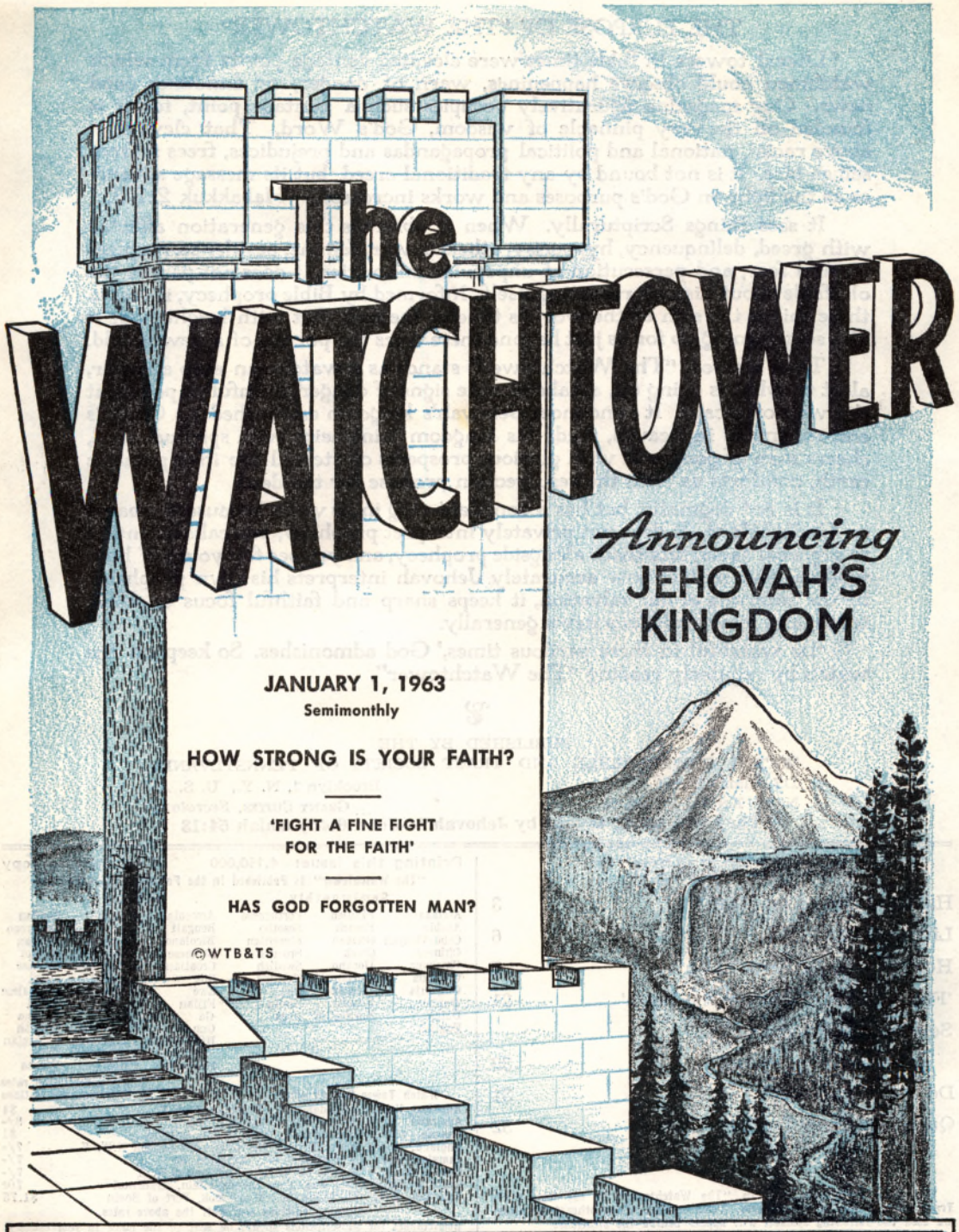


The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JANUARY 1, 1963
Semimonthly

HOW STRONG IS YOUR FAITH?

'FIGHT A FINE FIGHT FOR THE FAITH'

HAS GOD FORGOTTEN MAN?

©WTB&TS

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

82-74

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; Isaiah 54:13

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Dy – Catholic Douay version
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HAS GOD FORGOTTEN MAN?

Do life's problems indicate that God has forgotten us? What solution does the Bible offer?

IN THE privacy of their modest home a serious-faced railroad man and his wife discussed life's problems with a visiting minister. They had experienced their share of sickness, worry and the struggle to make a living, but they were not complaining. Yet the man of the house did have a question that had often puzzled him: "How is it that a man who tries to live right has such a hard time, while bad people seem to have it good?" This situation made him wonder if God had forgotten. How would you explain it?

The minister had been asked that question before. In fact, people were asking just about the same thing in the days of the prophet Malachi. Here is what the prophet told his countrymen: "You have said, 'It is of no value to serve God. And what profit is there in that we have kept the obligation to him, and that we have walked dejectedly on account of Jehovah of armies? And at present we are pronouncing presumptuous people happy. Also, the doers of wickedness have been built up. Also, they have tested God out and keep getting away.'" (Mal. 3:14, 15) Even men who loved God and served him faithfully sometimes asked: "Has God forgotten to be favorable, or has he shut off his mercies in anger?"—Ps. 77:9.

Today lawbreakers still echo the insolence of the wicked men who boasted: "God has forgotten. He has concealed his face. He will certainly never see it." (Ps. 10:11) Yes, the railroad man asked a common question. Both good and bad people have imagined that God has forgotten man. In our day some arrive at that conclusion, not only because of personal problems, but due to the condition of the world in general.

For example, they reflect on the fact that in spite of many prayers for peace, our century has seen two world wars. They hear of prayer campaigns to convert atheist Russia, but the dangerous cold war continues. Compounding the risk is the ever-present threat of nuclear war. Even that problem may have stiff competition in a few years, according to Dr. Firuz Kazem-

zadeh, professor of history at Yale University, who says that overpopulation "in fifteen years will be as serious a problem as A-bombs."

Further aggravating man's fears and doubts is the rising number of serious crimes, the rapid growth of juvenile delinquency and persistent widespread hunger. These are some of the major worries that trouble people in Christendom, where the landscape is dotted with churches—but where the parishioners often wonder, Has God forgotten?

WHO HAS FORGOTTEN WHOM?

In all fairness we ask, Who has done the forgetting? Is it God's fault that the world is in its present shape? Is it not true that in the beginning God provided the heat and light of the sun for our comfort, convenience and life? Did he not create a marvelous water exchange system that brings rain for our crops and drinking water? And what about the very atmosphere in which we breathe? All these bounties we still enjoy. (Matt. 5:45) God also planted many kinds of delightful vegetation and he created animals to serve us and supply food. With divine laws to guide him, the first man started on a wonderful career as overseer of the earth. But then someone forgot. Was it God?

The sacred record shows that it was not God who forgot. No, it was not God who brought sin, suffering and death into the world. Jehovah had told the first human pair how to stay happy and alive, but they did not have enough love for him to obey. Man and woman deliberately ignored God's laws, and when they ignored his laws they ignored him. Violation of God's law brought the fixed penalty: death. Even then God did not forget man. He remembered that Adam's unborn children would need hope in their sinful, dying condition. He determined to vindicate his own name of the reproach brought upon it by the rebellious spirit son, Satan the Devil, who used the lowly serpent to deceive Eve. (Rev. 20:2) Jehovah God stepped in with a promise to send a deliverer and free mankind from the deathtrap.

As succeeding generations were born God reinforced his promise of deliverance by giving instruction and encouragement to such righteous men as Noah, Abraham, Isaac and Jacob. True to his word, God made a great nation out of their descendants. Through Moses he gave the nation of Israel many wonderful laws to guide them straight to Jesus Christ, the promised Messiah. The law would teach them just as a tutor instructs his pupil. (Gal. 3:24) Along with the law God gave many inspired prophecies to build up men's faith in the coming Messiah, Jesus. For instance, God foretold his birth in Bethlehem, his ministry in Galilee, the manner of his death and his marvelous resurrection. (Mic. 5:2; Isa. 9:1, 2; 53:1-12; Zech. 11:12; Ps. 22:1, 18; 16:10) All of this proved that God had not forgotten man, but could men speak as well for their memory?

Unfortunately, even the chosen nation, Israel, often forgot God. The Bible record at Jeremiah 3:21 states: "They have twisted their way; they have forgotten Jehovah their God." His counsel did not seem good to them, any more than it did to Adam and Eve. Jehovah used his prophet Hosea to tell them exactly why they would lose his favor: "My people will certainly be silenced, because there is no knowledge. Because the knowledge is what you yourself have rejected, I shall also reject you from serving as a priest to me; and because you keep forgetting the law of your God, I shall forget your sons, even I." (Hos. 4:6) When Jehovah finally withdrew his protection the northern kingdom of Israel fell, in 740 B.C., and in 607 B.C. those of Judah went

into seventy years' captivity in Babylon. Restoration followed, but not with the glory and prosperity once enjoyed in the reign of King Solomon. One hope remained: the coming Messiah whose appearance was foretold in Eden. The prophecy of Daniel 9:25 indicated that the Messiah would appear A.D. 29. Would God remember?

GOD'S LOVE FOR MANKIND

At the appointed time Jesus came into the world and began his important ministry at the age of thirty. Electrifying were his words and miracles! In three and a half years he died—then he was resurrected. Here was convincing proof of God's love for the world of mankind. (John 3:16) But that was nearly 2,000 years ago. What of all the concentrated woes that have hit the earth beginning with World War I? Has God forgotten to answer Jesus' prayer for God's kingdom to come and for his will to be done on earth and in heaven?

As the apostle Peter foretold, many imagine so. He wrote: "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. 3:3, 4) So they say, but are the scoffers right?

On the contrary! The fearful events of our time, and the ridiculers, are pointed fulfillments of Bible prophecies marking the heavenly establishment of God's kingdom under Christ the reigning king. That is the true meaning of the unprecedented world wars, great earthquakes, epidemics, food shortages, increased lawlessness and the anguish of nations with fear of the things coming upon the earth. (Matt. 24: 3-12; Luke 21:11, 25, 26) Jesus explained this when he said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." "With that he spoke an illustration to them: 'Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near. In this way you also, when you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur.' "—Luke 21: 28-32.

The woes afflicting this generation are not evidence that God has forgotten man. Rather, they are assurance that God has remembered his promise to bring paradise back to earth through his kingdom. (Isa. 65:17; Dan. 2:44) The rising of nation against nation in the first world war was not the only struggle taking place at that time. Revelation chapter twelve indicates that Michael, who is Christ in heaven, came to the heavenly throne of God's kingdom at that time and warred against the great Serpent, Satan the Devil, expelling him from heaven. The hurling of this wicked one to the earth has meant further "woe for the earth . . . because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:5-12) Under Satan's goading, men and nations oppress their fellowman, bring about bloody wars, terrible food shortages and much misery to mankind. These are the pangs of distress afflicting our generation even since the birth of God's kingdom in heaven. What then? Has God's King forgotten to act as a deliverer?

Not at all. God's love has provided that men now living shall have an opportunity to know of the Kingdom's establishment. Jehovah has raised up an international group of Christians who vigorously witness to the fact of the Kingdom's establishment. They urge all to worship Jehovah, the true God, with hope of surviving

his war of Armageddon into God's new world. (Matt. 24:14; Rev. 16:14, 16) To the very doors of mankind God has sent these witnesses with assurance that he has not forgotten. Their message declares that soon Christ will crush the serpent, Satan, and "break up the works of the Devil." (Heb. 2:14; 1 John 3:8) Following that victorious Armageddon fight, the King of kings will subdue all enemies, including Adamic death, and bring in a paradise of peace and happiness to the extremity of the earth. (1 Cor. 15:25, 26; Ps. 46:9; 72:7) Even the dead in God's memory will get their promised resurrection. No longer will the Devil or devilish men oppress the lowly, for "the meek ones themselves will possess the earth." (John 5:28, 29; Ps. 37:11) "Look!" Jehovah says, "I am making all things new."—Rev. 21:5.

WHO REMEMBERS GOD?

Since Jehovah's purpose is clear and his patience is to our advantage, there is no cause to think that he has forgotten man. The question is, Who will remember God and survive Armageddon? Jehovah says: "Wicked people will turn back to Sheol, even all the nations forgetting God." (Ps. 9:17) Therefore it is important to remember the words of the prophet Malachi and consider our own standing with God. Malachi wrote: "At that time those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name. 'And they will certainly become mine,' Jehovah of armies has said, 'at the day when I am producing a special property. And I will show compassion upon them, just as a man shows compassion upon his son who is serving him. And you people will again certainly see the distinction between a righteous one and a wicked one, between one serving God and one who has not served him.'" (Mal. 3:16-18) Soon no one will ask the railroad man's question, "How is it . . . bad people seem to have it good?"

When Armageddon's fury breaks in this generation, God will remember those who have served him, just as he remembered to save righteous Noah and his family at the time of the Flood. We have the assurance recorded in his own Word: "God is not unrighteous so as to forget your work and the love you showed for his name." (Heb. 6:10) We have every reason for confidence in that statement. The evidence shows that Jehovah made provision for man's deliverance; that he gave believing men his laws to guide them and set a real hope before mankind. Moreover, in spite of the fact that most men have forgotten Him, the Bible shows that God will soon remove the oppressor, restore perfect life to obedient men and resurrect the dead. These are some of the blessings in store for those who remember Jehovah God now and honor his name.

Will you do so?

LIVING ONE'S FAITH

✔ The Catholic column of the São Paulo, Brazil, newspaper *Diário da Região* of June 15, 1962, urged Catholics to take their religion more seriously and proclaim it to others. Pointing to a modern-day example, it said: "We see in this respect the Jehovah's Witnesses getting thirty times as many conversions as the Catholics. And why? Because each Witness is an apostle who sacrifices himself for the belief he professes; because he is not undermined by that false shame that the majority have to go from house to house advertising his faith."

HOW STRONG is Your Faith?

IT TAKES real faith for a Christian to endure suffering, to be abused and tormented and made a public show because of what he believes and preaches concerning God's kingdom. It takes real fortitude for other Christians to stand loyally by and watch the treatment that faithful men who love God receive because of their not breaking integrity. Jesus Christ, their Exemplar, endured to the death. He said: "He that has endured to the end is the one that will be saved." (Matt. 24:13) Jesus knew of men who displayed such magnificent faith before he himself became a man to save the world by a ransom. The record of their faith stands as a testimony to this day in the book of Hebrews, chapter eleven. Faith is not just a thing of the past that prechristian people showed, but something that Christians must display now. In the face of all the modern ideas, scientific knowledge and theories taught today, how strong is your faith in Jehovah God, in his Son Christ Jesus and in the written Word of God, the Holy Bible?

> "You endured a great contest under sufferings, sometimes while you were being exposed as in a theater both to reproaches and tribulations."—Heb. 10:32, 33.

[2] In the Western world, or in Christendom, people will say, "I believe in God." That is very easily said. But do they really believe what Jesus said? For instance, he said: "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) The majority of "believers" in God will say "Yes" to the question but at the same time express belief in the theory of the evolution of man. If one believes in the evolution of man, how can he believe in the creation of man by God and the fall of man into sin and death? And if he does not believe the Bible account of creation, why exercise faith in Christ Jesus?

[3] It is not uncommon to hear clergymen say that the creation account of the Bible is a myth. If they believe that, then they do not believe God's written Word, as the whole Bible rests its teaching on the creation of man by God. *Redbook* magazine of August, 1961, under the heading "The Surprising Beliefs of Our Future Ministers," had this to say: "The Reverend James A. Pike, Episcopal Bishop of California, recently startled many United States churchgoers when he declared that he does not believe in the Biblical account of the virgin birth of Christ. It is a primitive religious myth . . . Asked to name other religious myths, Dean Pike mentioned Adam and Eve and the Garden of Eden." When this clergyman rejects the Adam and Eve account, then there is no need for the ransom sacrifice of Christ Jesus to take away the sin of the world, as he sees it. Mr. Pike assumes he has greater knowledge than the One who inspired the writing of the Bible. Whom do you believe, God or a mere man?

[4] The Australian journal *Pix* in its issue of October 21, 1950, reported that Bishop Barnes of Birmingham, England, said: "The Old Testament was full of 'folklore, defective history, half-savage morality.' " Another statement showing the clergy's re-

1. Why is strong faith needed by Christians now, and who serve as examples in this regard?
2. What dilemma faces many in Christendom?
3, 4. (a) What attitude regarding the Bible have some clergymen taken? (b) Does the *Interpreter's Bible* commentary encourage faith in the Bible? Why?



jection of the Bible is found in the pamphlet *In the Beginning*. It reads: "Stories of the Patriarchs were passed from mouth to mouth for many hundreds of years before they were written down. We must not be surprised to find that they are sometimes inconsistent; we are not bound to believe that everything happened just as it is told in Genesis." It is not surprising, therefore, that, although Jesus himself referred to it, the Genesis account in the Bible about Sodom, and Lot's fleeing from that city, is referred to as a "myth" by many of the clergy of Christendom. In *The Interpreter's Bible,* on page 626, under chapter nineteen of Genesis, the commentary says: "This story—belonging to a widely diffused class of tales having possibly a mythological background (See Skinner, *Genesis,* pp. 311-12)—of the destruction of a city which had once stood in the vicinity of the Dead Sea, probably at its southern end, was presumably current in Hebron when the Israelites settled there." The critics of the Bible, yes, many clergymen of today, say the Bible story of Lot has a mythological background, but did Jesus believe this Bible story to be a myth? No! He told his apostles: "Remember the wife of Lot." (Luke 17:32) Whom do you believe, Jesus or the higher critics? As for us, we believe Jesus, who himself believed the things "written aforetime."

[5] It was about the year 56 (A.D.) that Paul wrote: "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) What hope is offered us today in the Sodom and Gomorrah record in the Bible?

5. What was the apostle Paul's view of holy writings?

LOT AND SODOM AND GOMORRAH

[6] Lot was the nephew of Abraham and resided in the city of Sodom. One evening about 1919 B.C.E. two angels who had previously visited Abraham at Mamre, near Hebron, west of the Salt Sea, came to the city of Sodom located in the "Low Plain of Siddim, that is, the Salt Sea," probably in what is now the southeast corner of the Salt Sea. (Gen. 14:3) Lot was sitting in the gate of Sodom. He invited the angelic visitors to his home and urged them to stay overnight. "Before they could lie down, the men of the city, the men of Sodom, surrounded the house, from boy to old man, all the people in one mob. And they kept calling out to Lot and saying to him: 'Where are the men who came in to you tonight? Bring them out to us that we may have intercourse with them.' Finally Lot went out to them to the entrance, but he shut the door behind him. Then he said: 'Please, my brothers, do not act badly.' " (Gen. 19:4-7) These men of Sodom wanted to use the two male strangers for their sexual pleasure. Lot refused, and the mob became angry. If it had not been for the angels' pulling Lot back into the house and shutting the door, it would have been ruinous for Lot.

[7] The angels were insistent that Lot, his wife and two daughters leave the wicked city early in the morning. The angels said to Lot: "We are bringing this place to ruin, because the outcry against them has grown loud before Jehovah, so that Jehovah sent us to bring the city to ruin." So Lot prepared to leave. "When the dawn ascended, then the angels became urgent with Lot, saying: 'Get up! Take your wife

6, 7. (a) Describe the conditions existing in Sodom, where Lot lived. (b) What instructions regarding that city's future and Lot's future did the angels give?

and your two daughters who are found here, for fear you may be swept away in the error of the city!' When he kept lingering, then in the compassion of Jehovah upon him, the men seized hold of his hand and of the hand of his wife and of the hands of his two daughters and they proceeded to bring him out and to station him outside the city." Lot and his family were then told: "Escape for your soul! Do not look behind you and do not stand still in all the District! Escape to the mountainous region for fear you may be swept away!" —Gen. 19:13-17.

[8] Lot did not want to die. He asked God to preserve his soul alive, but was unable to climb the mountain as directed. He pleaded for permission to flee to a nearby city and there, as he said, "my soul will live on." They hurried on to the city of Zoar, and "the sun had gone forth over the land when Lot arrived at Zoar. Then Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sodom and upon Gomorrah. So he went ahead overthrowing these cities, even the entire District and all the inhabitants of the cities and the plants of the ground. And his wife began to look around from behind him, and she became a pillar of salt."—Gen. 19:18-26.

8, 9. How did the prediction of Sodom's end come about?



[9] But what of Lot's uncle? "Now Abraham made his way early in the morning to the place where he had stood before Jehovah. Then he looked down toward Sodom and Gomorrah and toward all the land of the District and saw a sight. Why, here thick smoke ascended from the land like the thick smoke of a kiln!"—Gen. 19:27, 28.

[10] As the smoke ascended Abraham must have wondered about the safety of Lot. The day previous, Abraham had made the request of Jehovah to save the city if only ten persons were doing what was right. But there must not have been even ten righteous persons in Sodom; so it came to ruin. However, "God kept Abraham in mind in that he took steps to send Lot out of the midst of the overthrow when overthrowing the cities among which Lot had been dwelling."—Gen. 19:29.

[11] Read the full account of this in your Bible at Genesis, chapters eighteen and nineteen. Is your faith in God's Word strong enough to believe Sodom was destroyed at God's direction and Lot and his two daugh-

10. Had the destruction of Sodom been of concern to Abraham? Why?

11. Why should we believe in and have faith in the Sodom and Gomorrah account in the Bible?

ters reached Zoar safely? Jesus believed it, because he referred to this as happening and said: "Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed."—Luke 17:28-30.

AN ILLUSTRATION FOR US

12 Jesus was talking to his disciples about the time when this whole wicked worldly system of things, the present Sodom and Gomorrah in which we are now living, would be destroyed. The ancient destruction of Sodom and Gomorrah was one of the historical illustrations Jesus used to help his faithful followers get the right understanding of what was going to happen during his second presence and to "give us more faith." (Luke 17:5) But Jesus gave them additional true history from God's Word as set forth in the book of Genesis to establish their faith. He said: "Just as it occurred in the days of Noah, so will it be also in the days of the Son of man." (Luke 17:26) By these illustrations what was Jesus trying to impress upon their minds and ours? Deliverance! But in order to gain salvation they had to come out from and be no part of this old world. In our present day there is a class of people, a great crowd, pictured by Lot and his two daughters. We see them fleeing this old world that is doomed to sudden destruction. They appreciate God's lovingkindness, just as Lot said, "to preserve my soul alive." (Gen. 19:19) For this they have to seek safety according to God's arrangements. That means flee modern Sodom. Flee quickly from this old world in its time of the end.

13 Do not be like Lot's wife, who stopped, looked back and got encrusted so as to turn into a pillar of salt. She never got to Zoar, but Lot with his two daughters did. That was their place of safety. Lot had faith, and it carried him through. Today people of goodwill must have the same strong faith in order to be taken through this time of trouble and the battle of Armageddon into God's new world of righteousness. They must keep on praying the Lord's prayer: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." That prayer will get an answer. Those who do the will of God will find complete safety and happiness under God's kingdom.—Matt. 6:9, 10.

