist?

17. Show the solidness of the New World society.

The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: the ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward.
—Ps. 19:7-11, *AS*.

Loyalty to Theocratic Organization

LIFE is a gift of God. All sane persons desire life. However, to gain it everlastingly we must want it so much as to be willing to meet God's requirements for it. Among those requirements is loyalty to his theocratic organization.*

The word "theocratic" means that which is according to God's rule or law. "Loyalty" means faithfulness in love and duty, faithfulness to one's obligations. Loyalty to theocratic organization, therefore, means to be in heart harmony with God's arrangements.

In the days of Israel's kings, loyalty to theocratic organization meant going up to Jerusalem for worship and sacrifice. (Deut. 12:5, 11) King Jeroboam lost Jehovah's favor because, fearful for his ten-tribe kingdom if his people went to Jerusalem to worship, he set up a rival worship at Dan and Bethel.—1 Ki. 12:26-30.

Jehovah does not change. (Mal. 3:6, *AS*) Today he also has a theocratic organization, known as "the Society," upon which he has placed his spirit and which has his blessing, as so strikingly shown at the recent New World Society Assembly of Jehovah's Witnesses.

Some, with a high opinion of themselves, have complained against that theocratic organization, saying, 'Jehovah is also dealing with us.' But the fruits they bear prove them wrong, even as Aaron and Miriam were proved wrong when they presumptuously exalted themselves against Jehovah's chosen servant Moses.—Num. 12:1-15.

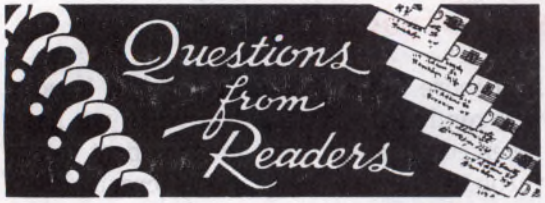
Our loyalty to the theocratic organization is tested by temptation or adversity. Temptation to disloyalty may come when we see that another, who seemingly has less natural ability than ourselves, is placed in a more prominent position. But loyalty will remind us that all the truth we have received came to us in the first place through the "faithful and discreet slave" organization, and that, even as God has given us the truth, he can take it away from us. (Matt. 24:45-47; 1 Cor. 4:6, 7) We will therefore from the heart co-operate and help such a one.

Then again our loyalty may be tested because of unjust treatment, within the organization or from our families. At such times we must bear in mind that Jesus promised such things would come and that if God permits it we can, with his help, endure it and thus make manifest our loyalty. —Matt. 10:36; 18:7; Rom. 8:28; 1 Cor. 10:13.

Or, because Armageddon has not come as soon as we once expected we may grow impatient and doubt that God is using the theocratic organization to feed his people with spiritual truths. To fail under such a test of loyalty would be disastrous, even as it was for the Israelites encamped at the foot of Mount Sinai when they grew impatient waiting for Moses to return. (Exodus, chapter 32) To meet all such tests of loyalty requires love, for Jehovah and our neighbor.—Mark 12:29-31, *NW*.

The four Hebrew youths taken to Babylon set a good example. Being loyal in a seemingly minor matter, that of food, they were able to stand when severer test came. (Daniel, chapters 1, 3 and 6) So we today, if we are loyal to the theocratic organization in that which is less or least, then, when faced with emergencies or severe tests, we shall be able to keep loyal to the theocratic organization and thus keep a good conscience, gain Jehovah's approval and win everlasting life.

* For details see *The Watchtower*, September 15, 1952.



● How can we harmonize Ezekiel 18:20, which says the son shall not bear the iniquity of the father, with Exodus 20:5, which says God will visit the iniquity of the fathers upon the children to the third and fourth generations?—M. L., Germany.

Ezekiel 18:20 shows that each individual, after reaching an age of responsibility, is judged on the basis of his own attitude and conduct. Early training and family environment can be a big help or hindrance to the offspring, and as a general rule children continue in the behavior patterns established during their formative years. (Prov. 22:6) Yet it is not always or invariably so, and upon reaching an age of responsibility the offspring acts on his own choices, regardless of how little or how much such decisions may be influenced by early training and environment. He adopts a certain course in life, and he is judged according to his own deeds. "God is not one to be mocked. For whatever a man is sowing, this he will also reap." "He will render to each one according to his works." Jesus showed that families would be divided over him, some choosing to follow him in Jehovah's service and others of the family opposing: "I came to cause division, with a man against his father, and a daughter against her mother." The Christian son of an opposing father would not bear the iniquity of his father, but would be favorably judged on the basis of his own Christian works.—Gal. 6:7; Rom. 2:6; Matt. 10:35, *NW*.

Ezekiel 18:20 involves the extreme penalty of death: "The soul that sinneth, it shall die." If the wicked turned to righteousness, "he shall surely live, he shall not die." If the righteous turned to wickedness, "in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Hence Jehovah's climactic cry: "Why will ye die, O house of Israel? . . . turn yourselves, and live ye." (Ezek. 18:21, 24, 31, 32) Thus Ezekiel 18:20 corresponds with Deuteronomy 24:16 regarding who suffers the death penalty: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."

The case of Exodus 20:5 is different. Through Moses Jehovah said to Israel: "If you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." The older men, representing the nation, gave to Moses the nation's answer to God: "All that Jehovah has spoken we are willing to do." The covenant was being made with the nation, not individuals. The opening words of this covenant were to the effect that Jehovah was their God, that they were to have no others in defiance of him, and that they were never to make images for worship. Then, in connection with this prohibition of idolatry, God gave his reason for this command: "Because I Jehovah your God am a God exacting exclusive devotion, bringing punishment for the iniquity of fathers upon sons down to the great-grandsons and great-great-grandsons in the case of those who hate me, but exercising loving-kindness toward thousands of those who love me and keep my commandments."—Ex. 19:3-8; 20:1-6, *NW*.

This states the principle of how God recompenses faithfulness and unfaithfulness, and this principle can be applied against individuals as well as a nation for idolatry or other sin. The national history of Israel that later unfolded was in keeping with Jehovah's warning. When the nation turned to idolatry it suffered the evil consequences for generations afterward. There were always some who maintained integrity, and at times those who loved God and kept his commands numbered into the thousands, despite the nation's idolatrous course. (1 Ki. 19:14, 18) Faithful ones were not punished for the nation's sins, but, although they suffered the effects of it, they benefited from God's loving-kindness. Though individuals could and did shun the nation-wide idolatries, it was difficult for them to swim against the national tide of religious delinquency.

When the national leaders fell away to idolatry the people in general fell with them and the national environment became spiritually unhealthful. In this bad environment the new generation grew up and the strong tendency was for them to drift along in the idolatrous religions of their fathers. Sometimes it was

generations later before accumulating woes from their idolatry precipitated a national crisis, which usually resulted in a partial if not complete recovery from impure worship.

At any rate, the nation suffered for generations after its fall, if there was no repentance on the part of those later generations with respect to the covenant of Jehovah God. The book of Judges is filled with accounts of national relapse and the disastrous consequences. (Judg. 2:11-19) The same situation is found during the period that kings reigned. For instance, Jehovah determined to punish the nation for its idolatry during the reign of Manasseh, and even a subsequent good reign by Josiah did not turn God from that purpose. (2 Ki. 22:13-20; 23:25-27) Despite a temporary recovery during Josiah's reign, the nation went from bad to worse until it was taken captive to Babylon and remained there seventy years. There was a case where the nation was punished for the misdeeds of parents for a period of three or four or even more generations. In Jesus' day the nation's leaders influenced the people to cry for Jesus' death, and when Pilate declared he was innocent of shedding the blood of Jesus the people answered: "His blood come upon us and upon our children." (Matt. 27:25, *NW*) The Jewish nation rejected Messiah and turned to the idolatrous Roman empire, and primarily it was the children of these Jewish adults that made up the nation when it did suffer for these parental sins, when the Romans came A.D. 70.

Visiting iniquity upon descendants does not necessarily mean the death penalty, for if death was meant, how would the offending fathers have great-great-grandchildren? Instances of where Jehovah applied the principle against individuals are Eli, who for his neglect was to have the high priesthood cut off from his family, this occurring with Abiathar, the great-great-grandson of Eli. (1 Sam. 2:27-36; 3:11-14; 14:3; 22:20; 1 Ki. 2:26, 27); and Gehazi, who was smitten with leprosy for running after rewards from the cured Syrian general Naaman contrary to Elisha's wishes and to whom Elisha then said: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." (2 Ki. 5:1-27) This did not sentence their children or descendants to the extreme penalty of death but did consign them to feel disadvantageous effects of their forefathers' iniquity. Individuals among these descendants might turn to Jehovah and receive some measure of relief and favor.

● **What does Hebrews 4:12 mean, particularly the distinction between soul and spirit?—E. S., Ohio.**

Hebrews 4:12 (*NW*) reads: "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart." God's Word is alive to alter our ways of thinking and living, and to have its truths in our heads and hearts is to have a powerful influence at work within us. It is no dead Word that has lost its interest or truthfulness, its practicalness or right interpretation of present events, and its protective power against the degradation of these immoral times. It has vitality and carries conviction and can show what is in us with a penetration and discernment far sharper than that of any worldly psychologist. It is no dead letter, its principles will stand, its judgments will be executed.

God's Word does not stop at just a surface view of human actions but it penetrates beneath the surface to discern motives and attitudes, to divide between fleshly desires and mental dispositions. That these two forces exist within an individual Paul shows: "With my mind I myself am a slave to God's law, but with my flesh to sin's law." (Rom. 7:25, *NW*) With his mind Paul served God's law, but with his flesh he served the law of sin. So the life one lives as a human soul of flesh and blood may be different from what is one's mental attitude or spirit. Hebrews 4:12 is differentiating between the life of an individual, or his soul, and his mental and heart attitude and inclination of mind. In the text "soul" means the life of the fleshly organism and "spirit" means the mental disposition or heart attitude of the individual. Christians should always examine their conduct in the light of their inward motives and be sure that any falling short is due to weak flesh and not deliberately done out of wrong heart condition. God's Word will help us be discerning in examining ourselves and penetrate to the attitudes and heart intentions behind our conduct, to be sure that they are pure even when our lives may fall short of perfection. Jehovah takes all these things into consideration and sees us inside and out, for "all things are naked and openly exposed to the eyes of him with whom we have an accounting."—Heb. 4:13, *NW*.

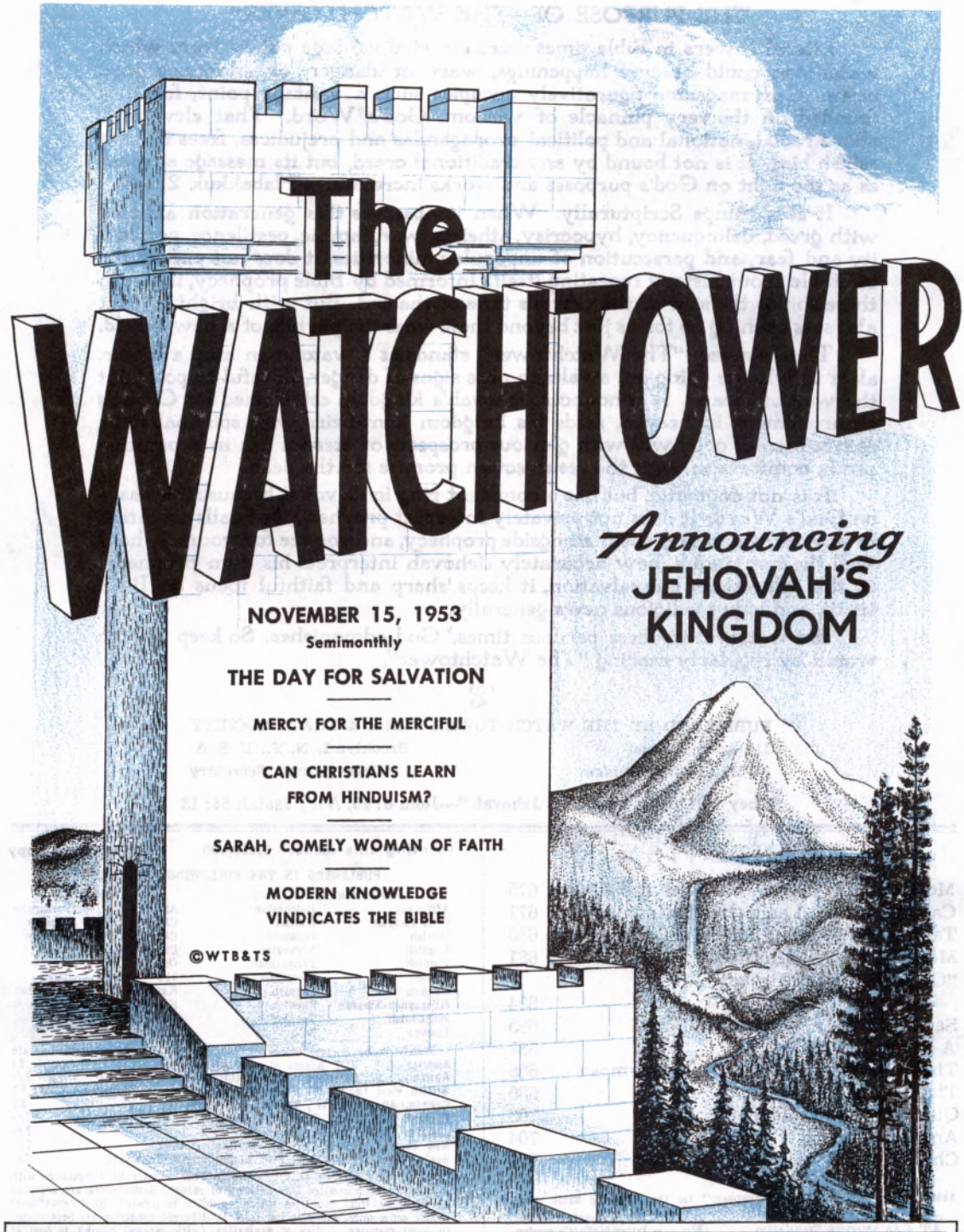
"WATCHTOWER" STUDIES

Week of December 6: The Living Word.
Week of December 13: Power for Life and Service.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ What reason Dr. John Haynes Holmes gave for the world's confusion? P. 643, ¶1.
- ✓ What questions a "natural" religion fails to answer? P. 643, ¶4.
- ✓ How the Catholic Church tries to cover up Augustine's erroneous belief concerning Christ's reign? P. 646, ¶3.
- ✓ Why the preaching of Christ's presence now is no false alarm? P. 648, ¶1.
- ✓ How Christ appeared in 1914? P. 648, ¶2.
- ✓ What betrays Christendom's churches to be famine-stricken? P. 649, ¶2.
- ✓ To what must there be a turning if spiritual famine is to be avoided? P. 651, ¶5.
- ✓ What one outstanding factor discounts Muhammad as a prophet of God? P. 653, ¶2.
- ✓ How the Quran admits it contradicts itself? P. 654, ¶3.
- ✓ What is the ultimate purpose of old-world propaganda? P. 657, ¶2.
- ✓ What is the most important feature of the Bible? P. 658, ¶9.
- ✓ Why God's words are living, powerful, effective? P. 659, ¶13.
- ✓ What determines whether we are Jehovah's witnesses? P. 665, ¶8.
- ✓ When men get into trouble? P. 668, ¶16.
- ✓ Why loyalty in little things is important? P. 669, ¶9.
- ✓ What Jehovah's Word means when it says it "pierces even to the dividing of the soul and spirit"? P. 671, ¶5.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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Announcing JEHOVAH'S KINGDOM
Vol. LXXIV November 15, 1953 Number 22

MODERN KNOWLEDGE VINDICATES THE BIBLE

THE Bible claims to be the word of the one true God, Jehovah. "All scripture is inspired of God." (2 Tim. 3:16, *NW*) Obviously that claim presupposes the existence of the Bible's Author. Does modern knowledge vindicate faith that God really exists? It does.

As reasoning creatures we know that every effect has a competent cause. So as we note the immensity, order and design of the starry heavens as viewed through the eye of Mount Palomar's lens, as we note the marvels and beauties of nature visible to our naked eye, and as we consider the world made visible by means of the electronic microscope, we cannot escape the conclusion that all this effect must indeed have a cause in which resides infinite power and wisdom.

As man learns more and more about his own body, how its various systems function and co-operate with one another, how it produces enzymes and hormones, how its brain works, etc., he has ever stronger reason for the conclusion that this most wonderful machine of all simply could not be the product of chance or of a blind force lacking intelligence, such as "nature."

And as we consider the many co-ordinations imperative for man to exist on the earth, the earth's distance from the sun, the rate at which the earth revolves around the sun and rotates on its own axis, the composition of earth's atmosphere, the distance the moon is from the earth, the way the vegetable and the animal realms complement each other in the production and use of oxygen and carbon dioxide, we ask, How could all of these factors, and many others, have chanced to occur on one planet? They could not, and therefore they give ample proof that, to use the words of A. Cressy Morrison, past president of New York Academy of Sciences, *Man does not stand alone.* Truly, in the light of all this evidence, to say there is no God constitutes one a fool.—Ps. 14:1.

Does modern knowledge as completely vindicate faith in the authenticity of the Bible as it does faith in the existence of the Supreme Being, Jehovah God? It does.

God's Word, the Bible, does not give the age of the universe; modern knowledge only recently doubled its estimate, from 1.8 billion years to 3.5 billion years. In the preparation of the earth for man, modern knowledge has verified the order given in the Bible, beginning with the appearance of light, then land, then vegetation, and then sea creatures, fowl and land animals and finally man. The evidence of geology does not confirm the theory of evolution, but, to quote the late French scientist Lecomte du Nouy, has "all the unsatisfactory characteristics of absolute creation." (*Human Destiny,* pages 72, 75, 79) Paleontology supports the Bible's statement that God caused the earth to bring forth the various animals

'each after his kind.' (Gen. 1:21, 24, 25) The late Lucien Cuenot, one of France's outstanding biologists, wrote that "the evolutionary sap no longer circulates," thereby admitting that at present there is no evidence of evolution; and shortly before his death he discarded the evolution theory altogether, to the great consternation of his scientific colleagues. Since, according to Sir Arthur Keith and Professor D. M. S. Watson, the only alternative to the evolution theory is "special creation," as recorded in the Bible, Lucien Cuenot was thereby throwing his weight in favor of the Bible.

The Bible states that with Jehovah God is the fountain of life. (Ps. 36:9) Man at one time thought that life began by "spontaneous generation," but now he knows that all life comes from precedent life, termed the "law of biogenesis."

Men of science in times past held that the flood of Noah's day was merely local in scope, but modern knowledge, particularly as represented in geology and archaeology, gives evidence that the world of the mammoths and other like monsters had a cataclysmic end, and scientists have found in Italy, Switzerland, England and the United States, "even on the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, seashells, ears of corn, etc., petrified"; which could never have come there but by a world-wide deluge.—*Encyclopedia of Religious Knowledge.*

Modern knowledge also vindicates the wisdom of many of the features of the law of Moses. Among the animals that were forbidden as food was the pig, which is subject to trichinosis; the rabbit, which is subject to tularemia; certain fish, which are subject to tapeworms, etc. Meats were inspected, and could not be eaten if over two days old. No animal that died of itself was to be eaten; victims of certain diseases were quarantined; sanitation was made compulsory.

In the eighteenth and nineteenth centuries many critics of the Bible arose and attacked its many historical features, but modern knowledge has confounded the Bible's critics and vindicates it. Says J. G. Duncan in *Accuracy of Old Testament in Light of Recent Palestinian Archaeology:* "I do not think it will be long possible, even if it is now possible, for us to deny the remarkable accuracy of detail in the narratives of the Old Testament. Incidents hitherto regarded as legend have been proved historical by recent discovery. . . . There is actual history at the back of all of the narratives." And says the late Sir Frederic Kenyon, in his *The Bible and Archaeology:* "Archaeology has not yet said its last word; but the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge."

Because the original manuscripts of the Bible are not extant many have challenged the authenticity of the extant copies. But in recent years papyrus manuscripts of the Christian Greek Scriptures have been discovered that go back so close to the date of the originals that, as Sir Kenyon expresses it, "the authenticity and the general integrity of the Books of the New Testament may be regarded as finally established." Striking proof of authenticity of the "Old Testament" was discovered in 1947, in the Dead Sea Scroll of Isaiah, which, save for a few minor variations, was found to be identical with the best Masoretic text, although written a thousand years earlier. A thousand years of copying with no appreciable difference in text!

Truly, modern knowledge vindicates the Bible.

Can CHRISTIANS Learn from HINDUISM?

IS Christianity merely another religion? Can well-informed Christian ministers learn as much from Hinduism as could the Hindus from Christianity? According to certain religious leaders of the United States, the answers to those questions should be Yes. For example, Sheldon Shepard, minister of the Hollywood Wilshire Universalist Church, writing on the subject "Start with Yourself"* begins by quoting from Jesus' sermon on the mount regarding not judging others and then in support thereof gives quotations from Taoism, Jainism, Buddhism, Confucianism and Hinduism. Representative of the Hindu wisdom he quotes is the expression: "Each one ought to raise himself by himself."

Of the same mind is Floyd Rose, professor of World Religions and Church History, School of Religion, University of California. In his article "Beyond Tribalism"* he expresses the opinion that the holding of Christianity as superior to other religions is a form of tribalism and that it is as realistic to send Christian missionaries to Japan as it would be to send Hindu missionaries to America. He then quotes with approval from the Roman Catholic priest Gathier, who says (*In Cross Currents*, Winter 1953): "The Hindus could ask us . . . whether we too have not something to learn from the millennial wisdom of India. Without hesitation I would answer we have much to learn. . . . Hinduism invites us before all to interiorization, to the welcoming of thought on the Self. It hopes to find the final truth not in books, but in ourselves. . . . Properly understood the contact with Hindu thought can be a seed of life."

Is the truth in ourselves rather than in books? Can we raise ourselves by ourselves? Has the Christian much to learn from Hinduism? Since Christ Jesus well said, "By their fruits you will recognize them," let us see just what fruits this millennial wisdom of Hinduism brought forth prior to the twentieth century.

HINDUISM AND MORALITY

We quote from an address given by Dr. Pentecost at the World Parliament of Religions held in Chicago, Illinois, 1893, which he was aroused to make because of the attacks of delegates from the Orient upon the status of Christendom. After noting that their Oriental temples "are the authorized and appointed cloisters of a system of immorality and debauchery the parallel of which is not known in any Western country," Dr. Pentecost went on to say: "I could take you to ten thousand temples, more or less—more rather than less—in every part of India, to which are attached some two to four hundred priestesses, whose lives are not all they should be.

"I have seen this with my own eyes, and nobody denies it in India. If you talk to the Brahmans about it, they will say it is part of their system for the common people. Bear in mind this system is the authorized institution of the Hindoo religion. One

* *New Outlook*, May 1953

needs only to look at the abominable carvings upon the temples, both of the Hindoos and Buddhists, the hideous symbols of the ancient Phallic systems, which are the most popular objects worshiped in India, to be impressed with the corruption of the religions. Bear in mind, these are not only tolerated, but instituted, directed and controlled by the priests of religion. Only the shameless paintings and portraiture of ancient Pompeii equal in obscenity the things that are openly seen in and about the entrances to the temples of India."

After observing that, consistent with India's caste system, he has never been able to find "a single text in any of the Hindoo sacred literature that justifies or even suggests the doctrine of the 'fatherhood of God and the brotherhood of man.'" Dr. Pentecost went on to say: "If there is any brotherhood of man in India the most careless observer need not hesitate to say there is no sisterhood recognized by them. Let the nameless horrors of which the Hindoo women of India are the subjects answer to this statement.

"Until the English government put down with a strong hand the ancient religious Hindoo institution of Suttee, hundreds of Hindoo widows every year gladly flew to the funeral pyres of their dead husbands, thus embracing the flames that burned their bodies rather than to deliver themselves to the nameless horrors and living hell of Hindoo widowhood. Let our Hindoo friends tell us what their religion has done for the Hindoo widow, and especially the child widow, with her head shaved like a criminal, stripped of her ornaments, clothed in rags, reduced to a position of slavery worse than we can conceive, made the common drudge and scavenger of the family, and not infrequently put to even worse and nameless uses. To this state and condition the poor widow is reduced under the sanction of Hindooism. Only two years ago [in 1891] the British government was appealed to to pass a new and stringent law 'raising the age of consent' to twelve years, at which it was lawful for the Hindoo to consummate the marriage relation with his child wife. The Christian hospitals, filled with abused little girls barely out of their babyhood, became so outrageous a fact that the government had to step in and stop these crimes, which were perpetrated in the name of religion. So great was the excitement in India over this that it was feared that a religious revolution which would almost lead to a new mutiny was imminent."—*The Battle of Armageddon*, C. T. Russell, pages 207-209.

In view of such fruits what can Christians learn from the millennial wisdom of Hinduism? How much of bettering of oneself by oneself does this represent? Concentration upon Self rather than the wisdom contained in books may be the philosophy of Hinduism, but the fact remains that the important improvements that have taken place in India, particularly since the above speech was given, were not the result of Hinduism's "interiorization" but of the influence of the Bible.

HINDUISM AN ECONOMIC CURSE

Not only morally but also economically Hinduism has been a blight to the people of India and still is. Until the new Indian government put a bounty on monkey heads, monkeys were eating $2 million of foodstuffs a day and destroying another three billion tons of grain each year. Monkeys are considered sacred, and so they were fat and sleek while people starved to death. Peacocks, which consume much precious grain, are also considered sacred. Snakes also are held to be sacred and even to think of killing them is considered a sin, although they cause the deaths of 50,000 Indians annually.

According to one of the foremost members of India's largest political party, "cow protection is a part of Indian culture and as such . . . the cow should be afforded full protection even if it leads to the collapse of the country's economy." It is considered a sin to kill a cow, regardless of how old, how sick, how unprofitable it might be to keep it. India boasts of some 215 million cattle, but it starves because beef is repugnant to its people because of their religion.

Karma or fatalism keeps the Hindu doing the same thing his father did regardless of how impractical it is. Because of *karma* ten lawyers will practice where but one is needed; because of *karma* Europeans or well-to-do Indians will have from six to ten house servants instead of two: the one who cooks may not set the table; the one who sets the table may not sweep the floor; the one who sweeps the floor may not wash the clothes; the one who washes the clothes may not wash the car, etc. Why not? To do so would be to break caste, *the* social crime of India. Incidentally, India also has ten million religious beggars that do not produce a thing.

That it is the Hindu mental attitude that is responsible for India's plight is apparent from what Maurice Zinkin wrote in the April-June, 1952, issue of the *India Quarterly*. According to him many underdeveloped countries would like to have material prosperity but they are unwilling to change their mental attitude to make this possible. After telling that the Indian considers a lawyer or minor civil servant as more honorable than a sales manager or a production engineer, he goes on to say:

"The attitude toward work also needs to be changed. Contemplating under a coconut tree is a better way of developing the soul [?] than carrying the stones for a new railway embankment, but societies where all the emphasis is on leisure, where work is merely an unpleasant necessity to be done as quickly as possible, may be high-souled—they will never be rich. If what the underdeveloped countries now want is to get richer, then it is upon getting richer they must concentrate; if, in the process, they lose some of the graciousness and attractiveness of their lives, that is a sacrifice which must be accepted. It is reasonable to pay some price that two thirds of their people who have always been left ignorant and hungry may at last be fed.

"It is not that the Asian peasant or African tribesman is ignorant, though he is usually illiterate. It is rather that his education, based on traditional lore, is inappropriate to modern society." Note that the term "traditional lore" actually means Hinduism as far as the Indian is concerned.

Mr. Zinkin argues for literacy, but according to Prime Minister Nehru of India that makes matters only worse. The New York *Times*, May 28, 1953, telling of his plea for honest labor, reported: "In a country where 80 per cent of the population is dependent upon crops nurtured painstakingly in inhospitable ground by [ancient] methods, there is an anomalous revolt against common labor that Mr. Nehru finds exasperating. He considers it a most dismaying aspect of present-day India that almost every peasant who gets a little education wants to leave the farm and become a *babu* or white-collar worker." He pleaded for "honest labor" and condemned the concept that implied that "the highest were those who did nothing at all."

That not mere literacy but a change in the Hinduistic mental attitude is needed is apparent from Mr. Zinkin's further observations: "The West owes more of its advance than is commonly realized to the Puritan doctrine which made thrift and quiet living a moral virtue pleasing to God. There is no corresponding belief in any

underdeveloped society." Where did the Puritans get that doctrine? From the Bible.

The United States Congress voted two million tons of wheat for starving India in 1951, which provided temporary relief. In view of the foregoing might not the question be asked, Was India starving because of its bad weather and insect scourges or because of its bad religion? And therefore may not two million Bibles have done more toward permanently remedying the situation than two million tons of wheat?

BIBLE'S SUPERIOR WISDOM

Let Universalist minister, Roman Catholic priest and university professor of world religion and church history keep looking to Hinduism for its "millennial wisdom." The Christian who has faith in the Bible as God's Word and understands it will make no such mistake. He knows that Jehovah God is the fountain of life, that life is his choicest possession, a blessing and not a curse. (Ps. 36:9; 118:17; Rom. 6:23) He knows that by taking a wise course he makes Jehovah's heart glad. —Prov. 27:11.

He knows that true wisdom or truth is not innate or original with himself, that it 'is not in man that walks to direct his steps,' but that all this can be found in books, the sixty-six books of the Bible. (Jer. 10:23; John 17:17) He knows that the Bible is a light for his path. (Ps. 119:105) From it he learns that God has made from one man all nations and that God does not recognize caste distinctions. (Acts 10:34; 17:26, *NW*) He knows that far from considering any of the lower animals as superior to man, God gave man dominion over the lower animals to serve man's purposes, for joy of association, for beasts of burden, and for food and clothing. (Gen. 1:26; 3:21; 9:3) He knows that a husband should treat his wife with consideration, loving her as himself. (Eph. 5:28; 1 Pet. 3:7) And he knows that diligence and thrift are pleasing to God and that he condemns indolence and wastefulness.—Prov. 6:6; 18:9; 22:29.

He also knows that to make over his personality requires, not "interiorization," but the making over of his mind with God's thoughts, with an accurate knowledge of the truth. (Matt. 16:23; Rom. 12:2; Col. 3:9, 10, *NW*) And the prospect that thrills him is not total extinction or nirvana, but the hope of everlasting life in God's new world of righteousness.—John 17:3; 2 Pet. 3:13; Rev. 21:4.

Taking the Popular Side?

Meddling in politics can embarrass a religion. Take, for example, the instance 143 years ago when Catholic priest Miguel Hidalgo y Costilla was leading Mexico's war for independence. Spain, from which Mexico wanted freedom, was especially Catholic, and the Hierarchy sided with it. Four bishops blasted Hidalgo with the top excommunication in the canon, *Si quis suadente diabolo,* and the archbishop backed them up.

Now, however, Hidalgo is a national hero and Mexico is celebrating the second centennial of his birth this year. Catholic authorities have been challenged to make an official statement on whether the ban still stands, and Catholic writers are trying to explain that since the bishops overlooked certain technicalities, their action was invalid and the excommunication was never really in force.

MERCY *for the* MERCIFUL

MERCY is for the merciful. It is granted according to right principles and for a definite purpose. That purpose is to develop integrity in men and to prove that integrity to be unbreakable. Mercy is for those who try to prove their love of God by keeping his commandments. The unmerciful, ungrateful, wicked man, the man that invents and practices evil, does not receive of God's mercy. The wise man asks: "Do they not err that devise evil? but mercy and truth shall be to them that devise good."—Prov. 14:22.

Jehovah is the "Father of tender mercies and the God of all comfort." (2 Cor. 1:3, *NW*) He expresses his absolute right to bestow his mercy upon whomsoever he wills. To Moses he said: "I will have mercy upon whomever I do have mercy, and I will show compassion to whomever I do show compassion." (Rom. 9:15, *NW*) It is this quality of mercy that differentiates him from all demon gods of the pagans.

Jehovah's mercy makes him adorable to us. It makes us want to cling to him and to love him. Because of his mercy we feel free to approach him in our weakness and imperfectness with an assurance of being heard and understood. The way Jehovah expresses his mercy proves to us that he is love. (1 John 4:16) His mercy is no sign of weakness or sentimental softness; rather it is an outflow of love to his creatures. It is written of him: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning iniquity and transgression and sin."—Ex. 34:6, 7, *NW;* Mic. 7:18.

Jehovah's mercy is specially for those who seek mercy from him. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Ps. 86:5) "For as the heaven is high above the earth, so great is his mercy toward them that fear him." (Ps. 103:11) "And for generations after generations his mercy is upon those who fear him." (Luke 1:50, *NW*) His mercy is also for those who trust in him (Ps. 32:10); who love him for what he is (Neh. 1:5); who sow to themselves righteousness (Hos. 10:12); who are led by his spirit (Gal. 6:16); and who themselves are forgiving (Mark 11:25). God's mercy is an incentive to righteousness, a spur to an honest endeavor to live above the law of sin. —Rom. 7:21-25, *NW*.

No one is beyond the reach of Jehovah's mercy, if such one desires it. His mercy can lift us up and help us attain eternal life. But we must be honest with ourselves. We are at a disadvantage because of our imperfection. We must believe that only by the mercy of God shall we ever gain life. To receive of Jehovah's mercy we must be merciful to others. To deny mercy brings denial of it for oneself. "Let there be none to extend mercy unto him: . . . Because that he remembered not to shew mercy, but persecuted the poor and needy man." (Ps. 109:12, 16) And when showing mercy to others it is to be done "with cheerfulness" and with "good fruits." (Rom. 12:8; Jas. 3:17) Imitate "the Father of tender mercies" when expressing mercy to others. "Jehovah is gracious, and merciful; slow to anger, and of great lovingkindness. Je-

hovah is good to all; and his tender mercies are over all his works."—Ps. 145:8, 9, *AS*.

DELIGHT IN MERCY

A truly gracious heart will be merciful. It manifests itself in doing good. The merciful know their brothers are imperfect even as they are. They know their brothers make mistakes even as they do; that all are "brought forth in iniquity" and conceived in sin; that "there is not a righteous man, not even one." (Ps. 51:5, *AS;* Rom. 3:10, *NW*) The merciful know that God remembers these in his mercy. "For he knoweth our frame; he remembereth that we are dust." (Ps. 103:14) Should we not be as forgiving to one another? "With the merciful thou wilt shew thyself merciful." (2 Sam. 22:26) "Happy are the merciful, since they will be shown mercy." (Matt. 5:7, *NW*) To Christians Peter says: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love." (2 Pet. 1:5-7, *NW*) How can we do this if we do not show love and mercy toward one another?

None of us are perfect. Each has his own peculiar weakness and imperfection, quirks and disposition. Because of these differences mercy must be exercised by each and every one of us. In our own eyes we may appear right, good, and without fault. But to others our shortcomings are many and obvious. We have hidden or secret faults. So, if we have been offended or wronged by some brother, let us not make the mistake of brooding over it, and make matters still worse by advertising our brother's weakness, by gossiping about it. Do not be immature, childlike, by nursing a grudge. Rather, follow the Scriptural rule of going to the offender at some opportune moment, when you are in a right frame of mind, and then kindly, calmly and tactfully bring the matter to his attention. Do not condemn him. Jehovah may be holding him guiltless. "Stop judging, that you may not be judged; for with what judgment you are judging, you will be judged." (Matt. 7:1, 2, *NW*) Do not make the serious mistake of rebuking him before others. You not only embarrass him but you do an injury to yourself as well by not following the Scriptural rule laid down at Matthew 18:15-17. Privately and in good, cheerful atmosphere air your differences. You will not only keep friends but win friends this way.

We want Jehovah to forgive our "secret faults," do we not? Let us, then, be very merciful, overlooking and forgiving one another's shortcomings. "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Ps. 19:12, 13) We can count on Jehovah's forgiving our secret faults, if we forgive one another's.

Paul gives us another reason for being merciful toward our brothers. "Brothers," said Paul, "even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." (Gal. 6:1, *NW*) We never know when we may find ourselves in a position begging for mercy. The safe course is to be always forgiving. Forgive your brother "seventy-seven times" if necessary.—Matt. 18:22, *NW*.

THESE OUGHT TO KNOW BETTER

Some professed Christians are oh so kind and forgiving toward persons outside the Christian congregation who commit some trespass. But let their Christian brother become guilty of the same misdeed against

them, and, instead of showing the same mercy, these become cold as ice and as hard as stone. To justify their hardheartedness, they will often say these ought to know better, whereas we have to make allowances for people outside because they do not know any better. So they show no love to their brother. Jesus classed these unforgiving ones with the scribes, Pharisees and hypocrites, saying, You "have disregarded the weightier matters of the Law, namely, judgment and mercy and faithfulness." (Matt. 23:23, *NW*) Instead of saying he should have known better, perhaps it would be better to say, He is still weak and imperfect in the flesh, as we all are. Paul shows that could be quite possible. —Rom. 7:15-25.

If we show a hardhearted attitude we bar out God from showing us mercy. "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright." (Ps. 18:25) Do we have grounds for refusing mercy to fellow brothers because, in our view, these should have known better? Let us apply the same rule to ourselves and reason that God will henceforth not forgive us or be patient with us because we, too, should know better, now that we have come into the truth.

There is an opposite side to this too. If we withhold mercy it will be withheld from us. To add mercy to others is to have it added to us. To multiply mercy toward others means that it will be multiplied in an even greater abundance to us. "With the measure that you are measuring out they will measure out to you." (Matt. 7:2, *NW*) To withhold mercy is to be cruel.

Wicked men are without mercy. "But the tender mercies of the wicked are cruel." (Prov. 12:10) In the illustration of the unforgiving slave, the one who withheld mercy from his fellow slave had it withheld from himself in turn. The unmerciful slave the master called wicked. "Wicked slave, I canceled all that debt for you, when you entreated me. Ought you not, in turn, to have had mercy on your fellow slave, as I also had mercy on you?" Jesus added: "In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts." (Matt. 18:32-35, *NW*) "For the one that does not practice mercy will have his judgment without mercy."—Jas. 2:13, *NW*.

EXAMPLES IN MERCY

Mature Christians are admonished to be examples in mercy. Paul said the reason why he received mercy was so that he might be a "sample of those who are going to rest their faith on him [Christ Jesus] for everlasting life." (1 Tim. 1:16, *NW*) Jude urges the mature ones to "continue showing mercy to some that have doubts; save them by snatching them out of the fire. But continue showing mercy to others, doing so with fear."—Jude 22, 23, *NW*.

The rewards for being merciful are many. The merciful need never fear Jehovah's judgment. He is assured of merciful consideration. Mercy makes for peace of mind of the one whom we forgive. It relieves him of the burden of worry and needless regrets. It creates harmony within the Christian congregation. It blesses the giver, the one showing mercy, for is it not more blessed to give than to receive? Yes, when we express mercy we share the comfort and joy that results from it. On the other hand, if we withhold mercy we trouble our own flesh. "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh."—Prov. 11:17.

So take to heart the wise man's advice: "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man."—Prov. 3:3, 4.

"God's Will Shall Prevail in Our Lives"

AN Edmonton, Canada, publisher while attending the New York convention had an interesting experience while traveling on the bus to Plainfield. She was boarding the bus and had difficulty with her luggage and a gentleman of around sixty assisted her with the luggage. When they were seated in the bus they started to converse with each other and she learned that he was a Methodist who was a reader of the Bible and who had charge or supervision over a number of Sunday-school teachers. This is the letter she received when she got back from New York.

Dear Miss Johnson:

At this time I am reminded of a couple of lines from a hymn that we Methodists sing once in a while. It starts like this: 'God works in a mysterious way His wonders to perform.'

Because I helped a young lady on the bus with her heavy suitcase and because on the ride from New York to Plainfield I engaged in conversation with her, and others of her faith, there seemed to come over me a rather uncomfortable unrest. As I told you, I was very much impressed by the wonderful outpouring of Witnesses from the four corners of the earth that I was convinced that there was something in your faith and belief that was real and vital. I do not say that I am yet ready to become one of you, but, believe me, some of the truths that you expounded, and the literature with which you provided me, have certainly opened up new vistas of thought for me.

I was very much impressed by your belief that the only thing we should pray for is that God's will shall prevail in our lives. Strangely enough I never in my life prayed that way before, but this week that is all I have been praying for, that He will show me the way that He wants me to go. I told you I have had a personal problem, perplexing me for over two years. Well, now, that particular problem does not seem so great; I have never prayed so much as I have since the bus ride from New York, and I have so far come to the place where I feel that my position can best be expressed by the words of another hymn:

'Have thine own way, Lord,
Have thine own way;
Thou art the Potter,
I am the clay.
Make me and mold me
After thy will,
While I am waiting
Yielding and still.'

So, Miss Johnson, from the bottom of my heart, I want to thank you for your kindness to me. I am writing this letter because I want you to know that at least some of the seed that you sowed has fallen on fertile ground. I shall go to the Kingdom Hall here in Plainfield and learn more of your beliefs.

In closing may I say that I pray that God's richest blessing may rest upon you in all that you do. Without being presumptuous, I would like to hear from you again.

Sincerely, [signed]

P.S. When I got on the bus, I had quite another kind of literature with me, but when I got off the bus in Plainfield I threw it in the trash can. Last night after a solo prayer, I threw away all my pipes and tobacco. God has taken from me the desire to smoke.

No Money!

Gonzalez Valencia, archbishop of Durango, recently called on all Catholics in his Mexican diocese to defend "the holy church of God" against "Protestant propaganda" that "is becoming more and more active in our archdiocese." However, he bemoans: "We do not have the inexhaustible funds that heresy has at its disposal." Why not? Roman Catholicism claims to have far more than twice as many members as all "Protestantism," claiming that four out of every seven so-called "Christians" in the world are Catholics. If the archbishop's financial worries are right, then his people must have little interest in supporting their religion.

Sarah Comely Woman of Faith

GOD'S Word, the Bible, is not an old-fashioned book. At no time will the human race reach a point where it will not or can not benefit from perusing the marvelous things recorded therein. However, particularly for us at the present time was it written, that through our endurance and its comfort we might have hope. (Rom. 15:4; 1 Cor. 10:11, *NW*) And the examples furnished by faithful men and women not only give us encouragement but often are found to be of prophetic significance. A case in point is Sarah, the wife of Abraham, outstanding for her comeliness, faith and submissiveness.

Sarah, according to Genesis 20:12, was a half sister of Abraham as well as his wife, having the same father but a different mother. As a young woman she must have been exceedingly beautiful, for even at the age of sixty-six the princes of Pharaoh so praised her to him that he, upon hearing that she was Abraham's sister, took her into his household. Still more remarkable, twenty-five years later, when she was about ninety years of age, Abimelech, king of Gerar, took her.

But Sarah had far more to recommend her than just her beauty. In fact, beauty alone is not well spoken of in God's Word. In itself, "Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised." (Prov. 31:30, *AS*) Sarah not only had grace and beauty but she feared Jehovah.

We always think of Abraham as one who had such great faith that he was able to have a son in his old age, but do we ever take note of the fact that had it not been for Sarah's having a like faith the faith of Abraham would not of itself have enabled him to have a son by Sarah? That Sarah's faith played a vital role in this is apparent from Paul's words at Hebrews 11:11 (*NW*): "By faith also Sarah herself received power to conceive seed, even when she was past the age limit, since she esteemed him faithful who had promised." Faith enabled Sarah to have a son when she was ninety years old.

True, we read that when Sarah first heard that she was to have a son in her old age she laughed, saying: "After I am waxed old shall I have pleasure, my lord being old also?" (Gen. 18:12) But this was no different from the way Abraham himself felt about it when Jehovah first assured him that he would have a son in spite of his old age.—Gen. 17:17.

Yes, Sarah was a woman of faith, a worthy wife of that man of faith, Abraham. That is why Jehovah changed not only Abram's name to Abraham, meaning "father of a multitude," but also Sarai's name to Sarah, meaning "princess"; it being the feminine form of the Hebrew word *sar*, prince.—Gen. 17:5, 15.

A SUBMISSIVE WIFE

Not only is Sarah cited to Christians as an example of faith, but, particularly to Christian wives, Sarah is held up as an example of wifely submissiveness. The apostle Peter, a married man, in his first

letter, after counseling Christians to be submissive to one another, continues: "In like manner, you wives, be in subjection to your own husbands, . . . And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord'."—1 Pet. 3:1, 3-6, *NW*.

In checking the Hebrew Scriptures we do not find any specific instance where Sarah addressed her husband as "lord." But we do read that Sarah "laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?" (Gen. 18:12) Most likely she did address him as "lord," not to flatter his ego, but because she really thought of him as being such to her.

That she really felt this way in her heart is apparent from her obedient course of action. When God commanded Abraham to leave his native land Sarah did not put any obstacles in his way but showed the same obedience to the divine command as did Abraham. And we can appreciate that this was no insignificant matter for her, as wandering from place to place, pulling up stakes and getting established time and time again must have been far more of a burden to a woman than to a man.

Her submissiveness was shown in a particularly remarkable way in the two incidents already referred to, when two pagan kings desired her for her beauty. To avoid jeopardy to his life, Abraham in each case represented himself as Sarah's brother. This certainly was no small test for Sarah, but she willingly submitted. She could have insisted that Abraham plainly state the facts and fight for her, but doubtless she did not. While the record is silent on this point, we may be certain that had Sarah made an issue of it, that fact would have been noted. Instead of censuring her husband, she put her faith in Jehovah and Jehovah rewarded her faith by seeing to it that neither of the kings touched her. —Gen. 12:17-19; 20:3-18.

When the angelic messengers visited Abraham, Sarah showed her willingness to co-operate, even as we read, "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes." She did not complain about being ordered and hurried but went right to work while Abraham got a tender young calf and gave it to one of his servants to butcher and dress. As a result, in the minimum time Abraham was able to spread a feast for his guests.—Gen. 18:1-8.

NOT WEAK-WILLED

That Sarah's submissiveness was because she recognized the proper theocratic rule, and not because she was an introverted abject female with an inferiority complex, is apparent from other recorded incidents. When Abraham and Sarah kept getting older and older without having an offspring, it was Sarah who suggested to Abraham that he take her maid Hagar as a substitute wife, so that he could have a son. However, when this maid became pregnant and despised her old mistress, Sarah dealt severely with her. That we may not attribute any spite or jealousy to Sarah is apparent from the fact that the angel of Jehovah did not rebuke Sarah for it, but, on the contrary, ordered Hagar, who had run away because of this treatment, to return to her mistress.—Gen. 16:1-9.

Ishmael was born, and years later Sarah conceived and bore a son, Isaac, meaning

"laughter." At the time of his weaning, Abraham prepared a great feast at which Sarah noticed Ishmael, her maid's son, mocking her son Isaac. Becoming concerned for the welfare of her son she asked Abraham to send Hagar and Ishmael away. It took no little courage on the part of Sarah to make this suggestion to her "lord," especially as she could not help knowing how reluctant Abraham would be to carry out such a suggestion.

But here again Sarah received support from Jehovah, for in spite of the fact that Abraham was very loath to follow Sarah's suggestion in this, he was told to listen to Sarah and send Hagar and Ishmael out of his household. While some worldly-wise critics condemn Sarah in this, even as they do in her previous course toward her maid, yet in view of Jehovah's confirmation of Sarah's suggestion and the prophetic application made of it in the Christian Greek Scriptures, we cannot properly censure her. It was her son Isaac, not Hagar's Ishmael, that was the seed of promise; his interests were paramount and had to be safeguarded. —Gen. 21:8-12.

Sarah died at the age of 127 years, having seen her son grow to almost forty years. She being mentioned by the apostle Paul at Hebrews chapter 11, we may confidently expect her to be favored with an early resurrection.—Heb. 11:11, 39, 40; Rev. 11:15-18, *NW*.

Sarah was a comely woman of faith who appreciated the proper relationship of a wife to her husband, and who bore a son to her husband in her old age. In all this she was a very fitting picture of Jehovah God's "woman," his universal organization, and whom he considers very beautiful. That "woman" also was barren for a long time before giving birth to the promised Seed, Christ Jesus, and to the Kingdom. And all those who will ever comprise God's organization, as well as those who now come under it, and receive its blessings, must, like Sarah, exercise real faith in Jehovah's promises and be submissive to the Greater Abraham, Jehovah God.—Isa. 54:1; 66:7, 8; Gal. 4:22-31.

A CHRISTIAN HOLIDAY?

❦ "Pope Backs May Day as Christian Holiday" was the title of an article in the New York *Times* of May 3, 1953. The article said: "In a May Day speech he delivered to 4,000 workers gathered in the Vatican from many parts of Italy, the Pope endorsed the celebration of the day as a Christian holiday for labor." The *Times* then quotes the pope as asking concerning May Day: "Who better than the true Christian can give to it a profound significance?" Do true Christians celebrate May Day as a Christian holiday? You are invited to be the judge.

❦ May Day's origin? *The New Funk & Wagnalls Encyclopedia* says on page 8294: "May Day festivals probably stem from the rites practiced in honor of a Roman goddess, Maia, who was worshiped as the source of human and natural fertility." A conspicuous feature of this celebration has been (and still is, especially among school children) the dancing around the Maypole. The same encyclopedia states: "This Maypole is believed by most scholars to be a survival of a phallic symbol formerly used in the spring rites for the goddess Maia."

❦ Did early Christians celebrate pagan festivals as Christian holidays? No! "To keep themselves free from idolatry they refused to associate with others in social and public festivities." (*A History of Rome*, by George Willis Botsford, page 263) Another authority speaks of "the absolute refusal of the Christians to join in any religious festival."—*Christianity and the Roman Government*, by E. G. Hardy, page 36.

❦ In view of the above-mentioned facts, Do true Christians give May Day "a profound significance" by celebrating it as a Christian holiday? You be the judge.

The Ami Tribe of Southeast Formosa

By a Watchtower Society missionary in Japan

THEY are called "uncivilized." Which makes us wonder how "civilization" should be defined. True, they live on a primitive diet of rice, with some meats, eggs and tropical fruits thrown in for flavoring. Big families of several generations are crowded in thatch-roofed houses. They do not have the educational or medical benefits of the Western world, but they are a far, far happier people than those of the West. One of their own number, a minister of Jehovah God, describes them as follows:

"In place of knowledge of letters, the primitive Ami tribe have keen perception, thoughtfulness and reasoning power. Once you tell them anything, they never forget. They are born that way. It is natural with them. In their depth of feeling they are a special people. Compared with other people they are simple and honest. Newly hearing of God's kingdom and the hope of everlasting life, they take a special interest in it.

"Being uncivilized, they are different from this complicated modern world. Their field of worldly knowledge is limited, but they are a satisfied, cool-headed group that live close to nature.

"In preaching the Bible from house to house, mature, literate ministers take along the illiterate. Many who listen, too, are illiterate, so that Taiwan's good-will people do not gain their understanding in the same way as those who can read and write, and turn up Bible quotations. The general procedure with those who do not understand the Japanese characters of the literature is to talk to them, and keep on talking. They listen well without interrupting, the words connecting in their hearts, and their minds quietly reflecting. Even though they have never heard the message before, they understand well. After listening they do not try to argue, but ask questions concerning what they have heard. The minister then opens his Bible and explains further. Even those who can read and write like at first to hear a discourse from the minister. Then they ask their questions, and the answers are given from the Bible.

"Our experience is that those who can read and write get some appreciation. But the percentage of those who accept the truth through hearing rather than reading is far greater.

"Our house-to-house work leads to home Bible studies. In conducting a Bible study in a house, the family is divided into two groups, the literate and the illiterate. The literate good-will people are instructed by the usual study method. In the study with the illiterate, the minister uses the Japanese *'Let God Be True'* or *The Watchtower*. At first the minister reads out the material in Japanese. Then he translates and explains it in the Ami dialect. He follows this explanation by asking the question, and then letting them answer it. In this way they will study hard for hours of an evening. But the results of this oral explanation are good, and fit the circumstances in Taiwan. While continually preaching the good news the way we do, the good-will people are increasing everywhere, beyond what we realize."

Uncivilized? Maybe selfish worldlings would say so. But the Ami tribe are not a people to get their minds cluttered up with the ambitions and philosophies of this corrupt and violent world. They are taking in the simple, eternal truths of God's Word, and doing this so zealously that their number of active ministers increased during 1953 to 1,205, to compare with an average of little more than 300 last year.

THE DAY FOR SALVATION

"For he says: 'In an acceptable season I heard you, and in the day for salvation I came to your help.' Look! Now is the especially acceptable season. Look! Now is the day for salvation."—2 Cor. 6:2, NW.

THE great day of Jehovah is the day for salvation. Its completion is the time looked for and hoped for in Christian hearts for centuries. This day in complete fulfillment had its beginning in the autumn of 1914 (A.D.), when Christ began to rule in the midst of his enemies, and it continues until the destruction of Satan and his wicked organization is completed. The start of this rule marks the beginning of sorrows upon Satan's organization, and it is also a time of trouble for the inhabitants of the earth. Revelation 12 shows how it began with war in the heavens, resulting in the casting of Satan and his wicked spirit forces out of heaven, giving complete control of the heavens to the righteous rule of Christ.—Ps. 110:1, 2.

[2] Seeing that the kingdom of God was set up in 1914, some have wondered why Jehovah God has permitted wickedness to continue for these many years thereafter. Why have the wicked ones been allowed to dominate the earth if Christ reigns? Jehovah shows us his way of dealing with wicked Satan through his dealings with wicked Pharaoh of Egypt: "For the Scripture says to Pharaoh: 'For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth.'" (Rom. 9:17, *NW*) Yes, especially in this day or period of time set aside by Jehovah following 1914 this principle of action has been followed.

[3] The things foretold by Jesus in Matthew 24 must occur in the day of Jehovah. There must be the preaching of the good news of the Kingdom in all the inhabited earth for a witness. Followers of Jesus in the ministry must be persecuted and hated by all nations. There was to be much violence among Satan's cohorts in the earth before the demonstration of Jehovah's great power. In fact, Jesus prophesied that the war against Satan and his world would be held up for a time: "Unless those days were cut short, no flesh would be saved." (Matt. 24:22, *NW*) The "flesh" here mentioned are those who worship Jehovah. It was a time set aside in which many would receive the help of Jehovah and go in the way to salvation. Jehovah's purpose was to preserve a people for his name, who would bear witness throughout the world and give warning to people of all nations to flee from modern "Babylon" before the destruction comes. Jehovah shows his kindness, patience and endurance of reproach by allowing this day for salvation. And out of this day with all its troubles for Satan's system of things a great crowd of praisers has already come forth for their salvation, as foretold in Revelation 7:14 (*NW*): "These are the ones that come out of the great tribulation."

1. What and when is the day for salvation?
2. Why has Satan been allowed to live, now that Christ reigns?
3. What did Jesus say would happen in this "day"?

4 That this is a fact is shown in the record. In 1918 there were 3,868 preaching Jehovah's message from door to door in a few countries and sharing in the pure worship. In the short time that has elapsed since 1918 the numbers have risen to the peak of 510,228 reporting time in preaching in 1953 and hundreds more are being baptized every month in symbol of their dedication to Jehovah's service of praise. This has come about because of the increased light on God's Word—Jehovah's help. This is the "time of the end" and it is the time for which the Scriptures were especially written. (1 Cor. 10:11) By making known his purposes, especially now, Jehovah opens the way to salvation. He provides help for lovers of righteousness who want to serve him. He shows them the right path to follow. They must join in calling upon Jehovah's name in order to be saved. (Rom. 10:10-15) Now is the time for it, before the great storm of Jehovah's day breaks at Armageddon. When Armageddon breaks in all its fury, the acceptable season for taking up the worship of Jehovah will be ended. The decision must be made before the especially acceptable season concludes. Now is the time to take up Jehovah's service. Now is the time to keep doing it. "For he says: 'In an acceptable season I heard you, and in the day for salvation I came to your help.' Look! Now is the especially acceptable season. Look! Now is the day for salvation."—2 Cor. 6:2, *NW*.

5 Salvation is in Jehovah's power. He is the God of salvation. The word here used means more than merely gaining life. It means deliverance to life and safety. It connotes giving health. It therefore shows that Jehovah's salvation comes in more than one way in this day of Jehovah. Jehovah sustains his servants. He provides the spiritual food to keep them strong. It is Jehovah who delivers his servant body on earth through many trials. Though Christ Jesus has begun his invisible rule, nevertheless Jehovah's servants have passed through many trying experiences since 1914. This is no surprise to informed, genuine Christians, for Jesus predicted it clearly in the Bible record. But it has been difficult sometimes. Jehovah foretold these experiences in the prophecies of the Bible, preserving the record for our use in this day of salvation. It is good for us to examine what God's Word says and to thereby be strengthened, to know what we may expect just ahead as we approach the climax of this day of Jehovah.

6 Knowing accurately what Jehovah has said gives us strength, builds up our endurance and bolsters our faith. If we are wise, we study Jehovah's Word and grow spiritually strong. Then, especially in times of difficulty or persecution, we shall be able to endure in our faith and we shall be able to serve others. "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even Christ did not please himself; but just as it is written: 'The reproaches of those who were reproaching you have fallen upon me.' For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:1-4, *NW*) We must constantly take in knowledge and use it for the upbuilding of ourselves and our fellow Christians. This will be our course of life in this day of Jehovah, if we are to gain his salvation.

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4. How does Jehovah help people to salvation in this day, and why must action be taken by people now?

5, 6. (a) What is the relationship between Jehovah's Word and salvation? (b) How can we equip ourselves and be of aid to other Christians?

PROPHECIES UNFOLD A WEALTH OF KNOWLEDGE

[7] Among the prophecies written aforetime for our instruction is the unusual happening in the life of Daniel, as told in chapter 6, which please read. It is full of meaning in this day for salvation, for it shows what befalls Jehovah's "slave" class on earth. In the prophetic drama Jehovah has used Daniel to picture his "slave," his organized body of witnesses on earth. Darius pictured regal power or authority and law. The lions represent true justice, which is of God. Yes, this is the record of Daniel in the lions' den.

[8] Daniel is the only one mentioned in the prophecy who was a worshiper of Jehovah, the living God. None of the other men were servants of Jehovah. That is why Daniel as one of the Jewish remnant is such a good picture of Jehovah's "slave" class on earth today. (Matt. 24:45-47) No one else adheres to pure worship. Daniel occupied a high position in the kingdom of the Medes and Persians. What did that show? It pointed out how Jehovah's anointed witnesses in this day for salvation would have a prominent position and be known throughout the world. They have a high position in the sight of Jehovah, as his ambassadors and representatives, bearing his name.

[9] Others are included in the prophecy, other rulers or princes. They were not worshipers of Jehovah God. They did not respect the God of Daniel and did not work to uphold God's righteous principles as Daniel did. They took a course in opposition to pure worship. How well they picture the corrupt visible representatives of Satan on earth! They are the ones who crave complete domination over the peoples of the earth for their own gain, which is contrary to Jehovah's will. Evidently the wicked princes or satraps and the two evil presidents in the kingdom did not wish to give proper account of the tribute or tax collected, but Daniel stood in their way, a righteous man who kept God's law. Daniel did not want the king to suffer any loss.

[10] Daniel's truthfulness, honesty and integrity were too much for the princes. They hated him. He must be put out of the way, they concluded. "Then the presidents and satraps sought to find some ground of complaint against Daniel in connection with his administration of the kingdom; but they could find no ground of complaint or fault, because he was faithful, and no error or fault was to be found in him. So these men said, 'We shall find no ground of complaint against this Daniel, unless we find it in connection with the law of his God.'" (Dan. 6:4, 5, *AT*) Daniel had done nothing wrong; he obeyed the law in every way.

[11] A wicked conspiracy was formed against Daniel, conceived in malice and hatred. The iniquitous princes were jealous of Daniel and his favored position with the regal authority. Nothing was more important to the satraps than to get rid of Daniel. So Jehovah foretold how the enemies of his kingdom and his "slave" class on earth would act in the day of Jehovah, conspiring against those who do righteously. In another prophecy we read: "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent."—Ps. 83:2-5, *AS*.

7, 8. (a) What prophecy will now have our special consideration? (b) Who were some of the prominent persons in the prophecy, and what did that foreshadow?

9, 10. (a) Of whom were the princes prophetic? (b) Why were the princes against Daniel, and what did they do against him?

11, 12. (a) What conspiracy did Jehovah here foretell? (b) Why did Daniel's life course well portray that of Jehovah's "slave" class today on earth?

12 How accurately Jehovah foretold the conspiracy against his "slave" class! The upright life Daniel led was one form of testimony in favor of Jehovah, and, likewise, Jehovah requires his witnesses in modern days to live in purity as part of their preaching. Jehovah's witnesses stand out in the whole world as a people who put Jehovah first in their lives. They are like Daniel, faithful to their God and true to whatever trust may be put in them. They are not willing to join in with the corrupt practices of Satan's world, but are people of decency, honesty and integrity the world around. Jehovah's witnesses do not fill the prisons with murderers, thieves and rioters. They are the most law-abiding group of people in the whole world, barring none. Obedience to Jehovah's written Word has made them such.

13 Then why is it that they are so hated in every nation of the world by most clergymen, politicians and others of influence? Jesus gives the answer: "If the world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also; . . . But they will do all these things against you on account of my name, because they do not know him that sent me. Men will expel you from the congregation. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God." (John 15:17-21; 16:2, *NW*) Many clergymen and politicians cannot stand hearing the preaching of the good news of God's kingdom. They want to silence those who worship according to God's commandments. They look for a way, a so-called "legal way," that will be useful to them in justifying their acts against Jehovah's witnesses in the eyes of the world. How is it done?

14 See what Jehovah foretold at Daniel 6:5-8. Knowing the sincerity and the fear of Jehovah that Daniel possessed, the conspirators chose to make an attack against Daniel because of his worship of Jehovah. They were certain Daniel would put God first in his life; so this would be their way of making him appear to be a wrongdoer. They approached the king and proposed a statute to prohibit anyone in the kingdom from praying to someone other than the king for a period of thirty days. Violators were to be thrown into the den of lions. The king signed it and it became the unalterable law of the Medes and Persians. Note that the wicked confederates were from all parts of the far-flung Medo-Persian empire and Daniel was the target of their movement. The plan to "legally" execute or destroy Daniel was based on an attack against pure worship of God. Freedom of worship had to be stamped out in order to effect success for their plan. Daniel would not be allowed to pray to Jehovah God as was his custom according to God's command.