14 People of goodwill who are really seeking this kingdom today may escape with their souls. God's prophet said: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:3) They dare not look behind. Otherwise, they too will be swept away "in the day of Jehovah's anger."

15 Just as Jesus believed in the history of Lot, so also Peter believed the story. So what if modern religionists do not? Listen to Peter's strong language concerning evildoers and his confidence in Jehovah's judgment upon them as recorded in the first book of the Bible, Genesis. Peter said: "Certainly if God did not hold back from punishing the angels that sinned [in

12. How were the Bible stories of Sodom and Noah's day used by Jesus?

13, 14. Whom do we not want to be like, and so what should we do?

15. How did Peter view the Bible account of Lot and Sodom?

Noah's day], but . . . reserved [them] for judgment; and he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others . . .; and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come; and he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct—for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds—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. 2:4-9) Peter had faith and believed that Jehovah God did all these things. He believed this when he wrote about it A.D. 64, over 1,980 years after Sodom's destruction.

FAITHLESSNESS IN CHRISTENDOM

16 Even though Jesus referred to it, still many of the modern-day clergy do not believe the story of Lot. What must they think of Jesus? The religionists cannot think much either of Peter, for he also referred to Sodom when describing the situation that would exist at this world's end. Honest Christians who take time to study and search the Scriptures will discern the truth in them and build up their faith, wisely so, for one must "have faith to the preserving alive of the soul."—Heb. 10:39.

17 How strong is your faith about Christ Jesus? According to your faith, did he exist? Was he the Son of God? Do you believe he died that mankind might live? Do you believe that he provided the ransom sacrifice and that without him no human creature can gain everlasting life? Have you not read First Timothy 2:5, 6, wherein it says: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all"? It may be that you believe, but do you know there are a number of prominent clergymen who do not have faith in this truth? For example, Dr. Lyle Weatherhead, president of the Methodist Conference in Britain, said: "I do not believe Christ's crucifixion was the will of God. Christ came to the world to be followed, not to be murdered." (*Awake!* April 22, 1958, page 27) It is not at all surprising when we hear a religious leader like Harry Emerson Fosdick saying:

> "Of course I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does. The trouble with these fundamentalists is that they suppose that unless one agrees with them in their doctrinal set-up, he cannot believe in the profound, substantial, everlasting truths of the Christian gospel that transform men's lives, and are the only hope of Christ's saviorhood in this world."—*Christian Beacon*, May 9, 1946, Vol. XI, No. 13.

If some clergy do not believe in Christ Jesus, his birth as the Son of God and his death as an atoning sacrifice, why should they stand before congregations claiming to be Christians? How can they build faith in others if they themselves have none? It is not difficult to understand how a "doctor of divinity," like D. R. Keating, a minister of the United Church, could say:

> "In the present condition of the churches I cannot figure out why a person, especially a man, wants to become a member of the church. He must either have relegated religion to one of the dispensable trivialities of his life, socially useful and personally harmless, or he has illusions about what he is getting into. Maybe he has been reading the New Testament and assumes that is what he will find in the churches. I, for one, admit that I can't think of a church that I would

16, 17. Show how faithlessness exists in Christendom.

bother crossing the street to enter if I were a layman."—Winnipeg, Canada, *Tribune*, March 4, 1961.

How can anyone expect people to have faith in God and Christ Jesus when clergymen stand before the congregations and tell them that it was useless that they came to hear their sermons? Clergymen are supposed to be teaching faith in Christ as the way of salvation.

[18] The New York *Times* of March 11, 1960, carried the following from a sermon by the "Right Reverend" Hanns Lilje, Lutheran Bishop of Hanover, Germany: "The scenery for Christianity has changed in our time more deeply and more fundamentally than most people realize. We do live for all practical purposes in a nonchristian world. The term should be used in its precise meaning. It is not an anti-Christian age. We live in a nonchristian period." He ought to know! He is one of the leaders in the Lutheran religion and he in effect is saying that people in Christendom are non-Christians. His "church" and denomination make up part of Christendom, and Mr. Lilje says "we live in a nonchristian period."

[19] If no one today is following in the footsteps of Christ Jesus it is high time that a strong call go out to flee, get out of Christendom's false religions. Jesus said he was not a part of this world, including its religious system, although he was born under one, the Jews' religion. He condemned its leaders as hypocrites. Millions of persons are born into a religious system today, but the people who love truth must think for themselves and then flee from Christendom and serve the true God Jehovah. Many of the religious clergy do not believe the story of Adam and Eve and some even reject Christ; but Paul said: "Just as in Adam all are dying, so also in the Christ all will be made alive." (1 Cor. 15:22) So Paul believed in both. But this being made alive is not going to be forced upon everyone. Each person must have faith. "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1) Paul argued: How could anyone call on the name of Jehovah to be saved if he never had faith in that one? And, further, how could anyone have faith if he never heard about the true God! In order to get such faith there must be a preacher of the good news. But how can there be a preacher unless he is sent forth? Paul concludes by saying: "So faith follows the thing heard. In turn the thing heard is through the word about Christ."—Rom. 10:13-17.

18. How does a Lutheran bishop view the world in which we live?

19. (a) In view of Christendom's failure what should Christians do? (b) How does one gain faith?

GOD'S WORD BUILDS FAITH

[20] The very first Christians had faith in Christ Jesus because they saw and heard him. They had an assured expectation of things hoped for. They knew Jesus healed the sick, opened blind eyes, raised the dead and he himself was raised from the dead by Jehovah God. What more assurance of their hope did they need? They had faith based on real things that happened. Now we have the written record in God's Word the Bible. We know what happened during Christ Jesus' life on earth. We also have a sure record of what the apostles did. We see a Christian's faith is based on the truth of real things seen, heard and that occurred. We know, and the early Christians knew, that they were condemned to death through Adam's sin, as Paul explains: "That is why, just as 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)

20. Name some of the facts true Christians are acquainted with and accept in faith.

Christians know why man dies and they also know that life is a gift from God through Jesus Christ our Lord. "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23) Paul knew this and he believed it! Do you today? If you do, you have faith in God's written Word.

[21] Every clergyman in the world today representing Christendom ought to have that faith too; but their power to build such faith is gone. They have turned to the theories of men, evolution and to the education of the space age. To them the Bible is just a book out of date; but it is much better to listen to Jesus and the apostles who knew God's purposes, and this is strengthening to our faith. Jesus said: "It is unavoidable that causes for stumbling should come. Nevertheless, woe to the one through whom they come! It would be of more advantage to him if a millstone were suspended from his neck and he were thrown into the sea than for him to stumble one of these little ones." (Luke 17:1, 2) How many good people with some faith have been turned away from God and Christ by a faithless clergy! For this they must answer to God!

[22] True Christians will keep faith in God's Word, the Bible, and in the sacrifice of Christ Jesus, but Paul warns all who renounce the faith and says: "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." (Heb. 10:26, 27) Christ is not going to die again to save these who once had a knowledge and faith in Christ Jesus and who accepted him as their redeemer. If they throw their faith to the wind and reject God, his Word, and his Son, then God will not arrange to redeem them again. There is no longer any sacrifice for sins left! There is coming a judgment, a fearful one! Remember Sodom and Gomorrah. Faithless ones will not be able to flee like Lot and his two daughters. They will be caught in the fiery destruction. Some may try to escape but they will look around at antitypical Sodom, even as Lot's wife looked back and became a pillar of salt, and in the battle of Armageddon others will die in the attempt to escape.—Gen. 19:26; 2 Pet. 3:10-13.

21. (a) Who should also believe these facts? (b) What is it, then, that has caused disbelief?
22. What is the fate of those renouncing faith?

THE FAITH OF EARLY CHRISTIANS

[23] The clergy of Christendom today must take the responsibility, because through their organized religions since A.D. 325 Christendom has been pulling farther away from true Christianity and the Bible's teaching. Modern historians recognize this fact. In the book *The Outline of History* by H. G. Wells, it is stated: "This date 325 A.D. is a very convenient date in our history. It is the date of the first complete general (œcumenical) council of the entire Christian world. . . . It marks the definite entry upon the stage of human affairs of the Christian church and of Christianity as it is generally understood in the world to-day. It marks the exact definition of Christian teaching by the Nicene Creed.

[24] "It is necessary that we should recall the reader's attention to the profound differences between this fully developed Christianity of Nicaea and the teaching of Jesus of Nazareth. All Christians hold that the latter is completely contained in the former, but that is a question outside our province. What is clearly apparent is that the teaching of Jesus of Nazareth was a

23, 24. How does H. G. Wells show the difference in early Christianity and the church from A.D. 325 forward?

prophetic teaching of the new type that began with the Hebrew prophets. It was not priestly, it had no consecrated temple and no altar. It had no rites and ceremonies. Its sacrifice was 'a broken and a contrite heart.' Its only organization was an organization of preachers, and its chief function was the sermon. But the fully fledged Christianity of the fourth century, though it preserved as its nucleus the teachings of Jesus in the gospels, was mainly a *priestly religion* of a type already familiar to the world for thousands of years. The centre of its elaborate ritual was an altar, and the essential act of worship the sacrifice, by a consecrated priest, of the mass. And it had a rapidly developing organization of deacons, priests and bishops."—Third Edition, pages 522, 523.

25 This is a historian writing in 1920, and he saw "the profound differences between this fully developed Christianity of Nicaea and the teachings of Jesus of Nazareth." Anyone today who is familiar with the Bible and the life of Christ can clearly see the profound difference between what Jesus and the early apostles did and what the clergy of Christendom are doing. Nineteen hundred years ago Christians were strong in faith. Where is that faith today in Christendom? God's book, the Holy Bible, is considered by many as a fine piece of literary work but the Ten Commandments are just to be read, not something to live by.

26 However, listen to what Paul says to us: "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?" (Heb. 10:28, 29) Do you say that was "too severe" upon one who disregarded the law of Moses? Do you agree with those who say that what Moses wrote about, namely, Adam, Lot, Sodom and the Messiah (Christ), was nothing more than myths? Do you think Moses was wrong when he wrote: "You must not murder. You must not commit adultery. You must not steal. . . . You must not desire your fellow man's house . . . wife . . . slave . . . nor anything that belongs to your fellow man"? Moses was the one who also wrote that "you must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." He also commanded that you people "must not make for yourself a carved image . . . because I Jehovah your God am a God exacting exclusive devotion." Moses wrote this, not on the stone tablets, but in Exodus 20:1-17; but Jehovah directed him to write it all for our benefit.

27 Paul was convinced that Jehovah was behind the writing of the Scriptures. He told a young Christian full of faith: "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) Paul believed the Bible. He had faith in its teachings.

28 In these last days it takes strong faith to be a Christian, and to believe what is written in the Bible; but some people have

25. Who in our day see the difference in the Christianity of Nicea and the teachings of Jesus?

26. (a) What did Paul say resulted to those disregarding the law of Moses? (b) What were some things Moses wrote about under the direction of Jehovah?

27. How did Paul encourage the young man Timothy when it came to the Holy Scriptures?

28. What did Paul have to say to encourage those in need of keeping faith?

it, and equip themselves to proclaim a message of God's kingdom in spite of clergy ridicule. Paul knew that Christians would be having a hard time keeping in the ministry not only in his day but through all ages, due to governments and faithless religious leaders. So he admonished Christians, saying: "However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, sometimes while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who were having such an experience. For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession." —Heb. 10:32-34.

MODERN-DAY FAITHFUL CHRISTIANS

29 In the days of the apostles many thousands of persons were enlightened with the truth of God's Word and they walked in the footsteps of Christ Jesus and experienced what Paul described. They learned a new way of life, and this brought them real satisfaction, but along with it some opposition. This is what Christians today must remember. Just as Christians in former days were enlightened and endured a great contest under suffering, so Christians must do today. There is no easy way to be a true Christian. Dr. Baillie of the Union Theological Seminary, commenting on the present state of Christianity, is reported to have said: "That which has been on trial all these years is not Christianity at all. The experiment of living in a Christian way has not been made and until it is we just do not know anything about it. . . . Perhaps the world no longer persecutes Christians because there are no longer any Christians."

30 We ask, Has Dr. Baillie observed the activity of Jehovah's witnesses in the past forty-five years? True, if he is only looking at the Protestant and Catholic religious systems, there is no persecution of them. But what about the small group of Christian witnesses of Jehovah in Hitler's day in Germany, Poland, Hungary, Czechoslovakia, and, in fact, all the world, including the United States and Canada, during World War II? And how about today? What is happening in East Germany, Poland, Russia and Christendom's Catholic Spain? In these places Jehovah's witnesses are enduring "a great contest under suffering," and Jehovah's witnesses in other parts of the world "express sympathy" for those in prison.

31 Jesus said concerning real Christians: "He that has endured to the end is the one that will be saved." (Matt. 24:13) A true Christian will endure suffering, and certainly those who stand firm for the principles Jesus lived by will have the experiences of "reproaches and tribulation" for being Christian. Jehovah's witnesses have experienced the concentration camps, the gas chambers, starvation diets and imprisonments in most of the countries of Christendom. Furthermore, their work of preaching God's kingdom was banned for years in many countries of Christendom. Why? Just because Jehovah's witnesses wanted and insisted on living a Christian life, and they were willing to endure a great contest under suffering to do it. While not every one of these Christian witnesses of Jehovah was thrown into concentration camps, others who expressed sympathy for those in prison joyfully took

29, 30. Contrast the statement of one Dr. Baillie with the experiences of Jehovah's witnesses during World War II and since.

31. Why do Jehovah's witnesses endure suffering the world around?

the plundering of their belongings. Read the history of the modern-day witnesses of Jehovah as told in the book *Jehovah's Witnesses in the Divine Purpose,* and there you will learn of the persecution they endured at the hands of the clergy and the political rulers in Germany, Greece, Poland, Russia, Dominican Republic, Quebec, yes, in all parts of the world. However, they are still proclaiming God's kingdom in all these countries today.

[32] A true Christian must be strong and, even though persecution gets more intense, he must still listen and do what God inspired Paul to write: "Do not, therefore, throw away your freeness of speech, which has a great reward to be paid it. For you have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." (Heb. 10:35, 36) Jehovah's witnesses will not give up their freeness of speech because of persecution. Jesus did not close his mouth because of the power of the political and religious crowd of his day. The religionists had to kill him to take away his freeness to speak the good news of God's kingdom. Christians will not change today. On the other hand, Christendom's religious organizations today do the bidding of the political rulers. In many places the pulpit has become the mouthpiece of the government's ruler. The clergy have thrown away their freeness of speech to preach God's kingdom in order to play favorite to the worldly political rulers. A Christian cannot compromise, because he knows that his 'freeness of speech has a great reward to be paid to him.'

[33] Hundreds of thousands of people are pulling away from the false religious organizations of Christendom because these institutions hold forth no promise. What can they promise? They reject the Bible. They have no "assured expectation of things hoped for." But as for those seeking truth, God's Word has brought them knowledge and understanding, and they have faith that God's kingdom is near at hand. They believe what Paul said, even though written nineteen hundred years ago. "For yet 'a very little while,' and 'he who is coming will arrive and will not delay.' " (Heb. 10:37) There has been no delay in the arrival of Christ Jesus. His second presence has been made manifest since 1914.* The time of the end is near! It is time to get out of this modern-day Sodom, just as Lot and his two daughters fled that wicked city centuries ago. Those who want to live in God's new world will have to flee the Devil's organization and find security in Jehovah's organization. God will provide the safe place for all during the time of the battle of Armageddon. Do you have faith that God will do this for you? Lot and his two daughters had faith and they got to Zoar and lived on.

[34] How true God's Word: " 'But my righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him' "! (Heb. 10:38) Today Jehovah's witnesses must live by faith, but it is an assured expectation with full confidence in the future, because the written Word of God tells them the future. They see things have happened and are happening that God's Word said would occur. So this is no time for anyone knowing God's Word to shrink back and return to the wicked organization of the old world, for God will have no pleasure with such

32. How do true Christians differ from Christendom's religions when it comes to endurance in exercising freeness of speech?

33. Why are many pulling away from Christendom's religions, and whose example do they follow in so doing?

* For more information on Christ's second presence read chapter twenty-one of *"Let God Be True,"* page 249.

34. How are Jehovah's witnesses showing they live by faith?

a one. Paul was a determined man, strong in mind and of great faith, and could strengthen the faith of others. With conviction he said: "Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul."—Heb. 10:39.

ANALYZING OUR FAITH

[35] What kind of faith do you have? Is it the kind that shrinks back at every trial or difficulty that arises, or is your faith strong, built on the solid foundation of God's Word? Is your faith strong enough to carry you on to 'the preserving alive of your soul'?

[36] Paul, writing to the Philippians, said: "The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you." (Phil. 4:9) What did the early Christians learn from Paul? What did they hear? What did they see? What had they accepted? Surely they saw Paul as a staunch Christian, dedicated to Jehovah God, walking in the footsteps of Christ Jesus. They knew a man willing to go through all kinds of sufferings, persecution, trials and even face death without shrinking back. They read his letter containing the experiences of what he went through for the sake of the good news of Christ. They knew Paul believed that Christ Jesus laid down his life for the saving of mankind and that Paul showed his belief by preaching God's kingdom with Christ as King. These are just a few things Christians learn from Paul. Through Paul's many letters and personal association he built up in others the necessary faith. The things that Paul preached and lived by, the early Christian witnesses of Jehovah learned, heard and saw and accepted. Now what? Will you faithful followers of Christ Jesus today practice these things? If so, with what result? "The God of peace will be with you."

[37] How can a person gain the peace of God today? First of all, by withdrawing from this wicked system of things. Then devote yourself wholly to the doing of the will of Jehovah God. Moses wrote: "I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:5) Therefore you as a Christian must serve God with your whole heart, with your whole mind, with your whole soul, with your whole strength. This will prove your real love for your Father in heaven. Add to that the second commandment you must follow, and that is, Love your neighbor as you do yourself. The best example that you have of this kind of love is the Son of God, Christ Jesus. If you want to become a Christian you must be as much like him as possible. You will want to copy him in everything he did. To do that you must read about him, find out all you can about his life and his work. This information is found in the written Word of God, the Holy Bible.

[38] To follow in the footsteps of Christ Jesus does not require a training in a theological seminary or a religious college. If such higher education were necessary, then Peter and John could not have been apostles of Christ Jesus. Those two men were ordinary men with sound minds. They appreciated and loved truth. They were men who listened and learned from their teacher Jesus Christ. When their resurrected Teacher explained to them why he had died upon the torture stake, they were not the kind to shrink back but they were ready to move out, and at Pen-

35. In analyzing our faith what questions demand an answer?
36. How does Philippians 4:9 help us build a strong faith?
37. How does one gain the peace of God today, and who serves as the primary example of exercising proper love?
38. Why can we be sure that it is not a theological education that qualifies one as a true minister of Jehovah?

tecost they preached the things that they heard and believed. So the Bible record tells us that when the Jewish Sanhedrin "beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus." (Acts 4:13) It is the spirit in a person, his zeal, devotion and knowledge that count, not his degree or diploma that hangs on a wall. These men had gained true knowledge because they had been with Jesus and learned the truth. They were fearless in expressing that truth. It was not their college education, or the rabbinical schools of their day, that qualified them as ministers of God. They never enrolled in them. They were ordained as God's ministers by God, not by men. To wear "the cloth" the clergy of Christendom may trace their lines of descent back to A.D. 325 and the Nicean creed, but not back to Christ Jesus or the Word of God.

39 This information should be of real encouragement to individuals in all parts of the world who love the Bible, and it should help them in taking their stand for the ministry. If Peter and John, fishermen, could be apostles of Jesus Christ and could qualify to represent God as his ordained ministers in the earth, then why cannot anyone who loves the truth in God's Word and who is devoted to God and has dedicated his life to God's service do likewise? All the early Christians were ministers and they studied God's written Word. It becomes clear that every person who becomes a Christian must also be a preacher of the good news. The difficulty in Christendom today is that the clergy are the only ones recognized as ministers, and their congregations have been made a listening flock, not a preaching flock. There has been a development of the clergy class and a laity class in Christendom, and, as was pointed out in *The Outline of History*, H. G. Wells saw "the profound difference between the fully developed Christianity of Nicaea and the teachings of Jesus of Nazareth." Of early Christianity he said: "Its only organization was an organization of preachers, and its chief function was the sermon." That is what real Christians today see the need for the organization to be. The whole organization of Jehovah's witnesses is made up of ordained ministers, and their chief function and training is the use of the sermon. They use Bible sermons from door to door and in their home Bible study work. Christians now must be just like Jehovah's witnesses in the days of the apostles, who went from house to house and delivered sermons to the people of the homes visited, to any family, and they studied the Bible with them. Paul said: "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) H. G. Wells showed that from and after A.D. 325 the religious leaders of Christendom established elaborate rituals around an altar, consecrated deacons, bishops, priests, and established the mass, and went into the construction of temples. What a difference from the way true Christians worshiped the Almighty God Jehovah!

39. (a) What must every Christian be, and how did H. G. Wells show this to be the case with early Christianity? (b) Did Paul's example show the early church to be a preaching organization? How?

EACH ONE MUST EXERCISE FAITH

40 Christendom's leaders have brought themselves into the position in which they find themselves today. They have made their millions of churchgoers, the laity, useless as far as the spreading of Christianity is concerned. The clergy have taught them to listen and to go through set for-

40. (a) What have Christendom's leaders done for the people? (b) How did one religious leader describe the need in today's religious organizations?

malisms in their temples each week. They put no responsibility upon their flock to preach in behalf of Christ and to tell others the good news of God's kingdom. There are some clergymen today that realize their failure. For example, the "Reverend" John Heuse, director of New York city's Trinity Parish, had this to say in his lecture "What Are Churches For?"

> "No parish can fulfill its true function unless there is at the very center of its leadership life a small community of quietly fanatic, changed and truly converted Christians. The trouble with most parishes is that nobody, including the clergyman, is really greatly changed; but even where there is a devoted self-sacrificing priest at the heart of the fellowship, not much will happen until there is a community of changed men and women."—*Reader's Digest*, June, 1962.

41 Whose fault is this? The clergymen are to blame. They are not trying to turn their parishioners into Christians who would "endure a great contest under suffering." Their parishioners do not want to be "exposed as in a theater to both reproaches and tribulation" for Christ's sake. They refuse to be like early Christians, willing to go to prison if necessary just for the sake of preaching the good news of God's kingdom. Why has Christendom failed? Their people do not "have faith to the preserving alive of the soul." They do not know, nor have they been taught, what Christian work is. The people of Christendom have not been trained to stand up for that which is right. How could they? Jesus said: "If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) Their flocks have not learned what Christianity is, what truth is. How could anyone expect them to, when one of their own clergymen says: "I, for one, admit that I can't think of a church that I would bother crossing the street to enter if I were a layman." (See pages 11, 12.) And a good many men and women do not go to their churches either. Very likely these nonchurchgoers noticed the true condition of the churches even before this clergyman did.

42 Let all the heads of the different denominations of the world gather together with Pope John XXIII in another ecumenical council. Let them try to unite the various religious denominations, both Protestant and Catholic, into a solid organization. Yet they will never make Christians out of their members. It takes more than consolidation. It takes God's blessing, his spirit, his Word and the individual's faith to be a Christian. Christendom has strayed too far away from God's Word, the truth, to return. Too many of Christendom's clergy have chosen small bits of the Bible to believe and scrapped the rest as a myth. In exchange they give their flocks their own ideas and, as Paul puts it, they "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. 1:4.

43 The real Christian knows through study of the Bible that the whole Bible is a book of action, a book of service, a book of faith, a book of truth and truly the Word of the Almighty God Jehovah. Christ Jesus only nineteen hundred years ago believed its true stories as written in the Hebrew Scriptures and he quoted them from the books of the Bible. Are you, then, going to teach others the same things that Jesus taught back there? Have faith in God's Word. Study it! "Preach the word," as Christians must! Then "be at it urgently in favorable season, in troublesome season."—2 Tim. 4:2.

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41. (a) Who are at fault because of weak parishioners? (b) What basic quality of Christianity is missing?

42. Why will ecumenical councils not unite the various religious denominations?

43. What is the Bible to a true Christian?

44 You believe that "with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:9, 10) Well, then, is your faith strong enough to make you speak out as a Christian and to tell the truth of God's promises regarding his kingdom, which is mankind's only hope? Or, are you going to be like a certain group of so-called followers of Christ that James described as "hearers only, deceiving yourselves with false reasoning. For if anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in a mirror. For he looks at himself, and off he goes and immediately forgets what sort of man he is."—Jas. 1: 22-24.

45 The logic of James is conclusive. He says: "Indeed, as the body without breath is dead, so also faith without works is dead." (Jas. 2:26) Faith expresses itself. It makes proclamation. Faith is not a dead thing, but it goes to work. Faith lets other people know what it believes. It speaks out from house to house. A minister of God with faith must be active. One who knows the Word of God preaches it. Faith has no fear to give testimony, Peter said. "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. 3:15) One with faith in God and the Bible makes a defense before everybody.

46 Jesus, when speaking to Jews who were looking for the Messiah, did not pick out the scribes and the Pharisees to be the light of the world. He just chose ordinary men, men of faith. You remember that he said: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." (Matt. 5:14-16) This instruction in his Sermon on the Mount he gave to men and women alike. What an excellent service sermon it is! Jesus encouraged all people listening to take up the ministry, to represent God's kingdom and work for it. He said: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) He taught lovers of righteousness how to pray. He showed them the need to sanctify the name of the Father, Jehovah, and pray for his kingdom so that his will would take place on earth just the same as in heaven. (Matt. 6:9-15) To keep at this ministry work personally requires real faith in Jehovah God, his Son Jesus Christ and God's Word.

47 If you have such faith it will mean the "preserving alive of the soul." So flee from the old world, headed for destruction as was Sodom, and be like Lot and his two daughters. Get up and go; be a minister of the good news! Do not hesitate to endure a "great contest under sufferings, sometimes while you [are] being exposed as in a theater both to reproaches and tribulations." (Heb. 10:32, 33) Serve God as a real Christian and be strong in your faith. Believe his Word and gain everlasting life in the new world of righteousness.

COMING IN THE NEXT ISSUE

- The Challenge of the "Good News."
- The "Good News" Separates 'a People for Jehovah's Name.'
- Do You Stumble over Imperfection?
- Where to Turn for Counsel.
- Christendom's Idolatry Foreshadowed.

44, 45. How is a strong faith shown?

46. Whom did Jesus choose to be his light bearers, and what example did he leave them?

47. What should each one do now toward preserving alive the soul?

FIGHT A FINE FIGHT for The Faith

THESE words by the apostle Paul to Timothy: "Fight the fine fight of the faith," had real meaning to Paul. He had been persecuted by his own race, the Jews, beaten with many stripes, stoned and imprisoned. He experienced shipwreck, dangers from highwaymen, dangers from false brothers, sleepless nights, hunger, thirst, yes, all kinds of trials and tribulations. While under all this pressure, he still had rushing in on him "the anxiety for all the congregations." (2 Cor. 11:23-28) So, then, these words of Paul, "Fight the fine fight of the faith," are not idle words. Would you do the same as Paul for the sake of the good news? You would if you had faith like Paul and Timothy had, and you would 'get a firm hold on the everlasting life for which you were called and you would offer the fine public declaration in front of many witnesses.'—1 Tim. 6:12.

[2] Paul in his letters to Timothy was instructing this dedicated young Christian to carry out his duties as a true follower of Christ. As an overseer and a brother he must teach those with whom he associated only the sound doctrine that he had received from God's Word. He was not to be full of idle talk or his own ideas. Timothy knew the truth, and it was the truth that he must teach, nothing else. This teaching would take time and patience because

1. How could Paul speak with authority on fighting for the faith?

2. Why is patience necessary for one who is charged with teaching others, and how did the apostle Paul especially show this by his comments?

God's people are not the worldly-wise, the highly intelligent men, but rather humble people. That is what Paul wrote the Corinthians: "Not many wise in a fleshly way were called, not many powerful, not many of noble birth; 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." (1 Cor. 1:26-29) In the uneducated, noninfluential and poor people Timothy had to build up faith and then bring them to a point where they could offer a "fine public declaration in front of many witnesses." Are you doing that kind of Christian work? You should!

[3] From God's own Word we see that those who were highly educated in the world, and the most prominent men, were not the ones called. Look at those whom the Son of God chose: fishermen, tax collectors, men who were looked down upon by the scribes and Pharisees. When ordinary police officers were sent by the chief priests and the Pharisees to take Jesus and to bring him to them they came back without Jesus, and the officers said: "Never has another man spoken like this." In turn the Pharisees answered: "You have not been misled also, have you? Not one of the rulers or of the Pharisees has put faith in him, has he?" (John 7:45-48) Even these

3. What does the Bible show with regard to those chosen to do Jehovah's work?

men with great wisdom and high education who had the Hebrew Scriptures handy in scrolls, men who were supposed to be the representatives of God, had no faith in the Son of God. They argued that no rulers or Pharisees had put faith in him. Have things changed much in our day? Who turn out to be the true Christians?

[4] Look around the world. Check the nations' rulers since World War I began, A.D. 1914. Consider: Kaiser Wilhelm of Germany, a so-called Christian out for world domination; Adolf Hitler, a Catholic German dictator who signed a concordat with the pope in 1933; and Mussolini, who with the blessing of the Catholic Church invaded Ethiopia. Have these dictators acted the part of true Christians? They did attend church, did they not? But do you think God called these men to be heirs with Christ Jesus? Were these rulers in their positions "by divine right" and walking in the footsteps of our Lord and Savior, Jesus Christ? He did not choose the 'rulers or the Pharisees' as a whole to be his followers, did he? It does not appear that he is choosing them today. The faithful followers of Jesus, Peter and John, Matthew and others, were not of the ruling class. True, Paul was a converted Pharisee, but how true were his words: 'Not many powerful were called'! Besides, here is what James had to say about the matter: "God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not?" (Jas. 2:5) Persons who are trying to walk as Christians should keep these scriptures in mind and walk in humility and show love to their fellowman.

[5] What must one do really to put up a fine fight for the faith if he is a man in politics, business or religion? If someone rich and powerful comes to a knowledge of the truth and declares himself a real Christian, then let him listen to Paul's stern words written to Timothy: "Give orders to those who are rich in the present system of things not to be high-minded, 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 fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life." (1 Tim. 6:17-19) Rich men should be helped to realize that this life in the present evil world is transitory and not until anyone really dedicates his life to the service of Jehovah God and walks in the footsteps of Christ Jesus, preaching the good news of God's kingdom, can he ever get "a firm hold on the real life." Jesus said: "Whoever wants to save his soul [life] will lose it; but whoever loses his soul [life] for the sake of me and the good news will save it." (Mark 8:35) Being a faithful Christian does not mean being a member of a "church" having a fine building. Being a Christian means living as one according to the Word of God, offering "the fine public declaration in front of many witnesses." Are you doing this? If you are not, you can! It will take faith and courage to do so, but it can be done and is being done by those who truly love Jehovah God and his kingdom.

4. Therefore, who are the ones chosen primarily to do Jehovah's work today?

5. How does one rich in this world's goods put up a hard fight for the faith?

ACCEPT RESPONSIBILITY

[6] Jehovah's witnesses around the world have a responsibility to help every Christian and person of goodwill who seeks truth and righteousness to "fight the fine fight of the faith" and to "get a firm hold on the everlasting life." (1 Tim. 6:12) How do Jehovah's witnesses help people find

6. How did Jehovah's servants in the first century carry out their responsibilities as witnesses?

this kind of faith to fight for? First, an individual must hear the good news. But in order to hear there must be a preacher. (Rom. 10:13-15) In Christ's time the disciples listened to their teacher and then were taught to go from house to house. Jesus said: "Go on telling them, 'The kingdom of God has come near to you.' " (Luke 10:9) His little band of seventy faithful followers must have spent many hours talking about the kingdom of God to individuals that they had never before met. But that was the will of God. On the day of Pentecost after the holy spirit descended upon the 120 persons in the upper room Peter spoke to thousands of interested people and there were 3,000 who "embraced his word heartily" and dedicated their lives to Jehovah's service through his Son Jesus Christ and were baptized. They became true Christians, and "they continued devoting themselves to the teaching of the apostles." (Acts 2:41, 42) They must have gone to all the homes in Jerusalem in a short time and from there returned home after Pentecost to scatter throughout the land, where thousands more heard the good news and came into the Christian congregation. The true ministry of Christ had begun!

[7] In those days when Christ's disciples preached the good news there was no record kept of the time spent in their preaching work. But today, that the Watch Tower Society may know where the preaching work has been accomplished, it keeps a record of the hours spent by Jehovah's witnesses talking to people about God's kingdom. During the twelve months from September 1, 1961, to August 31, 1962, Jehovah's witnesses spent 142,046,679 hours preaching the good news of the Kingdom publicly. That is 9,351,139 more hours than they spent the year before in their field service. Where did they spend all this time preaching? Consult the chart on pages 24-27 and you will see the list of 189 countries, protectorates, islands of the sea and colonies where Jehovah's witnesses preached the good news in cities, villages, hamlets, on rural roads, in offices, business houses, anywhere, everywhere, when they had the opportunity of talking to people.

[8] Who did all this preaching? True Christians, Jehovah's witnesses, men and women, young and old, all dedicated to doing the will of Jehovah God. These ministers went from house to house and, where they could arrange to study with people in their homes, they did so. Those who spend 150 hours or more in the field work each month are called special pioneers. Some of these are missionaries who have graduated from the Watchtower Bible School of Gilead. All together during the year there were, on an average, 6,934 special pioneers engaged in the work every month. Then there were 26,626 pioneers who spent about 100 hours each month declaring the message of salvation. They worked in the territory of their own congregations or went out on their own into places where the need was great for telling out the good news, in isolated places, as special pioneers do. Then there are those Christians who have secular occupations and families to care for. They may be carpenters, farmers, office workers or factory workers. They cannot arrange their time to spend 100 or 150 hours a month in the ministry, but they do strive to spend a minimum of ten hours each month in the preaching activity being carried on in all parts of the earth. There were 887,360 of these witnesses of Jehovah working diligently in all parts of

7. Why do Jehovah's witnesses keep track of the time spent talking about God's kingdom, and how much time did they spend during the 1962 service year in talking to people about this important news?

8, 9. (a) Outline the work of (1) special pioneers, (2) regular pioneers, (3) congregation publishers. (b) How many engaged in each field of the ministry in 1962, and what was the average number of ministers each month during the service year?

1962 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1961 Av. Pubs.	1962 Av. Pubs.	%Inc. over 1961	Peak Pubs. 1962	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's.	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U.S. of America	248,681	267,436	8	286,908	10,006	282,945	4,564	7,096,543	41,379,040	818,041	47,801,989	13,737,466	198,921
Bermuda	39	52	33	60	4	73	1	4,363	8,642	537	13,250	3,529	53
Guam	31	40	29	44	5	22	1	1,686	10,620	213	10,715	3,372	54
Sudan	27	31	15	37	2	2	1	641	8,405	56	1,201	2,549	33
Alaska	312	395	27	428	27	434	10	12,509	76,179	1,832	74,107	25,059	375
Argentina	7,672	8,415	10	8,880	433	6,282	235	180,880	1,560,989	18,371	1,423,939	672,284	7,673
Australia	13,650	14,634	7	15,927	536	12,631	378	290,042	2,289,669	26,850	2,458,438	726,208	9,813
Austria	6,043	6,374	5	7,004	181	4,521	179	101,824	917,755	5,365	1,080,138	415,405	4,261
Bahamas	198	225	14	248	23	152	7	10,541	51,391	950	59,778	19,055	310
Belgium	6,366	6,721	6	7,223	204	4,757	118	141,878	993,559	7,545	1,198,333	346,665	4,121
Bolivia	407	439	8	493	57	557	17	14,301	114,905	1,167	94,321	33,257	432
Brazil	21,806	24,664	13	26,390	812	21,326	695	434,377	3,527,240	35,698	2,733,246	1,210,721	16,691
British Guiana	675	685	1	740	69	547	20	18,657	147,229	1,525	124,854	51,946	738
British Honduras	216	238	10	294	24	134	9	4,880	54,976	349	41,539	18,648	267
British Isles	44,974	46,842	4	49,924	1,610	52,781	935	1,046,213	6,592,707	56,641	8,072,291	2,758,667	31,709
Aden	2	2		3		2		23	78	1	7	55	1
Gibraltar	15	21	40	25	1	7	1	826	4,365	28	3,701	1,975	29
Malta	8	7		11	1	3	1	334	907	3	772	708	9
Burma	180	195	8	216	34	245	5	19,157	77,516	805	63,142	27,917	309
Cameroun	5,634	5,974	6	6,394	271	6,452	100	57,529	1,694,309	244	21,353	653,838	6,614
Canada	36,459	37,227	2	40,121	1,287	30,151	870	555,808	5,162,496	54,378	4,984,300	1,646,273	21,284
Ceylon	210	224	7	246	43	149	7	11,001	86,284	1,186	68,724	28,128	308
Chile	2,380	2,719	14	2,885	184	2,397	77	99,993	556,686	5,573	673,691	218,718	3,282
Colombia	1,870	2,281	22	2,546	234	2,446	72	63,174	606,648	2,829	428,734	245,951	3,056
Congo (Brazzaville)	682	701	3	763	21	734	15	4,300	138,332	14	359	54,333	678
Central Afr. Rep.	634	394		436	7	696	14	1,087	68,211			38,172	411
Gabon Republic	47	32		40	4	80	2	2,066	10,618	12	172	4,781	74
Tchad Republic	16	18	13	21		8		171	3,257			1,115	18
Congo (Leopoldville)	1,385	1,662	20	2,124	21	297	17	11,936	328,166	514	8,450	141,286	1,384
Costa Rica	2,386	2,569	8	2,700	95	1,310	75	17,187	391,676	608	148,522	127,260	2,051
Cuba	12,973	14,082	9	15,364	932	17,183	399	409,288	2,761,702	24,261	1,930,712	1,120,377	15,068
Cyprus	483	493	2	532	23	155	13	9,143	79,454	484	31,533	27,214	298
Israel	59	71	20	83	9	28	2	6,461	19,354	545	10,062	7,489	70
Denmark	9,327	9,782	5	10,513	229	10,198	210	66,605	1,175,533	3,588	1,220,679	471,534	4,967
Faroe Islands	23	25	9	26	7	24	1	1,289	12,149	69	16,098	4,525	36
Greenland	8	9	13	11	3	14	2	1,256	3,382	5	2,147	1,316	11
Dominican Republic	617	790	28	912	96	506	21	24,019	218,800	1,818	172,701	100,091	1,726
Ecuador	691	809	17	909	89	1,017	22	20,863	230,881	1,435	170,609	82,430	1,046
Eire (Ireland)	198	202	2	211	70	331	4	6,225	122,319	202	57,943	31,593	149
El Salvador	591	671	14	720	70	609	19	14,591	173,816	942	127,414	61,205	869
Fiji	202	217	7	242	25	293	5	9,713	65,366	563	48,655	23,721	321
American Samoa	22	26	18	30	11	21	1	1,402	18,950	211	10,573	6,242	69
New Caledonia	19	28	47	37	1	31	1	255	4,542	2	373	2,243	35
New Hebrides	3	2		2				58	298	6	26	145	4
Niue	9	13	44	16		11		53	2,004	4	445	626	16
Tahiti	28	50	79	60	3	41	1	3,281	13,511	429	13,110	4,844	75
Western Samoa	52	58	12	65	7	41	1	1,717	19,356	227	16,139	5,318	78
Finland	8,011	8,348	4	8,939	289	8,710	339	174,480	1,119,168	13,111	1,412,413	430,680	4,644
France	15,655	17,299	11	18,452	364	11,217	306	530,511	2,257,563	25,924	2,666,612	930,048	10,634
Algeria	162	137		171	16	101	2	17,595	38,157	948	48,824	15,774	181
Malagasy Republic	70	80	14	85	12	73	1	11,732	27,847	920	24,817	11,342	158
Mali, Republic of		4	New	5	4	1		290	7,299	14	402	2,027	16
Réunion	5	19	280	32	2	43		1,462	7,684	87	5,158	3,588	59
Senegal Republic	27	35	30	39	5	3	1	3,077	11,686	302	8,977	5,539	65
Tunisia	64	35		38	5	6	1	1,350	11,395	84	8,267	4,787	23

Germany, West	67,814	70,663	4	74,165	1,517	58,772	907	754,246	9,480,126	40,572	10,620,128	3,721,558	37,520
West Berlin	5,107	4,909		5,023	100	2,835	39	68,309	687,127	1,974	729,433	298,148	2,895
Ghana	7,931	8,295	5	8,741	386	7,375	229	132,162	1,891,532	3,528	429,650	573,681	7,644
Ivory Coast	87	85		114	6	34	4	3,966	22,734	116	14,384	8,531	101
Togoland	281	338	20	463	26	242	11	7,036	100,908	199	14,457	25,912	320
Greece	7,965	8,823	11	9,688	114	2,006	328	49,553	917,368	3,661	546,272	531,509	3,705
Guadeloupe	280	325	16	348	19	240	10	8,399	68,927	423	62,098	25,114	293
French Guiana	12	17	42	21	2	42		1,021	4,887	144	6,787	1,740	30
Martinique	70	94	34	118	11	92	2	6,706	30,665	405	28,761	11,433	177
Guatemala	993	1,061	7	1,110	109	1,779	32	30,335	276,089	1,399	199,397	90,953	1,402
Haiti	786	831	6	895	77	734	26	15,074	205,118	421	75,703	65,840	1,202
Hawaii	1,590	1,711	8	1,799	104	1,800	34	60,169	363,885	8,199	448,432	123,342	1,847
Honduras	571	624	9	641	61	580	12	11,544	166,188	1,339	107,412	57,776	775
Hong Kong	214	216	1	227	40	256	6	13,713	81,486	2,411	79,014	31,431	442
Iceland	44	61	39	69	14	22	1	2,860	23,793	268	26,137	8,186	75
India	1,622	1,772	9	1,911	193	1,005	67	73,547	453,712	5,552	200,855	149,230	1,762
Indonesia	477	588	23	650	111	644	29	230,480	223,583	408	8,524	76,944	978
Italy	5,838	6,501	11	6,929	202	2,897	245	174,576	830,991	7,563	853,572	367,600	4,428
Libya	50	42		44		1	1	180	3,348	4	363	1,691	28
Somalia	4	4		5	2	1		488	2,522	62	1,113	936	5
Jamaica	4,324	4,465	3	4,822	159	4,268	154	35,891	620,682	1,966	416,393	240,828	3,948
Cayman Islands	19	25	32	30	4	39	1	302	8,900	37	4,901	3,249	29
Turks & Caicos Isls.	2	2		3	2	7		161	3,020	20	1,410	1,107	8
Japan	1,876	2,266	21	2,491	283	2,703	87	179,533	657,780	12,253	784,359	241,639	3,056
Okinawa	111	141	27	162	24	93	4	11,954	50,830	879	70,429	16,543	218
Korea	3,914	4,120	5	4,416	377	4,102	105	82,853	977,630	7,228	559,268	347,799	5,125
Lebanon	610	693	14	764	41	924	17	30,130	136,014	97	708	51,318	814
Bahrain Islands	1	1		1				8	20			19	1
Iran	19	16		20	3	15	1	1,186	4,852	116	2,022	2,080	34
Iraq	1	1		5		1		6	90	2		13	1
Jordan	59	59		67	14	91	3	1,318	21,157	22	1,102	7,517	84
Kuwait	10	8		12		16	1	161	971	13	88	293	2
Qatar	1	1		1				28	268		187	60	1
Syria	79	91	15	108	6	31	2	1,311	16,246	2	85	3,930	56
Leewards (Antigua)	97	104	7	112	10	156	3	3,561	24,857	265	20,118	9,101	119
Anguilla	7	8	14	9	2	20	1	474	4,214	16	2,407	1,268	17
Dominica	112	117	4	125	9	103	7	1,452	26,080	79	13,362	8,017	132
Montserrat	13	15	15	17	5	53	2	667	8,459	36	4,466	2,953	40
Nevis	28	29	4	31	4	31	2	457	9,079	17	4,222	3,510	43
St. Eustatius	3	2		2	1	4		28	430	3	98	129	3
St. Kitts	60	65	8	76	8	93	3	2,378	19,203	176	15,302	7,693	97
St. Martin	34	43	26	48	4	46	2	824	10,341	76	7,297	4,086	62
Liberia	565	597	6	619	68	520	19	22,891	219,064	678	60,453	63,289	789
Luxembourg	291	311	7	324	11	153	11	5,706	42,777	324	70,765	20,987	229
Mauritius	48	63	31	70	10	117	2	6,197	23,408	317	18,768	8,446	119
Mexico	22,235	24,060	8	27,054	1,066	15,392	923	254,091	3,626,297	20,707	2,381,450	1,107,529	18,473
Morocco	199	150		176	23	82	7	7,610	50,561	907	46,723	19,190	215
Netherlands	12,007	12,300	2	13,267	341	6,300	201	73,621	1,598,709	4,016	1,335,672	588,924	6,332
Neth. Ant. (Curaçao)	161	176	9	189	15	88	4	7,003	37,278	1,125	41,106	16,673	203
Aruba	108	114	6	119	4	106	3	3,026	17,083	554	19,413	6,582	90
Bonaire	19	24	26	27	2	38	1	578	4,180	72	2,464	1,895	20
Newfoundland	489	531	9	604	27	567	34	10,363	79,580	1,080	98,533	25,856	312
New Zealand	3,721	3,954	6	4,249	119	3,424	112	70,010	557,484	6,200	617,795	174,928	2,393
Nicaragua	414	473	14	507	42	303	17	7,490	107,510	637	74,644	36,293	532
Nigeria	30,131	31,923	6	33,956	1,535	25,971	640	194,413	7,304,039	6,529	698,610	1,770,196	25,919
Dahomey	871	817		1,023	34	585	21	5,960	175,604	157	13,230	40,590	415
Fernando Po	39	52	33	79		1		87	7,842	14	381	2,573	88
Northern Rhodesia	27,988	28,426	2	30,129	400	18,109	575	118,640	4,636,265	4,058	223,355	1,243,781	21,316
Kenya	107	118	10	130	4	78	2	4,552	22,931	407	16,132	9,990	150
Tanganyika	559	672	20	739	47	1,027	19	14,833	192,166	302	16,320	60,143	900