15 Likewise, Jehovah's witnesses are to-

13. Why are Jehovah's witnesses hated in all nations of the world?

14. What so-called legal action did the wicked princes take against Daniel?

15. What measures are taken against Jehovah's witnesses today?

day found under attack by men of wicked intent in all parts of the world. Jehovah foretold: "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us." "Shall the throne of wickedness have fellowship with thee, which frameth mischief by statute? They gather themselves together against the soul of the righteous, and condemn the innocent blood." (Ps. 2:2, 3; 94:20, 21, *AS*) In harmony therewith the world adopts drastic measures against Jehovah's witnesses in hope of ending the announcement of the rule of God's King. They cloak these overt acts in "legal attire" and thus fool many unsuspecting people in their nations.

[16] Here is how it happened in Nazi Germany. Fanatical politicians found a "legal" way. They put a ban on the preaching work of Jehovah's witnesses in 1933. It became a "crime" to be one of Jehovah's witnesses. Many were arrested and imprisoned. The Nazis maintained that the activities of Jehovah's witnesses (Earnest Bible Students) were inimical and 'disturbed the National Socialistic construction.' When Jehovah's witnesses went into the courts to fight for their rights and some were set free, the Reich's Ministry of Justice prepared a lengthy opinion to ensure that Jehovah's witnesses could not be freed, saying, in conclusion: "The courts must not fail on account of merely apparent legal formalities; but must seek and find ways in spite of the formal difficulties, to fulfill their high duties." This meant that true justice could not be had. Ten thousand suffered in the concentration camps. They did not try to take the law into their own hands and rise up against the government. Patiently they waited upon Jehovah for deliverance, never breaking faith with their God. Not capitulating, they were freed again at the end of World War II and their numbers have multiplied.

[17] In communistic countries Jehovah's witnesses have been banned in a so-called "legal" way. In all such countries Jehovah's witnesses find no justice. Judges are instructed what the verdict is to be before trials are called. Thousands of Jehovah's witnesses are now unjustly imprisoned in eastern Europe. But Jehovah's witnesses cannot break faith with Jehovah; so they continue to worship and preach as they are able, waiting upon Jehovah for salvation and taking strength from his precious promises in the Bible. They conduct Bible studies secretly outside of or in the prisons. Other prisoners join them in the ministry, often being baptized right in the prisons. So Jehovah's witnesses continue to increase in numbers in all communistic lands. And the communistic persecution reveals clearly that Jehovah's witnesses are not following men, but following the true "higher powers," Jehovah and Christ Jesus, for many times those considered "leaders" by the Communists have been arrested and put away and almost immediately others with the spirit of Jehovah are raised up to continue with the witness work, and expansion goes on.

16. How did the Nazis mistreat Jehovah's witnesses in Germany?

17. What are the Communists doing against Jehovah's witnesses, and what do Jehovah's witnesses do in spite of it?

[18] The Dominican Republic has a legal decree making it a crime to be one of Jehovah's witnesses. The source of the trouble is not communistic, but Catholic. Jehovah's witnesses there have not broken integrity and, though they cannot get justice in the courts, they have stood up boldly to give fine testimonies to the honor of the name of Jehovah.

[19] In Quebec, Canada, the Roman Catholic religionists laid false charges against Jehovah's witnesses. They charged Jehovah's witnesses with sedition. But in Canada Jehovah's witnesses have rights; they are able to fight in the courts. Jehovah's witnesses take advantage of their legal rights. It was a long, hard fight, but in December, 1950, these false charges of sedition were overruled by the Supreme Court of Canada. Here is another instance where those who are fighting against God and his kingdom have tried to smear Jehovah's servants and make them appear to be lawbreakers. Jehovah's witnesses in Canada have shown great interest in the people of Canada and in the freedom of the people. In 1947 Jehovah's witnesses circulated a petition for a bill of rights guaranteeing the freedoms, freedom of worship and freedom of speech, of the Canadian people. They got over 500,000 signers, the largest petition ever compiled in Canada. This petition was submitted to the Parliament in Ottawa, but up until this time no action has been taken by that lawmaking body.

[20] In the Commonwealth of Australia in the year 1941 the organization of Jehovah's witnesses and the Watch Tower Bible and Tract Society was banned without a hearing. The charge raised was that Jehovah's witnesses were against the government. Here, too, Jehovah's witnesses were able to go into court and exercise their legal rights. And so it was that on June 14, 1943, after a strong fight in the high court of Australia victory was gained for Jehovah's witnesses when the court ruled that the ban against them was not legal and they were not subversive.

[21] In the United States of America many false charges have been brought against Jehovah's witnesses. Many cases have been raised against them to try to deny them their rights of freedom of worship and freedom of speech. Outstanding cases have been fought by Jehovah's witnesses in the courts of the United States. They have been given a hearing according to the laws of the land, and so they have taken 46 cases to the United States Supreme Court since 1938. By their victories in many court decisions, freedoms of worship and speech have been secured for Jehovah's witnesses, yes, and for the benefit of all the people of the United States. Yet the enemy continues to raise false charges and the fight goes on in the courts of the land.

[22] In almost every case when the politicians and clergy spring an attack against Jehovah's witnesses it involves their way of worship. The rulers studiously avoid a discussion of the Bible, for they know they cannot win on Scriptural grounds. They rather resort to throwing smears against Jehovah's witnesses. They cannot successfully attack the truth in God's Word; so they try to distract the minds of the people by making accusations of subversion or attacking individuals with false charges.

[23] Jehovah's witnesses fight! Yes, they fight against mischief framed through legal channels. If a fair hearing can be had,

18. What is another source of persecution of Jehovah's witnesses?
19. What is the position of Jehovah's witnesses in Canada?
20. How was mischief framed against Jehovah's witnesses in Australia?
21. What record of legal battles in defense of freedom have Jehovah's witnesses built up in the United States?
22. What tactics do attackers of Jehovah's witnesses use?
23. What position does the Bible show Christians must take when they are persecuted?

Jehovah's witnesses will always be shown to be blameless. They will be shown to be right. They will not be shown to be breakers of proper law. They will be found adhering closely to the high principles and teachings of the Bible. But where justice cannot be had, then God's people must endure faithfully. They do not take the law into their own hands. That would be wrong. They do not engage in subversive activities against the established governments. That too would be wrong. Regardless of the outcome of their fights to preserve freedom of worship for themselves, they keep right on preaching God's Kingdom hope. They know that Peter and John did that when they were commanded by human authorities not to go on preaching Christ Jesus. In that case God's law was supreme. Man's law was secondary. Peter and John had God's approval, and we as Christians today are bound by God's commands to do as Peter and John did, to continue living as Christians, to keep on exercising our right of worship. It may take a fight. Jehovah's witnesses will fight according to what God has shown by continuing to do what God has commanded. In Acts the eighth chapter we find a record of how persecution can be defeated. Here we see how the Christians in the early days were scattered by those who falsely accused them and who sought to break down true worship, and yet the enemies did not succeed. They did scatter God's servants, but wherever God's servants went they kept on preaching the good news of the Kingdom and as they went and preached many new ones heard the truth. So the enemy in his effort to stop the proclamation of the truth merely caused it to spread, and in that way the persecution was defeated.—Acts 5.

[24] Turning back to the prophecy, we see Daniel as a target of a movement of men from all parts of the far-flung empire. They would not allow Daniel to pray to Jehovah God. Daniel knew the rules in his government. Once a law was made in that land, it would stand, it must be carried out. So, therefore, Daniel would immediately and automatically become a violator. Naturally he could not quit worshiping God because some men wanted him to stop. He would not risk displeasing the life-giving God. So we read in verses 10 and 11: "And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication before his God."—Dan. 6:10, 11, *AS*.

[25] This was prophetic. It foretold how Jehovah's witnesses today continue to worship God in spite of decrees made by Communist dictators or any others against worship of Jehovah. They remember the words that Jesus spoke: "And do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28, *NW*) Jehovah's witnesses show proper godly fear by putting Jehovah's worship first in their lives. This will ensure them everlasting life, even if they should be murdered by evil dictators. Never for one minute do they lose faith in Jehovah's power. They know that to be hated is nothing new, because the Master was hated and brought before the rulers. The opposers then brought along their so-called "legal" arguments as to why Jesus should be put out of the way. Note the account in Luke 23:2, 5 (*NW*): "Then they started to accuse him, saying:

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24. What did Daniel do when he heard about the new law?

25. (a) What lesson for Jehovah's witnesses is found in this part of the prophecy? (b) How was Christ Jesus falsely accused?

'This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king.' But they began to be insistent, saying: 'He stirs up the people by teaching throughout all Judea, even starting out from Galilee to here.' " They were out to get Jesus. A few lies did not matter to them. Jesus had done no wrong whatsoever, but there he stood falsely accused. We know what happened to Jesus.

[26] The followers of Jesus were likewise falsely accused. We read at Acts 16:20, 21 (*NW*) how Paul and Silas were treated by wicked leaders in the world: "Leading them up to the civil magistrates, they said: 'These men are disturbing our city very much, they being Jews, and they are publishing customs which it is not lawful for us to take up or practice, seeing we are Romans.' " Another record of mistreatment of God's servants is found in Acts 17:6, 7 (*NW*): "When they did not find them they dragged Jason and certain brothers to the city rulers, crying out: 'These men that have upset the inhabited earth are present here also, and Jason has received them with hospitality. And all these men act in opposition to the decrees of Caesar, saying there is another king, Jesus.' " They tried to injure Jehovah's servants by their patriotic talk, but by violating the law and by lying they themselves were anything but patriotic. So we see it is nothing new for Christians, true worshipers of God, to have mischief framed against them by talk of patriotism and by accusations of subversion and disloyalty.

[27] In the prophecy of Daniel the regal or ruling authority was used against Daniel. The enemies of the worship of God had framed mischief by law. Under their long beards, those wicked princes were gloating, thinking Daniel was doomed. They knew the laws could not be altered. This time Daniel would not escape. The record tells us at Daniel 6:16: "Then the king commanded, and they brought Daniel, and cast him into the den of lions." At this point the wicked conspirators were certain that they were delivered of Daniel and his superior way of living, his pure worship of God. They would not hear the prayers to Jehovah any more. They were certain Daniel could not escape from the hungry lions. But showing their wickedness and malice and just to make sure that Daniel would not escape, they had the den of the lions officially sealed. And what does this part of the prophecy foretell? The world in general views Jehovah's witnesses as an insignificant group. They are small in comparison with the vast organizations of Christendom and heathendom. They could not gain the upper hand in any contest of force with the men of this world. Evidently, according to this prophecy, Jehovah's "slave" class throughout the earth are destined to come very close to being overcome as man views matters. The Scriptures show clearly that Satan and his organization are not going to give up without a fight, for Revelation 12:17 (*NW*) says of our days: "And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." They will assault and seek the destruction of Jehovah's anointed witnesses as well as their good-will companions just before the end comes, possibly in all nations, in all parts of the world. And should this make Jehovah's witnesses afraid?

[28] There is nothing in the record to indicate that Daniel was afraid. He retained full faith in his God, Jehovah. Daniel knew

26. How was "patriotism" used against the early followers of Christ?
27. What does Daniel 6:16 indicate for modern-day servants of Jehovah?

28. (a) Why is there no reason for fear on the part of Jehovah's servants? (b) Give scriptures to show what we should keep on doing.

that he was actually before the true justice, which was pictured by the lions, and that when true justice was meted out he would not be hurt. He was blameless, a pure worshiper of God. The judgment, the true justice, was in the hands of Almighty God Jehovah. And so when Daniel went into the lions' den he was confident in Jehovah's supreme power. As with Daniel, so with Jehovah's witnesses on the earth today. They are not afraid. They keep on praising Jehovah. (Isa. 44:8; Ezek. 2:6, 7; Acts 18:9, 10; 1 Pet. 3:14, 15) They will keep full trust in the supreme power of Jehovah; though at times it may seem that their organization is doomed as men view matters, it will never be found to be so. Some people in the communistic countries may think so now. They may think that Jehovah's witnesses have been wiped out, but that is just what they read in their propaganda newspapers. Jehovah God will always bring his servants through all of their trials. Just as the Nazis were unable to destroy Jehovah's witnesses, so no other segments of Satan's world system of things can do it. Now the Communists of eastern Europe are trying. They too will fail!

[29] In these evil days Jehovah's witnesses must maintain indomitable faith. This they have in the day of salvation, because of their knowledge of his Word, because of the things he tells them in the prophecies. He tells us what to expect and then shows us what the outcome will be. Jehovah's witnesses take great comfort and strength from what is written in God's Word. (Prov. 2:6, 8, 21, 22; 24:5; Rom. 15:4) We can look back to the days of Moses and Israel, when they were pursued by the Egyptians. From the human viewpoint they had no way out. There was the Red Sea ahead of them; behind them the pursuing Egyptian army. What could they do? Which way could they turn? From the human viewpoint they were doomed. But those with faith in Jehovah, the Israelites, saw things differently. They went on, and Jehovah rewarded their faith. Jehovah opened up the sea, carried them through to the other side, and it was Jehovah who destroyed the pursuers. The eye of faith is a marvelous blessing.—Exodus 14.

[30] Turning to Judges 4 we read of how Sisera and his mighty heathen army with vastly superior armament attacked Israel. From man's viewpoint Israel was doomed to defeat, slavery and death. But God's servants had full faith in what God would do, and God delivered them in the time of battle by his miraculous power.

[31] In 2 Chronicles 20 we have the prophetic account of how Moab, Ammon and Mount Seir, three nations, formed a conspiracy against the people of Judah who worshiped Jehovah. Jehovah God gave counsel to his people of Judah. He told them to go out and put the singers in the lead, and Judah went forth with the singers leading. How foolish from man's viewpoint! But Judah had complete trust in Jehovah's victory. They had the eye of faith, and they saw things from Jehovah's point of view. No fighting men were re-

29. How do the instructive prophecies of Jehovah's Word give us the right viewpoint?

30-34. Describe five prophetic pictures that show the value of having strong faith in Jehovah and having the theocratic viewpoint of our true situation.

quired. Almighty God caused confusion in the enemy ranks, so that they fought one another and each one helped to kill the other. Jehovah was able once again to deliver those who worshiped him.

[32] Gideon had only 300 men against all the hosts of Midian. How could he possibly hope to defeat that vast army? Men would say it was foolishness to go to the attack, but the history in Judges 7 shows that the servants of Jehovah had faith and trust in Jehovah, and because of this Jehovah gave the victory.

[33] At 2 Kings 18 it tells how the great army of Assyria, then the world's leading power, 185,000 men, came against Jerusalem's realm. They threatened the city. Apparently there was no way out for God's people. Sennacherib sent his spokesman to reproach the name of Jehovah God, taunting the people, telling them there was no escape. King Hezekiah had faith in Jehovah, he prayed to Jehovah, he kept close to God. From a human standpoint deliverance from that mighty army was impossible. But the eye of faith viewed things in a different light. God destroyed the mighty army of Assyria in one night. God proved himself to be the salvation of his people.

[34] In the third chapter of Daniel we find the account of the three faithful Hebrews, who kept clinging to the pure worship of God. They would not compromise by engaging in other forms of worship. These men were thrown bodily into a hot, fiery furnace. As men view matters, they would say there was no hope of survival; but God's servants had trust and confidence in him. They knew who their God was, and how much power Jehovah God had, and Jehovah gave them salvation. Jehovah delivered them without injury from that hot, fiery furnace. These are but a few examples of the value full faith in Jehovah has to his servants.

[35] The prophecies indicate that the enemy will assault Jehovah's witnesses now in these last days. From the human viewpoint our position will be completely unrealistic, impractical and hopeless. The people of the world, those who are blinded by Satan and his organization, will think there is no hope for us. (2 Cor. 4:4) But we must keep the eye of faith, view our position from God's standpoint, recognize that Jehovah God has his multitudes of heavenly hosts poised, ready for the attack, for the defense of his people. To comfort us, Jehovah in Revelation 9:16 (*NW*) gives us a small picture of how great and powerful his armies really are: "And the number of the armies of cavalry was two myriads of myriads: I heard the number of them." This shows that God has more than 200,000,000 invisible fighters who are ready for the defense of Jehovah's servants. Let men try if they will, but no one can prove that God has ever failed his people once. He is true to his Word, true to his promises and true to his people who worship him in spirit and in truth. No matter how overwhelming the odds appear to be, Jehovah's victory is sure. (2 Ki. 6:17) This is truly brought out by the prophetic drama of Daniel 6.

[36] After Daniel had been confined overnight in the den of lions, he heard the voice of the king crying out to him. Daniel answered: "My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in

35. What is the true position of Jehovah's organized servants in this day for salvation?

36. (a) Why was Daniel unhurt? (b) What does that mean in the fulfillment?

his God." (Dan. 6:22, 23, *AS*) This was a matter of the vindication of Jehovah's name. Vindication is shown in deliverance. Jehovah preserved Daniel because he had trusted in his God, because he had faith and confidence in Jehovah, because he had showed by his course of action that he was not afraid to worship Jehovah. And so it will be with the servant class at Armageddon. Pure worship will give them strength. Their faith will give them strength. Their unity in worship of Jehovah will give them strength. Jehovah God will give them strength. Jehovah's great power will preserve his servant class. Then true justice will be satisfied.

JUSTICE SATISFIED

37 How will true justice be satisfied? Listen to the record in verse 24: "And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den." (Dan. 6:24, *AS*) Yes, there was a sudden turning of the tables on the conspirators. They had been certain that Daniel was finished. They had been confident that they were safe from his influence and his good example of worshiping and respecting God. But God's righteousness demands justice. The lions represented God's justice in this prophecy, and they finished off the evil ones.

38 Now it will be just as the apostle Paul stated it would be in Jehovah's day for the wicked men. Just when they think they have everything organized to break up the organization of Jehovah's witnesses on earth and they will never be bothered again by any more preaching of the righteous kingdom of Jehovah, then they will meet with sudden death. This is what Paul said in 1 Thessalonians 5:3 (*NW*): "Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape." Jehovah has shown us just how this will come about, and he has done it for our comfort and instruction, to give us hope. It is absolutely certain that all those who abuse and persecute Jehovah's servants are going to receive just retribution. The evil men have no belief that God exists. They are fools. "The fool hath said in his heart, There is no God." (Ps. 14:1) But Jehovah God is watching all that is done and he assures us of deliverance. We should not be troubled in mind. Remember the words of the apostle Paul in 2 Thessalonians 1:6-9 (*NW*): "It is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength." Jehovah is not going to withdraw his judgment and the execution of it. Jehovah will send his Son Christ Jesus with his powerful angels, and then there will be retribution. Then God will repay those who have brought tribulation against his servants and tried to interfere with the pure worship. They will pay the penalty of everlasting destruction from before Jehovah.

39 Jehovah says through his prophet Isaiah: 'There is no peace for the wicked.'

37. How was true justice satisfied?

38. What words of Paul fit in well with this part of the prophecy and indicate Jehovah's execution of true justice in the day for salvation?

39. Will Jehovah make a truce or compromise with the wicked?

(Isa. 48:22) God's enemies are doomed. God will not make any bargains or deals with them. Jehovah does not compromise. It is not necessary to compromise when one has almighty power. Jehovah does stand for righteousness and he therefore enforces it. Jehovah will see that his will is done no matter what the wicked men and the Devil and all of his organization say or try to do about it. This day of salvation has a climax. Revelation 16:14 tells us it is the war of the great day of God the Almighty, Armageddon. Armageddon means salvation to Jehovah's servants.

[40] These are crucial days for Satan's old world. Troubles are on the increase everywhere, and they will continue in Satan's divided house. In this period of trouble, much persecution comes upon Jehovah's servants. But as long as we trust in Jehovah's deliverance, we are going to be safe. What must we do? What must we have in order to endure? We must grow in spiritual maturity. We must look at things in a spiritual way. We must not view matters as men of the world do, for if we look at things only as they do we shall think as they, that Jehovah's servants are going to be doomed, that pure worship will be wiped off the face of the earth. Remember the words of the apostle in 1 Corinthians 2:14-16 (*NW*): "A physical man does not receive the things of the spirit of God, for they are foolishness to him, and he cannot understand them, because they are examined spiritually. However, the spiritual man examines indeed all things, . . . we do have the mind of Christ." With the mind of Christ, as spiritual men, we see beyond what the people of the world view. We see from God's Word of truth what Jehovah is doing now, that his King reigns, and that the time for the execution of his judgment is at hand. We see the New World society in operation. We must have this strong faith to endure. We must keep on in this faith. Then we will go on without fear, just as Daniel went on facing the future without fear, but with full confidence in Jehovah.

[41] Christians have this admonition in Hebrews 10:38, 39 (*NW*): "'But my righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him.' Now we are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul." And what kind of faith do we have? Jesus mentioned this in Luke 18:8 (*NW*), saying that God "will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find this faith on the earth?" Justice is certain. Jehovah God is in charge of everything, and Jehovah God will see that the evil ones, the wicked ones, receive justice. He will also see that his servants are treated justly by giving them everlasting life. But how many people are there who firmly believe that God will cause justice to be done speedily? Jesus asks: "When the Son of man arrives, will he really find this faith on the earth?" Jehovah's witnesses are sure that the arriving Son of man did find this faith on the earth and we are determined to keep this kind of faith to the end.

[42] We know for a certainty that Jehovah God will have justice done speedily. Therefore we are fearless, and this is a real blessing to us. This is something that the enemy cannot understand. They do not know why Jehovah's servants in the face of the world-wide persecution and trouble that are brought against them, with all the reproaches and sneering and mocking laughter, still keep on in their worship of Jehovah. We are following the advice of the

40. Why is spiritual maturity essential in these crucial times?

41. How can we share in giving the answer to the question of Jesus at Luke 18:8?

42. Standing firmly in the face of persecution means what?

apostle Paul in Philippians 1:27, 28 (*NW*): "Only behave in a manner worthy of the good news about the Christ, . . . standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God." Indeed this is exactly what Jehovah's witnesses do now. We stand firm in the faith, looking to Jehovah for salvation. And we have this indication of salvation from God, because Jehovah gives us strength, and our enemies see in this fearless stand the token of destruction for them, an indication from God.

[43] How is it that Jehovah's servants are able to take this fearless position? It is because they love Jehovah God with all their hearts, as it says at 1 John 4:18 (*NW*): "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love." Jehovah's servants do not allow fear to restrain them from continuing in their worship. They are as fearless and faithful as Daniel. They go on regardless of what mischief men may frame by their decrees and laws, and this keeping on with the proclamation and keeping on in love of Jehovah means their salvation. Out of love for Jehovah we call on Jehovah continually, making public declaration of his name. Jehovah foretold the words of his faithful servant class in this day of salvation. These we find in Psalm 18:1-3 (*AS*): "I love thee, O Jehovah, my strength. Jehovah is my rock, and my fortress, and my deliverer; my God, my rock, in whom I will take refuge; my shield, and the horn of my salvation, my high tower. I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies." We must join together in this song and continue to praise the name of Jehovah, for by this we shall be saved from our enemies. Yes, this means salvation.

43. How does love of Jehovah lead to fearlessness and salvation?

SALVATION

[44] After the destruction of the wicked conspirators, as mentioned in the prophecy of Daniel 6, a decree of peace was issued throughout all the kingdom. Jehovah's name, as the only true God, was magnified before the eyes of all the people who remained alive. He was proclaimed as the God of salvation. Also, under that righteous rule Daniel prospered in the kingdom. And what does this show in the prophecy? The prophecy points forward to the everlasting peace of God's new world. There Jehovah's position will be respected by all men of good will who live. There Jehovah's name will be in its proper place and everything that breathes will praise Jehovah. And Jehovah's anointed witnesses foreshadowed by Daniel will prosper under the righteous reign of Christ Jesus. There they will enjoy Jehovah's salvation to eternal life.

[45] Knowing that these things are sure, we must always have complete trust in Jehovah. No matter how great the persecution might become, no matter how isolated we might become from our brothers for a short time, we can endure it patiently. We shall wait upon Jehovah to act. We shall not take the law into our own hands, and try to throw off our oppressors by any means of force; but we remember the words of Jehovah at Zephaniah 3:8 (*AS*): "Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my

44. What does Daniel 6 show follows the execution of true justice by Jehovah?
45. To gain salvation, for what must we now wait?

fierce anger; for all the earth shall be devoured with the fire of my jealousy." Satan's visible system of things and all the wicked ones will be consumed by the fire of God's jealousy in the day of his fierce anger. And we are glad to wait for Jehovah to bring this about, knowing he permits persecution now for the same reason that he did in the days of Daniel and Moses—the vindication of his great name.

46 We read in Zephaniah 1:14, 17, 18 (*AS*): "The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. . . . I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land." Today the worldly persecutors of Jehovah's witnesses think they have everything their own way. They believe they have all the might and power on their side. They would do well, however, to heed the words of Gamaliel to the early persecutors of Jehovah's witnesses as found in Acts 5:38-40 (*NW*): "Do not meddle with these men, but let them alone; (because, if this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."

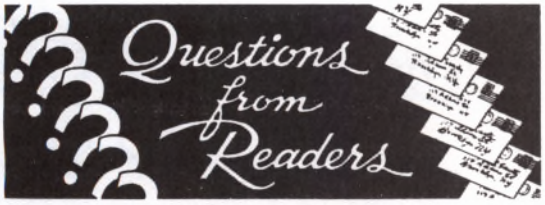
47 So Jehovah's witnesses say to all men of sincerity who may now be among the persecutors of Jehovah's witnesses: 'Turn away from that course of action before it is too late, because Jehovah is a living God. Worship Jehovah. Jehovah is with his people, and Jehovah will execute his judgments speedily in this day of salvation.' In this day of salvation of Jehovah, persecutors of Jehovah's witnesses are going to find out that they cannot overthrow Jehovah's servants. Gamaliel's words are right; this work is of God. Even though they may come in like a flood against Jehovah's servants, the enemy cannot outmaneuver Jehovah. At the height of their power, the Bible says, they will be destroyed. (Ps. 37:35-39) So no one should be deceived by seeing a great number fighting against God's people on earth. Those who want to do right should abandon the side of the persecutors and come over on the side of the Almighty Jehovah and his theocratic organization and do good to his servants now, if they want to live in God's new world of righteousness. There are some officials who show kindness and fairness to Jehovah's witnesses now. These men are showing kindness to the brothers of Christ Jesus, and they can take much comfort from the statement made in Jesus' parable about the sheep and the goats in Matthew 25. Here Jesus showed that those who do kindness toward His brothers can expect to have the favor of the King when the judgment is finally dealt out.

48 As for us, Jehovah's servants, during the years that will yet pass before Armageddon begins, we may expect much opposition to the carrying on of pure worship, but with complete calmness, inward serenity and joy, whether we are persecuted or are not persecuted, let us stand firm. We are certainly not fair-weather Christians. We are serving God in favorable season and in troublesome season. (2 Tim. 4:2, *NW*) Let us, then, keep on living up to the name, be Jehovah's witnesses right down to the end—the end of the persecutors, the

46, 47. Why should sincere men in the world today take care how they act in dealing with Jehovah's servants?

48. What should we Christians be found doing in this day for salvation?

end of the men who reproach the name of Jehovah God, the end of the great adversary of Jehovah, Satan. Our hope is to see retributive justice executed, and it is near now because this is the day of our salvation.—Amos 9:1-4, 14, 15.



● What is meant by 'binding the sweet influences of the Pleiades' or 'loosing the bands of Orion' or 'bringing forth Mazzaroth in his seasons' or 'guiding Arcturus with his sons,' as mentioned at Job 38:31, 32?—W. S., New York.

Some attribute striking qualities to these constellations or star groups and on the basis of such they then offer private interpretations of Job 38:31, 32 that amaze their hearers. Their views are not always sound from the standpoint of astronomy, and when viewed Scripturally they are completely without foundation. Why? Because we do not know which stars or groups of stars are being referred to in these verses. The names Pleiades, Orion and Arcturus are not the names given in the Bible. Some translations make Mazzaroth refer to the signs of the Zodiac. English translators have merely adopted these pagan names given to constellations or star groups and have inserted them in their translations in the place of the original names that appear in the Hebrew Scriptures, namely, *Kimah, K'sil, Mazzaroth* and *'Ayish.* To just what stars or star groups these names refer we do not know today. Hence it is useless to indulge in unprofitable speculations. Incidentally, Pleiades can no longer be considered the center of the universe and it would be unwise for us to try to fix God's throne as being at a particular spot in the universe. Were we to think of the Pleiades as his throne we might improperly view with special veneration that cluster of stars.—Deut. 4:19; 2 Chron. 2:6; 6:18.

It is not necessary for us to know the particular star groups that the original words of Job 38:31, 32 refer to in order to grasp the point of instruction being given. Jehovah is here raising a number of questions to show the inferiority of the man Job when compared with his Creator. Can Job control the heavens? Can he govern the visible celestial bodies? Can he bind together in a cluster this group of stars so that they comprise a permanent constellation? Or can he loose the bands of that group of stars so that they fly apart and no longer appear as a fixed constellation? Or can he bring forth this group at its proper season, or guide that constellation in its prescribed heavenly course? No, of course he cannot do so, and he would have to admit it and at the same time acknowledge the supremacy of the great Jehovah God, recognizing that Jehovah rules all creatures in the universe and can dispose of all animate and inanimate creations according to His pleasure and no intelligent creation in heaven or earth has any right to question any of his actions. That is the point of Job 38:31, 32.

It has particular application to Jehovah's people now. In the prophetic drama of Job he represents the faithful followers of Christ on earth at the end of this system of things, specially from 1918 onward. He represents the anointed remnant of the body of Christ, how at that time they were afflicted, in captivity to Satan's organization, Babylonish Christendom in particular. They could not understand why Jehovah permitted this affliction from the world, and particularly from Christendom. They did not appreciate just what Jehovah's purposes were concerning them, and so it was appropriate for God to specially reveal himself to them as the Supreme One of the universe and that the big issue was his universal domination over all creation, animate and inanimate. From and after 1918 Jehovah has made these points stand out. He has restored his people to a beautiful condition, theocratically speaking, where their flesh has been restored to the days of their youth, and he has opened their eyes to see his supreme position, the issue before all creation, his universal sovereignty. They appreciate that he has all power in heaven and earth, that he can dispose of anyone just as he pleases, and none has a right to complain or question him, even if the creature does not understand at the time why God permits certain afflictions to come. But thank God that Jehovah's people now appreciate the issue and understand why they are permitted to suffer in this system of things!

"WATCHTOWER" STUDIES

Week of December 20: The Day for Salvation, ¶ 1-26.