Country	1961 Av. Pubs.	1962 Av. Pubs.	%Inc. over 1961	Peak Pubs. 1962	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's.	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Uganda	13	18	38	22	2	9	1	704	5,246	43	2,140	2,185	42
Zanzibar	2	3	50	5		4		158	402	29	376	205	4
Norway	3,455	3,634	5	3,838	103	1,929	128	63,178	476,280	2,987	612,181	202,892	1,852
Nyasaland	14,135	13,900		15,494	611	12,208	386	72,291	3,402,787	1,420	93,844	1,109,182	9,399
Mozambique	633	638	1	805	42	658	8	5,648	180,075	142	7,190	52,838	599
Pakistan	117	131	12	144	13	91	3	4,347	35,039	982	21,436	12,709	149
Afghanistan	10	9		10	1	11	1	248	1,765	48	972	615	5
Panama	1,284	1,321	3	1,423	114	1,207	41	23,613	295,718	1,380	197,847	112,350	1,650
Papua	317	384	21	407	16	136	9	2,330	60,988	125	9,768	17,891	279
New Britain	70	75	7	82	4	56	1	732	17,233	56	5,778	6,017	75
New Guinea	84	154	83	176	11	213	4	1,679	38,125	41	7,642	15,984	188
Solomon Islands	142	179	26	239	6	368	4	1,337	33,409			15,267	149
Paraguay	368	409	11	419	49	289	22	5,789	102,653	796	82,510	33,581	437
Peru	1,277	1,451	14	1,564	145	2,010	46	64,146	383,771	2,884	310,212	129,748	1,760
Philippines	29,190	30,819	6	36,829	2,612	17,291	1,032	263,387	6,265,298	24,177	2,555,105	1,482,822	22,485
Portugal	1,055	1,235	17	1,285	42	727	25	27,024	211,111	945	64,554	90,278	1,279
Angola	21	21		23			1	185	2,716	4	81	1,761	30
Azores	56	76	36	84	6	115	4	2,346	17,667	64	5,232	9,183	99
Cape Verde Is.		3	New	3	1	1		266	700	4	12	244	13
Macão	1	1		1					59			35	3
Madeira	23	30	30	34	3	3	1	856	8,138	26	1,929	3,202	33
São Tomé	11	4		7				90	407	5	85	138	4
Puerto Rico	1,910	2,176	14	2,312	118	2,391	53	125,415	402,093	12,985	618,984	140,859	2,327
Tortola	8	10	25	12	2	21	1	587	3,345	37	2,425	1,001	18
Virgin Islands (U.S.)	90	108	20	129	3	69	5	4,379	15,337	609	19,500	6,019	94
Sierra Leone	317	308		324	76	769	11	14,548	150,766	839	108,507	51,918	749
Gambia	9	11	22	11	4	62	1	1,339	6,199	137	6,896	2,824	28
Guinea	19	37	95	42	10	48	2	1,060	23,718	10	2,946	7,480	73
Singapore	115	127	10	153	19	48	4	7,844	39,430	1,464	52,963	13,312	202
Malaya	88	100	14	110	24	87	4	52,284	45,250	81	2,063	16,214	264
North Borneo	17	21	24	28		5		316	1,671	57	1,320	447	11
Sarawak	1	3	200	5		2		99	609	16	473	215	3
South Africa	17,416	17,657	1	19,196	932	16,874	469	296,890	3,748,081	26,653	1,475,221	1,046,187	15,302
Basutoland	119	153	29	182	17	110	5	1,845	44,981	79	4,202	12,085	164
Bechuanaland	174	208	20	239	18	172	5	1,826	60,926	61	4,536	15,788	207
St. Helena	33	35	6	39	2	14	2	249	5,544	22	3,150	1,634	26
South-West Africa	124	140	13	162	6	67	5	4,269	20,816	453	22,664	6,777	103
Swaziland	399	378		416	13	402	11	2,505	86,258	113	13,224	21,843	319
Southern Rhodesia	11,949	11,263		11,933	558	15,254	358	118,903	2,334,687	3,715	299,665	643,997	9,893
Spain	2,011	2,358	17	2,507	140		53	43,939	489,939	33	98,376	245,713	3,152
Canary Islands	55	75	36	81	9		2	1,027	21,126		2,917	8,606	128
Surinam	368	397	8	422	39	361	7	7,823	93,530	624	83,371	34,153	409
Sweden	8,412	8,906	6	9,388	374	9,657	250	171,179	1,338,491	14,559	1,780,449	549,802	5,332
Switzerland	4,932	5,185	5	5,402	106	2,859	117	113,361	664,930	7,180	1,065,717	282,142	3,512
Liechtenstein	4	6	50	7	2	1		67	719	5	397	331	5
Taiwan (Formosa)	1,900	1,552		2,271	118	1,396	46	11,751	282,023	1,616	92,494	115,317	964
Thailand	343	328		365	43	249	23	22,362	88,557	1,746	63,026	28,292	331
Cambodia	9	7		10	3	15	1	703	3,911	177	5,846	1,402	16
Laos	6	10	67	11	6	10	1	1,996	8,133	67	4,474	3,179	45
Vietnam	14	11		13	8	51	1	3,767	10,087	563	9,862	3,795	35
Trinidad	1,552	1,539		1,580	77	1,125	39	24,962	280,360	1,953	216,088	109,772	1,633
Barbados	556	618	11	693	21	732	20	7,185	93,976	617	61,635	32,778	562
Bequia	7	11	57	13	3	29		242	4,838	6	1,824	2,042	30
Carriacou	14	22	57	26	2	34	1	155	5,691	13	1,219	2,080	27
Grenada	143	129		140	12	92	5	1,436	29,684	156	15,633	10,241	146
St. Lucia	72	65		76	8	154	2	1,369	19,112	164	13,638	6,773	109
St. Vincent	61	53		62	7	55	2	1,016	15,067	97	6,718	5,275	78
Tobago	45	43		53	4	31	1	912	11,799	101	8,163	5,109	59

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LITERATURE PLACEMENTS AND BIBLE STUDIES

13 These faithful Christians who go from house to house not only preach with their lips but also leave Bible literature with the people, that they may better understand the Word of God. During the twelve months of 1962 Jehovah's people placed 4,680,233 Bibles and books and 11,664,763 booklets in 189 different lands in 158 languages. Christ Jesus commanded: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) He foretold this work that Jehovah's witnesses would do and are doing.

14 Other publications that Jehovah's witnesses use to spread the good news of God's kingdom are magazines, *The Watchtower* and *Awake!* They obtained in their house-to-house witnessing work 1,386,404 new subscriptions. This was 63,709 more subscriptions than were obtained the year before. You may often have seen Jehovah's witnesses on the street corners presenting the magazines *The Watchtower* and *Awake!* to passersby, or they may have stopped at your home or store and offered you these magazines. By doing this kind of work they distributed 112,788,689 copies of *The Watchtower* and *Awake! The Watchtower* is printed in 65 languages, *Awake!* in 25 languages.

15 The work of God's Christian ministers does not end with the placement of Bible literature. Jehovah's witnesses return to the homes of the people and offer to answer their Bible questions. Many people are willing to have Jehovah's witnesses call regularly so that Bible studies can be conducted in their own homes. Each week there were 654,210 different home Bible studies conducted throughout the world by Jehovah's witnesses. What a fine way to help a family, the father, the mother and the children, as well as neighbors who might come to visit! What a changed outlook toward world conditions comes to those who study God's Word of prophecy! With such studies whole families can "fight the fine fight of the faith."

16 Not only did Jehovah's witnesses spend freely of their own money to travel to different parts of their territory to preach and conduct home Bible studies, but hundreds of thousands of dollars were spent by local congregations of Jehovah's witnesses to sponsor public meetings, in all parts of the world. They arranged 793,136 public meetings. At the close of the year there were 22,166 congregations of Jehovah's witnesses, arranged in 1,725 circuits. The circuits were grouped into 209 districts. Regular visits are made by circuit and district servants, appointed by the Watch Tower Bible and Tract Society of Pennsylvania, to each one of these congregations so as to help them with their problems and their ministry.

OTHER INTERESTING FACTS

17 At the 87 branch homes and offices established in the principal countries of the world there is a working force of 1,423 ministers. Besides taking care of the Bethel homes and offices of the Watch Tower Society they had the privilege of printing and shipping 6,438,898 bound books and Bibles, 15,871,445 paper-covered booklets, 100,361,485 *Watchtower* magazines and 90,658,305 *Awake!* magazines. Many of these Bethel family members have enjoyed the fellowship of the congregation servants of their country while they attended the Kingdom Ministry School at the branch office. This four-week-long schooling and

13, 14. Outline the interesting facts on literature placements.

15, 16. Show what was done in the Bible study and public meeting fields.

17. What work of production was performed by Bethel families in different parts of the world?

refresher course has aided the overseers of the congregations to get a clearer appreciation of their duties and responsibilities toward Jehovah's sheep allotted to their care.

[18] Once a year there is a very important celebration observed by all of Jehovah's witnesses around the earth, and that is held on the anniversary night of the death of our Lord and Savior, Jesus Christ. In memory of him all of Jehovah's witnesses gathered together for the Memorial, known to some as the Last Supper, that Jesus partook of with his disciples. At this one meeting on the night of April 17, 1962, there were 1,639,681 persons in attendance. There were 12,714 who attended that partook of the emblems, the bread and the wine, symbolizing the flesh and the blood of Christ Jesus; and these 12,714 partaking of the emblems indicated to others that they were of the anointed body of Christ, the remaining ones of the remnant still on earth. This means that 570 fewer people partook of the emblems, because during the year they finished their earthly course in death.

[19] While the remnant of the body of Christ grows smaller, the great crowd of "other sheep" that Jehovah God through his Son Christ Jesus is gathering out of all nations, kindreds and tongues, is growing larger. These, too, like the remnant who had dedicated their lives to God's service, have symbolized their dedication to God's service by water baptism. There were 69,649 individuals who did this. The baptizing of such a great crowd in just one year places a grave responsibility upon those who are already in the truth. It reminds us of what Paul said to Timothy: "Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the fine public declaration in front of many witnesses." (1 Tim. 6:12) Here is where the responsibility comes upon God's servants. These newly interested persons who have heard the truth and who have shown appreciation start in the service work preaching the good news, but sometimes they cool off. Their interest wanes. That is why Paul admonished the young overseer, Timothy, to fight the fine fight of faith. Of course, being an overseer, he was to help many others to do the same thing.

[20] On the other hand, it is not just the responsibility of overseers to aid people to remain Christians and to stay in Jehovah's visible organization. It is the responsibility of every Christian within Jehovah's organization to help each one. True, our love goes out to God, and Jesus said we should love Jehovah our God with all our heart, mind, soul and strength, but he also said we should love our neighbor as we love ourselves. If we really do this, then as Christians we must love and aid our neighbors to put up a fine fight for the faith. Why should Christians want to do this? Because, like Paul, Christians must be able to say: "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) Christians will never "get a firm hold on the everlasting life" unless they keep on serving God in every way day by day. So it is necessary to help one another, especially in these perilous times, days that are hard to deal with, days in which every man's hand is against his neighbor, days in which the love of the greater number grows cold, days in which immorality is rampant. So it is excellent admonition that Paul gave Timothy. Every Christian should help his

18, 19. (a) How many attended the Memorial celebration, and how many partook of the emblems of bread and wine? (b) While 69,649 were baptized, what should we all remember?

20. How does one get a "firm hold on the everlasting life," and how does he aid others to do so?

brother to 'fight the fine fight of the faith, to get a firm hold on the everlasting life.' This is in full accord with the text that Jehovah's witnesses have chosen for 1963: "Have faith to the preserving alive of the soul." (Heb. 10:39) With these thoughts in mind it is hoped, not only that those who are now Jehovah's witnesses will keep a firm hold on the real life, but also that hundreds of thousands, yes, millions of other persons still groping for the light will find it, if it pleases God. Bringing them the light is the great responsibility resting upon Jehovah's witnesses. They must take the truth and light from the Word of God to the ends of the earth. This they will do by Jehovah's undeserved kindness right on up to the end of this system of things. Jesus has declared that it will be done. Said he: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

SERVING THE RULER OUT OF THE HOUSE OF BREAD

WHAT an honor, what a privilege, what a blessing it is to serve the Ruler out of the House of Bread! He is no ordinary, imperfect, selfish or even well-intentioned feeble human that has a fading glory and a fleeting life. No, this Ruler is one that Jehovah God himself chose. Foreseeing mankind's need of a righteous ruler, God caused one of his prophets long ago to foretell concerning this Ruler: "O Bethlehem Ephrathah, . . . from you there will come out to me the one who is to become ruler." —Mic. 5:2.*

When Jesus came to earth more than nineteen hundred years ago, he was born in Bethlehem in initial fulfillment of Micah's prophecy. Most fittingly God's angels at that time announced: "There was born to you today a Savior, who is Christ the Lord, in David's city. Glory in the heights above to God, and upon earth peace among men of good will."—Luke 2:11, 14.

With full confidence Jehovah God could appoint this one to be Ruler, for had he not faithfully served with his Father from time indefinite, gaining experience, adding to his knowledge and wisdom in his exclusive association with his Father? (Prov. 8:22-31) No question about his being the best one that God could possibly have chosen. And after his coming to earth and learning obedience from the things he suffered, Jehovah God exalted him to his own right hand, awaiting the time for the fulfillment of Micah 5:2 on a grander scale. —Heb. 5:8.

Bible prophecy locates the grander and complete fulfillment of Micah 5:2 at the end of the times of the nations, which came in 1914. At that time the words of Jehovah applied: "I, even I, have installed my king upon Zion, my holy mountain. . . . You are my son; I, today, I have become your father. Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession."—Ps. 2:6-8.

How can it be said that this glorious divine Ruler at that time came out of Bethlehem? Because Bethlehem means 'house or place of bread,' and the place from where this great Ruler comes is the House of Bread for all mankind. What caused it to become this House of Bread? Jesus' ransom sacrifice, the merit of which he presented to his Father upon his ascension to heaven. It is by means of this merit that Jesus Christ can give life to all obedient ones of mankind, he being, as he himself stated, "the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world."—John 6:51.

Further, just as the little town of Bethlehem was located in Judah, meaning [Jehovah-] Lauded, so this greater Bethlehem is situated in the heavens among the angelic hosts, all of whom laud Jehovah. And even as Bethlehem was not situated all over Judah but had a definite location, a certain spot or point or territory in Judah, so the symbolic Bethlehem, the spiritual House of Bread, does not take in all of heaven, but is located where Jesus himself is, since he is the life-giving Bread.

Associated with this Ruler out of the House

* For details see *The Watchtower*, January 15, 1962.

of Bread, not as Bread Providers, or as coming themselves out of the House of Bread—for they themselves first had to take of the living Bread—are his faithful footstep followers, the "called and chosen and faithful," who, with him, constitute God's capital organization that rules over his universal organization.—Rev. 17: 14; 14:1, 3.

Of course, if Jesus Christ had been made Ruler without coming from this heavenly House of Bread, without his first having ransomed mankind and presented the merit of his sacrifice in heaven, he could not give everlasting life to mankind, regardless of how able and beneficent his rule might be. On the other hand, without his being sent forth as the Ruler, he could not give mankind the benefit of his being the Bread of life in the House of Bread.

How much all of us are indebted to this Ruler out of the House of Bread! What a fine example he set for all his followers! Dedicated Christians who appreciate the benefits that are and will yet be theirs and the example he set will delight to serve him. They will do as he did when upon earth, go about "preaching and declaring the good news of the kingdom of God." (Luke 8:1) And as he trained others, so these will also do. For many, January will be a long, cold month, but what are the discomforts of inclement weather compared with the joys that come from being in the direct service of the Ruler out of the House of Bread, bringing the Bread of life to deserving hungry and dying ones!

DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

● Why is it not safe for Christians to follow men?

Because men are imperfect, make mistakes and at times prove unfaithful. However, so long as they are of "those who through faith and patience inherited the promises" they may be imitated.—P. 535.*

● What light do the Psalms throw on life's roadway?

They contain accurate history, inspired prophecy, sound doctrine and admonition to right conduct.—Pp. 550, 551.

● Why cannot 1 John 5:7 be used to prove the trinity teaching?

Because it is spurious, not genuine; it being added later.—P. 556.

● Did the apostle John borrow from Plato his teaching regarding Jesus' being the Word?

No, he did not. He termed Jesus the Word because the Bible shows that the prehuman Jesus was God's spokesman.—Pp. 602, 603.

● Is extrasensory perception for Christians?

No; for its manifestations, such as clairvoyance, telepathy, visions, object readings and prediction indicate spiritism.—Pp. 647, 648.

● What is relative subjection?

It is a subjection related to something else; specifically, a subjection limited or qualified by God's will.—P. 651.

● Who is the "king" mentioned at 1 Peter 2:17, for whom Christians are to have honor?

Any king or any political ruler having governors under him.—Pp. 659, 660.

● What is the "human creation" to which Christians are to subject themselves?

A ruling office created by humans of this world or the one occupying such an office. —P. 660.

● To whom is "relative subjection" due?

It is due to husbands, parents, masters of slaves and political governments.—Pp. 665, 666.

● Who are the "superior authorities" to whom Christians are to be in subjection?

The duly constituted political governments of this world.—Pp. 684, 685.

● In what way are the "superior authorities" God's ministers?

In that they punish wrongdoers.—P. 712.

● For what compelling reason should Christians be in subjection to the "superior authorities"?

For conscience' sake.—Pp. 714, 715.

● Why is faith termed "the evident demonstration of realities though not beheld"?

Because it makes evident what has not been discerned before and at the same time refutes what appears to be the case but is not.—P. 751.

* All references are to *The Watchtower* for 1962.



● How are we to understand that part of Micah 4:3 that reads: "He will certainly render judgment among many peoples, and set matters straight respecting mighty nations far away"?—L. S., United States.

This part of Micah's prophecy must be understood in harmony with the context. At Micah 4:2 we read that "many nations" will be saying: "Come, you people, and let us go up to the mountain of Jehovah and to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths." These many nations and people do not refer to the political nations and governments as such. Rather, these many nations and people are the individual believers out of all the political nations that come to Jehovah's mountain, even as explicitly stated at Revelation 7:9.

Consequently, verse three of Micah chapter four, which says that Jehovah will certainly render judgment among "many peoples" and set things straight respecting "nations far away," is not referring to interference by Jehovah in the affairs of the political nations. Rather, it must refer to his rendering judgments and setting matters straight in a spiritual way for those believers who have come out of the political nations and have taken their stand for Jehovah's kingdom.

These conform to these judgments by doing what the rest of verse three states: "And they will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war any more."

True Christians are doing this in keeping with the Resolution they passed at their 1958 Divine Will Assembly, and which reads in part: "Figuratively speaking, we have beaten our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn war against one another any more, but we will walk in God's paths in peace, unity and brotherly love."

ANNOUNCEMENTS

FIELD MINISTRY

Jesus Christ, who is the Ruler out of the House of Bread, has abundant provision of Bread to sustain the lives of all who seek Jehovah God. Distributing Bible-study publications that direct attention to this spiritual Bread supply is the privilege of his followers on earth. During January they will do this by offering a year's subscription for *The Watchtower*, with three booklets, for $1.

1963 YEARBOOK AND CALENDAR

For years, one of the highlights of each year's preaching activity for Jehovah's witnesses has been the annual report of the Society's president, the *Yearbook of Jehovah's Witnesses*. This year is no exception. And with good reason! The 1963 *Yearbook* contains one of the most gratifying reports to date. Over 142 million hours of zealous labors of love by 989,192 faithful ministers! And, as might be expected, all those hours have brought heart-stirring experiences. Read them. Send for the 1963 *Yearbook*. It is only 50c. Send also for the beautiful 1963 calendar depicting Jehovah's deliverance. It is 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 10: How Strong Is Your Faith? ¶1-22. Page 7.

February 17: How Strong Is Your Faith? ¶23-47. Page 13.

February 24: 'Fight a Fine Fight for the Faith.' Page 21.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

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Semimonthly

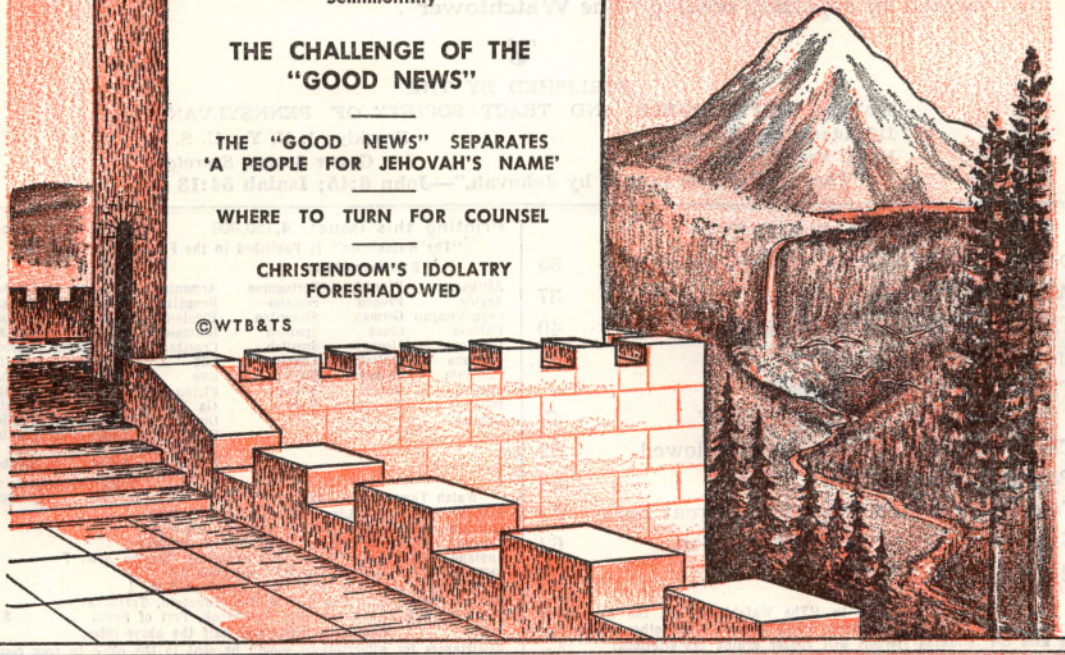
THE CHALLENGE OF THE "GOOD NEWS"

THE "GOOD NEWS" SEPARATES 'A PEOPLE FOR JEHOVAH'S NAME'

WHERE TO TURN FOR COUNSEL

CHRISTENDOM'S IDOLATRY FORESHADOWED

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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; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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DO YOU STUMBLE OVER IMPERFECTION?