Week of December 27: The Day for Salvation, ¶ 27-48.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- What scientists have found on the tops of high mountains that support the Bible's account of a global flood? P. 676, ¶2.
- Why the European in India who has house servants must have from six to ten instead of two? P. 679, ¶2.
- What rewards are assured those who are merciful? P. 683, ¶5.
- How, during a bus ride, a Methodist in charge of Sunday-school teachers learned to pray? P. 684, ¶4.
- From what unclean symbol the Maypole comes? P. 687, ¶5.
- How much Jehovah's witnesses increased from 1918 to 1953? P. 690, ¶4.
- How opposers of Daniel plotted a "legal way" to get rid of him? P. 692, ¶14.
- How Communist countries "legally" stop the work of Jehovah's witnesses? P. 693, ¶17.
- What was the largest petition ever compiled in Canada? P. 694, ¶19.
- How many cases Jehovah's witnesses have taken to the United States Supreme Court since 1938? P. 694, ¶21.
- What the human view of the position of Jehovah's witnesses will be just before Jehovah's heavenly forces strike? P. 698, ¶35.
- What course Jehovah's witnesses take that is a sure token of the enemy's destruction? P. 700, ¶42.
- What Jehovah's witnesses say to sincere persecutors? P. 702, ¶47.
- Why speculations about the star groups of Job 38: 31, 32 are unsound? P. 703, ¶2.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 1, 1953
Semimonthly

"BECOME RECONCILED TO GOD"

LIFE THROUGH ACCURATE KNOWLEDGE

COMMENTS ON NEW WORLD SOCIETY ASSEMBLY

COMMERCIALIZING THE WORD OF GOD

CLERICAL WISHFUL THINKING

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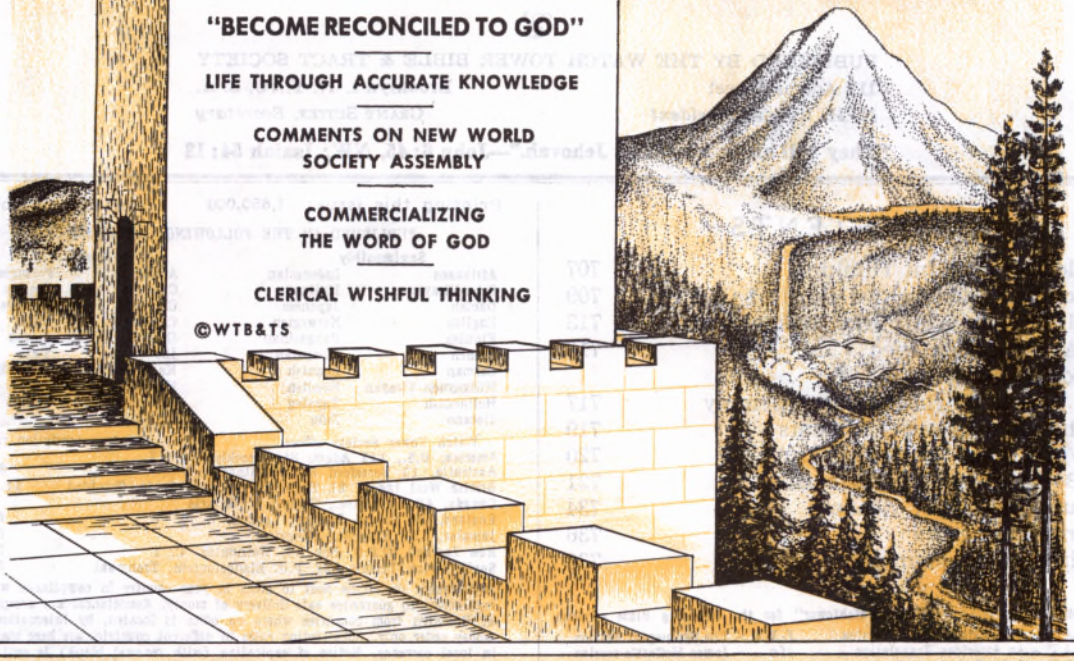

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Translation
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIV December 1, 1953 Number 23

CLERICAL WISHFUL THINKING

AMONG the foibles of human nature is that of wishful thinking. Thus the man always in debt likes to think of the time when he will be rolling in wealth, and the lass with plain features, of the time when all the world will admire her beauty. This human vanity is not altogether lacking among the foremost clerics of our day. How so?

Well, proud of being the bitterest foes of communism are the Roman Catholic clergy of the United States, foremost of whom is Bishop Fulton J. Sheen. Writing in *The American Weekly,* August 9, 1953, he told of "The way to convert a Communist." Briefly his points were: do not argue; do not discuss conditions in Russia; do not hate the Communist.

Mr. Sheen is very proud of his success in converting a few Communists, but what is the record of the rest of his church? *The National* [U. S.] *Catholic Almanac* for 1953 shows Italy as being 99.7 per cent Catholic, and according to the New York *Times,* May 21, 1953, "Italy has the largest Communist party in the world outside the Soviet bloc" and "would have a Communist regime but for"—the help of her multitude of Catholic bishops such as Fulton J. Sheen?—no, but for the billions of dollars that the United States has poured into Italy.

But perhaps the Catholic bishops in Italy are not as astute, not such clever showmen as is Mr. Sheen. Can it be that they have not heard of Sheen's marvelous method? Or could it be that they have tried it out but found it wanting?

But in spite of the fact that the Catholic Church is gradually receding before the Communist threat in Italy, Mr. Sheen wishfully assures us: "Inevitably the day will come when the teachings of Christ and Peter will again prevail in Russia. Russia will return to the faith. And after this conversion what will Russia's role be? I am convinced that Russia then will become an apostle to the rest of the world."

But Mr. Sheen! When did the teachings of Christ ever prevail in Russia? Has that nation ever recognized Christ as her head? Russia will return to the faith. What faith? The Greek Orthodox faith which is now practiced there? The Roman Catholic faith which has so signally failed to stem Communism in Italy? Or the faith of Christ and his apostles?

And how will all this come about, Mr. Sheen? Really, it is not at all clear from your article, for you go on to say: "Russia has fire. Communism has that. The great shame of the world is that we have the truth but not zeal. The Communists have zeal but no truth. Communism is like a fire that is spreading itself over the world and that fire is already in their hearts. Our Western world lacks fire. We lack it obviously. Where is the fire of patriotism? The fire of men who are kindling the sparks of love in other men? We

of the Western world are rather cold and dull and apathetic."

And why does not the Western world have any fire? Why is it cold and dull and apathetic? Because it has the truth? No, nor in spite of its having the truth, because the West does not have the truth. The eternal truth is found in God's Word and the wise men of the Western world have rejected it. (Jer. 8:9) They lack fire because they do not have the truth and they have a suspicion that that is the case.

Another correction, Mr. Sheen. Communist Russia does not have fire either. If it did it would not need the Iron Curtain; it would not need to resort to blood purges. If it had fire it could grant its people freedom of worship, of speech, of assembly and of press. Why do stark fear and terror stalk throughout each Communist land? Because its people have fire? No, but because the Communist hierarchy on top knows that it cannot trust its people, it knows that the great majority have no sympathy with the totalitarian rule over them.

Oh yes, a few intellectuals and misguided liberals in Western lands may have zeal for communism because of their lack of knowledge or want of logic, and so blindly prescribe communism's lethal totalitarian potion for democracy's ills; a witch doctor's concoction to a patient deathly sick; ready to jump from the frying pan into the fire; failing to note that man's only hope and remedy is not democracy, not communism, but the kingdom of God for which all Christians have been praying for nineteen centuries.—Matt. 6:10.

Communism thrives on misery, on the ignorance and poverty of the people. That is why it won out in Russia and China, why it poses such a threat in Italy and is growing in India. Communism thrives where people are so miserable that they will barter their freedom of mind and spirit for a full stomach.

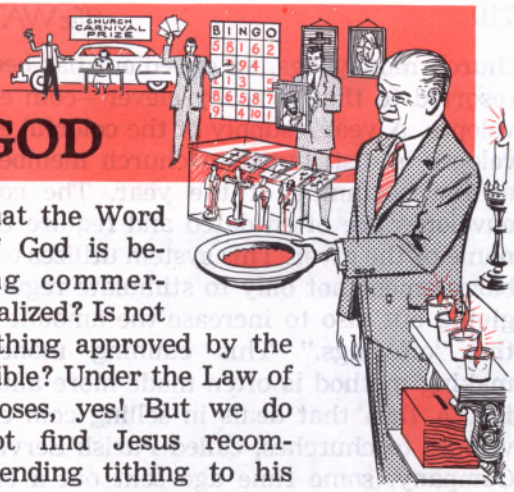
When a people have the truth they do have zeal. Jeremiah had the truth and he could not keep still. (Jer. 20:9) He had to speak. So did Elihu, Job's real comforter. (Job 32:18-20) The apostles had the truth. They likewise could not keep still even though threatened with imprisonment. Said they: "We cannot stop speaking about the things we have seen and heard."—Acts 4:19, 20, *NW*.

The shame of the Western world lies not primarily in its inability to speak out eloquently but in the situation that gives no inducement for eloquent speaking forth. How can its people get eloquent? What do they have to be eloquent about? The musty religious traditions and the blood-red history of the Dark Ages? The political corruption of the five and four per centers?

But there is a people that do have fire, that have eloquence, confidence and freeness of speech, and that is because they have the truth. They know the Bible is God's Word and they stand foursquarely and consistently upon it and follow its principles. It is the New World society, whose recent convention at Yankee Stadium caused the world to sit up and take notice. But with all their fire they do not presume to prophesy the conversion of communism: "Can the Ethiopian change his skin or the leopard his spots?"—Jer. 13:23, *RS*.

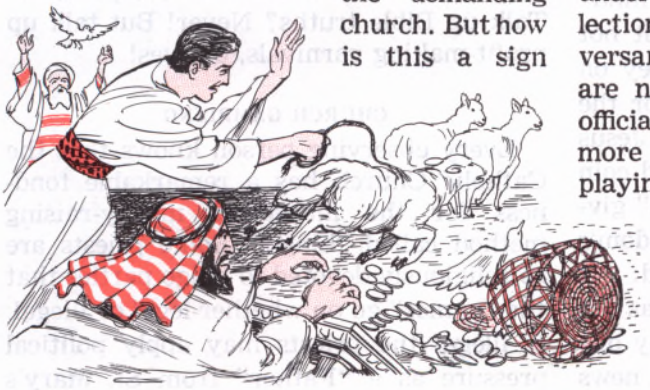
No, Christ Jesus did not send out his followers to convert the world, including communism, but to bear witness, to bring comfort to men of good will, and to honor his Father's name even as he had done. (Matt. 5:3; 11:28-30; 24:14; John 17:4; 18:37) In God's due time he will make an end to communism and all other ideologies that fail to take cognizance of the rule of his anointed Son, Christ Jesus. (Ps. 2:12) And that is not wishful thinking!

Commercializing THE WORD OF GOD



"WE ARE not peddlers of the word of God as many men are," declared an apostle of Christ Jesus. (2 Cor. 2:17, *NW*) Thus it was that even in the days of the apostles there were "many men" who claimed to preach the Word of God, but in reality they were only clever salesmen, doing good business for themselves. The interest they had in the Word of God was not for the good of their hearers but for their own profit, their own aggrandizement. If the Word of God had already been commercialized at that early date, then how much more likely it would be commercialized today, when the world so worshipfully adores the god Mammon. A candid look at Christendom, therefore, should prove to be eye-opening.

A not uncommon practice in churches today is that of tithing. This is the taxing of church members one tenth of their earnings, and it is a practice used by the Mormons, Adventists and others. The preachers repeatedly harp on tithing and the parishioners are firmly led to believe that it would be Scripturally wrong for them to give less than a tenth of their income to the demanding church. But how is this a sign that the Word of God is being commercialized? Is not tithing approved by the Bible? Under the Law of Moses, yes! But we do not find Jesus recommending tithing to his followers. His disciples were sent out to preach the gospel free, not to demand tithes. (Matt. 10:8, 9) True, Christ upheld tithing while the Jewish Law was in effect, but tithing came to an end when the Law was abolished by God through Christ Jesus. (Eph. 2:15; Col. 2:13, 14) The Bible is definitely clear that the early Christians had no system of tithing; all giving was on a voluntary basis. (1 Cor. 16:1, 2; 2 Cor. 9:1-5) Hence, insistence on tithing, a practice no longer Scripturally required, is peddling the Word of God and making dishonest gain by means of it!



Another feature common to Christendom's churches is the ever-present collection plate. Pew-sitters know with what persistent zeal it is passed, then repassed under some new name such as "penny collection," "foreign work," "pastor's anniversary" or "pastor's salary." If collections are not adequate in the eyes of church officials there is often an eloquent plea for more "offerings." Such a system, subtly playing upon the "fear of men" and man's desire for prestige, embarrasses the parishioners into giving. Hardly an example of cheerful giving!—2 Cor. 9:7.

But since the passing of collection plates may not always fill

church moneybags, an expedient has been resorted to that is really clever—coin envelopes. A year's supply of the colorful envelopes is distributed to church members at the beginning of the year. The coin envelopes are often dated and require the name of the giver. This system utilizes embarrassment not only to stimulate regular giving but also to increase the amount of the "offerings." This cunning money-making method is often made more alluring. A firm that deals in selling coin envelopes to churches, called Parish Service Company, some time ago sent out a circular to pastors of various churches. It is interesting to note what the circular says:

"If your church needs money, read what others say about this time-proven and tested plan . . . The coin slots in our Lenten Folders are 'Dated,' too! No haphazard giving on the part of your members. The 'Date' of each slot tells them at a glance whether they are generous or derelict. Every year the copy and art work are completely changed. . . . Fragrance has been added to Lenten Self-Denial Folders this year [because] scientific tests have proven that fragrance has a profound effect on the subconscious mind. It should help to 'sell' the idea of generous giving. . . . So if your church wants to share in the large profits so easily obtained . . . " This appealing to the "subconscious mind" to induce worshipers to give, does it not indicate a greater concern for money on the part of the "preachers" than for the Word of God? Can we conceive of Jesus or the apostles passing out perfumed coin envelopes to stimulate "subconscious" giving? How different are Christendom's churches from the apostle who said: "It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you"!—1 Thess. 2:9, *NW*.

BAZAARS AND CARNIVALS

But the call to fill church money chests never ends with coin envelopes. For the profit-making efforts appear under the guise of church socials and bazaars. Parishioners contribute heavily of their material goods to support the bazaars. The superbazaars may go on for weeks, and booths will vend about everything from cake to hardware. Contests and fortune-telling booths are also often used at bazaars to attract the people. How different from Jesus, who provided meals for the 5,000 and 4,000, not to fleece them, but to teach them freely the truth from God's Word!

Roman Catholic churches frequently put on what are called "carnivals," which are really grandiose bazaars. For example, there was the "St. Christina's Carnival" in Chicago. Colorful church leaflets advertised the fact that there would be home-cooked meals and "games." The main attractions had nothing to do with the Bible: The giving away of ten dollars every hour on the hour; also a chance to win a new car, provided a "donation" was made for each ticket. To encourage attendance at the carnival rain or shine, it was announced that "your automobile will be blessed both Sundays." And in a special letter the "Father" admonished parishioners: "Talk up this carnival everywhere." Talk up Bible truths? Never! But talk up profit-making carnivals, oh, yes!

CHURCH GAMBLING

Every observing person knows that the Catholic Church has a remarkable fondness for the marvelous money-raising method called "bingo." Some priests are so religiously devoted to bingo parties that the "games" go on whether legal or illegal. If illegal the priests may apply political pressure as a "Father" from St. Mary's of Redford Roman Catholic church in De-

troit, Michigan, did. This "Father" told the mayor that the church was going to operate roulette wheels, chuck-a-luck, bingo and other games of chance regardless, adding: "We have a lot of voters in our parish and there is an election coming." —Detroit *News,* March 20, 1941.

When it comes to lottery tickets and raffles, all kinds of churches jump on the gambling band wagon. Protestant churches particularly delight in the lucrative idea of raffling off an automobile. Frequently seen is a shiny new automobile with the familiar gaudy sign on top, inviting pedestrians to "donate" a dollar to some church and thus become eligible to win the car. Many localities now outlaw gambling, though churches are often exempt. At Indianapolis in April, 1953, an agent for a $10,000 lottery sponsored by the parent-teacher club of St. Rita's Roman Catholic church was arrested when police, impounding his car for nonpayment of traffic fines, found in it 1,871 books of lottery tickets. He was charged with violation of the antigambling law, but when the case came to court it was ruled that churches were exempt from the law. Indiana's law, prohibiting gambling in saloons and night clubs but allowing it in churches, prompted a few Lutheran ministers of Fort Wayne to remark that it was a "double standard of morals with the churches definitely on the lower level."

A Roman Catholic parish in Stourbridge, Worcestershire, England, found something better than bingo—a football pool and racing tip sheet combined. The leaflet listed England's top football games on one side and a likely winner at one of the nation's race tracks on the other. Parishioners were invited to receive the tips regularly by making a down payment of a shilling, and a shilling a week thereafter. So Christendom's churches have used the Bible as a rallying cry for their bingo parties, lotteries and other gambling games. How like the money-changers whom Jesus drove from the temple, saying: " 'My house will be called a house of prayer,' but you are making it a cave of robbers"! (Matt. 21:13, *NW*) But, then, the commercializers of the Word of God are not interested in doing as Paul said: "We have renounced the underhanded things of which to be ashamed, not walking in craftiness neither adulterating the word of God."—2 Cor. 4:2, *NW*.

WEDDING OF RELIGION AND COMMERCE

Churches today are openly linking themselves with commerce. A striking example of this in the United States is the "church stamp plan." According to this scheme, a store will issue one church stamp for every dollar purchase. The customers, receiving their stamps, paste them on a "church stamp chart." When the chart is filled with one hundred stamps it is to be given to "the church of your choice." The church then exchanges the chart for one dollar in cash. The stamps are never of any real value to the public, the instructions saying: "The only right which you acquire in said stamps is to present them to your church treasurer so that he can present them to us for cash." Churches in turn do a good deed for commerce by directing parishioners to trade with the stores that handle church stamps. The connection with commerce is obvious; and as far as the church member is concerned he is hardly an example of a "cheerful giver," for he can do nothing else with the stamps than give them to a church!

At times the wedding of commerce and organized religion more closely resembles the wedding of piety and jewelry. Devout churchgoers fall victim to the religious gadgeteer who sells every conceivable type of charm, relic and gadget. There are St. Christopher money clips, St. Anthony

key chains, miraculous medal bracelets, images of saints, rosaries, "rosary clickers," etc.—tons of religious knickknacks peddled under the guise of Christianity. Is this not commercializing the Word of God? The condemnation comes from their own mouths. Reported the New York *Times* of April 11, 1953: "Deploring the commercialization of images of the church, Sister Mary Jeanne, editor of *The Catholic Art Quarterly,* declared today that the sale of religious pictures and statues has become a 'racket.' " The *Times* then quotes her exact words: "Priests and sisters, to whom the laity naturally look for guidance, are often even more deeply corrupted for the simple reason that they open their hearts even more generously to the available images. . . . One thing that can be produced cheaply and sold easily is the so-called religious ware for the pious, for the uncritical and devout believer. It is still a good racket today." Agreed! It is *still* a seductive scheme that flourishes in Christendom. Whose fault is it, then, that the devout are hoodwinked and inveigled into buying tons of religious trinkets? The clergy themselves! The ones responsible for leading the laity! The ones who are "even more deeply corrupted"! The clergy could enlighten the people as to the unscripturalness of images, the futility of rosaries, miraculous medals, shrines, candles, etc., but a profitable business would thereby vanish.—Matt. 6:7, 8; Acts 17:29.

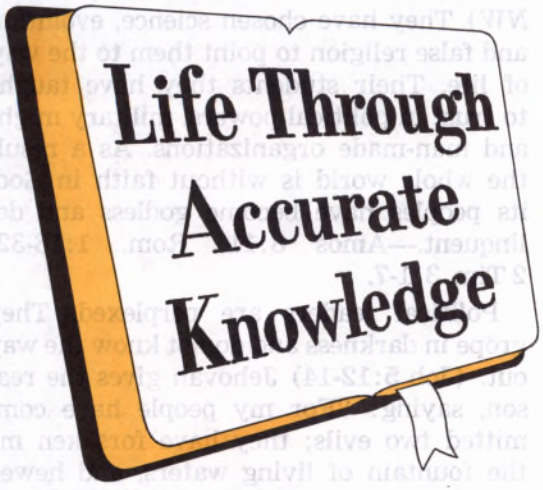
PURGATORY AND BEGGING

One of the star profit makers for the Catholic Church is the purgatory doctrine. According to this teaching the dead are not dead but are suffering torment. Parishioners are taught that the suffering ones cannot help themselves but a priest on earth can; hence, relatives of the dead ones are induced to pay priests vast sums of money to say masses for the suffering soul. The more masses said, the better—at least for the profit-seeking church. People of means are urged to leave several thousand dollars to provide for masses to be said perpetually for them after they die. Here is a flagrant example of commercializing and peddling the Word of God, for the masses do no good for the living or the dead. The people get nothing for their money, because purgatory is not taught by the Bible nor is the word "purgatory" even mentioned by God's Word. Above all, God could never be bought with money; he is not a receiver of bribes! —Eccl. 9:10; Acts 8:20.

And what shall we think of the numberless other profit-making schemes carried on by Christendom's churches? Do the athletic contests, the bowling alleys in church basements, the annual outings and church picnics, spring rallies and winter rallies, "Lord's auctions" and church dances really advance the Word of God? Did early Christians use Christianity as a cloak for downright begging? Yet today how often nuns and cleric-garbed persons sit in hotel lobbies, railroad stations and on public thoroughfares with outstretched pot to collect the coins! Can this be true Christianity, this sitting with pots, collecting coins? Hardly! Jesus did nothing of the sort. The truth is that Christendom's "saintly" beggars differ little from the tramps and drunken loafers that sit upon the sidewalk. They both give nothing, take all!

Our look at Christendom, which claims to speak for God, shows that she has made a profitable business out of the Word of God. Her money will not save her at Armageddon, nor her profession of Christianity: " 'Master, Master, did we not prophesy in your name?' . . . And yet then I will confess to them: I never knew you at all. Get away from me, you workers

of lawlessness." (Matt. 7:22, 23, *NW*) But there is a group of Christians today that do not peddle the Word of God. They are Jehovah's witnesses, who, in 1952, devoted over 68,000,000 hours to freely preaching the pure Word of God. Their work is carried on by the Scriptural method: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, *NW*) Jehovah's witnesses will keep on proclaiming the judgments of Jehovah, and when the smoke of Armageddon clears it will reveal a new world free of traffickers in the Word of God.—Zech. 14:21, *AS;* 2 Pet. 3:13.



SCHOOLS of today purpose to encourage and broaden the student's interest in the political, social, economic and scientific problems of our times. They endeavor to develop in the pupil the ability to discuss public questions intelligently and open-mindedly. And, too, an effort is made to enable students to acquire greater knowledge, to understand skills and attitudes, which will prepare them for active citizenship. Briefly, schools are organized to guide students to maturity and to broaden both the skill and intellect of mature men and women, on whom the nation counts for industrial and political leadership.

In contrast with the above, the school of accurate knowledge is neither political nor worldly in any sense, nor is its knowledge based on any worldly textbook. Rather, it finds its basis in the divine Textbook, the Bible. Its objectives are different. Instead of being political in nature it urges its students not to be "fashioned after this system of things," but to be transformed by making their minds over, that they might prove to themselves "the good and acceptable and complete will of God." (Rom. 12:2, *NW*) In fact, it instructs its pupils not to be friends of the world; it cautions that those who are make themselves God's enemies. (Jas. 4:4) It teaches that this world's wisdom is "foolishness," animalistic, demonic. (1 Cor. 1:20; Jas. 3:15, *NW*) It disagrees with present material trends in that it lays greater stress on mankind's spiritual needs, stating that "not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:3, *NW*) Its primary objectives are: to train students to become ministers of God, aid them to know who the Almighty is, what his purposes are, how they may appreciate his supremacy, believe his Word, exercise faith in his promises, and to aid them to live lives befitting the New World society.

In addition thereto, the acquiring of accurate knowledge embraces the student's learning of the one whom Jehovah has sent forth, namely his Son Jesus Christ. This means more than memorizing a few Bible verses. It means to learn why it was necessary for him to come to earth, suffer as a

man and die an ignominious death. It means to understand and appreciate the value of his death, what it means to us, why it was necessary for him to become a high priest and king, and how he accomplished all of this.

It embraces the importance of man's understanding his personal position and purpose in life, his relationship to his Creator, and what is required of him as a worshiper of God. It accents love of God and love of neighbor as the greatest commandments in life.—Matt. 22:37-40.

Those acquiring accurate knowledge from the divine Textbook have found it all-sufficient, because "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17, *NW*) It has enabled the conscientious student to order his steps aright, according to new-world standards. The Word of Jehovah can do this because, in the words of the psalmist: "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: the ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." (Ps. 19:7-11, *AS*) Those following this law have been rewarded with the "peace of God that excels all thought." All who have been enrolled in this school of accurate knowledge and who live faithfully by its principles will be rewarded with life everlasting in God's new world of righteousness.—Phil. 4:7, *NW;* Mark 10:30.

OLD WORLD CHOOSES BROKEN CISTERNS

Present world educators have either minimized or totally ignored mankind's spiritual needs. They have turned away from the Bible as a Textbook of knowledge and, in accord with their own desires, have accumulated "teachers for themselves to have their ears tickled." (2 Tim. 4:3, *NW*) They have chosen science, evolution and false religion to point them to the way of life. Their students they have taught to trust in political powers, military might and man-made organizations. As a result the whole world is without faith in God, its peoples have become godless and delinquent.—Amos 8:11; Rom. 1:18-32; 2 Tim. 3:1-7.

Political leaders are perplexed. They grope in darkness and do not know the way out. (Job 5:12-14) Jehovah gives the reason, saying: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13) Old-world educators have no place for God, he is not in all their thoughts. They glory in their own conceits. All their boasts, however, of a better world have not materialized. They have been empty promises, broken cisterns without water. The few achievements in recent years in science and medicine are not to be compared with the more devastating problems that have arisen as a result of some of these so-called advances: the possibility of germ warfare, chemical and psychological warfare, the horrors of guided missiles and atomic bombs, to name a few. And still remaining with the old world are its centuries-old woes of sickness, sorrow, disease, oppression, corruption, poverty, crime, wars and

death. These her wise men have not solved, nor are they anywhere near solving them. The "mature" men and women to whom the nations look for industrial and political leadership are without a remedy.

Unlike the students of the old world, those who have turned to the divine Textbook have found a remedy. They have anchored their hope in Jehovah as "an everlasting rock." (Isa. 26:4, *AS*) They have heeded God's Word and have turned their backs on this old dying world and fixed their hope in the new world wherein righteousness is to dwell. (2 Pet. 3:13) No longer are they living in idolatry, as they once did. Now with the help of God's Word they are clothing themselves with a new personality, which, through accurate knowledge, is being renewed according to the image of the One who created it. These take to heart the words of Paul, who said: "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. . . . In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed." (Col. 3:5-11, *NW*) With renewed minds and a new hope, these are making new lives for themselves. The Word of God has become a force within their lives for good. It can do this, because "the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical. Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace."—Jas. 3:17, 18, *NW*.

Those who have thus ordered their lives are planning to survive the destruction of this old world in the battle of Armageddon and be carried over into the new world, there to enjoy the blessings of Kingdom rule. (Zeph. 2:2, 3) The knowledge that these are acquiring now is equipping them for this very purpose. It strengthens them in their integrity. It makes them to stand up under demon attacks. It gives them faith, hope and courage. It makes them to know that they are right in the course that they have taken.

Following Armageddon "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2:14, *AS*) "They shall not hurt nor destroy in all my holy mountain, saith Jehovah." (Isa. 65:25, *AS*) Accurate knowledge will do away with selfishness and greed. People will learn to love God and their fellow man. Neighbor love will eliminate oppression, poverty and wars.

People will be genuinely happy. They will enjoy prosperity and peace. They will desire to live to the glory of their Maker. "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, *AS*) The old world views this as a wishful dream, because they are without faith in God. They lack accurate knowledge. "There is no truth, nor mercy, nor knowledge of God in the land." "My people are destroyed for lack of knowledge."—Hos. 4:1, 6.

The greatest era of learning is before you. Behold it with all diligence and rejoice! Receive of divine wisdom now through the divine Textbook, the Bible. It will make you a better and happier student today and in the years to come bless you with everlasting life.—John 17:3.

"A Saint Displayed"

Life, January 13, 1953, in a picture story under the above heading told of the display of the remains of Francis Xavier, at the tiny Portuguese colony of Goa in India. Xavier died in December, 1552, and was canonized as a Roman Catholic saint seventy years later, in 1622. At this recent display of his body, marking the four hundredth anniversary of his death, thousands of pilgrims, mostly from India, came to venerate him and kiss his feet. It is claimed that the body is in a remarkable state of preservation, and to still further preserve it it is to be hermetically sealed in a huge glass-windowed silver sarcophagus.

Not all of Xavier's body rests in this silver coffin. *Life* tells that the right arm was severed in 1614 and dismembered; the forearm being taken to Rome, to a specially built altar, and the rest of it being sent to the Far East. In a comment on a picture of a pilgrim bending over to kiss Xavier's foot, we are told that the priest held the foot "to prevent repetition of incident of 1554 when Isabel de Carone bit off little toe on right foot. She finally returned part of toe. It is kept in a small silver reliquary [that is, in a little silver receptacle of its own]. But rest of toe is still in possession of Doña Isabel's family in Portugal." Thus we have part of Xavier's well-preserved remains in Goa, India, part in Rome, part in Portugal and part in the Far East; and everywhere venerated.

Why this veneration of Xavier's remains? Because he has been designated one of the "saints," who, in the strict Roman Catholic sense of the word, are "those who have received the official approval of the Church for public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth, and the attestation of God by certified miracles obtained through their intercession."—*Catholic Almanac*.

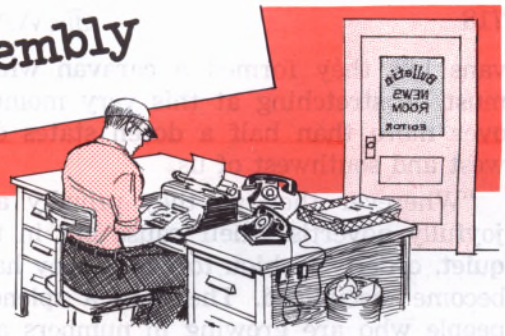
And why was Xavier designated a "saint"? Because he was, according to the *Catholic Encyclopedia*, 'the greatest missionary since the apostles, displayed great zeal, performed wonderful miracles and brought a very great number of souls to the Catholic Church.'

Do we find any precedent in the Scriptures for such veneration of the remains of any human creature, regardless of what his works may have been? As far as God's law to the Israelites was concerned, a dead body was unclean and whoever touched it was unclean. (Num. 9:10) Their greatest prophet was Moses, but, so far from authorizing the Israelites to venerate his body, God himself disposed of it, thereby precluding their venerating it even if they had desired to do so. —Deut. 34:6; Jude 9.

Certainly the early Christian congregation had its faithful workers, performers of miracles and martyrs, such as Stephen and the apostle James, but do we have as much as even a hint that their remains were venerated? Not going into a discussion as to the validity of the miracles attributed to Francis Xavier, there can be no doubt that Paul did even greater missionary work and performed more miracles, yet there is no record of his body's being venerated. We cannot escape it, veneration directed to the creature, whether dead or alive, and regardless of how good he may have been, detracts from proper worship to Jehovah God and therefore is to be condemned. "Even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen."—Rom. 1:25, *NW*.