WHEN someone says or does something that you do not approve—something that affects you personally—do you become offended? If that person claims to be a Christian, do you perhaps take even greater offense than otherwise because you expected better things from him? There are many who find themselves in this position, stumbling over the imperfections of others. They may even find themselves drawing back from the service of God. Is their reaction right?

They may feel that a Christian should have known better than to act as that person did. They may expect perfection from him because Jesus told us to "be perfect, as your heavenly Father is perfect." (Matt. 5:48) But Jesus was not speaking of perfection as to mental and physical capacities, nor was he referring to perfection as to sinlessness. On this earth only Adam and Christ had that kind of perfection. As shown by the preceding verses, Jesus meant that we must be faithful, of a sound and complete heart, not easily offended, but delighting in mercy, even as Jehovah does.

The Scriptures show that no follower of Christ is free from imperfections. For example, Peter asked: "Lord, how many times is my brother to sin against me and am I to forgive him?" Evidently Christians were sinning against one another then or Peter would not have asked that question. In replying, "Up to seventy-seven times," Jesus also showed that our brothers may sin against us frequently, and we against them. (Matt. 18:21, 22) In fact, Jesus' brother James states emphatically: "We all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also his whole body." (Jas. 3:2) Where among the ranks of Christians since the death of Christ has such a perfect man been found? Are you perfect? Certainly not. Neither is your brother.

If you have been offended, very likely what you are stumbling at is not some great moral offense, for if that were the case, the Christian congregation would have dealt with the offender in a disciplinary way. No, your stumbling block is probably some personal, petty action that reflected the thinking of an imperfect individual. It was not Jehovah or Christ who moved the other person to do or say what offended you. But you may be curtailing your relationship with God and Christ because they did not send fire down out of heaven and discipline the offender. You may, even without being aware of it, feel that you cannot associate with Jehovah's

organization if this sort of imperfection is going to be tolerated by God. But is this reasonable?

What if the guardian angels of Jehovah's earthly people said: 'Jehovah, we cannot associate with these imperfect men and women that you are using on earth to do your will. Either they go or we do'? No, you cannot picture the angels taking that position, but is that not the position you are taking if you stumble over your brother's imperfection?

Really, it is to the advantage of all of us that Jehovah is long-suffering with his people. If he has long tolerated the world that opposes him, should he be less merciful to the imperfect men and women who are earnestly trying to do his will? Never forget the patience and mercy that God has shown you in forgiving your debt of sin. It is not just on your part to withhold forgiveness to your brother for a much smaller debt, is it?—Matt. 18:23-35.

Rather than stumble over imperfection, copy the wise course of Jehovah's faithful servants in earlier times. When Jesus' disciples abandoned him, he was not stumbled. John says that he "loved them to the end." (John 13:1) When John and James permitted their mother to seek a favored place for them in the Kingdom, the other apostles were indignant, but they did not stumble over this imperfection. They did not threaten to leave Jesus or slow down in their service to God. When Paul refused to take Mark along on a tour and a burst of anger flared up between Paul and Barnabas, they did not stumble over each other's lack of self-control. While taking different assignments, they all continued in Jehovah's service. (Acts 15:36-40) Surely it would be wrong to maintain that Jesus, the apostles, Barnabas and Mark should have stopped serving God because of their brothers' imperfection or disagreeable actions. When confronted with similar situations, follow their example.

This is not to say that a Christian has the right to offend you or anyone else. He does not, nor does he imagine so. He is aware that Jesus told his disciples: "See to it that you men do not despise one of these little ones." (Matt. 18:10) Very likely your brother tries to follow Paul's counsel: "It is well not to eat flesh or to drink wine or do anything over which your brother stumbles." (Rom. 14:21) He will not intentionally stumble you. He knows that he must strive to abound in love and discernment, that he "may be flawless and not be stumbling others up to the day of Christ." (Phil. 1:9, 10) That is the perfect standard at which he aims—and which he never quite makes as long as he is in the imperfect flesh, any more than you do. If you make allowances for yourself, why not make them for him?

Actually your brother's imperfection is a test of your love and devotion to Jehovah God and his Son. Are you out to vindicate Jehovah's name and righteousness or your own? If you sincerely want to uphold God's name and Word you will not view your brother's faults as a license for you to hold back from paying your vows to God. Your life depends on your continuing to associate with Jehovah's people and to have a part in the final witness. (Heb. 10:25; Matt. 24:14) No less does deliverance into God's new world depend on your continuing to love Jehovah with all your heart and your neighbor as yourself. This love "does not keep account of the injury." (1 Cor. 13:5) Love will keep you from stumbling over imperfection. "Above all things," then, "have intense love for one another, because love covers a multitude of sins."—1 Pet. 4:8.

Where to Turn for COUNSEL

There are times in everyone's life when he needs help. Where is reliable counsel available?

WISE men appreciate the value of good advice. Today advice is the stock in trade, not only of the lawyer, but of the doctor, minister, social worker, lovelorn columnist, witch doctor and crystal-ball gazer. You can get professional counsel on marriage, education and vocation. There are advisers to schoolboys and presidents; counselors for young mothers and queens upon their thrones. From the judge on the bench, the business forecaster, editorial writer and newspaper advertiser people daily receive advice. All the world seems to be preoccupied with getting it or giving it.

WHY THIS NEED?

The tremendous demand for counsel is not unrelated to our peculiar times. Rather, this growing need for counsel accurately reflects our tense, restless generation with its many anxieties and conflicts. Never before has any generation been bombarded so regularly with problems of an emotional, moral, marital, financial and spiritual nature. As noted in *Counseling, A Modern Emphasis in Religion:* "A strong interest in counseling of all types and in all spheres has developed during the years since World War II." Faced with complex modern society, parents and others often feel inadequate for the counseling tasks they formerly handled with assurance. So much is this the case that one of the leaders of Reform Judaism recently complained because personal guidance and counseling have become "the overwhelming concern of the minister."

Bible readers are not surprised at this trend. Jesus warned of a time when society would be perplexed by "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) The apostle Paul wrote of this same period of transition: "Know this, that in the last days critical times hard to deal with will be here." (2 Tim. 3:1) What explains these critical times?

There are two basic reasons why living is very difficult now. The East-West struggle and the nuclear threat are not the basic causes of man's problems but merely a reflection of them. Fulfillment of Bible prophecy shows that we are living in the last days of this system of things. Satan and his demons are raging upon the earth because they know that they have a short period of time left to try to turn all men away from God and his righteous principles. (Rev. 12:7-12) Satan has been the chief problem-maker for mankind since he began.

The second reason for our critical times is modern man's rejection of God's Word the Bible. Enemies such as Wellhausen and his prejudiced school of higher critics, Darwin and his evolutionists, Freud and his theories, Marx and his atheistic revolutionists—all these have played a sinister role in destroying the guiding influence of the Bible for many; especially since so many of the clergy have adopted

such worldly wisdom. This anti-Bible trend has saturated the educational institutions, books, the public press, TV, radio and the motion-picture industry. Rejection of Bible wisdom has opened the floodgates for a surge of lawlessness and unprincipled conduct that has nearly drowned society in problems.

BROKEN CISTERNS

A fitting description of this foolish course is found in God's words to his people of long ago: "They have left even me, the source of living water, in order to hew out for themselves cisterns, broken cisterns, that cannot contain the water." (Jer. 2:13) However sincere it may be, the advice bubbling forth from worldly fountains of wisdom is a far cry from the life-giving wisdom of God's Word.

Consider the lovelorn columns seen in newspapers from London to Manila. In the United States alone 1,500,000 letters are received every year requesting advice on a wide range of anxieties. Millions of readers devour the syndicated replies and often try to fit the counsel to their own similar problems. But how reliable is this journalistic advice? Among America's newspaper experts on love and marriage are a divorcee and a counselor separated from her husband. Do they have the sound spiritual qualifications needed to give help to readers with serious problems? Their glib, superficial counsel seems to be aimed at building fame, fortune and newspaper circulation rather than happy lives.

Better motivated and better qualified are the professional marriage and family counselors who have a commendable desire to help people untangle their knotty problems. But it is also a fact that the quality of counsel varies widely with the ability and experience of the professional counselor. Then, too, this counsel is not likely to be free, except in hardship cases. At nonprofit agencies fees are usually scaled to your ability to pay for the counsel. Agency fees for those able to pay may run from $4 to $10 per office visit. A private marriage counselor may charge from $10 to $20 an hour for his wisdom. He may ask you to return regularly over a period of many months or even for a year. For many this is inconvenient. The majority of people in trouble need handy counsel that is not only authoritative but inexpensive.

Psychoanalysis does not fit that category either. High fees and many consultations are associated with this branch of medicine that deals with the science and practice of treating mental, emotional and behavioral disorders. Just how scientific psychoanalysis really is no one is certain. At best it leaves much to be desired. Its aim to help people achieve a normal capacity for living is not wrong, but some of its methods are. While some psychoanalysts may take religion seriously in their personal lives, the profession generally ignores man's vital relationship to God. According to Freud, one of psychiatry's chief authorities, religion is a great illusion that man will get rid of someday. Psychiatry stresses, "Know thyself," as if an enlightened self-love is sufficient for successful living. More than ignoring God, analysts often contradict God by advising those with guilty consciences that fornication, adultery and sodomy are not wrong in themselves. The charge rightly has been made that such counsel tends to "exterminate the conscience."

In psychoanalysis there is also the great danger that the analyst may impose his own values on you, confusing his personal ideals with impersonal truths. Patients often develop an exaggerated admiration for their analysts. As Abraham Kaplan, professor of philosophy and member of the Academy of Psychoanalysis, warned: "The

danger here is that the analyst may accept the role of omniscient moral authority in which the patient casts him." But the analyst is not an all-wise authority on morals, as Kaplan readily admits: "Psychoanalysis cannot tell us what is virtuous and what is not. It cannot establish premises to deduce the principles of morality." Obviously, psychoanalysis is not the answer to some very basic questions. If it helps people get on the go again, it does not point them in God's direction. Being able to travel is not enough; you must know where you are going. If psychoanalysis cannot tell us what is moral or immoral in the sight of God, who judges our actions, then it is hardly a safe guide.

COMING IN THE NEXT ISSUE

- Conduct "Worthy of the Good News."
- Conduct Showing Practical 'Love of Neighbor.'
- Are the Nations Headed for Armageddon?
- Early Christian Copyists.
- Behemoth and Leviathan —Creative Marvels.

THE IDEAL COUNSEL

The ideal counsel must be convenient, understandable, available to all and inexpensive. It must give right moral standards and direction, and it should be absolutely correct. Is there such counsel available today? Yes, there is. The Creator saw to that when he provided the sixty-six inspired books of the Holy Bible. Here you find counsel that is convenient, inexpensive and completely reliable. In contrast to the human counselors who have lived short lives and often erred, the eternal God who gives counsel has "done wonderful things, counsels from early times, in faithfulness, in trustworthiness." (Isa. 25:1) Through his book of counsel God gives commandments, instruction, discipline, wisdom and understanding for successful living. (Prov. 4:1-9) The Bible's power for lighting your way was aptly expressed by the inspired psalmist: "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

Sacred history contains many examples of persons who faced personal crises and came through them successfully by heeding Jehovah God's advice. The record also contains the tragic cases of men and women whose lives and eternal hopes were lost by ignoring or opposing Jehovah's counsel. It is for our lasting benefit that the heavenly Father admonishes: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you. Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."—Prov. 3:1, 2, 5, 6.

In God's book of counsel you will find, among other things, practical advice on marriage problems, child training, chastity, right view of money, good manners, how to handle disputes, business and labor practices, peace of mind, happiness, how to pray and the proper worship of your Creator. Thoroughly discussed is God's purpose for man and this earth. You will learn why God has permitted wickedness for a time, how his Kingdom will usher in a new world of life and righteousness, and when he will resurrect the remembered dead. In the Bible is hope for the future and courage for the present. This counsel from God is in your own home, in your own copy of the Bible.

Turn to the Bible for God's advice. Put Scriptural principles into practice and you will see how clearly and wisely they light your path. Then, like the psalmist, you will confidently say: "Your reminders are what I am fond of, as men of my counsel." —Ps. 119:24.

THE Challenge OF THE "GOOD NEWS"

EVERYONE likes to hear good news. How happy is the husband when he hears that his wife has successfully given birth to their firstborn son! How happy we are to hear of an impending visit to our home of good friends or dearly loved members of the family, mother or father perhaps! How happy is the farmer when he hears good news from the fields, that the seed sown is beginning to sprout! How happy is the man who, after searching many months for employment, finally obtains a job! Once again he will have money to provide the necessities of life for himself, his wife and children. Yes, there are many events that can mean good news for us, but of all the news that is good none could be better than the "good news of [God's] kingdom," since it holds out the hope of eternal blessings of life and peace for obedient mankind in a new world. —Matt. 24:14.

[2] But note that along with good news there often comes responsibility. It presents a challenge. It calls on the receiver of the good news to act, to do something to show his appreciation for the good news so that he may fully benefit by it. The arrival of a firstborn is good news to the husband and wife, but by this miracle of birth they become father and mother. It calls for them to adjust their lives to the new situation and shoulder the responsibility of parenthood. The arrival of guests means work for the householder, though it is happy work, providing the needed hospitality. The springing up of a new crop in the farmer's fields is a challenge to him. It requires his time and attention —scaring off the birds that might attack the new growth, hoeing out the weeds and watering the young plants. It spells hard work as he cares for the new crop until it grows to maturity and is successfully harvested. The good news of employment for the unemployed man brings with it responsibility. Now he has a contract of work to which he must be loyal in order to retain his job. The challenge to him is, Will he prove to be a good workman?

[3] Likewise with the "good news of the kingdom." The hearing of this good news is a challenge—it calls upon those hearing it to do something that will demonstrate they appreciate it. And what good news it is! God's kingdom under Christ Jesus to destroy this wicked system of things; to bring to an end hatred and war, sickness, disease and death; to restore this earth to a paradise populated by perfect, healthy men and women in peace and happiness, and to bring this about in the very near future, within this generation. (See Daniel 2:44; Psalm 37:10, 11; 46:9; Isaiah 9:6, 7; Revelation 21:3, 4; Matthew 24:3-14, 32-34.) Without doubt you are already somewhat familiar with this good news.

1. Which is the best news to be heard today, and why so?
2. What often comes with hearing good news? Illustrate.
3. (a) What does the "good news" tell us of the future of this earth? (b) What questions do sincere persons now ask?

The fact that you are reading these pages indicates your interest in the "good news" and in God's purpose by means of his kingdom. Without doubt it is your wish to live under that best of kingdoms and eternally enjoy its blessings. If this is your sincere desire, then it is natural for you to ask, "What will this require of me? If I accept the good news of God's kingdom, how will it affect my life now?"

4 We can all agree that the words of the apostle Paul at Ephesians 5:16 are true of our time: "The days are wicked." Yes, we most certainly live in a wicked world, a world of unrighteousness, where men's thoughts and deeds are bad. The conduct of men and nations does not bring glory to God and is unworthy of his kingdom. We have grown up in this world, amidst its traditions and customs, many of which are contrary to God's righteous principles, and in company with people whose conduct falls far short of the standards we find in the Bible, God's Word. This has all had its effects on us and on our way of life. Also, having grown up in a divided world we have acquired different loyalties —loyalties to family, tribe, race and nation—often resulting in division, hatred, suspicion and false pride, a feeling of superiority over others. But when we read about God's kingdom from the Bible we learn of another loyalty that is required of those who will gain everlasting life. This is loyalty to Jehovah, the Supreme Ruler of the universe, and to his kingdom under Christ Jesus, and we learn of a new way of life in obedience to the rule of that kingdom. This calls for conduct different from that of the world. It calls for one to "behave in a manner worthy of the good news."—Phil. 1:27.

5 It is important to appreciate that the "good news" concerns a kingdom, God's kingdom. A kingdom is a government and thus exercises rule or governs those who are its subjects. Just as other governments have laws to govern their subjects, so God's kingdom has laws or rules governing the conduct of its subjects. Therefore, acceptance of the "good news" really means to accept the responsibility of being a subject of God's heavenly kingdom, to be submissive to it and humbly to accept and obey the commands of the Sovereign Ruler of the universe, Jehovah God. Only by doing this could one be "counted worthy of the kingdom of God."—2 Thess. 1:5.

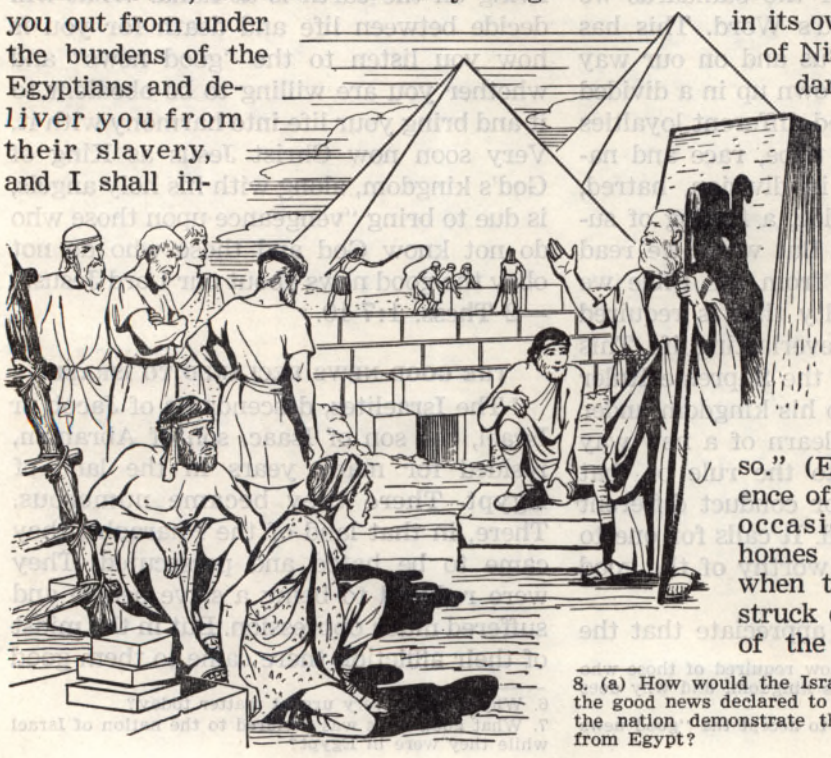
6 This is a matter that requires the urgent attention of all persons living upon the earth. The "good news of the kingdom" is now being preached worldwide—that cannot be denied. This is because we are living in the "last days" of this present world, and a time of final judgment for all living on the earth is at hand. What will decide between life and death for you is how you listen to the "good news" and whether you are willing to be obedient to it and bring your life into harmony with it. Very soon now Christ Jesus as King of God's kingdom, along with his holy angels, is due to bring "vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus." —2 Thess. 1:7-10.

THE GOOD NEWS DECLARED TO ISRAEL

7 The Israelites, descendants of Jacob or Israel, the son of Isaac, son of Abraham, resided for many years in the land of Egypt. There they became numerous. There, in that land of the Pharaohs, they came to be hated and persecuted. They were reduced to being a slave people and suffered much oppression. But in the midst of their affliction there came to them good

4. What kind of conduct is now required of those who wish to gain life under God's kingdom, and why does this mean a change?
5. What does it mean for us to accept the "good news of the kingdom"?
6. Why is this a very urgent matter today?
7. What good news was declared to the nation of Israel while they were in Egypt?

news! That is why many years later they were spoken of as the people "to whom the good news was first declared." (Heb. 4:6) Jehovah God, through his spokesman Moses, addressed this thrilling message to the Israelites: "I shall bring you up out of affliction by the Egyptians to the land of the Canaanites . . . to a land flowing with milk and honey." (Ex. 3:17) What a comforting message! And with what joy the Israelites heard it! What joy too when they later beheld the miraculous deliverance that Jehovah wrought for them as he demonstrated his almighty power on their behalf by means of the ten plagues and finally in destroying the Egyptians at the Red Sea, while the Israelites under the command of Moses walked through on dry land to safety! (Exodus, chapters 7 to 15) While still down in Egypt Moses had been further commanded to declare to this people: "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.'" (Ex. 6:6, 7) Here was the blessed promise to the Israelites of being brought into a special relationship with Jehovah as his people, and this would most certainly require of them conduct worthy of that great privilege.



[8] Appreciation for this good news and the privilege of having Jehovah as their God would surely cause the nation of Israel to be eager and willing to do obediently all that Jehovah commanded them. The opportunity to demonstrate such obedience came very soon, when, through Moses, Jehovah commanded the people while still in Egypt to celebrate the Passover. Each family had to assemble in its own home on the night of Nisan 14 (Jewish calendar). A lamb was to be slain and the blood sprinkled on the doorposts. (Ex. 12:1-23) After receiving these instructions from Moses "the sons of Israel went and did just as Jehovah had commanded Moses and Aaron. They did just so." (Ex. 12:28) The obedience of the Israelites on this occasion resulted in their homes being "passed over" when the angel of Jehovah struck down all the firstborn of the Egyptians. "And it

8. (a) How would the Israelites show appreciation for the good news declared to them? (b) What quality did the nation demonstrate that led to their deliverance from Egypt?

came about on this very day that Jehovah brought the sons of Israel together with their armies out of the land of Egypt." —Ex. 12:51.

[9] In the third month after their leaving Egypt the Israelites came to Mt. Sinai and there Jehovah, again through Moses as his spokesman, made clear to them the new relationship into which they were now to enter as his people. "And Moses went up to the true God, and Jehovah began to call to him out of the mountain, saying: 'This is what you are to say to the house of Jacob and to tell the sons of Israel, "You yourselves have seen what I did to the Egyptians, that I might carry you on wings of eagles and bring you to myself. And now 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." These are the words that you are to say to the sons of Israel.' So Moses came and called the older men of the people and set before them all these words that Jehovah had commanded him. After that all the people answered unanimously and said: 'All that Jehovah has spoken we are willing to do.' " —Ex. 19:3-8.

[10] The nation of Israel was unique. The whole nation, every man, woman and child, came under that covenant arrangement, often called the *law* covenant, and by it they literally became a separate nation or people for Jehovah. Indeed, Jehovah was their King and so exercised the right to make laws governing the lives of his subjects covering every aspect of life. The laws given to them through Moses concerned their worship of God, the making of offerings and sacrifices; there were laws concerning eating, concerning spiritual and physical cleanness, concerning proper moral behavior; laws were given regarding the proper relationship in marriage, the duties of husbands and wives, and parents and children; there were laws and principles guiding their relationship with one another as neighbors, emphasizing the need for honesty and justice as well as mercy and love in dealing with one another.