And I saw three unclean inspired expressions that looked like frogs. . . . They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth.—Rev. 16:13, 14, *NW*.

Comments on New World Society Assembly



NOT everyone was pleased that Jehovah's witnesses got together in such numbers in Yankee Stadium last July, but whether they liked it or not, almost everyone agreed that something of importance had happened. Newspaper editorial comments from widely separated places provide this sampling:

"The eight-day world assembly of Jehovah's Witnesses brought to New York City area nearly 150,000 members of this durable sect—men, women and their families from all over the world who live their faith vividly. . . . Their methods of evangelism are forthright and to some are exasperating, yet the same driving missionary zeal which marks all their efforts reaches forth into the tiniest, darkest corners of the globe.

"The Witnesses probably have borne more abuse and had more opposition than any other religious group since the fatal stoning of Stephen in the time of Christ. Yet time after time, the U. S. Supreme Court and other courts have upheld them in their Constitutional rights to believe what they will, to worship as they wish, and to seek converts in their own ways even if these ways annoy others.

"A minority sect? Surely—and yet America tries to lean over backward to protect minorities. Aloof and difficult to integrate into what we like to call our co-operative society? Doubtless—yet the Christians of ancient Antioch also were firm of purpose, wary of losing their integrity by adjustments.

"One looks at New York's Yankee Stadium on the first day's rally of the Witnesses, and sees 82,861 of them—a bigger crowd than ever turned out for a baseball game—with 48,000 more assembled across the Hudson hearing the proceedings by loud-speaker. Such an impact is memorable, inescapable, tremendous, and we remind some other populations that this is America, this is democracy, this is freedom of worship and assembly—our Constitution illustrated and our common heritage bulwarked."—*The Columbian,* Vancouver, Washington, July 24.

In a different vein was the report from Allentown, Pennsylvania:

"It took only a few hours, perhaps only a few minutes for Allentonians and others along the course of Route 22 during yesterday to see a cross-section of the American people. In the persons of Jehovah's Witnesses who passed through this city on their way home from the world conference in New York last week that cross-section was provided.

"All sorts and conditions of men, women and children riding in all sorts of motor cars and with attached trailers hurried through this city en route home to every State except those of New England. There were whites and blacks and, apparently, American Indians and peoples of oriental background, of both yellow and brown races. For the most part they were family groups, quietly happy in the possession of a religion that engrosses them and to which they have dedicated their lives.

"There was no attempt to travel in cara-

vans but they formed a caravan which must be stretching at this very moment over more than half a dozen states due west and southwest of us.

"Wherever they go they proudly and joyfully advertise their cause but in the quiet, orderly fashion to which they have become disciplined. They are a splendid people who are growing in numbers and influence. And wherever they go they are welcome. By their behavior they create such goodly opinion that they are urged to return. And that does not go for all conventions and gatherings."—*The Morning Call,* Allentown, Pennsylvania, July 28.

Over near Trailer City this editorial was published under the heading "Religion Shows Great Strength":

"Many times the beliefs of Jehovah's Witnesses have involved members with the forces of temporal law. Members have been arrested and jailed for governing their lives according to their beliefs rather than according to the laws which have been set up by men for men. Some of the Witnesses are intolerant of the beliefs of other religions.

"Looking back upon the long history of man, however, we must remember that there have been many times when the men of God have been arrested and jailed, and today we regard the arresting officers and the jailers as the true criminals.

"Jehovah's Witnesses are sincere in their beliefs. They live their religion. We think the coming convention in New York is a tremendously dramatic demonstration of the impact which the religious life has upon these tens of thousands of people, and we are proud that Middlesex county is to have some part in assuring the success of the convention."—New Brunswick (New Jersey) *Home News,* July 17.

Just after the assembly started, another New Jersey paper had this to say:

"Members of the Watchtower and Bible Tract Society (Jehovah's Witnesses) are ardent believers in the Bible as 'God's word of truth.' In their zeal and fervor members of the sect at times have come into conflict with constituted authority. Their dynamism strikes admiration, however. Their devotion points an answer to the oft-expressed question of whether religion has failed mankind. Of course it hasn't, but mankind seems often to have failed to find the ideals of true religion." —Paterson (New Jersey) *Morning Call,* July 20.

In Parkersburg, West Virginia, a two-column-wide editorial headed "Yankee Stadium Filled by 'Witnesses'" said:

"Epic dramatic spectacles, whether in the realm of sports, religion, or politics, or just in the movies, are dear to the American heart and for that reason the filling of Yankee Stadium by a throng of 82,861 Jehovah's Witnesses, with a total of over 100,000 for the convention finale, is impressive. . . . The spectacle was recorded with a full-column story and large picture in the New York *Times* and was extensively chronicled also in the New York *Herald-Tribune.* When it is realized, however, that Jehovah's Witnesses claim a world-wide membership of only 466,265 Witnesses, with but 132,797 in the whole United States, the magnitude of the Yankee Stadium feat becomes apparent.

"As was noted in the *Herald-Tribune,* they take their name from Isaiah 43-12, 'Ye are my witnesses, saith Jehovah, and I am God.' The Witnesses, objecting to the 'World's Wars,' believe that God will soon destroy all the evil of earth in a universal war—Armageddon—according to Milton G. Henschel, a director of the Society.

"When any religious meeting gets bigger than a huge sports throng in any country,

it is certainly worth chronicling, and it is for that reason we take due notice of the Witnesses' achievement. Is there a possible pattern for those of other faiths in the way of arranging large, impressive religious dramas? . . . Certainly a revival of religion is not amiss in America—a pointing out and dramatizing of the brotherhood of man, under the fatherhood of God. . . . For that reason the Witnesses, regardless of one's attitude toward their specific beliefs, may well have set a valuable example."—The Parkersburg (West Virginia) *News*, July 25.

Well the Witnesses might have set an example, but the example was not just in the size of the meeting. It was in Christian brotherhood, in zeal for God and desire to serve him. Jehovah's witnesses would like for others to take up such action, but past experience has indicated that only a few individuals, not whole organizations, will do so. That is the difference. That is where the assembly was outstanding. It is the loss of the zeal of true Christianity among the religions of so-called "Christendom" today that makes those who still practice it seem unusual and worthy of note.

Not everyone liked the assembly. Not all the editorials got the attendance figures right or spelled "Jehovah's witnesses" correctly. But whether they liked it or not, they recognized that something of importance had occurred, and they corroborated the statement made by the Watch Tower's president before the assembly: "*True* faith in God is not declining." It continues to grow. As thousands more recognize the difference between its strength and zeal and the apathy of the old world's religions, they forsake the old ones and come to unity with it. Then they likewise grow in strength and zeal. By joining with them, you can do so too.

THE GOLD COAST COMMENTS

¶ Readers of this journal who recall that the Watch Tower's president was recently refused permission to enter Africa's Gold Coast to speak to the approximately 5,000 Jehovah's witnesses and others in that land (*Watchtower*, March 15, 1953) will be interested in the following editorial that was published in *The Spectator Daily* of Accra, Gold Coast, August 22:

¶ "America was staggered, almost stupefied, by the success which attended the assembly of Jehovah's Witnesses held in New York during July. Never in religious history of the country had so many people gathered together from so many countries as happened on this occasion. In fact, as the convention chairman remarked at the opening session, it was 'the greatest Christian gathering in history.'

¶ "An interesting feature of the assembly was the wide publicity given to it by the American and world press. From the august 'New York *Times*' to the lowly village paper, each had its glowing comment on the assembly. News was presented without bias. The papers were full of pictures of the proceedings, not from the 'news to sell' point of view, but from the view that the Witnesses' gathering was the climax of a religious assembly of Christian nobility.

¶ "This fact should set the Gold Coast people —the Gold Coast government in fact—thinking seriously. It should be crestfallen about its deplorable unfriendly attitude toward Jehovah's Witnesses. Unless the Americans, to say nothing of the other parts of the world, are sheer hypocrites, and they are not, their enthusiasm over the message and work of Jehovah's Witnesses should make our leaders here ashamed of their antagonistic policy.

¶ "Let us look at the manner in which the Gold Coast Government treated N. H. Knorr when he wanted to address the public in Accra! . . . For the mean treatment meted out to him, the Gold Coast should pray for forgiveness, and take pains to see that it never again happens."

WORSHIPING JEHOVAH IN HOLINESS

"ASCRIBE unto Jehovah the glory due unto his name: bring an offering, and come before him; worship Jehovah in the beauty of holiness." (1 Chron. 16:29, *AS*, margin)* It was most fitting that King David should thus exultingly call out at the time the ark of the covenant was brought from the house of Obed-edom to Mount Zion. But today, in view of all the momentous events that have occurred since 1914 in fulfillment of Bible prophecy, it is even more fitting that Jehovah's people worship him in holiness. —Malachi, chapter 3; Matthew, chapter 24; Revelation, chapters 11 and 12.

The vast majority of those professing to believe in the God of the Bible have no desire to worship Jehovah in holiness. Instead of considering his name as holy and making it known to others, their religious leaders are doing all they possibly can to hide it; letting people think that Jehovah is just another master, ruler or nobleman; yes, degrading it by removing it altogether, as they have done in their new *Revised Standard Version*.

But they cannot destroy the name of the only true God of the universe, Jehovah, from among men. Why not? Because Jehovah's witnesses are still alive, and they will be busier and more energetic than ever before in making known that name, in calling upon all peoples to join them in worshiping Jehovah in holiness.

While the great majority of the peoples turn a deaf ear to the call to worship Jehovah in holiness, there are some sheeplike persons who are listening and who are joining the praisers of Jehovah in ever-increasing numbers. As foretold, 'the meek among the nations are turning to the worship of Jehovah'; 'a great crowd are ascribing salvation to him and to his Son.' —Ps. 22:26, 27; John 10:16; Rev. 7:9, *NW*.

That his worship in holiness might be carried on efficiently and in unity Jehovah has formed a visible organization on earth, even as he has an invisible organization in the heavens for the carrying out of his purposes. Those of mankind coming to that organization do not make a change in geographical location, but rather become united by reason of their knowledge of Jehovah and their activity in worshiping him. Everyone has his position in this organization, and regardless of what this may be they all work together in joy and gladness, interested only in worshiping Jehovah in holiness, in holy array.—Ps. 29:2, *AS*.

Some, although learning of Jehovah and his purposes only because of others who are worshiping Jehovah in holiness, fail to see their privilege of doing likewise. Like nine of the ten lepers that Jesus cured, they do not see their privilege of giving glory to God for what he has done for them as the Samaritan back there did. (Luke 17:17, 18) Perhaps you are one of these who feel they cannot worship Jehovah in holiness as do others. But we may not think we cannot do it, for we can if we have faith, and we will gain faith if we study and take in knowledge. Abraham and Sarah were able to do the seemingly impossible because of their faith, and so will you if you avail yourself of the help Jehovah provides.—Rom. 4:20-22; Phil. 4:13, *NW*.

Will you, during the month of December, show your appreciation for what Jehovah's truth has done for you by joining with a half million other praisers in worshiping Jehovah in holiness?

* For details see *The Watchtower*, December 15, 1952.

"BECOME RECONCILED TO GOD"

"But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation."
—2 Cor. 5:18, NW.

JEHOVAH God declares, "I, Jehovah, change not." The knowledge of this fact gives great comfort to men of good will throughout the world today as they consider the wonderful purposes of God, which were foreshadowed as far back in human history as the garden of Eden. There Adam stood in a favored position before his Creator, with the prospect of a happy life on earth before him. Certainly the world of mankind today is far from that original position within God's favor, and most persons think it only an idle dream that humankind will ever again have the prospect of peaceful and joyous life stretching before them as Adam did. Nor with the passing of the centuries have the majority of the human family again come close to God. World conditions show that the nations merely worship him with their lips and not with their hearts. The peoples generally do not reflect a love of God nor of their neighbor; instead, crime and delinquency are continually on the increase and the threat of war never abates.

[2] Therefore the words Paul wrote to the Corinthians now ring out even more clearly and with greater urgency than at the time they were written: "Become reconciled to God." Yet it is a surprising fact that many persons see no need for a reconciliation with God. They feel that they are already saved and can do no wrong in his sight. But they overlook the warning Jesus gave to those who piously took this attitude, at the same time letting the world know how "good" they were. He spoke of the Pharisee who went into the temple to pray, saying: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector." Jesus' words of favor were not with this Pharisee, but with the humble tax collector. He was not even willing to raise his eyes toward heaven, but earnestly entreated God, saying: "O God, be gracious to me a sinner." The tax collector showed by his humble attitude before God that he was conscious of his spiritual needs and he prayed that he might be reconciled to God. He was not demanding something from God, but asked for mercy and help. Nor did he enter the temple with the smug, complacent attitude of the Pharisee, which is reflected by many people today. They say, "I have my church and lead a good life." They are sure that God will look after them and pave the way for their salvation—the very point of view of the Pharisee. He declared that he was not like most men: he led a good life and paid his tithes regularly to the church. Still meekness and humility were lacking, and these are essential qualities for all of mankind who hold dear the Scriptural promises that they may some day be reconciled to God and blessed by him.—Luke 18:9-14, *NW*.

[3] Some who do not realize their need for reconciliation take the imperious attitude, "If there is a God, he should do something to correct world conditions." Unless they see a display of God's power with better conditions for themselves and their fam-

1. Despite conditions today, why do men of faith have confidence in Jehovah?
2. What great need is there today, and what attitude is essential?
3. What wrong viewpoint do some have toward God? What do they lack?

ilies, they will do nothing on behalf of God. They lack faith and do not put forth the effort to find the pathway that leads to life. Although they may spend years learning how to earn a living, they do not consider it of importance to study the guide God has given us for life. So in their indifference they say, "Let us eat, drink and be merry, for tomorrow we may die." They feel that God should prove to them that he is going to do something for them, and until that time comes they have no use for him.

[4] In view of such widespread lack of faith and even indifference toward God you may well ask, Will mankind ever be reconciled to God? Will the blessing of unity between the Creator and the created ever become a reality? By what means? Will all men be reconciled to God? The Scriptures definitely establish that Jehovah God has provided a way whereby mankind will be restored to divine favor. It is true that from the time of Adam's disobedience and rebellion in Eden men have been under the condemnation of God and his sentence of death. Paul explained this to the Romans by saying, "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12, *NW*) The disobedience of Adam brought a breach to the harmonious relationship between men and God. No longer was Adam permitted to remain in his beautiful paradise home. No longer did he have the prospect of everlasting life before him, nor could he pass it on to his children. Rather, he was now sentenced to toil in hard labor week after week in order to provide the necessities for himself and his growing family.

[5] Since imperfection and the condemnation of death were passed on by Adam to all his sons, the outlook seemed bleak that men could ever be restored to God's favor. Centuries after the rebellion the psalmist David wrote, "There is none that doeth good, no, not one." (Ps. 14:3, *AS*) Certainly man was in no position to restore himself to favor and life; in effect, to lift himself up by his own bootstraps. Instead, during the centuries of history, while man has done that which was right in his own eyes, the course he has chosen has been one of sorrow and death with the pillaging and ruining of the earth. Rather than living under God's blessing and enjoying the service of enlarging the boundaries of the original paradise home, men have followed the road of unhappiness and misery. Therefore we ask, How could the blessings of life with God's favor and a paradise condition on the earth be restored? How could such a reconciliation with God come about?

4. What repercussions followed Adam's disobedience?
5. Describe the course men have followed through the centuries.

PROVISION FOR RECONCILIATION FOREKNOWN

[6] The arrangement for reconciliation has been known to God from the beginning and has been recorded in the pages of the Bible for the comfort and hope of men of faith. In Isaiah 45:21, 22 (*AS*) Jehovah reassures us that his purposes will never fail: "Who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." From the start of human history Jehovah has held out the assurance that those who serve him will not do so in vain. His purposes shall be accomplished and the earth shall be restored as a happy home for his servants.—Isa. 45:18.

[7] Through his prophet Isaiah Jehovah

6. How can we be sure Jehovah will yet bless his servants?
7. To what does Isaiah 45:9-13 compare men? and what bearing does this scripture have on reconciliation?

showed the futility of all efforts of men to do the work God has assigned to himself. Mankind is likened to clay in the hands of a master craftsman, a potter, and Jehovah shows that the clay cannot fight against the one molding it or in any way change the pattern or arrangements of its fashioner. " 'Woe to him who strives with his Maker—a pot with the Potter! Does the clay ask its potter, "What are you making?" or a man's work say to him, "You have no hands!"?' . . . Thus says the LORD [Jehovah], the Holy One of Israel, who formed it: 'Will you question me concerning my children, or give me orders regarding the work of my hands? I made the earth, and created man upon it; my hands stretched out the heavens, and all their host I marshaled; I have roused one in righteousness, and all his ways will I level; he shall build my city, and shall set my exiles free, not for price or reward,' says the LORD of hosts." (Isa. 45:9-13, *AT*) Jehovah here pointed forward to the one whom he would appoint in righteousness to reconcile those who have the love for God in their hearts. Once more the point is clearly emphasized that it is only through God's arrangement that reconciliation for mankind and the blessings of God's favor with life can be enjoyed.

[8] From the very beginning Jehovah pointed forward to Jesus' sacrifice of his human life as the turning point that would restore the favorable relationship between God and men. "He was foreknown before the world's foundation, but he was made manifest at the end of the times for the sake of you who through him are believers in God, the one who raised him up from the dead and gave him glory, so that your faith and hope might be in God." (1 Pet. 1:20, 21, *NW*) After their disobedience in the garden of Eden Jehovah clothed Adam and Eve with the skins of animals. Thereafter the Bible record tells us that the animal sacrifice of Abel was accepted by God, for such a sacrifice properly prefigured the arrangement of Jehovah that without the shedding of blood there could be no remission of sin.—Heb. 9:22.

[9] The passover lamb that was sacrificed by each household of Israelites just prior to their flight out of Egypt also typified and foreshadowed the sacrifice that Jesus was to make. In ancient Egypt under the passover arrangement the blood of the lamb was sprinkled on the lintel and sideposts of the door of each home, and those who showed faith in the directions of Jehovah in this regard had his blessing with life for their first-born. In that way the sacrifice of the passover lamb cast light on the arrangement of God that was to come to fruition hundreds of years later, paving the way to reconciliation and everlasting life. (Ex. 12:21) For that reason Paul wrote: "For, indeed, Christ our passover has been sacrificed." (1 Cor. 5:7; 1 Pet. 1:19, *NW*) John the Baptist also bore record of this when Jesus appeared before him in the wilderness. As Jesus approached, John said, "See, the Lamb of God that takes away the sin of the world!" —John 1:29, *NW*.

[10] The law covenant that Jehovah made with the nation of Israel likewise offered a preview of the reconciliation that would come about by the sacrifice of Christ. It was the law, as recorded at Deuteronomy 19:21, that provided a life should go for a life. This was a clear statement of Jehovah's righteous requirement. Just as Adam through disobedience had forfeited any right to an everlasting, perfect human life, so it was only Christ Jesus as his human equal before God who could balance the scales of justice in God's sight. The in-

8. From what time has Jehovah held out hope of redemption?

9. Of what was the passover sacrifice a shadow?
10. What price was required for sin atonement? How was this provided?

ability of sinful man to meet God's requirements is clearly shown in Psalm 49:7-9 (*AT*): "But no man can at all ransom himself, or give a price for himself to God; since the ransom of his person forever and ever is too costly, that he should continue to live forever, without seeing the Pit." Since the life Jesus received as a human son of Jehovah was perfect, he could stand alongside Adam as his equal, and is aptly described as the second Adam, or "the last Adam." Only the offering up of his perfect human life could forever atone for the loss that Adam had caused to mankind.

11 Though the law given through Moses itself was good, being a provision of Jehovah, it could never restore the right to eternal life for mankind, for as long as men continued sinful and imperfect they would remain incapable of keeping the law in righteousness. It was for this reason that Jesus' willing sacrifice was required, as we are told at Acts 13:38, 39 (*NW*): "Let it therefore be known to you, brothers, that through this One a forgiveness of sins is being published to you; and that from all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One."

12 According to the provisions of the law that God gave Israel, regular sacrifices of bulls and goats were offered, but the continual shedding of the blood of these animals could never take away sin. (Heb. 10:4) At Galatians 3:19-25 (*NW*) Paul asked the question: "Why, then, the Law?" The reply is given: "It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, . . . Is the Law, therefore, against the promises of God? Never that! For if a law had been given which was able to give life, righteousness would actually have been by means of law. But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. . . . Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that this faith has arrived, we are no longer under a tutor." Perhaps even more pointedly, in Romans 10:4 (*NW*), Jehovah explains to us: "For Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness." All the various commandments of the law time after time called the attention of the Israelites to their inability to perfectly keep God's requirements and thus gain life. But to those who were sincere and humble of heart and mind the law taught one lesson: the need for a redeemer to reconcile them to God.

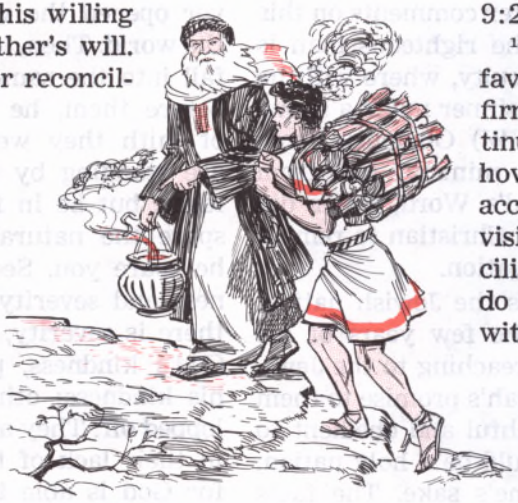
13 One final prophetic illustration may be mentioned to show that Jehovah knew from ancient time the provision he would make for reconciliation to life for mankind. This was beautifully shown in the twenty-second chapter of Genesis as God directed Abraham to offer his dearly loved son Isaac in sacrifice. Abraham's tremendous faith in Jehovah and his purposes permitted him to proceed with the arrangement right down to the point of offering up the life of Isaac. Isaac, in turn, assisted his aged father in the preparations and showed his submissive willingness to the direction of his God Jehovah and his father Abraham. As a result Jehovah extended his blessing to Abraham with the promise that through the lineage of Isaac all nations of the earth would be blessed. Because of his great faith in God Abraham

11. Why was not the right to life restored through the Mosaic law?

12. What was the purpose of the law?

13. How was the death of Jesus foreshadowed?

enjoyed a favored position, and is described as Jehovah's "friend for ever." (2 Chron. 20:7) In this illustration Abraham well pictured Jehovah, who offered his only-begotten Son Jesus in sacrifice, and Isaac pictured Jesus in his willing compliance with his Father's will.



[14] The arrangement for reconciliation is Jehovah's loving gift for mankind. As the scripture records: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, *NW*) We know that Jehovah has no love for this old world of unrighteousness and evil, but his love abounds for the new world of righteousness that he will establish under Christ as King. It is for this world and on behalf of men of good will of all generations that Jehovah provided this sacrifice of his dearly beloved Son. Knowing it was God's will that he die to provide the ransom, Jesus prayed to his heavenly Father shortly before the time of his betrayal: "Father, if you wish, turn this cup aside from me. Nevertheless, let, not my will, but yours take place." (Luke 22:42, *NW*) Paul reminds us of the undeserved kindness of Jehovah in this regard by saying: "For, indeed, Christ, while we were yet weak, died for ungodly men at the appointed time. For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Rom. 5:6-8, *NW*) Following his death and subsequent resurrection to heaven itself, Jesus made presentation of the value of his sacrifice before his Father and by so doing put away sin by the sacrifice of himself.—Heb. 9:23-28.

[15] To come into God's favor now and to hold firm the prospect of continued blessing from Jehovah, it is essential to accept in faith this provision for human reconciliation. This we should do with great joy and with a desire to serve Jehovah to the fullest extent of our abilities. As Paul expressed it: "For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life. And not only that, but we are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:10, 11, *NW*) Through Christ men of faith can again stand in the favored position that Adam once enjoyed in the garden of Eden. In fact, no other name has been given under heaven whereby men may be saved. Jesus himself testified, "I am the way and the truth and the life. No one comes to the Father except through me."—John 14:6, *NW*.

NOT ALL MEN RECONCILED

[16] Jehovah through his undeserved kindness has extended the opportunity for reconciliation of all men everywhere. Since his provision is for those of every race, language or position in life, does that mean

14. (a) Explain John 3:16. (b) How did Jesus follow the will of his Father?

15. What is the one course by which we may be reconciled to God?

16. Who will receive salvation?

that everyone will gain its benefits? In order to gain God's favor, the Scriptures show that something is expected of the individual. (Matt. 21:28-30) God does not make salvation or reconciliation compulsory or automatic. Peter comments on this by saying, "And if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?" (1 Pet. 4:18, *NW*) Obviously from the experience of his ministry and from his knowledge of God's Word, Peter did not expect even every Christian to remain faithful and gain salvation.

17 A case in point is the Jewish nation. Jesus had confined the few years of his earthly ministry in preaching to the Jews, in keeping with Jehovah's promise to them that if they were faithful and obedient to his direction they would be a holy nation, a people for his name's sake. The facts show, however, that they did not accept the wonderful opportunity before them as a nation. They failed to continue in obedient service to Jehovah's commandments and refused to accept the Messiah when he appeared. No wonder Jesus condemned them for their lack of faith and even opposition to God's service. "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you."—Matt. 23:37, 38, *NW*.

18 Later on when the apostle Paul wrote to the Romans he showed that the Jewish nation had lost its opportunity. No longer was the prospect to be exclusively theirs that from their ranks would be selected the kingdom of priests, the chosen of Jehovah, to rule with Christ in the kingdom of the heavens. Rather, in 36 (A.D.) the message of the Kingdom began to be preached to the people of all nations. Paul explained that the casting away of the Israelite nation from their position of favor opened the way of reconciliation for the world. Then, lest the Roman Christians fall into the same snare as the Jews had before them, he wrote: "For their lack of faith they were broken off, but you are standing by faith. Quit having lofty ideas, but be in fear. For if God did not spare the natural branches, neither will he spare you. See, therefore, God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness; otherwise, you also will be lopped off. They also, if they do not remain in their lack of faith, will be grafted in; for God is able to graft them in again." (Rom. 11:20-23, *NW*) So it happened that the very people who at one time spurned Jesus with the words, "We are Abraham's seed," found themselves cast off for not displaying the faith of Abraham.

19 In the sixteenth chapter of Luke Jesus again emphasized the fact that not all men will be reconciled to God, not even all those who claim to be his devoted servants. To the money-loving Pharisees who sneered at him he warned: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight." He continued by relating the illustration of the rich man and Lazarus. The rich man in time died and was buried, and while he continued in anguish he saw Abraham afar off, with Lazarus reclining in the favored position with him. But the only answer the rich man received from Abraham in response to his plea for mercy was, "A great chasm has been fixed

17. How did the Jewish nation respond to Jesus' ministry?

18. What opportunity did the Jews' lack of faith open for the people of the nations?

19. Will all men eventually be reconciled to God? Explain.

between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us." Certainly we cannot say that all rich men are condemned in God's sight, for that is not the meaning of the parable. But Jesus pointed out that the money-loving Pharisees who declared themselves righteous before men could not deceive God. Though rich in the possession of his Word and in opportunities to honor him, they would not even supply the spiritual food, the meat in due season, to those who craved a few crumbs of it as Lazarus had. For that reason Jesus delivered a factual indictment against the faithless clergy of his day, as recorded in the twenty-third chapter of Matthew.

[20] In similar vein, Jehovah inspired Ezekiel to write: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?" (Ezek. 34:2, *AS*) The final unhappy end for such ones who, knowing God's Word and provisions, only fatten themselves on them, believing the Scriptures to be a profitable means of personal gain, is recorded at Jeremiah 25:34-36 (*AS*): "Wail, ye shepherds, and cry; and wallow in ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are fully come, and ye shall fall like a goodly vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and the wailing of the principal of the flock! for Jehovah layeth waste their pasture."

[21] Just as Abraham in the prophetic near-sacrifice of Isaac portrayed Jehovah God, so in the illustration that Jesus gave of the rich man and Lazarus, Abraham again pictured Jehovah. A great chasm was shown to exist between those hypocritically serving God for personal interests and those who, like Lazarus, found God's favor because of their sincere search for truth and earnest prayer for mercy. As Jesus clearly showed, those who willingly continue to fulfill the illustration of the rich man class, while neglecting the comfort and spiritual nourishment of the humble people of the world, will never be reconciled to God.

20. What warning to the rich man class did God give through Ezekiel and Jeremiah?

21. Why will some not cross the chasm mentioned by Jesus?

GAINING JEHOVAH'S FAVOR

[22] Nor for the average man, sincere though he may be, can a weekly confession gain a right standing with God. Instead of mere lip service, a changed, positive course of action is required, and it must be based on knowledge. (1 Pet. 1:14, 15) It is impossible to win God's favor by following a zigzag course of conduct, during the week running amuck and then on one day of the week suddenly assuming an air of piety and devout worship. Jehovah looks upon the heart and knows the mind of man; and so a mere profession of righteousness is not sufficient to gain a blessing from God. A man who has an abiding love for righteousness will practice it. He will look to God and to his Word for guidance, never thinking that a simple confession to another imperfect and sinful human can right repeated and deliberate wrongs. To think that telling one's sins and shortcomings to another person will in some way miraculously clear the slate before God is to show an undue and superstitious reverence for such person. This is certainly not in accord with the Scriptures nor with God's arrangement that Jesus serve as our mediator. The apostle

22. Why will not mere confession gain favor with God? What is required?

Paul vigorously protested against men of his time who wished to honor him as a deity. When the people of Lystra attempted to do acts of worship to Paul and Barnabas, they cried out, saying, "Men, why are you doing these things? We also are human creatures having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God." —Acts 14:15, *NW*.

[23] Even though Paul was constantly active in Jehovah's service, he never took the attitude that he had done enough so that he could now relax and slow down or retire. He did not advocate a mere confession as the way to become reconciled to God. Rather he pictured himself as pursuing and stretching forward toward the goal that God sets up in Christ Jesus. (Phil. 3:13, 14) He realized his imperfections and shortcomings and knew that it was only through Jehovah's mercy that he had the wonderful privilege of knowing the truth and bearing witness to God's purposes. He said: "For I am not conscious of anything against me. Yet by this I do not stand vindicated, but he that examines me is Jehovah." (1 Cor. 4: 4, *NW*) While at times we can encourage and strengthen our brothers by listening to their problems and giving them Scriptural counsel, we should never think that a confession is going to change their standing before God. It is the course of action that a person follows that counts, not mere words. He must no longer be guided by the old-world standards, but must make his mind over according to God's Word of truth. This is clearly shown in Hebrews 10:26-29 (*NW*): "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?"

[24] In despair some think that they have sunk so low in the mire of human troubles that they have no hope. This is not necessarily so. Instead, a choice is open to each person. It is up to him whether he wishes to heed the call to quit being fashioned after the old-world system and to become reconciled to God or not. To such Jehovah writes: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it."—Isa. 1:18-20, *AS*.