[11] Some of these laws merely enlarged principles or laws already given previously and which were, and still are, binding on all men as descendants of Adam and Noah. For example, laws concerning the sanctity of blood given to Israel were based on the divine command given by God to Noah following the flood, at Genesis chapter 9. "Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat. And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." (Gen. 9:3-6) The reason for showing such respect in the use of blood was that blood represented life, or soul; and since life is a gift of God, he has the right to require men to respect the lives of other men and women and also animals. Though man was allowed to kill animals for food, there was to be no wanton slaughter of animals for sport. Hence in God's law to the Israelites respect for life was emphasized, including respect for blood as representing life. Jehovah commanded: "As

9. (a) What did Jehovah say the nation of Israel would become? (b) What did he require of them?
10. To what extent did Jehovah make laws governing his covenant people?
11. What law concerning blood did God give to *Israel*, and on what previous command was this law based?

for any man of the house of Israel or some alien resident who is residing as an alien in your midst who eats any sort of blood, I shall certainly set my face against the soul that is eating the blood, and I shall indeed cut him off from among his people. For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. That is why I have said to the sons of Israel: 'No soul of you should eat blood and no alien resident who is residing as an alien in your midst should eat blood.' As for any man of the sons of Israel or some alien resident who is residing as an alien in your midst who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel: 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off.' " In the sixth of the Ten Commandments the sacredness of life was again emphasized in the words, "You must not murder."—Lev. 17:10-14; Ex. 20:13.

[12] The Ten Commandments stated ten basic laws or rules governing the Israelites. They were inscribed by God himself by the power of holy spirit on two stone tablets that were given to Moses on Mount Sinai. Rightly they occupied the preeminent place in the law code given to Israel, though remaining part of it. They set out basic laws or principles, rules of conduct governing first the relationship of the Israelites to God and then their relationship to the family unit and to one another. The first four emphasized the need for wholehearted and exclusive worship of Jehovah as God and obedience to his commandments. The fifth showed the need for family unity, the children respecting the father and mother; and the remaining five related to dealings with fellow creatures: not to murder, not to commit adultery, not to steal, not to testify falsely against another, not to covet, that is, not to desire wrongfully something that belongs to another.—Ex. 20:1-17.

12. What is set out in the Ten Commandments, which Jehovah wrote on the stone tablets?

NATION OF ISRAEL PROVIDES WARNING EXAMPLE

[13] Obedience to Jehovah's laws would bring untold blessings to the Israelites. His commandments would guide them in wholesome conduct that would promote unity in the nation, good health and happiness. But most important of all, they would direct them in right worship, in right conduct that would be pleasing to Jehovah their God, and would ensure his favor. Their obedience would protect them from false religion and from immoral practices that would lead to sin and rebellion and eventually rejection by God.

[14] True to his promise, God did lead the Israelites to a land flowing with milk and honey. (Ex. 3:8; Num. 13:27) After many experiences the nation was settled in the Promised Land, Canaan or Palestine, and it is reported that under the rule of King Solomon "peace itself became his in every region of his, all around. And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon." (1 Ki. 4:24, 25) But such blessings did not last. Repeated disobedience to God's law finally reaped its proper reward—rejection by God as his people. Instead of blessings, there came

13, 14. (a) What would result to Israel by obedience to God's laws? (b) What blessing did come to them, and why did this not last?

upon the nation the curses that God had foretold for such disobedience.

[15] While the law covenant had the Ten Commandments as a foundation, the relationship of the nation with God was based really on two fundamental principles—love of God and love of neighbor. (Deut. 6:5-9; Lev. 19:18) Faithfulness to these two principles was most essential to remaining in God's favor. Weakness or temporary failure due to human imperfection, while bringing correction and reproof, could still be forgiven, but when the nation lost its love for God and no longer served him with a whole heart this could only lead to disaster. (1 Chron. 28:9; Prov. 4:23) No hypocritical form of worship could deceive him, for Jehovah is a God who 'sees the heart' and who is 'searching the hearts' of men. The hearts of the greater number of the people of Israel turned from love of God and neighbor to love just for themselves, and Jehovah discerned this. He could see the wicked deeds performed, first in the dark and then openly in the daylight, as the hearts of the people became hardened in bad conduct. —1 Sam. 16:7; Jer. 17:10.

[16] The Israelites entered the Promised Land in 1473 B.C., and the land was finally subdued under them in the time of King David, whose reign of forty years ended in 1037 B.C. Forty years later the nation was torn in two by jealousy and rivalry, and so, following the death of King Solomon in 997 B.C., the original nation of Israel was divided into two kingdoms, the ten-tribe kingdom of Israel to the north with Samaria as capital, and the two-tribe kingdom of Judah to the south with Jerusalem as capital. The northern ten-tribe kingdom was destroyed by the Assyrians in 740 B.C., and then in 607 B.C. the kingdom of Judah was destroyed by the Babylonians. Not long before this end to the kingdom of Judah, Jeremiah uttered to them these words: "'"For I solemnly admonished your forefathers in the day of my bringing them up out of the land of Egypt and down to this day, rising up early and admonishing, saying: 'Obey my voice.' But they did not listen or incline their ear, but they kept walking each one in the stubbornness of their bad heart; and so I brought upon them all the words of this covenant that I commanded them to do, but that they did not do."' Furthermore, Jehovah said to me: 'Conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem. They have returned to the errors of their forefathers, the first ones, who refused to obey my words, but who themselves have walked after other gods in order to serve them. The house of Israel and the house of Judah have broken my covenant that I concluded with their forefathers. Therefore this is what Jehovah has said, "Here I am bringing upon them a calamity that they will not be able to get out of; and they will certainly call to me for aid, but I shall not listen to them."'"—Jer. 11:7-11. Compare Deuteronomy 6:12-15 and 28:15, 45-47.

[17] Jehovah, in his great mercy and in fulfillment of his promise and purpose, did restore a remnant of the nation from Babylon back to the Promised Land after a period of seventy years' desolation. Once again good news of this deliverance came to the people of Israel while in a captive state. This remnant of natural Israel was returned to Palestine in order that Jehovah's worship might be restored there, though they were not restored as an independent nation, a separate kingdom.

15. (a) Upon what two basic commands was the relationship of Israel to Jehovah based? (b) Why would any hypocritical form of worship not deceive Jehovah?

16. (a) How did calamity come upon that nation? (b) How did the prophet Jeremiah explain the reason for this?

17. What temporary restoration did the Israelites receive?

18 Did that ancient nation of Israel in the end prove "worthy of the good news" that had been preached to them by Moses down in Egypt? Did they fulfill the promise made by their forefathers to do all that Jehovah commanded them and to be truly his people, doing his will? The inspired Record answers No! Their complete unworthiness as a nation was clearly seen by their attitude toward Jesus, the promised Messiah, whom they rejected and had impaled on a stake. Just before his death Jesus pronounced judgment upon the nation when he said: "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; Luke 23:18-25; Acts 2:23.

19 The Israelites had enjoyed the high privilege of being a nation of Jehovah's witnesses. (Isa. 43:10-12) Not that they were commanded to preach concerning Jehovah to all the other nations of the earth; but they had been set apart for Jehovah's exclusive service and worship. By the wonderful works that Jehovah performed on behalf of them and by their practicing true worship when they were faithful, Jehovah made a great name for himself. But they could only continue as his witnesses by holding to true worship and honoring the covenant he made with them and by obeying his commandments. This they failed to do. So Jehovah cast off natural Israel. The law covenant arrangement with them came to an end, being fulfilled in Jesus and its law being nailed to the torture stake. (Col. 2:14) But this did not bring to an end all of God's dealings with men. Now, with Christ Jesus as Mediator, a new covenant arrangement was inaugurated, not with natural Israel, but with a nation producing the right fruits, whose conduct would be worthy of a heavenly kingdom of God with Christ as King. —Heb. 8:6; Matt. 21:43.

18. Did the nation of Israel prove "worthy of the good news" that was proclaimed to them?
19. (a) What great privilege had the Israelites enjoyed while they were faithful? (b) When God finally rejected that nation, did this mean the end of God's dealings with mankind?

Innocence Established

In Brazil one of Jehovah's witnesses was employed, along with a worldly man, to dig a well. They worked until the well got to be quite deep; then an accident occurred. The working companion of the Witness fell into the well and was killed. The police took the Witness into custody to be questioned and possibly charged with murder, since oftentimes murders are committed under these circumstances. It looked very bad for the Witness, since there were no persons to prove him innocent. Finally the police asked him to show his identification documents. He did not have them with him. The only thing he had with him was his minister's identification card signed by the congregation servant and which identified him as being one of Jehovah's witnesses. He showed it to them. When they discovered that he was in fact one of Jehovah's witnesses, the attitude of the police changed entirely. They said, "We know that Jehovah's witnesses do not kill. You are an innocent man." The Witness was immediately released.

The "GOOD NEWS" SEPARATES A PEOPLE FOR JEHOVAH'S NAME

TO WHICH nation did Jesus refer when he said, at Matthew 21:43: "The kingdom of God will be . . . given to a nation producing its fruits"? And what is the kingdom here referred to? No, the nation so blessed is not any particular race of people, belonging to some special branch of the human family and bound together under some man-made kingdom. Jehovah God now purposed to call persons out of *all* nations to be associated as a people separate from the world, "a people for his name."—Acts 15:14.

[2] The kingdom, whose interests they are to serve, is no earthly kingdom with a capital city at Jerusalem or any other city on the earth. The kingdom referred to is God's "heavenly kingdom." (2 Tim. 4:18) Christ Jesus, who was rejected by the unfaithful nation of Israel and put to death, was resurrected and later ascended into heaven. There he awaited God's due time for him to begin his rule in full Kingdom power. (Heb. 1:13; Acts 2:32-36) That time came A.D. 1914. Then followed "war in heaven" resulting in Satan, the great opposer of God and of faithful men on earth, being cast out from heaven, and now he is due to be crushed shortly along with all his wicked angels, worldly governments and unrighteous men who have opposed God's rule. This would take place in the "war of the great day of God Almighty" called Armageddon.—Rev. 12:7-12; Dan. 2:44; Rev. 16:14, 16.

[3] Now ruling from the cleansed heavens is the heavenly kingdom of God under Christ Jesus. This kingdom in its completeness is made up of 144,000 persons selected from the nations of the earth and who rule as "kings" with Christ. (Rev. 20:6; 14:1-4) Compared to the large number of persons who gain life on earth under the Kingdom, those receiving this heavenly reward are indeed a "little flock." In addition to that "little flock" there are "other sheep," including a great crowd of persons of goodwill toward the "good news" living at this time of the end, who become earthly subjects of the Kingdom in a paradise earth.—Luke 12:32; John 10:16; Rev. 7:9, 13, 14; Ps. 37:11, 29. See *"This Good News of the Kingdom,"* paragraphs 23-28.

[4] When the "good news of the kingdom" began to be preached by Jesus and then by his apostles and disciples of the first century, the purpose was to gather out from among the nations those who would make up 'the people for Jehovah's name,' the 144,000 who were to be united with Christ Jesus in Kingdom rule. They were

1, 2. (a) To what kingdom did Jesus refer at Matthew 21:43? (b) Who is king of that kingdom, and when did he begin ruling in full Kingdom power? (c) Is that kingdom meant for any special race of people?

3. What is the relationship to the Kingdom of (a) the "little flock," and (b) the "other sheep"?

4. Why could it be said that when the first members of the 144,000 began to be gathered 1,900 years ago they came under Kingdom rule?

being called to a heavenly destiny with Jesus their Lord, and this was being done by means of the "good news." (2 Thess. 2:14) While in those days the heavenly kingdom of God had not yet begun to exercise its rule toward the earth in full power, yet, because Jehovah always remains "King of Eternity" and Jesus was the invisible head over the new Christian nation, it could be said that through Christ Jesus those who believed came under Kingdom rule. When they heard the "good news of the kingdom," accepted it and dedicated themselves to God's service, it was said of them that they were 'delivered from the authority of the darkness and transplanted into the kingdom of the Son of his love.'—Col. 1:13.

[5] How would this change affect them? They were still living in the same world, in territories ruled over by various national governments. The sixth world power, Rome, dominated most of the civilized world at that time where the first Christians lived. What was now to be their relationship to Rome and other governments of the earth?

[6] Today, 1,900 years later, the same questions are appropriate. The preaching of the "good news" is not now primarily for the purpose of calling persons to the heavenly kingdom but is directed to all men of goodwill who hope to live forever on a paradise earth. Since the year 1914, as the fulfillment of the Bible prophecies prove, the kingdom of heaven has been ruling in power, and this means the end of this system of things soon. *"This* good news of the kingdom" is now being preached to people in 189 lands and islands of the seas who live under many different kinds of government and forms of political rule. Indeed, in many lands the form of rule often changes, as a different political party comes into power, or local national movements take over from colonial administrations. What is the relationship of the Christian to such governments and to such changes? Is it possible for the true followers of Christ Jesus to become a united people despite their different racial and national origins, a people separate from the world, serving the interests of God's kingdom, a people for Jehovah's name? If so, how are they so identified? It is by conduct "worthy of the kingdom." —2 Thess. 1:5.

[7] Just as the "good news" that was first preached to Israel down in Egypt was a challenge to them, requiring a certain course of conduct, of faithfulness to the law covenant and subjection to Jehovah as their King and obedience to his commands, likewise, from the beginning of the calling out of the new nation of spiritual Israel of 144,000 down to this day and the calling out of the great crowd of "other sheep," the "good news of the kingdom" presents a challenge to those who accept it. Will they "behave in a manner worthy of the good news"?—Phil. 1:27.

SEPARATE FROM THE WORLD

[8] In his final meeting with his disciples just before his death, Jesus, in prayer to his heavenly Father, made clear a principle concerning the Christian's relationship to the world. "I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world. I request you, not to take them out of the world, but to watch over them because of the wicked one. They are no part of the world, just as I am no part of the world. Sanctify them by means of the truth; your word

5, 6. (a) What question then faced those early Christians, and what similar questions face Christians today? (b) What identifies the true followers of Jesus as being 'a people for Jehovah's name'?

7. How, then, is the "good news" a challenge?

8. (a) What principle governing the Christian's relationship with the world is made clear at John 17:14-18? (b) How are Jehovah's witnesses of today a New World society?

is truth. Just as you sent me forth into the world, I also sent them forth into the world." The true followers of Jesus are, therefore, no part of this world, in that they separate themselves from its wicked ways and do not place their hope for the future in the schemes and organizations of men. Rather, their hope is in the new world ruled over by God's kingdom and they have their interests centered on that new world. So it is proper to say that the modern Christian witnesses of Jehovah are a *New World* society. This New World society of Jehovah's witnesses is united by their all having the same wholehearted love for God, by recognizing Jehovah as the Supreme Ruler of the universe and by their submission to God's kingdom.—John 17:14-18.

[9] Because God's kingdom is heavenly and hence invisible to humans on the earth, the worldly nations refuse to recognize it or take it into account. But because God is invisible to human eyes that does not mean that he does not exist. The evidence of his existence is seen in his creation. (Rom. 1:20) Proof of the existence of God's kingdom is seen by the very existence of the New World society—hundreds of thousands of persons coming from all nations, united, at peace and accepting the Kingdom rule. This is in harmony with the inspired words at Psalm 72:7, 8: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth." So it is that those making up the New World society of Jehovah's witnesses are found literally to the "ends of the earth." They demonstrate that they are truly subjects of the kingdom of God by their being obedient and submissive to the divine will and by active support of God's kingdom, preaching it throughout the earth.

[10] In order to keep their unity the true servants of God must follow the principles, set out above, to be separate from the world. It is for this reason that Jehovah's witnesses do not take sides in political issues. Just think what this would mean if they were to do so! The congregation of true Christians would be divided against itself if individual members supported different political organizations, joining in the ridiculing or opposing of some other group of which others in the congregation might be members. How could this possibly harmonize with Jesus' further words in verses 21 and 22 of John chapter 17? Jesus there prayed concerning his followers, "That they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth. Also, I have given them the glory that you have given me, in order that they may be one just as we are one." On an international scale also this unity is preserved by Jehovah's witnesses not joining in wars and struggles between nations, which are divided by man-made barriers.

PAYING BACK "CAESAR'S THINGS TO CAESAR"

[11] However, Jehovah's witnesses continue to live in territories ruled over by earthly governments, which Jehovah has permitted to continue up till this time. In explaining the relationship of the Christian to such governments Jesus stated another very well-known principle: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21)

9. What proof is there that God's kingdom exists and is now ruling?

10. Why do Jehovah's witnesses not take sides in political issues or in wars between nations?

11, 12. How does a Christian pay back "Caesar's things to Caesar"?

These words show that earthly governments (or "Caesar") may properly require certain duties from their Christian subjects. For example, in Matthew chapter 22 Jesus was discussing the matter of paying taxes. The governments render many services to Christ's followers, such as in the field of education, the building of roads, the control of law and order through the police and courts of justice, making available water, electricity and other supplies, all of which have to be paid for. So Christians "pay back" with a good conscience, by means of taxes, and so forth, for these various services.

12 In addition, true Christians prove themselves to be law-abiding and respectful. For example, they comply with regulations governing traffic, not driving with excessive speed beyond what the law allows, and otherwise conforming to regulations governing the normal orderly business of living. In doing so, they also show respect for those having to administer the law. This is in harmony with the apostle Paul's words at Romans 13, verses 6 and 7: "For that is why you are also paying taxes . . . Render to all their dues, to him who calls for the tax, the tax; to him who calls for the tribute, the tribute; to him who calls for fear, such fear; to him who calls for honor, such honor."

13 The Christian pursues this course irrespective of the government in power. The government may change, a different political party coming into power. However, Jehovah's witnesses continue to follow the same law-abiding course toward the new government just as they did toward the old one, and this they will continue to do for as long as God may permit earthly forms of government to rule.

13. What do Jehovah's witnesses do in the face of changing forms of governments?

PAYING BACK "GOD'S THINGS TO GOD"

14 Notice that Jesus said a Christian was to pay back, not only "Caesar's things to Caesar," but also "God's things to God." Jehovah God is the Creator of all living things and so our lives belong to him. Since he is the Supreme One in the universe and the only true God, our worship belongs to him alone. The true worship of God includes in these last days the public declaring of his name and the preaching of "this good news of the kingdom." (Nah. 1:2; Matt. 24:14) At times there may be a clash between what "Caesar" demands and what God requires. Then what must the Christian do? The proper course for one to follow if he wishes to prove "worthy of the good news" is clearly illustrated in a case involving Christians of the first century. Peter and some of the other apostles had been brought before the Jewish high priest, who said to them: "We positively ordered you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us." In answer Peter and the other apostles said: "We must obey God as ruler rather than men." These early Christians saw that their worship was involved and so they refused to comply with that particular order of the court commanding them not to preach. In faithful recognition of the Supreme Law of God the record shows they continued their preaching, "rejoicing because they had been counted worthy to be dishonored in behalf of his name."—Acts 5:28, 29, 40-42.

15 This opposition and persecution did not cause the apostles to turn against those authorities in physical retaliation, nor,

14. (a) What things belong to God that must be paid back to him? (b) Where there is a clash between what God requires and what Caesar demands, what course does the Christian take? (c) What principle did Peter and the apostles follow in this connection?
15. What conduct should the Christian manifest under persecution, in harmony with Romans 12:12-21?

when before the courts, did they show a lack of respect. Rather, with dignity and calmness they defended their position, maintaining their integrity in obeying Jehovah's law above that of men. Likewise, in these days, even where Jehovah's witnesses are persecuted, as in Communist countries, they do not join up in any rebellious movements to overthrow the existing authorities, but, rather, they faithfully explain their position as servants of God and as his witnesses commissioned to preach concerning his kingdom. With firm faith in the hope of life in the new world they are able to endure such tribulation. They do not allow themselves to become bitter and to try to return evil to others for the evil done to them. Rather, they try to continue living in a peaceable way and even try to help opposers to learn the truth of God's Word and find a blessing. Writes the apostle: "Rejoice in the hope ahead. Endure under tribulation. Persevere in prayer. . . . Keep on blessing those who persecute; be blessing and do not be cursing. . . . Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:12-21.

[16] It is by following the principles discussed above at John 17:14-18, 21, 22, Matthew 22:21 and Acts 5:28, 29 that the New World society of Jehovah's witnesses has been separated from the nations of the world in a special way. They are, indeed, a people for Jehovah's name and kingdom. In obedience to the words of Jesus at Matthew 6:33 they are "seeking *first* the kingdom and [God's] righteousness."

[17] So, then, to answer the challenge of the "good news," is it just a matter of joining an organization such as Jehovah's witnesses, and joining the ranks of preachers of the "good news of the kingdom"? It is certainly true that those who would gain life in Jehovah's new world must share in the public declaration of the truth. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) It is, therefore, right for one hearing the "good news" and exercising faith in it to apply himself to gaining an accurate knowledge of the truth through a study of the Bible in order that he might share in this public declaration. By doing so he shows his appreciation for the "good news" and also his desire to worship Jehovah.

A NEW PERSONALITY

[18] But the "good news of the kingdom" requires an even greater change in our lives. Indeed, it calls for us to bring our whole lives into harmony with Bible principles, becoming submissive in every part of our life to the will of God. As the Bible admonishes: "Whatever you are doing, work at it whole-souled as to Jehovah," and "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. 3:23, 17) We can say that it is really beginning a new life, becoming a new person. We must seek first, not only God's kingdom, but also his righteousness, that is, seeking to do what is right in God's eyes in all our conduct at all times.

16. What has resulted to Jehovah's witnesses from following the Bible principles so far discussed?

17. What requirement for salvation is made clear at Romans 10:10?

18. How great a change in our lives does the "good news" call for?

19 This means putting away what is unrighteous or bad, causing the things that are bad in God's sight to die out of our lives, and then to replace what is bad by what is good. The apostle wrote on this point at Colossians 3:5-10: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. 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 made new according to the image of the One who created it."

20 This clothing of oneself with the new personality must spring from a sincere heart, from a sincere desire to bring one's life into harmony with God's will in order to please him, with the hope of gaining life in his new world. It cannot be hypocritical, like putting on a new suit of clothes just for one day in the week. So much of religion today is just like that, people putting on their "Christianity" when they go to church and then putting off their "Christianity" like a suit of clothes and returning to the bad ways of the world for the rest of the week. There needs to be a conscious effort to put away, to *deaden* what is bad, to "strip off" the old personality with its practices and put on the new personality by the sincere seeking to do God's will. Nor can one make this change just to please men, just to be someone who is looked on by others as a good man. While a Christian naturally desires the respect of his fellowmen, and especially of his Christian brothers, he must first be seeking to please God. He appreciates what Jehovah God said to the prophet Samuel: "For not the way man sees is the way God sees, because mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is."—1 Sam. 16:7.

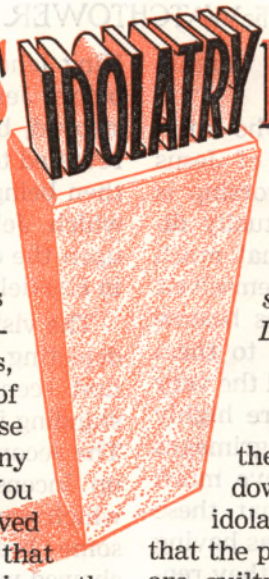
21 It is a great privilege to be associated with the 'people for Jehovah's name,' for it brings with it the joy of serving the true God. But more important is the relationship entered into with Jehovah God. The one with a good heart, who appreciates the "good news" and has a sincere desire to do the divine will, will want to use his life to the praise of Jehovah. To that end he makes a dedication of his life, making a solemn promise in prayer to Jehovah that from henceforth he will seek, not his own will, but God's will, just as Jesus did. (Pss. 40:8; 143:10; Luke 22:42; John 5:30) The Christian recognizes that it is by means of the mediator Christ Jesus that he is able to enter into this dedicated relationship with God.—See *"This Good News of the Kingdom,"* paragraphs 45-51.