[25] Jesus himself declared that the publicans and harlots would enter the Kingdom before the rebellious and self-righteous chief priests and elders of the people. This does not say that such publicans and harlots would continue in their evil course of action, but, as Jesus explained, they believed and showed faith. Because of this faith their past course of action was to be washed clean by the blood of the Lamb. Jesus further showed that no one is too insignificant or lowly to receive God's loving provision for ransom and reconciliation. Using the illustration of a shepherd, he asked: "What do you think? If a cer-

23. (a) How did Paul view his service to Jehovah? (b) Will God overlook the willful practice of sin?

24. What choice is before each person?

25, 26. What examples show everyone has an opportunity to enjoy God's favor?

tain man comes to have a hundred sheep and one of them gets strayed, will he not leave the ninety-nine upon the mountains and set out on a search for the one that is straying? And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed. Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish."—Matt. 18:12-14, *NW*.

[26] The same point is shown in the gladsome welcome that was accorded the prodigal son in the parable in Luke 15. The son journeyed to a far country, where he spent his time in riotous living until he was driven by the pangs of hunger to herding swine. Finally he came to his senses and returned to his father's home, where he was received with happiness. The father announced: "This my son was dead but has come to life again, he was lost but has been found." In the same way, even though one has taken a course that led him far from the house of his heavenly Father, Jehovah God, and has spent his time and life in foolish living, if he comes to his senses and realizes his shortcomings, it may be that Jehovah's mercy and forgiveness will be extended to him. We are told, "He is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:9, *NW*) Though Jehovah's great provision for reconciliation and blessing is for men of all kinds, of all walks and positions in life, still it will be received only by those who devote themselves to God with their whole heart, mind, soul and strength.—1 Tim. 2:3, 4.

[27] To gain God's favor and to be reconciled to him, study is essential. (John 17:3) Every person needs to continue growing in his knowledge of God's Word. No one can say he knows it all, because the light of understanding is shining more and more to the perfect day. Are you handicapped by a lack of education, which makes it difficult for you to understand the deep things of the Scriptures? Do not be discouraged, but remember the counsel of James: "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him." (Jas. 1:5, *NW*) Just as it is Jehovah who has made all provisions for reconciliation to himself through Christ, so it is Jehovah who has given us the guide to follow in his Word and who helps us follow it. In order to be pleasing to God in the service we render we need to be able to thoroughly grasp mentally the depth of the Scriptures and be rooted and established on a solid foundation of truth. What another person may know about the Bible is of no value to you, but it is your personal understanding of the truth that will serve you at all times as a foundation for faith.

[28] If your heart condition toward God is right, such an accurate knowledge of the Bible, free from superstitious traditions and creeds, will bring strong faith. But knowledge in itself is not enough to be pleasing to God; faith in itself is not enough; zealous works are not enough. But it is the combination of knowledge, faith and service that finds Jehovah's approval. The accurate knowledge of the truth we gain gives a firm foundation for our faith, and the unshakable conviction we enjoy through faith motivates us to action, to proving our faith by our works.

27. Why must we study to be pleasing to God?

28. Is belief in God sufficient for Christians?

29 In all these respects Jesus is the guide we should follow toward reconciliation. He devoted himself whole-souled to the service of his Father, "leaving you a model . . . to follow his steps closely." He was not satisfied with simply leading a good life as a carpenter, but became active in the ministry as a good shepherd, gathering into one fold all those who were righteously disposed of the nation of Israel. He devoted his life to searching primarily for the lost sheep of that nation, and then organized his disciples to carry on the work following his death. He directed that this good news of the Kingdom should be proclaimed down until the very end of this system of things; for he knew that it was God's purpose in time to gather out faithful men and women from all nations, and he paved the way for this.—Eph. 2:15-18.

PUBLIC DECLARATION TO ALL MEN

30 Foreknowing that God would open the way to reconciliation to the people of other nations, he spoke freely on one occasion to a Samaritan woman at the well near the city of Sychar. There he told her: "The hour is coming, and it is now, when the genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:23, 24, *NW*) No longer would the worship of God be confined to one people or centered at one place, whether at Jerusalem or any other "holy city." Instead, the way was being opened for men of all kinds wherever they might be to follow the direction of God's spirit and be refreshed by the waters of truth. During the last three and a half years of his human life Jesus devoted himself to the ministry of reconciliation, serving as the spokesman and ambassador of his Father, Jehovah. The message Jesus brought the people carried the hope of everlasting life, for Jesus well knew the purposes of God from man's creation in Eden until the present. He informed the Samaritan woman: "Whoever drinks from the water that I will give him will never get thirsty at all, but the water that I will give him will become in him a fountain of water bubbling up to impart everlasting life."—John 4:14, *NW*.

31 Having received these life-giving waters of truth for yourself, are you one who gladly invites others to share them with you? There are millions today who call themselves Christians but who do not actually follow Christ by devoting their lives to ministerial service. Millions have a basic knowledge of the Bible and declare they have faith in Jesus and drink of the waters of life. They thank God they are not as other men, pointing with disdain at the nations they call heathen; but, unlike true sheep, they do not follow the lead of the shepherd. Those who are truly Jehovah's witnesses for reconciliation are happy to be of service to God and to their fellow men. They say as recorded at Hebrews 13:15 (*NW*): "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."

32 The apostle Paul was instrumental in bringing the good news for the first time to the peoples of the nations, and he spoke forcefully of the great work God has granted to those who understand his purposes today. He said: "But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation, namely, that God was

29. How did Jesus show that more than a good life is required by God?

30. What event in Jesus' ministry showed the way was to be opened for people of all nations to hear the truth?

31. How do many fall short of real service to Jehovah?

32. What great service has been entrusted to us?

by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the message of the reconciliation to us." (2 Cor. 5:18, 19, *NW*) Oftentimes great emphasis is laid on saving souls for Christ. However, it is not to Christ that we must be reconciled, but rather to Jehovah, our heavenly Father, through his Son, Jesus Christ. Christ himself serves as the Mediator and the foremost minister of the reconciliation, and as we continue in this work that he instituted, we are in effect associates of Christ in reconciling men to God.

[33] What have you done personally with this message of reconciliation? Are you sharing in this ministry? Nothing should weaken your faith or deter you from pressing forward in the service of God. You will recall that Paul counted it so important that even though he was imprisoned, mobbed, beaten, or was in perils from his own countrymen on account of the truths he preached, still he declared: "Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry which I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God. I have exhibited to you in all things that by thus laboring you must assist those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" (Acts 20:24, 35, *NW*) Even though Paul was committed to chains, he did not permit this to stop his ministry of reconciliation, but he prayed that he might have the ability to speak with all freeness of speech to make known the good news for which he served as an ambassador.—Eph. 6:19, 20.

33. How did Paul prove himself a faithful ministerial servant?

QUALIFYING FOR THE MINISTRY OF RECONCILIATION

[34] Some raise the objection that they could not possibly share in this ministerial work because they are not qualified to do so. However, Jehovah has never chosen the self-wise and intellectual ones of the world, but rather he uses those who are humble and meek to carry out his service. In order that the young minister Timothy might prove qualified for the work that was ahead of him, Paul encouraged him: "Continue applying yourself to public reading, to exhortation, to teaching. . . . Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:13-16, *NW*) We can do the same today.

[35] If we devote ourselves to gaining an understanding of the Word of God and then speak boldly and freely concerning it to others, we shall be able to answer the question, "And who is adequately qualified for these things?" in the same manner that Paul did: "We are; for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking." (2 Cor. 2:16, 17, *NW*) We can say this because Jehovah himself is our teacher through his Word. He sends his spirit for our guidance and strengthening, and by his organization today he instructs and prepares his ministers for their service. Those who share in the ministry of reconciliation explain their qualifications as being from God: "Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our

34. Who qualifies for this ministry? How?
35. How does Jehovah qualify his witnesses for the ministry of reconciliation?

being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant."—2 Cor. 3:5, 6, *NW*.

[36] Do we show by mature service that we are adequately qualified for the work we have to do? Can we say that the knowledge of Christ is perceptible through us because of our active ministry? Do we let our light of truth shine, reflecting like mirrors the glory of Jehovah and using great freeness of speech? If we are sincere in saying we appreciate the great love Jehovah has demonstrated by providing the way to reconciliation, then we should be willing to prove our love by taking part in the service he directs. We owe our hope of life to his provision through Christ. Knowing this, we should be anxious to extend the living waters of truth to others, just as Jesus did to the Samaritan woman. We may talk to the people as we call from door to door; we may spend a few minutes speaking the truth to our neighbors; we may take an hour to conduct a Bible study with a person of good will. This is all in keeping with Jesus' direction that this good news of the now-established Kingdom would be preached in all the inhabited earth. In this way men of all kinds, of whatever nationality or color, may come to find and follow the pathway to a favorable standing before God.

[37] There is an urgency in this message, because God has set a limit to the ministry of reconciliation. "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." —Acts 17:30, 31, *NW*.

[38] Our ministry today does not point to the futile dreams of men who hope to patch up the world with political or religious adhesive tape, nor are such schemes in accord with the message Jesus taught. He told the disciples that they should pray for the establishment of the kingdom of God, under which the will of his heavenly Father would be done on earth as in heaven. He further stated that his kingdom was not of this old-world system, but that a change-over to a righteous theocratic rulership must come. (John 18:36) This will take place at the battle of Armageddon when Christ serves as the executioner for his Father, Jehovah, against those who alienate themselves from God and oppose the ministry of reconciliation. We know that the destruction of those who have no faith in God is not slumbering, for Jehovah is not slow respecting his promise. Therefore let us not close our eyes to the signs of the times in which we are living or draw back our hands from the work that has been given us to do. Do not take the attitude of those who say, "If there is a God, why doesn't he do something?" Be assured that he has done something! He has provided his Son for the redemption of men of faith and will shortly complete the carrying out of his purposes with regard to the earth by wiping out the old system of things at Armageddon to make way for the new heavens and new earth wherein dwells righteousness.

[39] Then again, as in Eden, men will have the prospect of everlasting life in happiness upon the earth before them. Some will live through that time of trouble, just as Noah and his family lived through the flood, and will continue their existence

36. What is our motive for serving God? How may we do so?

37. Give reason why the message is urgent today.

38. To what do Christians look forward? How do they react?

39. (a) How are blessings of reconciliation now manifest? (b) How will they be brought to completion?

under the perfect rulership of Christ the King. As God's provisions for the blessing of men come into full effect, sickness and finally death will no longer have control over the bodies of men but will disappear. By the close of the thousand-year reign of Christ men will be completely restored to the righteous and favored standing in God's sight that has been lost since the time of Adam's deflection in Eden. Even at this time for those who are chosen by God to be within the heavenly "little flock," there is the assurance that righteousness has been imputed to them and that they have been reconciled to God through the death of his Son. (Rom. 5:10, 11; 2 Cor. 5:18-21) But for all who look forward to life on the cleansed earth the reconciliation to God will come to its fullness at the close of the thousand-year reign of Christ. The knowledge of the reconciliation arrangement and the peace of mind it brings to God's people now through faith, they will enjoy in completion at that time. During that righteous rule the beauties of the paradise as it was in Eden will be extended to envelop the entire earth as hundreds of thousands of Armageddon survivors work together to beautify their earthly home, and God's purposes will be carried out as man serves under his direction.

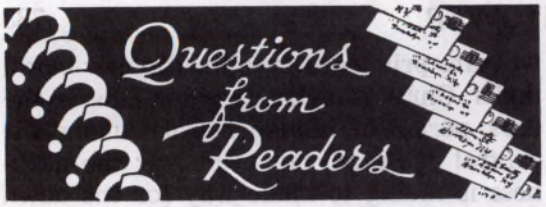
[40] In view of these facts, even though we may have trouble and persecution for the present because of keeping a firm grasp on the word of truth, we should never faint or get weary in well-doing. We are told that weeping may endure for a night, but joy comes in the morning; and that certainly will be true for all those who are privileged to enter the new world under Christ's enduring rule. This is the dark period of human history under the control of Satan, but even now the darkness is fading to make way for the dawn of the new world of righteousness. Will you be privileged to see and enjoy these tremendous changes in human history? If you have this hope, then share in the world-wide ministry of reconciliation that Jehovah's witnesses are accomplishing today. It is as though God were making entreaty through them, saying, "As substitutes for Christ we beg: 'Become reconciled to God.' "—2 Cor. 5:20, *NW*.

[41] So doing you will have the true happiness that comes only by peace with God. You will see the time come when God will do to all subjects of Christ's kingdom as he does now to those Christians in the new covenant: write his law in the hearts of all men. Then there will no longer be a need for every man to teach his neighbor and his brother, saying, 'Know Jehovah; for they will all know him, from the least of them to the greatest. Jehovah will forgive their iniquity and remember their sin no more.' (Jer. 31:33, 34; Ezek. 11:19, 20) Imagine living with your neighbors and working together under such happy conditions! Before you there will stretch a thousand years devoted to mankind's reconciliation to God, and beyond that there will be an eternity in Jehovah's service. The loving provisions of Jehovah for mankind will also be reflected in his blessing upon all creation. To enjoy life then, share now in the ministry of reconciliation.

40. What is the wise course to follow now despite all obstacles?

41. What prospect is now before men who love and serve Jehovah?

Indeed, you who were once alienated and enemies because your minds were on the works that were wicked, he now has again reconciled by means of that one's fleshly body through his death, in order to present you holy and unblemished and open to no accusation before him, provided, of course, that you continue in the faith.—Col. 1:21-23, *NW*.



● Some try to justify their divorce and remarriage by saying their former marriage partner committed adultery with another in his heart, even if he did not do so literally. They cite Matthew 5:27, 28. What about such reasoning?—F. R., United States.

Such reasoning is a desperate but futile effort at self-justification. The words of Jesus that they twist to serve their selfish ends are as follows: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:27, 28, *NW*) The argument that such an inward, unexpressed passion constitutes adultery and justifies divorce and remarriage falls into the same category of tricky, jesuitical reasoning practiced by the Pharisees when by their traditions they watered down and evaded and voided the commandments of God.—Matt. 15:3-9.

Christ Jesus, by these words, was showing what was required of a heart that was really clean, that it would not entertain improper thoughts and desires. It is not just a matter of refraining from wrongdoing out of fear of punishments or consequences, but rather a matter of loving righteousness so much that there is no room in the mind and heart for nourishing improper yearnings. There will be no room for considering evil acts if we obey Philippians 4:8 (*NW*): "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." Immoral acts should not be a topic of conversation among Christians, except as their discussion may become necessary for some theocratic reason. (Eph. 5:3) The mind is to be made over with righteousness in view, the old personality with its lustful thoughts and practices is to be stripped off to make way for the new personality created according to God's will and righteousness. —Rom. 12:2; Eph. 4:22-24; Col. 3:5-10, *NW*.

If we do not uproot evil thoughts from our minds they will grow there and finally break through into our actions. As James warned: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15, *NW*) Nevertheless note that it is the sin that brings forth death, not just the desire. The improper desire will lead to the death-dealing sin if it is nourished and meditated upon rather than being expelled from mind and heart; but until it gives birth to the actual sin the penalty of death is not applied. Jesus said: "That which issues forth out of a man is what defiles a man; for from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, adulteries, covetings, acts of wickedness, treachery, loose conduct, an envious eye, blasphemy, haughtiness, foolish action. All these wicked things issue forth from within and defile a man." (Mark 7:20-23, *NW*) The mere thought of such things would not bring on one the penalty. A flare of murderous anger that does not come out in the actual act of murder but is held within does not result in the man's execution as a murderer. Neither would a passionate thought to commit adultery but which is never acted upon render him guilty of the actual sin. It would never, therefore, be grounds for divorce. But it is all such evil thoughts that the Christian must beat down and stamp out of mind and heart so that they will never be strengthened to the point of breaking out into sinful action that would bring down upon his head the deadly penalties. Our minds must be pure. That is what Jesus was emphasizing at Matthew 5:27, 28.

● Why did Rachel steal the household gods of her father? Was this not akin to idolatry on her part?—E. T., United States.

The Hebrew word for these little family idols is *teraphim*. When Jacob departed for home with his wives and children and possessions, without notifying his father-in-law Laban, "Rachel stole the teraphim that belonged to her father." The third day thereafter Laban learned of the departure, and after a seven-day pursuit his company overtook Jacob's party. Among

other complaints, Laban said to Jacob: "While you have actually gone now because you have been yearning intensely for the house of your father, why, though, have you stolen my gods?" Jacob was unaware of the theft and said: "Whoever it is with whom you may find your gods, let him not live." Laban's search was fruitless, for Rachel concealed them in a saddle basket and sat on it, and did not rise when her father searched her tent, asking to be excused because of sickness. In parting, Laban and Jacob made a covenant, set up a stone pillar and a heap of stones, and Laban said: "This heap is a witness and the pillar is something that bears witness that I will not pass this heap against you and that you will not pass this heap and this pillar against me for harm." Thereafter they parted.—Gen. 31:17-55, *NW*.

Why was Laban so concerned about the teraphim, even to the point of making an expensive pursuit with a large company to recover them? In times past some have suggested that the teraphim were made of gold or possessed great superstitious value to Laban. However, it remained for archaeology to uncover the real reason. On page 71 of *Archaeology and Bible History* we read: "The answer was found in the Nuzi tablets, which showed that possession of the father's household gods played an important role in inheritance. One of the Nuzi tablets indicated that in the region where Laban lived, a son-in-law who possessed the family images could appear in court and make claim to the estate of his father-in-law." That Rachel may have reasoned that she was justified in taking the teraphim because of her father's deceptive dealings with her husband is shown by the words uttered jointly by her and Leah, at Genesis 31:14-16. At any rate, the following paragraph taken from pages 227 and 228 of *Modern Science and Christian Faith* is enlightening:

"Beginning in 1925 discoveries were made at the ancient town of Nuzi in northeastern Mesopotamia. Here were found a great many legal contracts from a period a little later than the time of Jacob. These threw much light upon the life of the people there. A legal document from the area gave evidence that among the ethnic group which was dominant at Harran, the region where Laban lived, possession of the household gods gave a son-in-law the right to appear in court and claim the estate of his deceased father-in-law. Now it becomes perfectly clear to us why Laban was so tremendously aroused about the loss of these household gods! Jacob had already taken a great part of his possessions. He feared that after his death Jacob would take all the rest from his sons. It would seem very likely that this was Rachel's actual purpose in taking the household gods. It makes clear and understandable why Jacob and Laban put up a pile of stones and said over it the Mizpah declaration: 'The Lord watch between me and thee, when we are absent one from another' (Gen. 31:49). They called upon God to watch that neither of them should cross over this boundary line in order to injure the other; that Laban should not come in order to bring physical injury to Jacob, and that Jacob should not go back with the household gods after Laban's death in order to defraud his brothers-in-law of the property which should belong to them."

Jacob was innocent of any such scheming. He did not know the teraphim were in his camp. Neither would he have anything to do with idols, nor would he allow any in his household to resort to them. Later when Jehovah told Jacob to go dwell at Bethel Jacob said to his household: "Put away the foreign gods that are in the midst of you." The account continues: "So they gave Jacob all the foreign gods that were in their hands and the earrings that were in their ears and Jacob hid them under the big tree that was close by Shechem." (Gen. 35:1-4, *NW*) At the latest, the teraphim would be disposed of on this occasion. At least, Jacob never used them to gain the inheritance from Laban's sons, even though Laban had dealt deceitfully with Jacob on numerous occasions. The teraphim were appurtenances of idol worship, and had no place in a household devoted to Jehovah God. Centuries later Samuel told rebellious King Saul: "Stubbornness is as iniquity and idolatry." (1 Sam. 15:23) The original Hebrew word here translated "idolatry" is *teraphim*. Hence the *American Standard Version* reads: "Stubbornness is as idolatry and teraphim."

CORRECTION

The November 1, 1953, *Watchtower*, on page 655, said: "The last signal defeat suffered by Islam's armies took place before the gates of Vienna in 1863." It should have given the year as 1683, which is the correct date.

"WATCHTOWER" STUDIES

Week of January 3: "Become Reconciled to God," ¶ 1-21.

Week of January 10: "Become Reconciled to God," ¶ 22-41.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- Why the Western world, like the Eastern, has no religious fire? P. 708, ¶1.
- How church money-raising has dropped beneath the permitted level of saloons and night clubs? P. 711, ¶1.
- Where the purgatory doctrine fits into religious commercialism? P. 712, ¶1.
- What the school of accurate knowledge teaches? P. 713, ¶2.
- Why political leaders cannot find a way out of present darkness? P. 714, ¶4.
- What the people who have found a way out of darkness are doing about it? P. 715, ¶1.
- Who bit off Xavier's toe? P. 716, ¶2.
- Who the Paterson (New Jersey) "Morning Call" said provided an answer to the question of whether religion has failed mankind? P. 718, ¶7.
- Why a Gold Coast paper said that that land should pray for forgiveness? P. 719, ¶7.
- What warning is given those who feel they are already saved? P. 721, ¶2.
- How those feel who say, "If there is a God, he should do something to correct world conditions"? P. 721, ¶3.
- Why a reconciliation to God is needed? P. 722, ¶4.
- What act makes reconciliation possible? P. 725, ¶14.
- Whether a mere confession is sufficient to become reconciled to God? P. 728, ¶23.
- What the Scripture says to those who think they are beyond help? P. 728, ¶24.
- When full reconciliation will come? P. 732, ¶39.
- What will help Christians keep proper thoughts in mind? P. 734, ¶3.
- How modern archaeology sheds light on a long-questioned act of Rachel? P. 735, ¶1.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 15, 1953
Semimonthly

EVERLASTING PRAISE DUE THE NEW WORLD'S SOVEREIGN

SHOULD THE RELIGIONS UNITE?

HOW TRUE CHRISTIANS SERVE GOD

SELFISH CHRISTMAS

QUESTIONS FROM READERS

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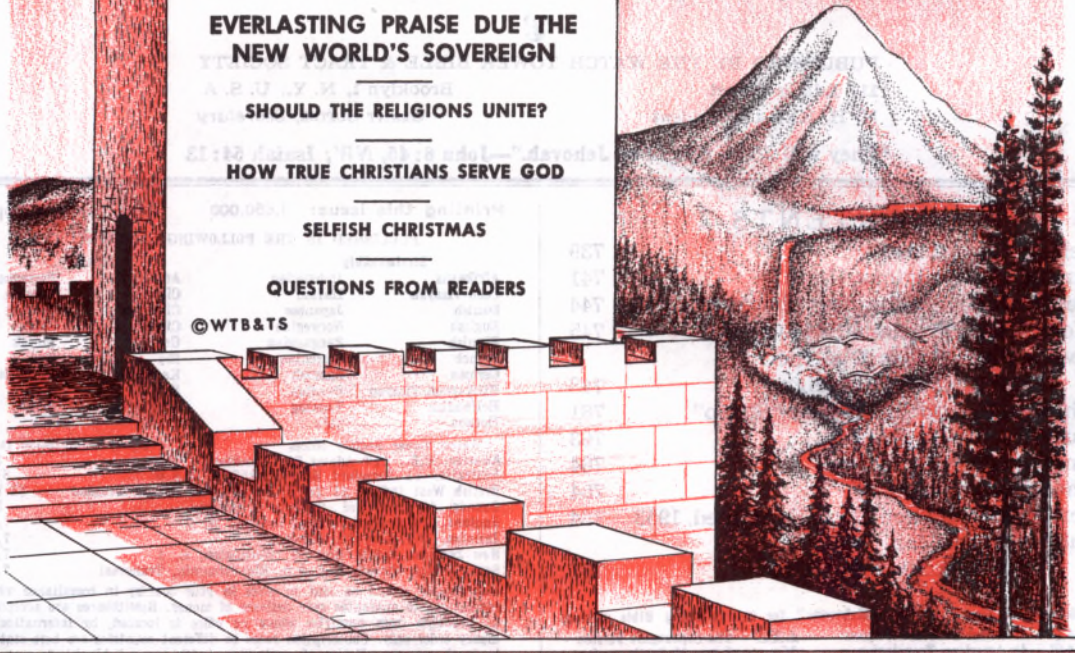

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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Vol. LXXIV December 15, 1953 Number 24

SELFISH CHRISTMAS

WHOEVER heard of a birthday party where everyone got gifts but the one for whom the party was being celebrated? Christendom celebrates just such a party in what is called "Christ's mass," or Christmas. At this season people exchange gifts, but Christ is sadly neglected. True, the people parrot Christ's words that there is greater happiness in giving than there is in receiving. (Acts 20:35) But this applies only when the giving motive is that of love. Think! Are Christmas givers really prompted to give because of Christ's words, because they love Christ and their fellow man, or is selfishness the motive?

Giving presents has become a social necessity during Christmas time. To curry the favor of politicians and influential men Christmas giving is ideal, because it is legal and not frowned upon as are the out-of-season "mink coats." Self-seeking givers are not the exception but the rule. If John, having given a gift to Bill, fails to receive one in return, he will probably not give Bill any further gifts, unless they be cheap ones, until Bill gets into this giving game. So Christmas is selfish because the givers give to be *repaid*. Such giving is condemned by Christ.—Luke 14:12-14.

But cannot Christmas selfishness be justified on the ground that it is a time when the poor benefit? To this we ask, How many of the poor really benefit? And those who give to the destitute, do they do it out of love or is there a selfish motive, such as a little limelight? A selfish motive prevails. This is why Christendom's Christmas charity is condemned by Christ. (Matt. 6:2) And who ever thinks of the poor the other 364 days of the year? Or is one food basket supposed to last all year? Millions of dollars are spent on Christmas seals, but how few tuberculosis sufferers ever receive financial help! On the streets collection cups jingle in the hands of self-seekers, and bell-ringing Santa Claus beggars scoop in the coins. But, again, how few of the poor receive help!

The self-seeking motive appears in the mad rush to send out Christmas cards. Why, even Jews and agnostics and atheists zestfully mail them out; for everyone knows that Christmas cards build up good will for a business, help keep customers and enhance prestige. Does not the vast number of cards sent out and received by a person measure more accurately that one's influence and wealth than his Christ-like qualities?

Christmas is selfish because it is a time to gratify fleshly desires. It is a time to condone moral misbehavior. It is a time for revelries, a time when the belly becomes a god and when drunks and gluttons abound. And yet it is Christ's apostle who shows that those practicing such things will not inherit God's kingdom! (Gal. 5:19, 21; Phil. 3:19) Christmas is selfish because it is a farce. For the real,

living Christ does not receive any more attention than he does the rest of the year. When Jehovah's witnesses visit the people, which they do every day of the year, they find them too busy to listen to the good news of Christ's kingdom. Even on Christmas, when Jehovah's witnesses call, people are too busy with gala festivities to listen to the message of Christ's kingdom. How farcical, this claiming to have a party for Christ! Do the celebrators view Christ as he is, as God's king of the new world, the One having all power in heaven and earth, who soon will smash all governments to pieces with a rod of iron? (Rev. 12:5) No! They view Christ as a babe, think of him as a babe!

Commercialized Christmas is selfish. People are pommeled by big business to buy everything under the sun. Commerce never fails to tell the people how many shopping days are left before Christmas. Shop! Shop! Shop! the people are told. So a heavy burden is placed on the mind of man and on his pocketbook, already battle-scarred from inflation's relentless attacks. Families must buy gifts when often they cannot afford butter for the dinner table! And how benevolent are the stores? Do prices come down out of regard for the poor? No! Prices go up. They come down only after Christmas.

Churches commercialize Christmas, as they do the Word of God. There are special prayers, masses and sermons. And special collections too! Christmas is selfish because it creates ill will. Employees feel hurt if the boss fails to give a "bonus" of some kind. Other workers, such as milkmen, newspaper boys and delivery men expect a Christmas handout. If no handout materializes, the worker feels insulted or much like a New York city taxi driver whose fare failed to tip. Christmas is selfish because it wastes time. Endless hours are spent trimming trees, wrapping parcels and pushing pathways through thick-pressed crowds. All this time could have been spent in studying God's Word, learning about Christ's kingdom.

Why is Christmas so selfish? Because it is pagan, not Christian. Jesus was not born in cold December. (Luke 2:8, 12) His birth was in early October. But even if we knew the exact day, there is no command to celebrate it. Christ commanded his followers to celebrate his death, not his birth. (Luke 22:15-20) Christmas comes direct from the pagan Saturnalia, celebrated December 17 to 23. Of this pagan holiday, the New Funk & Wagnalls *Encyclopedia* says (page 10,790): "During the Saturnalia the courts and schools were closed and military operations were suspended so that the army might celebrate. It was a period of good will and jollity, devoted to banquets, the exchange of visits, and the giving of presents." How can the merry-making of a pagan holiday honor Christ? Indeed it does not! Even Christmas' "St. Nick," as the *Century Dictionary* states, is none other than Christ's opposer, Satan the Devil!

Assuredly, the early Christians did not celebrate Christmas. Neither did the early Americans. Today true Christians do not celebrate either pagan or antiquated holidays. (Gal. 4:9-11) For the truth is that Christmas is not anchored in the Bible and is not celebrated because of love. Rather, Christmas is rooted in paganism and is celebrated because of selfishness. Free yourself, then, from pagan shackles! Practice true Christianity by worshiping Jehovah in spirit and in truth. Give to others what Christ wants you to give: the good news of his kingdom. (Matt. 24:14) Do this now, for soon, at Armageddon, Christ the King will forever put an end to the pagan party of Christmas and its self-seeking celebrators.

Should the Religions Unite?

UNITE for survival! That is a trend in politics, with the United Nations, the Atlantic Pact and other alliances. In these alliances it is an admission of fear, fear of the common enemy. Uniting for survival is also a trend in religion, with interfaith mergers, brotherhood weeks and national and international councils of churches. Here it is an admission of weakness, of the need of help from others, for not only the political leaders, but religious leaders too, are afraid. Afraid of communism, afraid of trends they are unable to stop, afraid of bigger, more powerful religions. This leads some of them to seek the strength of numbers, and it is one reason that you hear a great deal about interfaith.

Some think all the divisions in today's religions are satisfactory; they believe all religions are right. This idea comes to the fore in annual "brotherhood weeks," the thought that all are religious brothers no matter what their beliefs. This common view was expressed in the New York *Times,* September 23, 1951: "Christian, Jew, Moslem, Buddhist, or whatever we may be, we are all children of God, however differently we may conceive him."

But which is more important, to agree with your brother or to help him? The brotherhood idea is to agree, to pat him on the back and say: "You're doing well, brother, keep it up." But if you think that is a lie, would you not be doing him an injustice by encouraging his wrong course? God's Word does not agree with the idea that all religions are right, that all men are his children, that they can conceive him any way they wish. It says some are Satan's children, that the varying ideas about God are prompted by him, that "the god of this system of things has blinded the minds of the unbelievers," "is misleading the entire inhabited earth." Do we want to follow his lead? Would we want someone to fail to call it to our attention if he knew we were going wrong? Jesus made it clear to those who were teaching false doctrine, false 'conceptions' of God: "You are from your Father the Devil." They had a different father, were no brothers of his!—2 Cor. 4:4; Rev. 12:9; John 8:44, *NW*.

Interfaith may go even farther than brotherhood and lead to actual mergers between closely related religious organizations. The national and international councils of churches are further examples of the proposed unity. In the United States the National Council of the Churches of Christ includes 29 denominations claiming a total membership of over 33 million persons. The World Council of Churches is even larger, being composed of 158 denominations from 43 lands.

While these councils may provide a strong political lobby, or aid in mission work, they have no unity of doctrine, no message for the world, no direction to the kingdom of God as earth's only hope, no counsel for the Christian conscience in the present crisis. They are merely "United Nations" of religions, 'agencies of cooperation' between widely divided denomi-

nations, but are not organizations that could bring their members to a unity of correct belief.

ARE ALL WAYS RIGHT?

Could all these religions possibly be right? And, if not, is it correct to associate with them? One clergyman said the more than twenty factions in his group divides them "into a laughing stock before the world and probably a condemned people before God." Others view it differently, saying the different churches please different "customers," thinking it is man who is to be pleased, rather than God. They are often the ones who regard the churches, not as places for truth, but as places for socials and smokers and good causes. Of course, there is nothing wrong with amalgamating socials and good causes, but if they are concerned with true worship, which they must be to be Christians, then they cannot contaminate it with the false kind. Concerning false practices the apostle warned that just "a little yeast ferments the whole lump."—1 Cor. 5:6, *NW*.

But some say: 'This unity is among Christian denominations, not with false doctrine.' Just having the name "Christian" does not make them right. If truly Christian, they would not be so divided on doctrine. The apostles were not. The Christian organization is one of strong internal unity, not division. Just saying, "I believe in Christ," while going off on various teachings of their own, accepting the "yeast" of human ideas and pagan traditions, does not sanctify their conflicting man-made doctrines. Such ones call Jesus their master, but Jesus warned: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens." Further, the Proverbs say: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." And God warns against those who have drawn "near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."—Matt. 7:21, *NW;* Prov. 16:25; Isa. 29:13.

Just as "Christendom" claims descent from Christ, the Jews of Jesus' day claimed descent from Abraham, and therefore thought they were right. But like Christendom today, they no longer had the faith of their forefathers; they had split into sects and had added their own ideas, their own precepts, to what Jehovah had revealed. Did Christ unite with such varying beliefs to get numbers? No, he did not condone false doctrine. He stood up for truth despite popular opinion. Far from proposing unity with other religions, he showed that the truth would be a divisive force, separating those who would accept it from the ones who would not: "I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law." —Matt. 10:35, *NW*.

Those who would accept the truth could do so, but he had no intention of watering it down to please the multitude or to satisfy those teaching differently. Rarely has such an accusation been flung at religious leaders as his charge recorded in Matthew 23: He six times called the spreaders of falsehood hypocrites, five times said they were blind, once called them fools; he said they were "serpents, offspring of vipers" and resembled "whitewashed graves . . . full of hypocrisy and lawlessness."

Interfaith with Judaism would have saved the apostles a great deal of trouble, but would not have gained God's favor. It would have saved Stephen from stoning and Paul from prison bonds. But these Christians refused to be "tossed about as by waves and carried hither and thither by every wind of teaching by means of the

trickery of men, by means of craftiness in contriving error." (Eph. 4:14, *NW*) They knew what they believed and why; they had firm and accurate knowledge. No one could shake them from it, persuade them to contaminate it, or convince them to associate with or lend support to those who were leading innocent men the wrong way. Their hold on truth was viselike and unbreakable. They did not want to be among those having "a zeal for God; but not according to accurate knowledge," who "because of . . . seeking to establish their own, . . . did not subject themselves to the righteousness of God."—Rom. 10:2, 3, *NW*.

A DANGER SIGNAL

Many of today's clergy have no such determination. They are not sure what is right. Even officials of a denomination will allow that group's scholars and teachers to be so divided that some are liberal, others conservative; some modernist, others fundamentalist. If one is right, the other must be wrong, but they are not sure which is which. This is sometimes justified as "investigation," a right the individual has to decide on doctrine, or it is argued that divine revelation available to the individual allows for differing doctrines. Certainly each individual has the right, even the obligation, to investigate. But when his investigation shows that even the scholars in his denomination cannot agree, or that they think the individual who has not studied God's Word may know more than one who has, or think that divine revelation to the individual may differ from what the organization receives, then they have little confidence in their organization's having truth, and feel that something is most certainly wrong! The Scriptures do not praise this lack of clear vision, but say: "If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14, *NW*.

If today's religions are no more firmly convinced that their doctrines are right than their willingness to merge with those having different doctrines indicates, then they are waving a red sign of danger before their members, a sign lettered: "BEWARE!" If their doctrines are identical with those of the group they plan to merge with, then the clergy are admitting that their previous divisions have not been based on doctrine, but were personal, sectarian. But if their doctrines differ and it is just that the clergy are not sufficiently convinced that they are right, or if they want a big organization so much that to get it they would accept doctrines they believe are false, then it is high time their members examined whether they are being led the way they want to go!

What interfaith usually proposes is a unity of headquarters, while true faith would require a unity of doctrine. Headquarters provide secular strength; doctrine, spiritual strength. Which is more important?

TRUE UNITY

Is a way to unity of doctrine available? Yes. It is found by getting back through the mound of human ideas and pagan teachings that have split Christendom, back to the simple worship that the first-century Christians had. That is done by returning to the Book that shows what true faith originally was. Even those who scoff at the Bible's inspiration must recognize it as the record of what Christianity was before human ideas and interfaith with paganism had, by a few centuries after Christ, led Christendom astray.

The purpose of the Watch Tower Bible and Tract Society since its inception has been to check not just the "proof texts" every religion has, but every text relating to every doctrine of Christendom. The job

is tremendous, and has taken decades. It could be done only with the blessing of the holy spirit, and it is the only way to return to the unity of true worship, the faith of the apostles, and the favor of God. If the Bible actually teaches a doctrine, then and then only should it be accepted. If it is speculation, human theory, some man's idea, it should be rejected. The startling result has been that an amazing number of doctrines taught in Christendom are found false, are not supported by the Scriptures. And when one's own belief conflicts with the Scriptures, the psalmist's course was the wise one: "Thy word is a lamp unto my feet, and a light unto my path." Trust in that Word.—Ps. 119:105.

While the houses of twentieth-century religion may look alike from the outside, the Bible, the blueprint, shows misfit construction, false fronts and showy windows foreign to plan. The need to lean together in interfaith self-support is caused by major structural weaknesses. True Christianity never needs to compromise doctrine or principle to gain strength. It has no brotherhood with false teachings, and needs no support from other doctrines. It does not need great numbers to have strength, because its is the firm structure the psalmist spoke of: "In God have I put my trust."—Ps. 56:11.

It heeds the warning: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.' " (2 Cor. 6:14-18, *NW*) God commands separateness from differing doctrines, rather than unity with them. The unity of true worship is internal, among its brotherhood; rather than external, with other denominations. The true Christian organization will hold firmly to the truth, just as firmly as did the apostles. Associating with false doctrine is forbidden, and the Christian principle narrows down to the four-word summary: TRUE FAITH, NOT INTERFAITH!

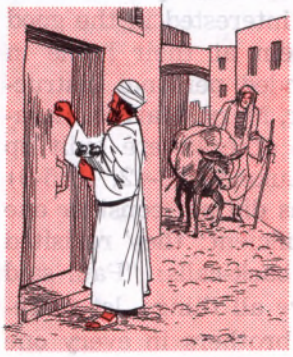
Lebanese Girl Recognizes Shepherd's Voice

In the city of Aleppo, Lebanon, a Bible study aid was placed in a certain home. Upon making a return visit the missionary found that the only one manifesting any interest was the twelve-year-old daughter. She had read most of the book and wanted to subscribe for *The Watchtower*. A Bible study was started with her, and, being very studious, she made rapid progress. When the priest noticed that she was not coming to church, he paid her a visit. He told her that she must come to church to pray. She opened her Bible to where Jesus said that one should go to his private room to pray. (Matt. 6:6, *NW*) He had no answer. Then he told her that if she would give up studying with Jehovah's witnesses and start coming to church again he would give her twenty-five livres. To this the girl replied: "Jesus said, 'My sheep hear my voice and follow me,' so if I am a sheep and you have the voice of the Lord, there would be no need for you to offer me money. But since you want to pay money, it shows that you do not have the voice of the Lord." Upon hearing that reply the priest in rage stormed out of the house. This girl is now having a regular share in making the good news of the Kingdom known to others and expects to be baptized at the first opportunity.

How True Christians Serve God

SERVING God, in the eyes of the clergy, means to establish a religious edifice with a cross on its spire, to ring a bell on Sunday and to deliver a sermon on morals or world conditions. To a much larger group, the laity, serving God means merely answering the toll of church bells, sitting in pews and placing "offerings" in collection plates. Other people claim to serve God by secluding themselves behind the austere walls of a monastery, where they absorb themselves in contemplation. Still others believe that living a "clean life" is sufficient to serve God acceptably. Why is Christendom's picture of Christianity so muddled?

This "broad road" way of serving God stems largely from the fact that Bible-possessing Christendom is not Bible-reading. By its very name Christendom claims Christ as its pattern for living; but its very actions betray double-dealing: "They publicly declare they know God, but they disown him by their works." (Titus 1:16, *NW*) To avoid being guilty of double-faced worship and to illuminate the pathway of true worship, the model God provided must be studied, must be followed. "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21, *NW*) It is not enough to follow Christ's steps in a loose sense. To follow his steps *closely* is the only acceptable way of serving God.



Now concerning the Christians' model, did the Lord Jesus become a monk and hide himself from people? Far from it! Instead of seeking to get away from people he sought to find people! How? Did he establish himself as a resident pastor and invite the public to hear him sermonize on morals, wars and taxes? Not that! Nor did Christ inaugurate pew-sitting or any other passive way of serving God. To the rich young ruler who hoped that merely living a "clean life" was the requisite for inheriting everlasting life, Jesus said: "There is yet one thing wanting about you: . . . come be my follower." (Luke 18:22, *NW*) To follow Jesus meant to engage in the same work he did.

When before Pilate, Jesus summed up his life-ruling work: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." (John 18:37, *NW*) As "the faithful and true witness" Christ bore witness to the Source of all truth, Jehovah God. (John 8:40; 17:17, 26) Since Christians must make Christ their model, it becomes apparent that the work of bearing witness to Jehovah and his purposes is not a trifling, optional work that comes with being a Christian. No, it is the Christians' primary work; hence mandatory. —1 Cor. 9:16; 4:16, *NW*.

What made bearing witness to the truth so vital? Lives were at stake, the lives of lost sheep. These sheep "are men," said the Great Shepherd, Jehovah. (Ezek.

34:31) "Sheep without a shepherd" was the phrase Jesus used to describe the people who, though under the shepherding of the Jewish clergy, had not come to know Jehovah. These sheep needed feeding or knowledge, so Jesus "started to teach them many things." (Mark 6:34, *NW*) Jesus Christ is the "chief shepherd." (1 Pet. 5:4, *NW*) All who follow Christ's steps closely become shepherds too; that is, undershepherds of the "chief shepherd." After his resurrection, Christ sharply defined the Christians' chief work when he issued three emphatic instructions to Peter: (1) "Feed my young lambs." (2) "Shepherd my little sheep." (3) "Feed my little sheep." (John 21:15-17, *NW*) In order to feed and shepherd the little sheep, the Christians must first find them.

METHODS OF HUNTING FOR SHEEP

Searching for sheep, Jesus "went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." (Luke 8:1, *NW*) At appropriate times Christ taught the people right on a city's thoroughfare. (Luke 13:26) Early Christians found valuable use for this method, as did the apostle Paul. (Acts 17:17, *NW*) So there was nothing degrading about declaring the good news on public streets. It was a pattern set by Christ and his apostles.

Public sermons were an excellent way to witness to large groups of people. Sometimes Jesus and his undershepherds gave public sermons in synagogues. Often they delivered sermons right out in the open countryside, on the mountainside or on the seashore.—Matt. 4:23; 5:1, 2; 13:1-3.

But the most effective way of hunting for sheep was the house-to-house work. What, preach from door to door? Yes, that is exactly the method inaugurated by our model, the "chief shepherd." The Master did not consider it beneath his dignity to go from house to house. Why should he? His work was the most important work in the world; so it deserved the most effective means of presentation. Yes, Jesus, who Peter said knew "all things," certainly knew that the practical way of hunting for sheep was from house to house. To go to the people, to visit them in their homes, this is the unselfish way. Very few Bible readers seem to notice the real nature of Jesus' work. In the four gospel accounts of his ministry, the words "house" and "home" appear over 130 times, and in the vast majority of the cases they are used in connection with the preaching of Jesus. The "chief shepherd" instructed his undershepherds in house-to-house preaching: "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it."—Matt. 10:12, 13, *NW*.

Paul, the apostle to the Gentiles, knew the importance of the house-to-house work. He wanted the Christians to "press on to maturity" so that they could teach others even as he did, from house to house. "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 20:20; 5:42; 1 Cor. 4:16; Heb. 5:12; 6:1, *NW*.

It was in private homes then that initial feeding of the sheep took place. When Jesus found people interested in the good news he visited them at their home in order to give extended personal instruction. In this manner, Mary, Martha, Lazarus, Zacchaeus and others were built up as true disciples. (Luke 10:38-42; 19:5-9) The early Christians did not consider one visit to a home sufficient; they revisited the sheep, making back-calls: "Paul said to Barnabas: 'Above all things, let us return and visit the brothers in every one of the cities in which we published the

word of Jehovah.'" (Acts 15:36, *NW*) So the key way to find and feed the sheep was by personal instruction: by initial visits at the home, by making back-calls and by home Bible studies.—Matt. 18:20; Acts 17:11; Gal. 6:6.

But even personal instruction in homes was not enough. After a sheep had been found, that one needed to attend Christian meetings. So important were these meetings that the apostle cautioned all Christians never to fail assembling together. (Heb. 10:25) At these congregational meetings the deep truths of God's Word were explained; there was encouragement for one another, upbuilding for the entire congregation. (1 Cor. 14:26) At other times Christians assembled for service meetings, where they were trained in the proper method of serving God by preaching the good news. (Luke 10:1-16; Acts 6:1-7) There were also ministry schools for training early Christians in public preaching. (1 Tim. 4:13-15, *NW*) The prime purpose of all these meetings: to train Christians to teach others!—Eph. 4:11, 12.

TRUE WORSHIP TODAY

How different is Christendom's way of worship from the pattern set by Christ! We found no pattern for monasticism or pew-sitting. Rather we found that the acceptable way to serve God is by engaging in the work he has commanded to be done. The "chief shepherd" made this work very clear. (Matt. 24:14) Who today are following closely the Christian model by bearing witness to the name of Jehovah? What organization today is proclaiming God's kingdom as the hope of the world and warning the people of the impending war of Armageddon? There is only one organization doing all this: that is the organization of Jehovah's witnesses.

Look! in 143 different lands Jehovah's witnesses are proclaiming the good news, using the same preaching methods inaugurated by the Master himself. You find them giving public sermons in Kingdom Halls and in public places. They declare the good news on public streets, offering passers-by Bible study aids such as the *Watchtower* magazine. But their chief method of hunting for sheep is through the house-to-house work. They do not consider it undignified; they consider it, as Christ did, the best way, the most loving and effective way of finding and feeding the sheep. Back-calls are made on interested persons and free Bible studies are held in their homes. Jehovah's witnesses also hold congregational meetings. As with the early Christians, there are instructive service meetings, ministry schools and congregational studies of God's Word.

The clergy have not gone to the people or brought them the good news of God's new world. As in Jesus' day the clergy's flock are really "sheep without a shepherd." Now, before Armageddon, all the Lord's other sheep must be found and gathered into the one fold of the "chief shepherd." (John 10:16) Long ago Jehovah foretold this work: "Behold, I will send for many fishers, saith Jehovah, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." (Jer. 16:16, *AS*) Who will do this work of fishing and hunting for men? Who will sally forth like a shepherd on the hunt for lost sheep? You are invited to respond to the call for fishers and hunters of men, that you may *closely* follow the Christian model and that the "chief shepherd" may stamp "approved" on your way of serving God by saying: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation."—Matt. 25:34, *NW*.

Everlasting Praise Due the New World's Sovereign

"Every day will I bless you, and I will praise your name forever and ever."
—Ps. 145:2, CB.

JEHOVAH is the Sovereign, because he is chief or supreme over all others, including his Christ. "The head of the Christ is God." (1 Cor. 11:3, *NW*) No one else could possibly be sovereign over the new world but its Creator, Jehovah God. Yet he will carry out his covenant or solemn contract to rule the new world by means of his Christ, his royal Son Jesus. —Acts 4:24-26, *NW*.

[2] It is really something when a mighty king recognizes he is not absolute in power but is subject to a superior, a sovereign over him. That was what King David of ancient Jerusalem recognized when he said: "I will extol thee, my God, O King; and I will bless thy name for ever and ever." (Ps. 145:1, *AS*) There is today a Greater David, the Lord Jesus Christ, and he now reigns in the heavenly Mount Zion. Since A.D. 1914 he reigns as king of the new world in God's name. The main purpose of his reigning is to extol his God and Sovereign King, for never in the history of all the universe has there been so much reproach heaped upon God's name by man and demon. With such a king reigning, who is devoted to God's praise and exaltation, his reproach cannot now go on for much longer. In harmony with Jehovah's King we must now work to remove the reproach upon God's name. Primarily, those who are the anointed remnant of his joint heirs should do so, and now, too, the great crowd of his prospective subjects.—Rev. 7:9-15, *NW*.

[3] Jesus recognizes God as King. We also, if copying Jesus, will recognize the divine kingship, Jehovah's kingship. Jehovah's being both God and King makes him a divine King, a Theocrat or God-Ruler. In all the universe, visible and invisible, there is room for only one such God-King. This fact obliges us to take an uncompromising stand when there comes a clash between God's rulership and man's rulership, between God's royal law and man's political law. Nineteen centuries ago the Jewish Sánhedrin, or Supreme Court at Jerusalem, composed of priests and other religious leaders, claimed to represent God, yet rejected his Christ. When they tried to make laws to keep Christ's apostles from teaching upon the basis of his name, the apostles Peter and John said: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." They confessed they had to be witnesses in obedience to God's sovereign command. Up once more before the same judicial body on a charge of violating the anti-Christian legislation, Peter and his fellow apostles united in answering: "We

1. Who is the new world's Sovereign, and why?
2. At Psalm 145:1 what recognition does the Greater David make, and for what must we now work respecting God's name?
3. How is Jehovah a Theocrat, and, like Christ's apostles, to what extent must we show recognition of this fact?

must obey God as ruler rather than men. . . . And we are witnesses of these matters, and so is the holy spirit which God has given to those obeying him as ruler." —Acts 4:19, 20; 5:29-32, *NW*.

4 A Christian witness of Jehovah may suffer for such a stand as this, but it does steady and settle us when we make the Christlike decision to have Jehovah as God and King. In the strength of this decision we can courageously face the future, despite all the political changes due to occur on earth. There remains no change for us to make. The main rulership in our lives is permanently fixed upon. We need never waver. We must keep extolling Jehovah as our God and King in our lives. That means, first of all, we must exalt him, set him on high in our own lives. Then we must seek to do so in the lives of others, by everywhere advertising His Sovereignty and Kingship to others.

5 When you say you are determined to do something forever and ever, it shows you have a firm hope of everlasting life. This is what we must have if we join Jehovah's King, Jesus Christ, in saying: "And I will bless thy name for ever and ever." The decision to bless Jehovah's name is worthy of our making for all time to come, for if we decide to do this we cannot go wrong, and only those who decide to do this will be favored with endless life. There is no allowance here for halfheartedness or indecisiveness, for there must never be any quitting of this right course. Anyone that determines to bless Jehovah as God and King evermore has a motive worthy of being crowned with everlasting life, enabling him to carry out this determination. The anointed remnant of Christ's joint heirs have hope of life beyond this earthly life, which will make their carrying out this determination possible in the Kingdom above. The great crowd of their loyal companions today look forward to endless life on earth, in order to bless the new world's Sovereign forever and ever.

6 To bless his name means to speak well of it and to its credit and exaltation, always to keep one's integrity toward him and never to be induced or coerced by Satan the Devil to curse and renounce God. Satan tried to make Job curse God in renunciation of Him, but he failed to make Job break his integrity and curse God to his face. By divine help we can do what Job did, never having a bad word to say about God, never complaining and finding fault with him, never putting his goodness in doubt either in our own hearts or in the hearts of others. In blessing God, Jehovah's anointed King Jesus Christ is our leading example, never breaking integrity toward Him. He is a godly King, a King inflexibly loyal to God, and he helps us to keep on blessing our God while we hold to our integrity.

7 Every day of our existence it is proper for us to do this. How empty, barren, purposeless, even one day would be without doing this! We must therefore watch every day. "Every day will I bless you, and I will praise your name forever and ever." (Ps.

4. How does such a decision for Jehovah's kingship settle us, and how and where must we extol him?
5. What does the determination to bless God's name forever show, and how will this be made possible?
6. What does blessing his name mean, and who is our leading example in this?
7. Blessing him is what kind of service as to time, and what evidently is even Christ doing in his kingdom?

145:2, *CB*) Determining to do this puts us in line for the full-time service of God, or at least trying to make our works all count toward God, doing them "whole-souled as to Jehovah, and not to men." (Col. 3:23, *NW*) "Do all things for God's glory." (1 Cor. 10:31, *NW*) Blessing him is an everyday service, a day-long service, a lifelong service, without retiring for old age. Always we try to find some way to testify in Jehovah's favor before others. On earth Jesus especially took this step when he left his carpenter shop at Nazareth and got immersed and went preaching, to keep that up till he died. On his resurrection day he resumed it and on his day of ascension he was doing it. This gives us an inkling of what he must be doing now in his kingdom: Daily ruling and working in God's interests and aiming to train all subjects of the Kingdom to bless God, the new world's Sovereign.

[8] Just now Jehovah has a bad name with his enemies, even among the vast majority of those who pretend to be Christians. Satan, the false god, is primarily responsible for this. But just for that, should we be ashamed of His name and leave him nameless? By doing so how could we imitate the new world's King and have his approval? We must identify our God by name, bring that name to the greatest prominence, and clear it of all besmirchments by God's foes as well as by his professed friends. Our everlasting life depends on it, because praising Jehovah's name forever and ever begins right here and now. No matter if life in the new world will go on endlessly, there will always be cause for us to praise God's name. What wrong, what discreditable thing could Jehovah ever do? None in the slightest! He will ever cover his worthy name with glory. It is for us to cover it with praise and blessing.

[9] "Great is Jehovah, and greatly to be praised; and his greatness is unsearchable." (Ps. 145:3, *AS*) He is "to be praised exceedingly," "highly to be praised," "very worthy of praise." (*RoPss; AT; CB; Crampon*) Such is no stinted praise, but is praise to the limit. It should exceed that of all others. Every day adds up reasons to praise him. This is so in our personal life, but is specially so in God's dealings with his people with whom we are privileged to be associated. Read his Bible and take note of what he has done for his prominent servants and for his people as a whole. Today, too, he has his people, who are called by his name, and his dealings with his modern people run parallel with those of the ancient prototypes who performed many prophetic dramas. What we are today as his people, as a New World society, is due to what He, not any man or men, has done for us. It is good and spiritually healthful for us to praise Him, for our expressing of his praises deepens our appreciation of him.

[10] How big Jehovah God is as to his body we do not know. His real greatness is in being what kind of God he is. This is beyond our power to search or fathom. In his ability to do things he is of such boundless proportions. We just cannot get to the bottom of his creation that is visible to us, not to mention his invisible creation. But, besides his creative works, how grandly he conducts himself! How like a real God he treats his creations! What perfect qualities he displays: his faithfulness to his purposes, his promises, his covenants, his keeping his word faultlessly, his surprising us by his wisdom, by his foreknowledge, by his way of clearing up the tem-

8. When does praising Jehovah's name begin, and why will it go on endlessly in the new world?

9. To what degree should we praise him, and why is it beneficial for us to praise him?

10. How are the proportions of Jehovah's greatness shown, and why will he always be found interesting?

porary mysteries of his purpose! What a book among books his Bible is! Throughout its sixty-six books, which were over sixteen centuries in being written in final form, it is expertly consistent. Throughout the seven thousand years of human history that his Bible covers, it discloses the divine purpose for vindicating his sovereignty and for everlastingly blessing mankind to be unchanged. Now we see the vindication and the blessing coming to glorious realization. Because of such unsearchable greatness, Jehovah God will always be found interesting. Never will saved mankind on earth get to the bottom of him or his works.

"GENERATION TO GENERATION"

11 Whether any particular individual acts on the privilege or not, one thing is certain as to Jehovah: "One generation shall laud thy works to another, and shall declare thy mighty acts." "Generation to generation will laud thy works." (Ps. 145:4, *AS; RoPss*) We are in the last generation in this old world! Think of that! It shakes one's composure a bit to think so, but it is true. (Matt. 24:34) But there are also two other generations that will survive this world's end. How so? Reason it out: The anointed remnant of Christ's kingdom joint heirs are a spiritual race, not trying to raise up a new generation by literal fleshly descent. The membership of that remnant has not been formed or kept up by the rearing of children in the flesh, but it has been kept up by spiritual means, the power of the Kingdom tidings and the begetting power of God's holy spirit. The remnant are limited in number, being now just numerous enough to complete the full membership of the "body of Christ," of 144,000 members under Jesus the Head. The remnant, when completed numerically here on earth, may not concentrate on themselves as a spiritual generation of God and laud his works only to themselves. Some have selfishly tried to do this, but have become an "evil slave" class toward their Master Jesus Christ.

12 Jehovah's greatness again stands out in what he is now using the anointed remnant to do in this "time of the end" of the old world! As a result a new generation is rising, for Jehovah is now using the remnant to raise up an earthly society that will pass through Armageddon alive. The remnant is a spiritual generation. Compared with them, these who respond to the Kingdom preaching and dedicate themselves to God as the new world's Sovereign form an earthly generation by God's life-giving power through Christ.

13 Marriage will not cease with Armageddon. These Armageddon survivors will have offspring to maybe grandsons and great-grandsons, to fill the earth. These Armageddon survivors will not pass off the scene and leave the new-world stage to their offspring as successors, according to the long-time rule of Ecclesiastes 1:4. No, these survivors will be an abiding generation on earth. Their sons, grandsons and great-grandsons will simply merge into that everlasting generation now begun. Those of the spiritual remnant who survive Armageddon will finally pass off the earthly stage, never to return, and they will leave behind this totally earthly New World society. Till then the remnant will laud and celebrate Jehovah's works and declare his mighty acts to this generation already begun. To do this the remnant must go out preaching. They have notably done so since 1931, and with still more gusto since 1935, when the "great crowd"

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11. What kind of race are the anointed remnant, and how have they been formed and kept up numerically?

12. By God's use now of his remnant, what is being raised up?

13. How, then, does one generation now laud Jehovah's works to another generation and declare his mighty acts?

of Revelation 7:9-17 were identified to be the present members of the earthly generation. They acquaint this rising generation with God and his works and mighty acts. They use the Bible record of such and also bring God's works and mighty acts up to date by showing how he has fulfilled his purpose and his prophecies toward his kingdom and toward his people in the very times in which we live, especially since A.D. 1914.

[14] Oftentimes, before endeavoring to talk to others about God and his qualities and deeds, we have to talk to ourselves, or soliloquize, to impress things first upon our minds for the guidance of our tongues. Such meditation and self-preparation is good and serves a fine purpose. This is true of our King Jesus Christ, the Greater David: "Of the glorious splendor of thy majesty, and of thy wondrous works, I will meditate," or, "soliloquize." (Ps. 145:5, *RS; RoPss*) When we set our minds to meditating about Jehovah God as Sovereign, our eyes begin to open to discern the glorious splendor of his majesty. To meditate on such, we must do some private, personal study. We need to do so for our own information and for deepening our own impression and self-conviction, so as to be able to talk to others properly. During Jesus' forty-day fast and isolation in the wilderness after his baptism he meditated and endeavored to take in the full meaning of the things that the opened heavens had bared to his view. It fortified him against the Tempter and his assaults. After that he talked publicly, and he got others to talking.

[15] "And men shall speak of the might of thy terrible acts; and I will declare thy greatness." (Ps. 145:6, *AS*) Emphasis is here put on speaking about God and what he has done and now does. The idea is to get men of the spiritual generation to talking, speaking about Jehovah, building up one another on our most holy faith in God, also informing and instructing the rising generation, a never-dying generation. This very information and instruction operates toward their never dying. (John 17:3) So the main theme of our conversation should be the great Life-giver and Wonder-worker. The works he does are wondrous, not to mystify his friends, but to deliver, save and bless them. It is the business of the spiritual generation to help the earthly generation to recognize God's works and to understand them.

[16] On earth Jesus Christ did not hold back from declaring his heavenly Father's greatness. The remnant of his joint heirs will not do so, either. Hence the king-psalmist said: "And I will declare thy greatness." The first thing for a king is not to blow himself up in the estimation of his subjects, but to magnify the God whom the king worships. The King, the Greater David, sits as a subordinate King on the throne of Jehovah. He has to impress upon his subjects who their real Ruler is and how worthy Jehovah is to rule and to have their willing subjection. The subordinate King does not magnify himself against God, the way Satan did and the way Nebuchadnezzar did just before being struck mad. The godly King is like a shepherd to lead his subjects in right ways, in paths of righteousness. He would call for meetings to address his subjects. He would not except himself from the meetings God appoints for his people but would attend and take part in them, contributing his part to the meeting. That is one place where he could declare Jehovah's greatness. Jesus Christ our King promised that where even a small group, two or three, would meet together in his name,

14. On what must we meditate, and how and why?
15. Who is it that should be got to talking, and on what?
16. What is the first thing for a theocratic king to do toward his subjects, and how did Jehovah's King do so even down to 1953?

there he would be in the midst. How his presence was manifest at the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, N. Y., July 19-26, 1953, where the remnant of his "little flock" and a "great crowd" of his other sheep met together for the mightiest witness in Christian history! How they did speak there of the might of Jehovah's terrible acts! They are still speaking of it!

[17] "They shall pour forth the fame of thy abundant goodness, and shall sing aloud of thy righteousness." (Ps. 145:7, *RS*) Jehovah has made a reputation for his goodness and it has made him famous with his people. It is so abundant that they must just let the fame or remembrance of it pour forth, gush forth in a strong stream of grateful expression, that others may learn how good God is toward those who dedicate themselves to him. All who long to know, worship and live in relation with such a good God are attracted to him by his fame as such. But those who worship false gods, that is, the vicious demons, are moved to envy at the goodness that Jehovah showers upon his people and they try to cut it off from them. We as Jehovah's people should keep his abundant goodness in memory, always bringing it to mind and talking about it with appreciation. It was this kindly quality of God that led us to repentance toward him in the first place, and it can lead others to repentance also when they learn about it. (Rom. 2:4, *NW*) It is hurtful to forget it. When Israel let God's goodness fade from memory, they lost their sense of gratitude, found fault and began desiring to experiment with other gods. So they went wrong and got into serious trouble. (Ps. 106:13-43) We want to avoid their mistakes. We can do so by remembering and then pouring out the fame of his abundant goodness in great volume and thus keep humble, trembling lest we become unworthy of his further goodness.