22 It is only by maintaining this relationship with Jehovah God through Jesus Christ that one can properly maintain his association with the 'people for Jehovah's name.' Since to continue in Jehovah's favor requires one to be doing the divine will, then an accurate knowledge of that will is most important. So the Christian will earnestly strive to "be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God."—Col. 1:9, 10.

19, 20. (a) How does the apostle Paul describe this change at Colossians 3:5-10? (b) What kind of a change must this be in order to please Jehovah and gain life in his new world?

21. What step will the sincere person want to make?
22. What is necessary in order for one to "walk worthily of Jehovah," as explained at Colossians 1:9, 10?

CHRISTENDOM'S IDOLATRY FORESHADOWED



Christendom guilty of idolatry? In what ways?

GOD'S Word, the Bible, is clear and unequivocal on the subject of idolatry. There is no mistaking the words of Jehovah addressed to the Israelites, whom he had just brought out of the land of Egypt, out of the house of slaves: "You must not have any other gods against my face. You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them." —Ex. 20:3-5.

Christians, although "not under law but under undeserved kindness," are, nevertheless, explicitly and emphatically likewise warned against idolatry: "Idolaters" will not "inherit God's kingdom." "Neither become idolaters." "Beloved ones, flee from idolatry." "What agreement does God's temple have with idols?" "Now the works of the flesh are manifest, and they are . . . idolatry." "Little children, guard yourselves from idols." And among those barred from the holy city, those to have their destiny in the lake of fire, the second death, are idolaters.—Rom. 6:14; 1 Cor. 6:9, 10; 10:7, 14; 2 Cor. 6:16; Gal. 5:19, 20; 1 John 5:21; Rev. 21:8; 22:15.

What is idolatry? Of course, idolatry includes the worship of literal idols, images, statues, physical representations of a deity. But it is by no means limited to these. It is the worship of any one or any thing aside from the true God. As modernly defined: "The giving of absolute devotion and ultimate trust to something that is not God; immoderate attachment or veneration for something; respect or love that approaches that due a divine power."—*Webster's Third New International Dictionary.*

POPULAR IDOLS

Christendom claims to worship the God of the Bible and it looks down upon what it terms pagan idolaters. However, the facts show that the people of Christendom themselves are guilty of idolatry, and that in ever so many ways. For example, there is the idolatry of political heroes. Today Perón of Argentina has again become an issue. Apparently many still feel as did his wife Evita, when she once exclaimed: "He is God for us, so much so that we cannot conceive heaven without Perón. . . . He is our sun, our air, our water, our life."

There is also the idolatry of movie stars in Christendom, especially by its youth. Certainly the German teen-age girls were guilty of idolatry when they painted on the portals of the Bamberg Cathedral in Munich the words, "Elvis Presley—my God."

Then, again, there are those who become so attached to an animal pet that they put the life of it ahead of their own. Others have lavish funeral services for their pets. All such are likewise guilty of idolatry.

A little more than a year ago twenty-five leading theologians of the United States accused or charged its people with worshiping the false gods of scientism, political demagogues, the Western way of life, sex, physical power, comfort, man's

own self, and so forth. All such worship is idolatry.

Also, there are many people who kneel and pray before carved images of Jesus or of the "saints." While this worship is said to be only relative and actually directed to God, the facts show that much of it does go to the images themselves. Thus in backward lands devotees bestow much affection upon them, talk to them and even bring food to them. And the very fact that certain images are more highly esteemed than others, have pilgrimages made to them and otherwise have much ado made over them, shows that these images in themselves are viewed as having special merit aside from the one they represent or there would be no distinction made between them. All such is a form of idolatry. Early Christians had no images whatever in their places of worship.*

The Bible foretold these conditions. It predicted that a time would come when the love for God by the majority would grow cold, when there would be a falling away from the true faith and when men would be lovers of pleasures rather than lovers of God.—Matt. 24:12; 1 Tim. 4:1-3; 2 Tim. 3:1-5.

PROPHETIC PATTERNS

In addition to foretelling such conditions in so many words, the Bible gives us a detailed picture of the present-day idolatry in Christendom by means of a prophetic vision that the prophet Ezekiel received regarding conditions in his day and which find their counterpart in our day. That we should find these ancient accounts filled with meaning for us is clear from the words of the apostle Paul: "All the things that were written aforetime were written for our instruction."—Rom. 15:4.

Ezekiel, the son of a priest, was taken captive to Babylon during the reign of King Jehoiachin. He had a vision six years before Jerusalem and its temple were destroyed, by means of which Jehovah God revealed to him the gross idolatry that was then being practiced in Jerusalem and for which Jehovah's vengeance was coming upon the city and its people. It is recorded in Ezekiel chapter 8.

The vision consisted of four scenes, each depicting a different kind of idolatry. The first scene showed a symbol of jealousy standing in the entranceway of the temple. The second depicted seventy men offering up incense in the temple, the walls of which were covered with pictures of loathsome beasts, and so forth. The third showed women weeping for Tammuz. And in the fourth scene Ezekiel saw twenty-five men worshiping the sun. All this in violation of God's law forbidding idolatry. No wonder Jehovah God permitted the world power of Babylon to wreak destruction upon the nation of Israel six years later! A destruction, incidentally, that Ezekiel foretold in the very next chapter of his prophecy.—Ezek. 9:1-7.

THE SYMBOL INCITING TO JEALOUSY

To what idolatry in Christendom does the first example, the symbol of jealousy inciting to jealousy, refer? God's Word tells us that Jehovah brooks no rivalry, that he is jealous or insistent on exclusive devotion. (Ex. 20:5) Here, then, must be something that competes with God and therefore arouses him to jealousy. It was an image that stood where it had no right to stand, in the courtyard of the temple of Jehovah. It calls to mind what Jesus said in his great prophecy about "the disgusting thing that causes desolation . . . standing in a holy place," or "standing where it ought not." What is there in Christendom that fits this description? —Matt. 24:15, 16; Mark 13:14; Ezek. 8: 3, 5, 6.

* *The History of the Christian Church*, J. F. Hurst, Vol. 1, p. 508.

God's Word shows that his kingdom is the only hope of mankind and that it will make an end of war and bring lasting peace. (Ps. 46:8-10; 72:1, 7; Matt. 6:9, 10) The clergy of Christendom, however, today look to the United Nations to accomplish this, even as yesterday they looked to its predecessor, the League of Nations.* By holding forth these man-made organizations as mankind's hope instead of God's kingdom, the clergy have placed them where they ought not to stand, in a holy place. Such presumptuousness is an insult to God and arouses him to jealousy, especially since these clergy claim to serve God. It is indeed a form of idolatry that is disgusting to God.

Because Jehovah God cannot deny himself he will not always tolerate this symbol that incites him to jealousy by posing as a substitute for his kingdom. At the rapidly approaching battle of Armageddon he will destroy both it and all those who have idolized it.

EVOLUTIONISTIC CLERGY

After boring a hole in the wall of the temple courtyard, in vision, of course, Ezekiel next saw "every representation of creeping things and loathsome beasts, and all the dungy idols of the house of Israel, the carving being upon the wall all round about. And seventy men of the elderly ones of the house of Israel . . . were standing before them, each one with his censer in his hand, and the perfume of the cloud of the incense was ascending."—Ezek. 8: 10, 11.

What could all this represent in our time? Animals in Jehovah's house of worship may be said to find their counterpart in Christendom's adoption of the evolution theory, which ties in all the lower animals with the "ascent" of man. The modern clergy of Christendom have substituted the principle of evolution for the Creator, the God of the Bible. The Bible says that the first man Adam was the "son of God," but according to the evolutionistic clergy the first man was the son of some lower animal; just which one is a question upon which evolutionists cannot agree.

The evolution theory has destroyed the faith of countless millions, even as Darwin admitted that it had caused him to become an out-and-out agnostic.* By crediting evolution with the marvelous brain and organism of man and thereby robbing God of the credit, are not the clergy of Christendom guilty of idolatry? Surely!

THE FUNDAMENTALISTS

Christendom consists primarily of two factions, the modernists and the fundamentalists. The modernists put the wisdom of this world above the wisdom of God as found in the Bible, preaching politics, social reform, higher criticism, which denies the inspiration of the Bible, and evolution. The fundamentalists profess to believe in the inspiration of the Bible, but when confronted with a conflict between their creeds and the Bible they put their creeds ahead of the Bible. They are not at all happy about the trend in Christendom toward modernism and worldliness. In particular do they mourn the decline of their institutions, if not always in numbers, then in quality and influence.

These seem well pictured by what Ezekiel next saw at the entrance of the gate of the house of Jehovah, 'women sitting, weeping over the god Tammuz.'—Ezek. 8:14.

Women weeping for the god Tammuz was a distinctive feature of many ancient pagan religions. In the Scriptures religious organizations are repeatedly referred to as women. (2 Cor. 11:2; Gal. 4: 27; Rev. 22:17) Further, it is well known

* See *Awake!*, October 8, 1962, pp. 16-24.

* *Life and Letters*, Darwin, Vol. 1, p. 828.

that in most of the religions of Christendom the women are in the great majority; it is primarily their interest and support, financial and otherwise, that keeps these professedly Christian organizations going.

While the fundamentalists take the position that they use their religious organizations in their worship of God, yet when brought face to face with what God says in his Word, they prefer their dying organizations to God's Word, thus convicting themselves of idolatry also.

THE SUN OF INTELLECTUALITY

In the final scene of his vision Ezekiel saw twenty-five men between the porch of the temple and the great altar, with their backs to the temple, worshiping the sun. (Ezek. 8:15, 16) What could this picture? We know the sun gives light, and light is a symbol of knowledge, because knowledge gives light to the mind even as the sun gives light to the body, the organism. The sun, however, is a creation, and in spite of its role in sustaining life upon the earth it does not deserve being worshiped, it being inanimate, merely following God's laws.*

This worshiping of the sun therefore well represents the modern worship of knowledge, of philosophy, of psychology, of intellectuality as practiced by the clergy and their followers. It is a worship or valuing of knowledge *per se*. As one leading member of the Canadian Anglican Church expressed it, 'God is being replaced by the intellect of man as the moving force shaping the world.'

This tendency has ever been a snare to the professed people of God. It ensnared the Jews just before the time of Christ and shortly thereafter. It ensnared the early Christian congregation after the apostles fell asleep in death, resulting in the great apostasy and the adopting of such teachings as the trinity and the immortality of the human soul. In modern times it also takes the form of discussions of ontology, the teaching of "being" and which is also known as the "first philosophy"; of existentialism, which is wholly man-centered wisdom, much of it even atheistic; of Zen and other current trends in religions Oriental and Occidental. All those who thus prefer the wisdom of man to the wisdom of God are showing disrespect to Jehovah God and therefore are guilty of idolatry.

Is Christendom guilty of idolatry? She truly is. In addition to the images that adorn many of her churches, her idols include the United Nations, the evolution theory, her religious institutions and intellectuality. What will Jehovah God do about this idolatry? He will wipe it out, even as he wiped out the idolatrous practices of the Israelites in the days of Ezekiel. At Armageddon Jehovah will again act in anger against all those who have offended him by worshiping idols instead of the one true God Jehovah, the only One who deserves our worship.—Ezek. 8:17, 18; Rev. 16:14, 16.

Those who are wise today will abandon all the idolatrous practices of Christendom and will 'seek Jehovah, righteousness and meekness' in the hope of being hidden in the day of God's anger.—Zeph. 2:1-3.

* Sun worship was very common in ancient Egypt, its center being On, later known as Heliopolis. Joseph married Asenath, a daughter of the priest of On. —Gen. 41:45.

PAGANISM IN GREECE

"The pre-Christian legacy, all over Greece, is never far from the surface. Among the Sarakatsans pagan magic survives in a yet more pronounced shape. . . . All over Greece, the army of saints has taken the place of the ancient polytheistic pantheon."—*The Atlantic*, June, 1962.

Taking JEHOVAH'S SIDE of the GREAT ISSUE

as told by
LILIAN RUETIMANN

I WAS a little girl of six when airplanes roared over our heads on a hot August afternoon in 1914. In the pleasant English garden I leaned against my father's knee and listened to the grown-ups talking about the war that had just started.

My father was an active member of the Liberal Party and manager of a branch of the Co-operative Society in our country town in England. Mother was a schoolteacher, interested in all educational activity. She had bought a book called "The Divine Plan of the Ages." My parents read it eagerly and then took part in a regular Bible study with two other married couples. In the spring of 1916 my mother and father were baptized in symbol of their decision to do Jehovah's will.

A home Bible study was started with us children, and all four of us were required to attend meetings with the Christians who are today called Jehovah's witnesses. We joined forces with the few like believers in the nearby towns and held Bible lectures in the riverside towns for forty miles right out to the mouth of the Thames. As we zealously distributed tracts and invitations, little groups began to spring up, eventually becoming flourishing congregations of Jehovah's people lining the Thames east of London.

In the fall of 1916 my father took a firm position of neutrality toward the war. This caused no little stir in our small town where he had been politically active before. Not only was there a court case along with publicity, but we children also had to defend our belief at school. Father was finally exempted on health grounds and was assigned to work in the service of the food distribution council.

Our village home was open to our weary city friends, but I found nothing so exciting as to visit London and attend a "big" meeting. There I saw the Bible Students' "Photo-Drama of Creation," a beautiful explanation of the Bible by means of slides, recorded speech and appropriate music. During one of these visits to London exciting news came through of that now historical Watch Tower convention in Cedar Point, Ohio, in 1922.

PERSONAL DECISION

The preaching work was now under way under the slogan "Millions now living will never die!" My elder brother had left for India and my sister was baptized. I took this all very much for granted until, in 1924, a mature Christian friend showed me my individual privileges. I suddenly realized that one does not grow up in the faith automatically, but must make an individual decision. Could I do this?

From my childhood days I had been looking forward to the Millennium when lion and bear would lie down with the ox and a little child would lead them. Of course, I wanted to do Jehovah's will, but His will as we understood it then was to bring out the last members of the bride of

Christ for heavenly life. It meant giving up all earthly hopes and eventually dying. My parents counseled me to count the cost carefully. If faithful, I would see Jehovah and Christ Jesus. This magnificent hope was decisive. Shortly before I was seventeen I was baptized in London, in January, 1925.

The house-to-house preaching was a constant stimulus and education for me. In those days we had just started, but some full-time workers who came to help in our territory gave me a lot of good counsel. Appreciation for the truth went deeper and deeper into my heart.

The convention in Alexandra Palace, London, in 1926 was an outstanding event. I think I will never forget the thrill of excitement when the book *Deliverance* was released. The public lecture in the Royal Albert Hall, "Why World Powers Are Tottering—The Remedy," climaxed this convention and we returned home to distribute the booklet *The Standard for the People* for the remainder of our vacation. I just devoured the book *Deliverance* with its magnificent theme about the great issue between Jehovah and Satan as well as the coming vindication of Jehovah's name. Appreciation of this issue was like fire in my bones. From now on, every Saturday afternoon when free from my secretarial work I filled my case, mounted my bicycle and preached in the outlying countryside, joining my parents and the little congregation for Sunday-morning house-to-house service.

My sister entered the full-time preaching work in February, 1927, and I was left with my brother as the only younger members of our little congregation. It was rather flat country leading out to the mouth of the Thames, and sometimes I longed to travel and see beautiful country, but I quickly suppressed this longing, reasoning that with time so short for this system of things I had better lose no time. I would see it all better from heaven anyway. Jehovah took note of my longing and later blessed me beyond my dreams.

NO MIXED MARRIAGE

I was nearing womanhood now, an impetuous, enthusiastic girl with an abundance of vitality, but I had safely navigated the various phases of growing up. Now I found myself deeply in love. Unfortunately the young man did not accept the faith and I realized this was one of the costs I had to count. I knew I could never be wholly for Jehovah's side of the issue if I nourished this affection and I made a solemn vow to Jehovah that I would never marry out of the faith. This was my great protection. I began to stamp this thing out of my heart. It can be done if one puts Kingdom interests first.

One incident of that time stands out clearly in my mind and it has been like a beacon light in my life. It had been quite an eventful afternoon in the rurals. Several people had been very rude to me and one woman, sick in bed, had asked me to pray with her. I pondered over the great issue raised by Satan and my heart was full as I thought about the effects of Satan's rebellion. As the sun dipped down to the west I mounted my bicycle for the ride home. There was a long rather steep slope for a mile or more. I free-wheeled and let the wind toss my hair and whistle in my ears. Through clenched teeth I repeated: "I'll fight the Devil till I die!" In times of crisis that evening scene has come to my mind and acted like a stimulant in my veins. Never sink! Fight on Jehovah's side of the great issue!

In the spring of 1930 we attended a small convention, or I think we called them "combined service efforts" in those days, at a seaside resort near my home on the Thames. Many had come down

from London too since it was just an hour's run. This was a happy event for me, as I could also meet others of the younger generation. It was while we were enjoying the seaside after engaging in the ministry that I met a serious young Swiss. I heard his foreign accent and mentioned that I was learning German. Alfred was gentle, quiet and absorbed in studying, but he seemed a little lonely. In our jolly teasing family he seemed out of place.

Alfred's background had been so different from mine. He grew up in a kindly Swiss home, and after finishing secondary and commercial schools and his apprenticeship he had left for Belgium to concentrate on languages and accounting. Before leaving he had seen the Photo-Drama of Creation and obtained some of the Watch Tower Society's literature. While he was in Belgium helping in the social work of the Swiss church, questions were raised in his mind and his minister could not answer them. He remembered the book *The Divine Plan of the Ages* and upon returning to Switzerland for a vacation he spent much of his leisure time studying it and other publications on the subject. After visiting the local office of the Society he went back to Belgium, joining a brother from Holland in the very early beginnings of the Society's work in Belgium. When the famous financier Loewenstein, his employer, fell from his plane over the English Channel, Alfred was invited to go to London to work for a Swiss financier. And that is how our pathways met.

We spent a very happy and busy year, and then, in May, 1931, we were married at the London Tabernacle and went to Switzerland. Here I was to see for myself this beautiful country that has become my home. Later we went to the Paris convention, where Alfred interpreted some of the talks. In Paris the Society's president, Brother Rutherford, invited us to work at the Society's Paris office. I recognized Jehovah's will in this, and when my husband wanted to know how I felt about it, it did not take me a second to decide. So we returned to England to dispose of the home we had so recently furnished and prepare for a new life together.

LIFE IN A BETHEL HOME

At the Paris office I was faced with two language barriers, German in the home and French outside. It was not easy for me and often I was the lonely one. Then I found I was going to have a baby. Alfred was overjoyed that we could continue our life at Bethel. There was much translation work to do in order to provide literature for a bevy of enthusiastic English and Swiss full-time pioneer ministers working in France.

Then the blow fell for the Paris Bethel. Our work had disturbed the bishop living nearby, and we foreigners were ordered to leave the country within a few days. This meant that five of us from Bethel and about a dozen pioneers had to find new places in which to serve Jehovah. Alfred and I left with an American pioneer sister for Switzerland very early one morning.

And so it came about that our little daughter was born ten days later in Switzerland. When she was a few months old we moved into the Bethel home in Berne and focused our minds on serving Jehovah's side of the great issue. But do not think that life from then on was a bed of roses. My husband was wholly absorbed in his work, steadily burning the candle at both ends, and I had a little girl to bring up in addition to my Bethel duties. I often chafed at the discipline of Bethel with its rigid schedule in contrast to my carefree girlhood. At times I felt frustrated, like a bird caught in a cage. Sometimes I was discouraged and the waves threat-

ened to swamp me. Then I would think of the great issue.

Gradually I began to learn all the household chores, to wash and iron, to cook and mend. Our Bethel family in Berne numbered around sixty in those days. The hum and buzz, the coming and going broke the monotony of those stacks of plates and dishes to dry each day and the never-ending baskets of stockings to mend—like the bottomless pit! The seasons came and went with spring-cleaning, the canning and bottling of fruit and vegetables, to the storing of the last crate of apples in the cellar. Yes, I learned to esteem deeply the privilege of serving the Bethel family here and to nurse them when they were sick. And I learned to appreciate the fine women with whom I worked. So the first ten years passed.

WAR YEARS

One event of that time I have never forgotten. Alfred had been sent to Czechoslovakia to care for the interests of our brothers there. The Germans were about to enter Sudetenland. As the German troops entered and the people hurried away, my husband traveled toward them. Our little daughter was with her grandparents in England before going to school and I was to fetch her later. War was imminent and our little family was in three different countries. Then came Chamberlain with his umbrella; Hitler was appeased for a little while and war was averted. Our family was safely united again.

But war was inevitable. I was in the hospital undergoing an operation when France fell to Germany in 1940. Hardly had I returned home when Bethel was occupied by military authorities and searched. Later a big court case was brought against the Society, and my husband was sentenced to three months in a penitentiary because of his neutrality. Our Bethel family dwindled to about twenty-five to thirty, and I cooked for them for some time. Alfred came out of prison in time to attend a convention in Zürich, where our daughter was baptized in symbol of her dedication and stand on Jehovah's side of the great issue.

In time the war was coming to an end. As the Germans were pressed back, reports began to come in from countries formerly under the jurisdiction of the Society's Central European Branch, and all these reports had to be translated. I was gradually drawn into this new sphere of activity and threw myself into it with great joy. The war ended and we entered the most thrilling phase of theocratic activity. Hardly were the borders opened when the Society's new president, Brother Knorr, and his secretary, Brother Henschel, arrived with firsthand reports of what was going on in other parts of the world.

TRAVELERS

For my husband the most interesting and exciting period of his life began. As translator he joined Brother Knorr in visiting several other countries, meeting very dear friends again and learning how they had fared during those terrible war years. Meanwhile our Bethel factory was busy again catching up on the latest publications. In 1946 the first of our growing Bethel family traveled to the Cleveland, Ohio, convention and attended the Watchtower Bible School of Gilead. I had hardly dared to hope that I might one day go to Gilead and was overjoyed when Brother Knorr invited us and our daughter to attend. In January, 1950, we traveled to New York to attend the fifteenth class of Gilead. It was a marvelous experience. We graduated as a little family in Yankee Stadium at the 1950 convention. Alfred and I returned to Berne Bethel; our daughter

went down to Italy to join the little group of Kingdom publishers there.

The short span of freedom that had been enjoyed in the Eastern countries when released from Nazi oppression came to an end as communism took over and clamped down on our work. My husband's journeys became less frequent and more hazardous. This decade was one of ever-increasing work in the service of our brothers, interspersed with one grand international assembly after another in different countries. Alfred was completely absorbed in his translating work. At the big New York convention in 1958 he gave a report on the work behind the Iron Curtain, including the playing of a tape recording of a Kingdom song by brothers in that part of the world.