[18] How right our God is! Whenever he is judged, he always wins and comes off vindicated as to what he said and did. So it is always good to let God be found true, although it proves every man a liar. Not only when compared with men but also when compared with those whom men worship as gods, how righteous Jehovah is! The false gods, as these are reflected in the thoughts, deeds, words and religions of their worshipers, are so unrighteous, so repulsive. But Jehovah never oversteps righteousness. Even when he justifies or declares sinners righteous he still remains righteous. He has made the arrangement through the ransom sacrifice of Jesus Christ whereby he can cancel the sins of those who repent and turn from their sins and dedicate themselves to him through Christ. That way he does not deny his own righteousness. (Rom. 3:4, 22-26, *NW*) This justice or righteousness of his is a grand theme for us to sing about. The Bible is our complete Songbook. From its pages we loudly sing of his justice, his rightness, his righteousness. That is, we joyously proclaim it to others, that they may know there is no iniquity in our God. —Deut. 32:4.

17. What should we do about the fame of Jehovah's abundant goodness, and how may we avoid the mistakes of ancient Israel?

18. What grounds do we have for singing aloud of Jehovah's righteousness, and how do we do so?

PATIENT FOR THE SALVATION OF CREATURES

[19] We now live in the "time of the end" when Jehovah will destroy all unrighteousness of this old world. How dangerously near we were to being destroyed with it! Truly Jehovah has proved himself to be just as the Greater David, our King, now describes him to be: "Jehovah is gracious, and merciful; slow to anger, and of great lovingkindness." (Ps. 145:8, *AS*) When we first came into the divine favor and under the divine mercy through Christ, we benefited by Jehovah's display of these excellent qualities. While we were yet sinners, look at what he did for us, in sending his beloved Son from heaven to die for us that we might be reconciled to God and taste of his graciousness. (Rom. 5:6-11, *NW*) Thus he commended his love to us. But, in addition to that general goodness, what mercy he has exercised toward his anointed remnant in this "time of the end," for when World War I closed in 1918 it found them in a state of delinquency toward him through fear of man and through being stained with this Babylonish world! But, instead of destroying them with the world, Jehovah cut short the days of tribulation upon Satan's organization by interrupting it with a period of undeserved kindness before the battle of Armageddon is allowed to break out. He saved his remnant who were yet in the flesh and afforded them an opportunity to work out their own salvation by taking up bold service as his witnesses and Kingdom ambassadors in this postwar era. His mercy to them in cutting short the days of tribulation and reinstating them in his witness work has resulted in mercy to others, namely, to a "great crowd" of other sheep of his Right Shepherd, Jesus Christ.—Matt. 24:21, 22; Rev. 7:1-17.

19. How have Jehovah's qualities mentioned at Psalm 145:8 been expressed toward the spiritual remnant of today?

[20] "Slow to anger!" Jehovah has certainly been that toward the generation of mankind that he has had to deal with since the global inundation of Noah's day. He has held up Armageddon, the terrific trouble that was foreshadowed by the Flood. He did not bring Armageddon in 1918 or right after the "war in heaven" by which Satan was cast out of heaven and down to the earth. It is now thirty-five years since then, and these years have added to Jehovah's record as being "slow to anger, and of great lovingkindness." We have done well in taking Peter's advice and considering such patience of our God as salvation, as an opportunity for gaining salvation for ourselves and for assisting other sheep to do so. (2 Pet. 3:15, *NW*) Knowing as we do that this old world is doomed and its destruction is a deserved one, we see in Jehovah's dealing thus with us a great expression of his loving-kindness.

[21] We are wise to take advantage of this according to its purpose. We do not know how much farther this loving-kindness will last toward this generation and when his pent-up anger will blaze. Men ought to be glad God is slow about this, at least apparently slow, whereas they incline to complain that he is slow about fulfilling his good promises. When Armageddon comes, it will be soon enough, too soon for men who selfishly postpone taking the divine advice and acting. Then they will know what they were asking for, when they tauntingly asked us witnesses where this universal war was with its demonstration of God's power and greatness. Jehovah knows what he is doing. He takes his own time to do it. He does not hurry up just to give scoffers a sign and satisfy their foolish defiance. He has in mind sav-

20. How has Jehovah been "slow to anger" toward the generation of mankind down till now?

21. Why is there no reason to complain that God is slow, that is, apparently slow?

ing men of good will who long to know God's grace, mercy and loving-kindness.

[22] The true God has a big heart. "Jehovah is good to all; and his tender mercies are over all his works." (Ps. 145:9, *AS*) Most men do not appreciate this, just as Jesus said in his sermon on the mount. (Matt. 5:45, 48) Tender mercies, compassions —Jehovah has exercised these for thousands of years. When Satan forced a challenging situation upon God by rebelling and then leading mankind's first parents into rebelling, God was not thrown into unbalance so as to destroy all three rebels at one time. Not only did he allow time for Satan to try to prove his boast against the Most High God, but by this he also allowed time for the human family to grow and for us to come alive, that He might show his tender mercies to those who wish to take their stand on his side and prove Satan a rebellious liar. And in this "time of the end" Jehovah's goodness has widened out to all kinds of men, markedly so since 1931-1935, when the salvation of a "great crowd" of other sheep was revealed to be part of the divine program for this "time of the end" and when Revelation 22:17 took on a wider application: "And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—*NW*.

[23] The marvelous works of creation give credit to the Creator. The inanimate creation gives silent credit to him, but it is the greater privilege for the animate, and particularly for the intelligent creation, to give deliberate credit, thanks and blessing to God. We know the time will come when this will be everywhere the case. "All thy works shall give thanks unto thee, O Jehovah; and thy saints shall bless thee." (Ps. 145:10, *AS*) The time has come for all his intelligent works to give him thanks from a sincere heart. All kinds of men may now find cause to thank him. Those of good will do so, and for it salvation will result to them.

[24] Jehovah's "saints" are his "men of loving-kindness." Today they are the spiritual remnant who are in the new covenant, the 'covenant by sacrifice' as it is called because of being based on Jesus' sacrifice. Since 1919 Jehovah the great Judge has been gathering such men of loving-kindness who are in this covenant, and now unitedly they must and do bless him. (Ps. 50:5, *Ro; AS*) They partake also of his loving-kindness through the Kingdom covenant that he made with King David. Through Jesus Christ, the Greater David, he brings them into this Kingdom covenant, that they may reign with Christ in the heavenly kingdom and be a blessing to all obedient mankind. (Acts 13:34; Isa. 55:3; Luke 22:28-30) They must make known this Kingdom covenant, this divine expression of loving-kindness. In this way they make known that God's kingdom by Christ is something he covenanted for and it is therefore a certainty, and that it will have as its King the One who earned the right to it by Jehovah's favor. At Psalm 110:1 (*AS*) King David called this one his "Lord," to show how much higher this Kingdom Heir of the line of David would be in his royal position. Those who are highly favored with being made his joint heirs have extraordinary reason for blessing the great Arranger of it all, Jehovah; and this earth over which they will reign is the proper place for them to begin blessing him. Doing this now has a powerful effect upon the great crowd of other sheep for their salvation, because, through

22. How have Jehovah's tender mercies been over all his works, and how has his goodness widened out since 1931-1935?

23. The time has come for all Jehovah's works to give what to him, and with what result to them?

24. Who are Jehovah's "saints" or "men of loving-kindness," and of what, therefore, must they speak, and why now?

the remnant, they learn of the Kingdom and assemble to it.

25 "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom." (Ps. 145:11, 12, *AS*) Jesus made God's kingdom the foremost doctrine of his teaching. What did he say his disciples should preach down here at the consummation of the system of things? He prophesied that it should be "this good news of the kingdom." (Matt. 4:23; 10:7; 24:14, *NW*) In the glory light of this good news of God's kingdom that was brought to birth in 1914 the glory of the kingdoms of this world becomes deathly pale. Moreover, the record that they have made for themselves during this "time of the end" has been very inglorious.

26 The glory of Jehovah's kingdom is a superior glory, it being heavenly, not earthly. But its invisible glory will be visibly reflected in the captivating beauty with which it will fill this earthly realm, transforming it into a paradise of perfectly happy creatures, human and animal. No monarch can compare with the King, the Greater David, whom Jehovah has anointed to office. Jehovah has done with him just as he said: "I also will make him my firstborn, the highest of the kings of the earth." (Ps. 89:27, *AS*) The Kingdom has already made a record for itself, winning the first war ever reported in heaven and humiliating the losers, Satan and his angels, down to the level of the King's feet, this earthly footstool. Having made that conquest in heaven, the King rides on to complete his conquest at Armageddon in the greatest fight of all time. In setting up the Kingdom in 1914 Jehovah's power was manifested. Since 1919 further divine power has been manifested in having the Kingdom's establishment proclaimed in the face of world opposition. Divine power has stiffened Jehovah's witnesses to stand loyal to the Kingdom, and in loving devotion these talk of its power that is to be fully manifested at Armageddon for Jehovah's vindication.

27 Their speaking of the glory of his kingdom and talking of his power has a definite purpose: "to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom." That kingdom must be described and explained to men, that those who hunger for a righteous, God-fearing government may know that this is IT and may tender their unconditional allegiance to it. According to the prophecies God's kingdom by Christ has a prodigious program to fulfill, but it will be adequate for it. The prophecies of what God's kingdom is doing and must yet do clothe it with a glory of majesty that no other kingdom has ever had or could display. This is the worth-while government for us to assemble to in unqualified support. The kingdoms of this world that are in opposition to it must be abandoned to their destruction at Armageddon. We must make God's kingdom our only hope. It *is* our only hope.

28 The kingdoms of this world had their death warrant sealed when the "appointed times of the nations" expired in 1914. They cannot stand up against the kingdom that was then born in the heavens. "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (Ps. 145:13, *AS*) "Your kingdom is a kingdom for all ages, and your dominion endures through all generations." (*CB*) Alongside such an enduring government of God all governments of human

25, 26. When was the glory of Jehovah's kingdom to be spoken of, and how has the "glory of the majesty of his kingdom" been made known?

27. What definite purpose does their speaking of the glory of Jehovah's kingdom have, and why must we assemble to it?

28. How do Jehovah's kingdom and human governments compare as to duration, and why are the latter doomed?

origin would eventually have to perish. To avoid trouble with it the governments of men would have to recognize it and peacefully yield over their sovereignty to it. Their not doing so dooms them to pass away amid the greatest trouble mankind will ever have known.

29 The issue today is Jehovah's kingdom and dominion, his universal sovereignty. Satan wants to rule co-existently with God or to the total exclusion of Jehovah God, but he will not succeed. God's government will persist without a rival in heaven or on earth. By his help we have made his kingdom known to many sons of men, and we have so many sons of good will talking about his kingdom of glorious majesty that the enemies will never be able to stop all their mouths. We are determined to keep preaching the Kingdom in order to move countless more sons of men of good will to talk about it as witnesses of Jehovah.

A FAITHFUL PROVIDER

30 Psalm 145, on which we are meditating, is an acrostic or alphabetic psalm. That is, each verse in its order begins with a letter of the Hebrew alphabet of 22 characters, in their regular order from aleph to taw. Not all translations of the Hebrew Scriptures show this fact, but some do, such as *An American Translation, Crampon,* etc. In the majority of extant manuscripts of the Hebrew text a verse to match the Hebrew letter *nūn* (=n) is missing, but in at least one Hebrew manuscript the missing alphabetic verse is found and it is confirmed by the appearance of this verse in the Greek *Septuagint,* Jerome's Latin translation, the Syriac, the Arabic and the Ethiopic Versions. The *Revised Standard Version* admits the verse into its main text and reads: "The LORD is faithful in all his words, and gracious in all his deeds." The Catholic Confraternity Bible renders it also: "The LORD is faithful in all his words, and holy in all his works."

31 In view of Jehovah's faithfulness in his every word, the New World society does right in sticking strictly to the Bible. Never shall we be disappointed about his Word, even if we do have to wait longer for some things than we used to think. There is no possibility that anything that Jehovah has promised will fail. Covenants, promises, stated purposes, truths, statements of fact—time will only add to the truthfulness of these and will verify Jehovah's dependability in all his words. He is also holy, kind, gracious, toward all his creatures who appreciate his goodness, and we need never fear for the future of any of his intelligent creation. There is no basis for doubting him or suspecting him of cruelty. The full vindication of his Word is getting nearer, and those who will live forever will witness it or know it.

32 The anointed remnant of Kingdom heirs do not have to look back to the past for examples—to Job, to Israel in Egypt, to the shepherd David, to Israel captive in Babylon, but have to look just at themselves. In their own experiences recently they can appreciate what the psalmist next says of our God: "Jehovah is ready to uphold all who are falling—and to raise up all who are bowed down." "The LORD lifts up all who are falling and raises up all who are bowed down." (Ps. 145:14, *RoPss; CB*) He acted in accord with this rule in 1919 when he raised up his remnant who had fallen into his disfavor during World War I and who were bowed down there-

29. Why will the enemies never be able now to stop all mouths' talking about Jehovah's kingdom?

30. What kind of psalm is Psalm 145 in construction, and what verse is missing from most extant Hebrew manuscripts?

31. Why do we do right in sticking strictly to Jehovah's Word, and why need we never fear for the future of his intelligent creation?

32. How did Jehovah act in accord with Psalm 145:14 toward the spiritual remnant and afterward toward the "great crowd"?

fore under their Babylonish enemies by the time that war ended. Particularly since 1935 he has done the same thing for the many captive "other sheep," prisoners in the same Babylonish world. By bringing them out Jehovah began having the desirable ones of all nations come in, that thus his house of worship might be filled with glory. (Hag. 2:7, *AS*) He knew that the limited thousands of the remnant were not the only ones now on earth who wanted to worship God aright. Mankind, who are made of the earth, were originally made for worshiping the live, true God on earth forever. In tune with that original purpose, Jehovah will have such worshipers on earth forever, and so he starts right now with having such on earth for good. He starts with the hundreds of thousands of the "great crowd" of other sheep, who will survive Armageddon and, keeping integrity, will never die. We must bear in mind that Jesus Christ, "the Right Shepherd," surrendered his human soul for these "other sheep" as well as for the "little flock."

[33] Spiritually speaking, those of the New World society are the best-fed people on earth. Why? It is because they look to the right source for food. "The eyes of all look to thee, and thou givest them their food in due season." (Ps. 145:15, *RS*) "The eyes of all look hopefully to you, and you give them their food in due season." (*CB*) Those who know Jehovah according to his Word look intelligently and hopefully to him, not to Christendom's clergy. Those who give their full time and energy to Jehovah's service especially trust in his care for them, for they know they are of more worth than the beasts and birds for whom he does not fail to show care. He has sent his royal Son, the Lord of the Christian household, to the temple of worship, and the Lord Jesus has designated the loyal remnant of his body a "faithful and discreet slave" class to "give them their food at the proper time."—Matt. 6:25-34; 24:45-47, *NW*.

[34] Jehovah has always given this slave class something to serve as seasonable food. Now not only the anointed domestics partake of it but also the other sheep who crave spiritual food that satisfies and leads to life. As long as this slave class remains on earth, be that also after Armageddon, Jehovah will not discharge them, even when he raises the faithful witnesses of ancient times from the dead. On what grounds would he discharge them? Those raised from the dead are not qualified for a superior position by a mere resurrection to life on earth, especially when the eyes and ears of the slave class have been blessed far beyond what those of the pre-Christian witnesses of Jehovah were. (Matt. 13:16, 17) Jehovah's spirit and blessing are what qualify his slave class for superior service. But after this spiritual "slave" class departs from the earth to the heavenly kingdom, then the King, the "Everlasting Father," will have his visible earthly organization of special servants, "princes in all the earth," to minister for all those who abide on the earth forever.—Ps. 45:16; Isa. 9:6.

[35] We who are now in the way of life are satisfied in all our present desires. We join the psalmist in saying to Jehovah: "You open your hand and satisfy the desire of every living thing." (Ps. 145:16, *CB*) Everything is in Jehovah's hand. He is the Giver, and a cheerful one at that, hence a most happy one. He is never made poorer by his generous giving. His stores never get exhausted. He knows living

33. Why are those of the New World society spiritually the best-fed people on earth?

34. Why will Jehovah not discharge his "faithful and discreet slave" after the resurrection of the faithful ancient witnesses, and how will earth's permanent inhabitants always be fed?

35. How are all our present desires satisfied now?

things desire to live—in happiness, even if they do not now recognize the Life-giver. He foreknew what they wanted and needed, and he got it ready for them and kept it in constant supply. But those in the enlightened, God-fearing New World society have a purpose in desiring to live. It is not just to enjoy existence like beasts, but to satisfy the craving of the heart and mind in their God and to praise him and serve his eternal purpose.

[36] Our spiritual need is what we mainly appreciate now. We look to Jehovah's hand to satisfy our spiritual need no matter how many years we have yet to live to Armageddon and no matter what world conditions may arise to surround us then. After Armageddon we shall keep looking to him. After this world lies in ruins and we enter the new world, we shall not be on any relief. Jehovah through his King will open his hand and we shall not suffer while we may have to carry on for some time amid the ruins of the old world, till these are cleared away. We shall be supremely glad to be alive then and will continue to look to Jehovah's hand. If the animals are to feed on the carcasses of their former oppressors and have a post-Armageddon feast, then certainly we of the New World society are not going to start off hungry and needy as soon as we step into the new world.—Ezek. 39:11-20; Rev. 19:17-21.

[37] This divine openhandedness and satisfying of creature desires will carry on through all the new world, endlessly. So earth's permanent inhabitants have no grounds for fear at any time, as if the universe were to run down and things were to go out of control, interfering with man's continued happiness. In assurance of this we have the inspired statement: "Jehovah is righteous in all his ways, and gracious in all his works." (Ps. 145:17, *AS*) So nothing will be subject to accident. No carelessness, no neglect, no oversight can possibly occur. Jehovah will do right and justly by us. His inherent graciousness and kindness will always come to the surface. What a God, what a King, to have like this always!

36. Why shall we not start off hungry and needy immediately after Armageddon?

37. In the light of Psalm 145:17, why need not earth's permanent inhabitants fear for the endless future ahead?

CALLING TO THE RIGHT SOURCE OF HELP

[38] At Armageddon the people are going to call upon their many false gods for deliverance, but to no avail. We want men of good will to call then upon a god who will save them, that they may live and survive. It is now most urgent to call upon Jehovah and make it our fixed, unchangeable practice. By doing so we shall be saved. (Joel 2:32; Acts 2:21, *NW*) That means making public declaration of him in fearless confession before everybody. For men to do this we preachers, whom God has sent, must let them hear about this only god who is able to save by Jesus Christ. Hence we must be an information bureau or society and must impart information, even though at first it may not be solicited. Jehovah, who sent us as preachers, did not say to wait upon solicitation. He told us to go out and give the information, whether they hear or refrain from hearing. A numberless "great crowd" will hear.—Rom. 10:12-15.

[39] Anyone who calls upon Jehovah with salvation in view must "call upon him in truth." The true way to call upon him is to do so through Christ, the now-reigning King. The natural Israelites of today, whose distant ancestors rejected the Messiah, cannot go to Jehovah direct. For salvation and in order to call in truth,

38. Upon whom is it now most urgent to call, and what obligation does this lay upon us?

39. In what way must seekers of salvation now call upon Jehovah?

according to truth, in the true way, they must do so through the Greater Moses, Jesus Christ the Mediator. To all doing so in sincerity Jehovah is nigh, near, close, easily within reach and consequently ready and quick to answer the call.

40 We want to remember his nearness when sore distress arises for us either individually or as a New World society. The psalmist says with inspired conviction: "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." (Ps. 145:19, *AS*) Our initial fear of him was what led to the divine wisdom we now possess. Our chief desire now is Jehovah's vindication as the rightful Sovereign of the universe. His vindication will straighten out everything and put everything on a right basis. First of all, he must be accorded his rightful place and must be acknowledged according to what is right and true, and all that misrepresents him in any respect must be cleared away. Our desire for this we shall have completely fulfilled.

41 This is the time when Jehovah's ability to save is being put to a crucial test. We cry to him now. But under enemy attack, especially Gog's final attack, we are yet going to cry to Jehovah. (Ezek. 38:1 to 39:16) When we show we do not compromise or look to this world but look to Him as Savior, he will hear our cry for help and save us for his glory in the new world. He saved David his typical king in marvelous ways. He saved Jesus the King of kings, though it required resurrecting him from the dead on the third day; and he will now save his New World society. He is our fear; to him we shall cry.

42 Do you know who will survive the battle of Armageddon? Here is the dependable inspired answer: "Jehovah preserveth all them that love him; but all the wicked [the lawless, *RoPss*] will he destroy." (Ps. 145:20, *AS*) Knowing the answer, we must decide in which class we propose to be then. We know the destiny of each of the two classes. We do well to act now in order to be classified then as lovers of Jehovah, not as wicked, lawless toward him. The lawless do not love him; the law-abiding ones of the New World society do love him. (1 John 5:3) We know who are sure to survive Armageddon, and there is no excuse for deluding ourselves. The rule is simple, plain. Because of the "increasing of lawlessness" the love of many is cooling off, but the New World society must keep on loving Jehovah, doing so ever more fervently. (Matt. 24:12, *NW*) Those lovers of his who may die now before Armageddon Jehovah will preserve, because their worthiness of life in the new world continues on and will be rewarded in the right way or at his due time, whether by a spiritual resurrection to reign with Christ in the Kingdom or by an early resurrection to life in the earthly paradise.—John 5:28, 29; Rev. 2:10.

43 At the climax of this review of what Jehovah is and what he does, how could we be moved to any other decision than that which the psalmist expressed? "My mouth shall speak [or, better, May my mouth speak, *CB; AT*] the praise of Jehovah; and let all flesh bless his holy name for ever and ever." (Ps. 145:21, *AS*) Such a personal decision signifies, first of all, a determination that each of us shall preach in praise of Jehovah, for praise is due the new world's Sovereign now and for all eternity. Appreciating him now as we do, how could we ever withhold such praise from him? We could not!

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40. How will those who fear him have their desire completely fulfilled?
41. Why do we now cry to Jehovah, and why shall we yet do so, and with what result?
42. Who will survive Armageddon, and what about some who may die faithful before Armageddon?
43. To what decision are we now moved, and what does such decision signify for us to do?

[44] But if we want all flesh too to bless his holy name forever and ever, we simply must preach in order to make his holy name known to all flesh, people of all kinds, no matter what the color of the skin or the racial features in the flesh. We may not wait upon God himself to do this merely because of our wishing and praying for it to occur. We have within ourselves the God-given capacity and now so many other means to praise him to others. Let us unitedly use all in harmony with our wish and prayer. Let us get all kinds of flesh to bless the holy name of our God now.

[45] Imagine it! That will mean the start of all flesh in blessing his beloved name forever and ever on earth. Even the battle of Armageddon will not interrupt their blessing his name, for only the blessers will be preserved clear through it. Then think of the sweet work after Armageddon, not just of acquainting the children of the Armageddon survivors, but also of acquainting all those resurrected ones with Jehovah's name to incite them to join in blessing it until all earth resounds with his deserved blessing and praise. What a blessed prospect! In view of it are we determined to have a part in realizing the psalmist's inspired wish as to the divine name now and after Armageddon? Our love for God will respond with a fervent yes, and as a New World society we will take the course expressed in the words: "Every day will I bless you, and I will praise your name forever and ever."—Ps. 145:2, *CB*.

44. If we want all flesh too to bless Jehovah's name forever, what must we do, and how?
45. Why will Armageddon not interrupt the blessing of His name, and what inspired wish of the psalmist are we determined to have a part in realizing?

Threats Fail to Intimidate "Sheep"

IN ENDEAVORING to fight the truth, the forces of error ever resort to threats of harm of one kind or another. But when men of good will gain a knowledge and understanding of Jehovah's purposes, such threats are made in vain. Illustrating this fact is the following experience reported by a traveling representative of the Watch Tower Society, serving in Quebec.

"At St. Louis de Gonzague lived a very devoted Catholic who never missed mass and communion on Sunday although living three miles from church. About one year ago, or late in 1952, he attended my public talk at Ste. Germain, some twelve miles from St. Louis. He had previously obtained a Bible, and that evening, although still quite fearful, subscribed for *The Watchtower* and *Awake!* and obtained other Bible study aids. He had begun reading his Bible and now was studying the publications of the Society explaining the Bible. Incidentally, he had told the witness missionary, from whom he had obtained the Bible, not to call back as he was a Catholic. Nevertheless, a month after he had attended the lecture at Ste. Germain he was invited to attend an assembly of Jehovah's witnesses at Trois Rivières. This he did and as a result came back with such joy and conviction that it was the truth that he took a firm stand for the truth and began preaching to all what he had learned.

"It is needless to say that the news soon spread throughout his village of about 150 families regarding his having changed his religion. It was quite a shock to many and especially to the priest and such of his friends as were still as devout Catholics as he had been. But not all were shocked.

Many were curious and wanted to hear about his new religion, some even coming twenty miles to hear him. He obtained a number of French recorded Bible discussions, which he played for his visitors, at times having as many as ten listening. As a result he has placed many Bibles and Bible study aids with the people.

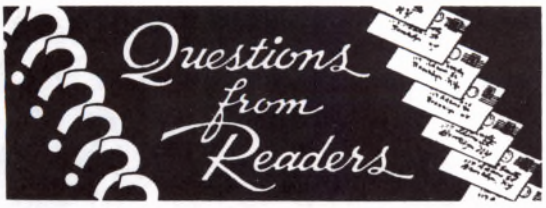
"This young man has a saw mill and a blacksmith shop on his farm and at times he hires men to work for him. Being a bachelor he himself prepares the dinner for his men, and while doing so during the lunch hour he has one of the men read the Bible to the rest. The one who was doing this, the best reader in the group, was also a singer in the church, and became so interested that he requested the young bachelor to conduct a Bible study in his home, which study was soon increased as a neighbor across the way started to attend it.

"When I visited the group last week, to my surprise this young bachelor was now Brother R——, one of Jehovah's witnesses. With a Kingdom smile and enthusiasm he said: 'I would be very happy if you would come and give a public talk in St. Louis, because I have many friends who would like to hear it.' A lecture was at once arranged for, to be held Thursday evening at the home of the singer with whom Brother R—— was holding the Bible study. We spent the whole day visiting and inviting all those who he thought would come, and in the evening eleven of them came.

"During my talk they repeatedly expressed appreciation of what they were hearing. While these were very happy, there were others who were not so happy, for at ten p.m. someone rapped on the door. It was the mayor of St. Louis, who wanted the man of the house to come outside as he wanted to speak to him. The mayor was accompanied by five other men, one of whom was the Inspector of Colonization, who came from Ste. Justine, some twenty miles away, at the request of the mayor. This inspector told the man of the house to chase the witnesses of Jehovah out of the house, warning him that if he did not he would be reported and might lose his home as he was a settler on government property.

"The man of the house replied: 'I wish you would come in and hear the talk; it is the best thing I have ever heard in my life.' They refused and so he told them: 'I am sorry; I have never chased any people out of my home and I do not intend to start tonight. These people are my guests.' Finally the men, failing to intimidate him, left quietly. Understandably, after this incident the people in the home were a little nervous, but I continued to talk to them about the persecution and about Jehovah's help if they continued to study the Bible with Jehovah's witnesses, and soon they were just as enthusiastic as during my first talk. Needless to say, Brother R—— will continue to study with these people.

"All this interest is the result of the groundwork laid by a missionary brother who for the past eight to nine years has been patiently and kindly calling, even when told not to return. Due to his perseverance in the door-to-door work many people are now listening and talking the truth."



● Both Jeremiah 25:33 and Ezekiel 39:12 refer to those slain at Armageddon, yet one says the dead will not be buried and the other says they will. How are the two texts harmonized? —W. B., Canada.

Jeremiah 25:33 (*AS*) reads: "And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground." Those slain by Jehovah will not be gathered up by the survivors of Armageddon and given a formal burial or funeral accompanied by mourning and lamentation. There will be no memorial stones to mark where their remains lie and to symbolize a hope of resurrection for them. Their former existence is not held in the memory of Jehovah so that he will raise them from the dead, nor are these ungodly slain ones remembered with any respectful mourning by Jehovah's servants that survive the battle of Armageddon. Their bones will be picked clean by the wild birds and beasts so long ill-treated by godless men.—Ezek. 39:4, 17-20; Rev. 19:17-21.

Yet the survivors of Armageddon will not let the earth lie littered with bleached bones, but will bury them to cleanse the land, as Ezekiel 39:12 states: "And seven months shall the house of Israel be burying of them, that they may cleanse the land." The Mosaic law declared unclean for seven days anyone touching a corpse, and the land would likewise be polluted by such remains. For an executed criminal to remain exposed was a defilement of the land, and the law required his burial to avoid this. (Num. 19:11; Deut. 21:23) Topheth of the Valley of Hinnom was defiled by its becoming a dumping place of garbage and dead bodies. (2 Ki. 23:10) Hence in time there must be a burial of the bones of those slain at Armageddon, but only to cleanse the land, and not to memorialize their existence or imply hope of resurrection.

● The book *"New Heavens and a New Earth"* says Satan offered to make Jesus the ruler of the seventh world power. Should it not have said sixth world power instead of seventh? —A. W., United States.

The statement in question appears at the bottom of page 109 and the top of page 110, as follows: "Offering to make Jesus Christ the ruler of the seventh world power if he would just forsake Jehovah's worship and do one act of worship to the Dragon, Satan the Devil showed Jesus all the kingdoms of the inhabited earth and said to him in the mountain of temptation: 'I will give you all this authority and the glory of them, because it has been delivered to me and to whomever I wish I give it.' Unlike the beast, Jesus refused.—Luke 4:5-8, *NW*."

The statement is correct as it is, seventh being meant, and not sixth. It was not a matter of Satan's giving Jesus the sixth world power that then existed, and which empire Jesus would perpetuate. It was not to be a continuation of the Roman Empire, the sixth world power, only with Jesus in control; the satanic offer was that rulership would be taken from the sixth world power and given to Jesus, and that Jesus could then set up his own system of rule over the acquired kingdoms of the earth. This new ruling power under Christ would become the new power in the earth, replacing the sixth world power, and hence itself becoming the seventh world power of history. But Jesus rejected the offer, and did not replace the sixth world power of Rome with a rule of his own to make number seven. Centuries later a seventh world power did arise and take the position once held by Rome, the Anglo-American Empire; but this seventh power is not the one referred to in the above-quoted statement of *"New Heavens and a New Earth"*.

Before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger.—Zeph. 2:2, 3, *AS*.

"WATCHTOWER" STUDIES

Week of January 17: Everlasting Praise Due the New World's Sovereign, ¶ 1-21.

Week of January 24: Everlasting Praise Due the New World's Sovereign, ¶ 22-45.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- From what ancient holiday Christmas is derived? P. 740, ¶3.
- The vital difference between interfaith and true faith? P. 743, ¶3.
- Why the lifework of the servant of God allows for no retirement? P. 749, ¶7.
- Why the true Christian must identify the name of his God? P. 750, ¶8.
- How Jehovah's mercy and patience have been demonstrated in this "time of the end"? P. 754, ¶20.
- Why God did not execute the Devil, together with Adam and Eve, immediately after the rebellion? P. 755, ¶22.
- When the death warrant was sealed for all the kingdoms of this world? P. 756, ¶28.
- Who are certain to survive Armageddon? P. 760, ¶42.
- Why one text says Armageddon's dead will be buried and another says they will not? P. 763, ¶3.

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