A great change came in my life in 1956 when the German translation department was moved to Wiesbaden to streamline production. Overnight my colleagues and my precious work were gone. But one's hands are always filled at Bethel. Quickly I was initiated into the Magazine Department, where I found deep satisfaction serving my brothers in the field and feeling the pulse of the preaching work beating all around the globe, to my continual wonder and enthusiasm.

HEARTACHE

Alfred's resistance seemed to be breaking under the constant emotional as well as physical strain of his work. To aggravate his condition he developed influenza just before he was to make an important journey in the spring of 1959 and did not recover as well as he might have done. When he returned from his trip he seemed very weary and quiet but content. We were happy to attend a circuit assembly together at the end of April. It was not late when we returned home and we had the rare pleasure of a quiet hour together in "our castle," as Alfred liked to call our home.

As we enjoyed the little supper I had prepared, Alfred took out his notebook and began to jot down various events coming up, among them Brother Knorr's expected visit. We laughed in happy anticipation. Looking over these dates, I burst out: "Whatever happens in the future, Alfred, we have spent good, rich years of service together, haven't we, dear?" With deep gratitude I cherish this last quiet moment of reflection, because the next night he was taken ill and died a few hours later of heart failure—worn right out in faithful service. Stunned with shock and grief, I slipped to my knees at the bedside and voiced my deep conviction: "My darling! I know you will have an early resurrection." Mother died a few months later. I experienced just how great an enemy death is.

During the weeks and months that followed, occupied with my many duties, I worked as an automaton, strangely detached and apart, looking to Jehovah as my pillar of strength. I lived in the heart of this beloved family and shared their kindness and consideration. Serving others is the greatest healer. Gradually I healed and adjusted. The gap remains, but I am learning to become reconciled to it. To "sing and make joyful noise" to Jehovah is our great protection when the waves of sorrow threaten to overwhelm us at such a time.

STILL ON JEHOVAH'S SIDE

I am a grandma now and my hair is growing white. When I see my grandson, how comforting it is to hear him call: "Grandma, come and tell me a story out of the Bible!"

Many have come and gone again over the thirty years I have been a member of

this Bethel home, and I loved them all. In this hive of busy workers where life is ordered by the ringing of a bell you learn to respect the individual characteristics of each one, to be a friend to all but not to become too intimate with any one person, to be impartial and adaptable and to respect the little privacy that each one likes to enjoy. Yes, Bethel life is a good life, a rich life.

As I come to the close of my story a letter has arrived with an invitation to accompany a dear friend from California on the world convention tour soon to begin. I humbly bow my head in deep gratitude for this undeserved kindness from Jehovah, who blesses us "more than superabundantly beyond all the things we ask or conceive." Glowing in my heart is the same live hope that was decisive for me many years ago, to see Jehovah and Christ Jesus and share in the vindication of Jehovah's name. Gratefully I join my voice with the great crowd of praisers, confident of the triumphant outcome of the great issue.

Gilead's Thirty-seventh Graduation

THE graduations of Gilead School, operated by the Watch Tower Bible and Tract Society, are always joyous occasions; and this was especially true of the thirty-seventh one. The class consisted of 103 students from 50 different lands.

The graduation took place on Monday, November 26, 1962, at the Brooklyn headquarters of the Society, the program beginning at 3:30 p.m., with song and prayer. After the opening remarks by the president of the School as well as of the Society, N. H. Knorr, the four instructors were briefly heard.

Fred Rusk based his remarks on Isaiah 2:2-4, likening the Christian course of the students to climbing a high mountain that brought to view the sanctuary of Jehovah's worship. He concluded with the admonition to cherish Jehovah's house and prove worthy to remain therein. Harry Peloyan compared the students to spears that had been sharpened but now had to prove what kind of metal they were made of by enduring in their assignments. Ulysses Glass, basing his remarks on James 1:22-25, stressed the need of the students' being doers of God's Word and always viewing themselves as brothers regardless of what supervisory position they may hold. Edward Dunlap, who also serves as the school's registrar, reminded the students of the importance of joy, the strength it gives and how they can maintain it, by prayer, by giving, by taking an interest in others and by noting the fruits of their labors.

Next, the many telegrams received from six continents and from some fifty different lands were individually acknowledged and the contents of some were read as time permitted. Then the factory servant, Max Larson, was heard. He stressed the importance of the training they had received and their now knowing how to train others. The Bethel home servant also gave fine counsel, using as his theme Jehovah the Potter.—Isa. 64:8.

Fred Franz, the Society's vice-president, next spoke on the subject of the Christian's "deposit" or trust, basing his remarks primarily on 1 Timothy 6:20 and 2 Timothy 1:12-14. The fine instruction and training that the students had received for the past ten months were part of this deposit or pattern of healthful words. He counseled them to add continually to their deposit and also to safeguard it lest empty speeches that violate what is holy, such as the things mentioned at Ephesians 5:3-5, enter the mind and cause them to lose their deposit or pattern of healthful words.

Then came the main talk of the graduation, "Qualified to Teach," by N. H. Knorr, with remarks based on 1 Timothy 3:2 and 2 Timothy 2:24. He noted that the students had been invited to this school not because they had been coming short as teachers but rather because they had been doing so well that it was considered advisable to bring them to the School to train them to do still better. Also, he said that while they needed to be qualified to teach all people the truth in simple, easily understood

language, even more important was their being able to teach their brothers in the Christian congregation. At times, he said, they may need to be firm with those who contradict, but at all times they must be patient and kind. As an aid to remaining qualified, he counseled the students to pray as did David, "Make me walk in your truth," "Teach me to do your will." Yes, pray, '*Make me* to do your will.'—Ps. 25:4, 5, 9; 143:10.

At the conclusion of President Knorr's remarks the students received their assignments. They were being sent to 64 different lands, to serve in many different capacities, such as special pioneers, missionaries, circuit, district, branch or zone servants. Then one of the students, Alexander Tharp, read a Resolution that the class had adopted that voiced their thanks to Jehovah and to all others that had contributed in any way to make their training at Gilead possible or profitable. It was indeed a warm expression of appreciation, and this class had special reason therefor, because in addition to the regular missionary course they daily received training in the operation of Bethel homes, branch offices and printing plants.

There was an intermission from 5:45 to 7:30 for the enjoyment of a fine farewell dinner, and then the program was resumed. It began with a condensed study of the week's *Watchtower* lesson, "Take Courage—God's Kingdom Is at Hand!" selected students furnishing the comments. After this some forty of the students had opportunity to relate experiences and impressions and express individually their appreciation for the training received. A closing song, "O Walk with God," and a prayer by Brother Knorr brought the joyous and highly upbuilding program to a close at 11:30 p.m.



● Is it wrong to have a pet operated on so as to prevent its having offspring?—R. M., United States.

The law of Moses specifically forbade the Israelites to offer any animal as a sacrifice that had been operated on in this way: "A bull or a sheep . . . having the testicles squeezed or crushed or pulled off or cut off you must not present to Jehovah, and in your land you should not render them up." While that law did not entirely forbid the Israelites to perform such an operation on their domestic animals, the voice of Jewish tradition indicates that this law was so construed. And that may well be, because the fact that such an animal could not be offered as a sacrifice might serve as a deterrent. Interestingly, in this connection, when some translations of the Bible refer to the ox as an animal for sacrifice, it is a mistranslation, since the ox is a castrated animal. The proper rendering is "bull."—Lev. 22:23, 24; 7:23, 25; 27:26; Deut. 18:3.

However, what the Israelites did is not necessarily binding upon Christians, since Christians are not under law but under undeserved kindness. (Rom. 6:14) Man has dominion over the lower animals and, while he may not abuse that dominion, either by killing them for sport or causing them to suffer needlessly, it is for him to determine just how they can best serve him, dead or alive, with or without their reproductive powers.—Gen. 1:28.

● Does the statement at Ephesians 3:10 mean that God teaches the heavenly governments and authorities, the angels, through the members of the Christian congregation *while* they still are on earth?—B. F.

No, that is not what the apostle was referring to. Examine the context and note that what is under consideration is, not a *knowledge* of all the purposes of God, but his purpose to take from among men a group to be joint heirs with Christ in heavenly glory.

Beginning with verse 5, we read: "In other generations this secret was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit, namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news. . . . To me, a man less than the least of all holy ones, this undeserved kindness was given, that I should declare to the nations the *good news*

about the unfathomable riches of the Christ and should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things. This was to the end that now to the governments and the authorities in the heavenly places there might be made known through the congregation the greatly diversified wisdom of God, according to the eternal purpose that he formed in connection with the Christ, Jesus our Lord."—Eph. 3:5-11.

God created man a little less than the godlike ones or angels, so it does not seem reasonable that the angels would have to wait on men for instruction. To the contrary, Jehovah God has repeatedly used angels in teaching earthling man, and in particular to minister to those who are members of the Christian congregation with a heavenly calling.—Dan. 10:10-14; Heb. 1:14.

Then how is it that God makes known his greatly diversified wisdom through the congregation? In that what God does by, for and with this congregation serves as an illustration of the greatly diversified wisdom of God. This sacred secret is something for the angels to view with admiration and amazement, and so it can be said that through it these angelic creatures get to see the greatly diversified wisdom of God as they had not known it before.

What about 1 Peter 1:12? It reads: "It was revealed to them that, not to themselves, but to you, they were ministering the things that have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer." This text refers to the same thing as does Ephesians 3:10. Angels were desirous of understanding the things the prophets of old wrote about the Christian congregation, but their understanding awaited God's unfolding of his purposes, as at Pentecost, and not their being taught by the earthly members of the Christian congregation.

The point being made by Ephesians 3:10 might be illustrated in this way. By observing the starry heavens we are impressed by God's attributes and so it can be said that through these galaxies, inanimate celestial bodies, God teaches us of his qualities. It is not that these bodies know something that man does not know, for they know nothing, but by their very existence they teach us. And so with regard to the angels and the earthly members of the Christian congregation. Through what God has done for the congregation and will yet do for it He is making known to the heavenly governments and authorities, the angelic hosts, his greatly diversified wisdom.

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"WATCHTOWER" STUDIES FOR THE WEEKS

March 3: The Challenge of the "Good News." Page 40.

March 10: The "Good News" Separates 'A People for Jehovah's Name.' Page 47.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

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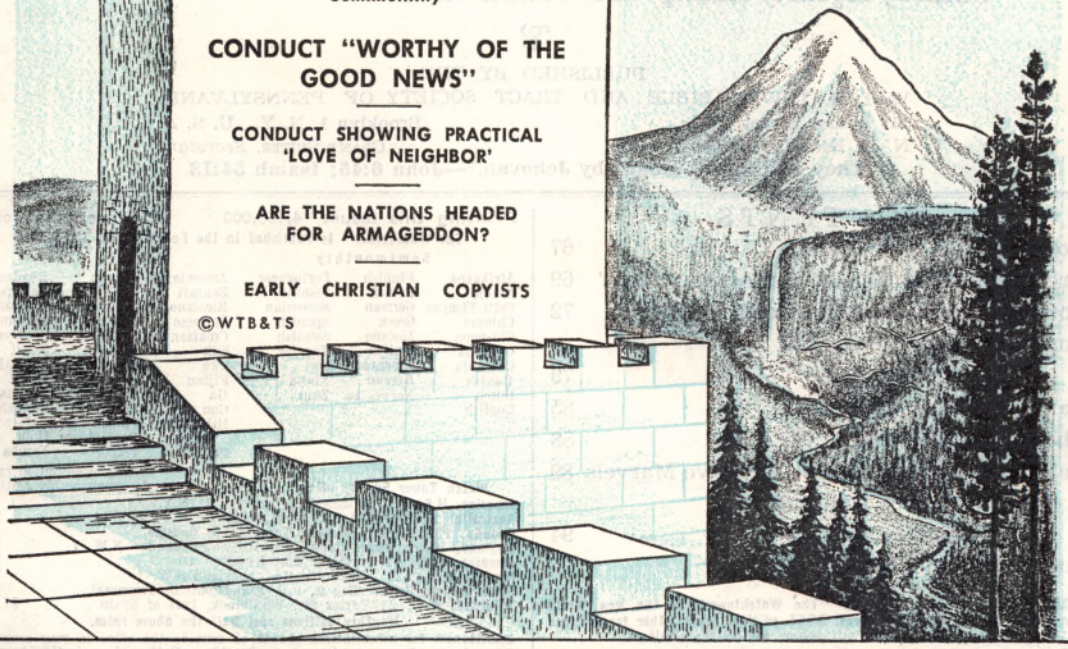
CONDUCT "WORTHY OF THE GOOD NEWS"

CONDUCT SHOWING PRACTICAL 'LOVE OF NEIGHBOR'

ARE THE NATIONS HEADED FOR ARMAGEDDON?

EARLY CHRISTIAN COPYISTS

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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; Isaiah 54:13

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AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
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DOWNGRADING GOD'S NAME

THE Bible is the Word of God, the Creator. Logically it reveals to man not only the qualities and works of the Creator but also his name. This it does especially in the original Hebrew, where God's name appears some 6,900 times in the form of a tetragrammaton or four-letter word, corresponding to YHWH in English. The most popular English translation of the tetragrammaton is "Jehovah."

But modern Bible translators appear to go out of their way to downgrade that honorable, majestic and sacred name. Thus some ten years ago the committee that revised the *American Standard Version,* bringing out the *Revised Standard Version,* entirely eliminated Jehovah's name. Thereby they inferred that the eminent Bible scholars who had produced the *American Standard Version* and who had strongly argued for restoring God's name to its rightful place and who consistently used it wherever the Hebrew tetragrammaton appeared were complete fools.

Now comes another Bible translation that also downgrades God's name. Made by a committee of leading Jewish Bible scholars in the English-speaking world, it was featured on the front page of the New York *Times,* October 12, 1962. The way this committee betrays its inclination to downgrade God's name can be seen from its attitude toward the third of the Ten Commandments. By means of this commandment Jehovah God indicated the importance of his name and how seriously he viewed any desecration of it. According to the *New World Translation* it reads: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." —Ex. 20:7.

Not so, say the Jewish scholars who just produced this new translation of the Hebrew Scriptures. According to them, "the [third] commandment could not be interpreted as an injunction against profanity, because in that sense, it lacked both sufficient importance to be in the position it occupied as well as intent. A more accurate reading of the Hebrew," they contend, "reveals the commandment to be concerned instead with perjury." These have therefore rendered the Third Commandment: "You shall not swear falsely by the name of the Lord your God; for the Lord will not clear one who swears falsely by His name." They do not name Jehovah here.

The Hebrew literally has the thought of not taking up God's name for "vanity" or

"falsehood," and so it does indeed forbid the use of God's name for false oaths, even as noted by such Jewish Bible scholars as J. H. Hertz, editor of the Soncino edition. But it was by no means to be limited just to that. How can we be certain?

By the way the Ninth Commandment reads: "You must not testify falsely as a witness against your fellow man." (Ex. 20:16) Since the Israelites were accustomed to swearing by God's name, whether in court or on some other occasion, it follows that this commandment also forbade the false use of God's name. (1 Ki. 1:30; Matt. 26:63) If the Third Commandment were directed solely against swearing falsely by God's name, why repeat it in the Ninth Commandment?

That Jehovah God meant not merely for the Jews not to perjure themselves by his name but also that they were not to use it in any vile, profane or disrespectful way, and that he considered it of such importance as to make it one of the Ten Commandments and to list it after the first two, which forbade the worship of any other gods, is clear from an incident recorded by Moses at Leviticus 24:10-16, 23. In brief, it tells about the son of an Egyptian and an Israelitess who abused "the Name," calling down evil upon it or cursing it, while engaged in a struggle with an Israelite. Note that it was simply known as *the Name*. It was considered that important. Not only that, but those who heard this blasphemy were so horrified that they at once brought him to Moses to be dealt with. Apparently this was the first time anyone had presumed to do this, for Moses was obliged to inquire of Jehovah himself. And what was Jehovah's verdict? That this was nothing serious? Far from it! It was a capital offense! The record goes on to say:

"Jehovah proceeded to speak to Moses, saying: 'Bring forth the one who called down evil to the outside of the camp; and all those who heard him must lay their hands upon his head, and the entire assembly must pelt him with stones. And you should speak to the sons of Israel, saying, "In case any man calls down evil upon his God, he must then answer for his sin. So the abuser of Jehovah's name should be put to death without fail. The entire assembly should without fail pelt him with stones. The alien resident the same as the native should be put to death for his abusing the Name." ' "

Could anything be more explicit as to how seriously Jehovah viewed the abusing of his Name? No question that such a serious offense should be forbidden in the Ten Commandments. The record shows that the sons of Israel carried out Jehovah's command.

No, the Third Commandment cannot be limited to forbidding perjury. It also applied to or forbade any use of God's name in a profane way. This helps us to appreciate how serious a matter is the taking of Jehovah's name upon oneself in a worthless way, by being called one of his people, as were the Israelites of old and as are the modern witnesses of Jehovah, and then not living up to what one claims to be, one of Jehovah's witnesses.

While Christians are not bound by the Decalogue itself, they are bound by its principles. Certainly if the names of worldly rulers, religious or political, are to be treated with respect, then the name of the Sovereign Ruler of the universe should be still more so. For Christians the Ten Commandments are summed up in the two great commandments regarding love of God and love of neighbor. All who love Jehovah God with their whole heart, mind, soul and strength will give his name the respect and reverence due it and will not take it up in any worthless way.—Mark 12:29-31.

ARE THE NATIONS HEADED FOR ARMAGEDDON?

Can it be avoided?
What does the Bible disclose?

MANY men of note think the nations are heading for some kind of disaster. A prominent clergyman speaks of a "thermonuclear Armageddon." In the United States Congress a Senator from Vermont said on the Senate floor: "In very truth the world seems to be mobilizing for the great battle of Armageddon. Now is a crisis in the agelong warfare between God and the Devil for the souls of men."* And playwright Tennessee Williams sees the nations acting like crazy persons: "If people acted like nations they would all be put in straitjackets. . . . I think Armageddon is really at hand this time."†

Now, what is this Armageddon? Some view it as a third world war, the annihilation of all life on earth, the result of folly by nuclear-armed nations. But is this what the Holy Bible speaks of by the word "Armageddon"?

If you turn to the Holy Bible, the book of Revelation, chapter sixteen, you will be able to read about the true significance of Armageddon. This prophetic vision is what the Lord Jesus Christ gave to his apostle John: "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. And they gathered them together to the place that is called in Hebrew Har-Magedon [or Armageddon]."—Rev. 16:13, 14, 16.

Observe, please, that in this inspired prophecy it is clear that the nations are being gathered to the place called Armageddon, also that this place of battle is linked with no mere human war but a universal war—"the war of the great day of God the Almighty." Since battles often take their name from the place where they are fought, this war of the great day of God the Almighty is also referred to as the battle of Armageddon. Now, what is it that drives the nations to a suicidal march to Armageddon?

"EXPRESSIONS INSPIRED BY DEMONS"

God's Word shows that three unclean inspired expressions are misleading the nations and that they are froglike in appearance. Since frogs were classed by God as unclean food for his people of ancient times, the froglike appearance denotes how unclean these expressions are in the Almighty's eyes. They are unclean because they are of demonic origin and because they come forth (1) out of the mouth of

* March 9, 1954, *Congressional Record*, pp. 2726-2727.
† Springfield (Massachusetts) *Daily News*, December 29, 1958.

the dragon, (2) out of the mouth of the wild beast and (3) out of the mouth of the false prophet.

The dragon, mentioned first as a source of these unclean expressions, is none other than "the original serpent, the one called Devil and Satan," the one "misleading the entire inhabited earth."—Rev. 12:7-9.

These unclean expressions also come forth from the mouth of the wild beast. What does the wild beast represent? Revelation 13:1, 2 speaks of "a wild beast ascending out of the sea, with ten horns and seven heads," and which receives its power from the dragon. Just as certain wild beasts are used by the prophet Daniel to represent world powers, so it is in Revelation. This wild beast, then, is Satan's visible organization, made up of all the nations of the world, and it rises up out of the sea of humanity estranged from Almighty God, the "sea" the Bible speaks of as "peoples and crowds and nations and tongues."—Rev. 17:15; Dan. 7:1-8.

Finally, froglike expressions or demonic propaganda come from the mouth of the "false prophet." This is not an individual man. How do we know? By comparing chapter 16 of Revelation with chapters 13 and 19, it is clearly evident that the false prophet is an outstanding governmental system that takes upon itself the role of a prophet. What world power does it represent? Well, what world power system took the lead in advocating and forming the League of Nations and later the United Nations and predicted great Messianic things for such organizations? When the League of Nations failed to bring peace and prevent World War II, what world power system proved to be a false prophet? What world power system is made up of two parts, to harmonize with the two horns of the wild beast of Revelation 13:11-15 and which is identified at Revelation 19:20 as the "false prophet"? It is the dual world power of Britain and America, the power system that took the lead in setting up and predicting great things for the world peace organization, directing people to a man-made organization to fulfill their hope for peace rather than to God's kingdom.

WHY ARMAGEDDON CANNOT BE AVOIDED

Out of the mouth of the dragon, the wild beast and false prophet spews demonic propaganda. It turns the confidence of the people away from God and teaches them to trust in men and in human governments that are under Satan's control. (Matt. 4:8, 9; 1 John 5:19) It entices men into a way of life that is out of harmony with the righteous kingdom of God. Relentlessly, the nations are thus being gathered in opposition to God, to the battlefield of Armageddon.

Another reason, yes, the basic reason, why Armageddon cannot be avoided is that the great issue between Jehovah God and Satan the Devil must be settled. It is not mere global domination but universal domination; hence the issue of universal sovereignty must be decided. Almighty God settles this issue by fighting the battle of Armageddon, "the war of the great day of God the Almighty." It will be a great day for "Jehovah of armies," the great God whose heavenly armies under the command of Jesus Christ will come off victorious, utterly destroying the wicked nations of this world and putting to death the Devil and his demons.—Jas. 5:4; Dan. 2:44.

OBJECT OF ATTACK

But how can all nations head for one battlefield, and what is the object of their united attack? The word "Armageddon" draws some of its meaning from the name Megiddo, a battlefield site in Palestine where decisive battles were fought by God on behalf of his people. But the battlefield

of Armageddon is not a literal place; it is a symbolic battlefield. The demons, by their devilish propaganda, prod the nations to march there to fight against God's kingdom. But how can the demons goad nations to attack a government that is heavenly? Certainly the rulers are not so impractical as to be driven to an unoccupied battlefield or to fight against something intangible.

So, then, the nations march to Armageddon to fight something visibly tangible that represents God's heavenly kingdom. Well, then, what could represent that kingdom, the kingdom concerning which Jesus Christ foretold for our day: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come"? Why, the preachers of that kingdom! They represent the Kingdom by preaching it, by advocating it, by giving it their allegiance.—Matt. 24:14.

Hence there is a deeper significance in the word Armageddon or Har-Magedon, which means "Mount of the assembly of troops." Since Megiddo was in the land of God's people of ancient time, in this "time of the end" Armageddon represents the people who are assembled to preach the good news of God's established kingdom and engaged in a spiritual warfare against demons, to get this Kingdom preaching done. So the battle is fought in defense of God's people, the representatives of the heavenly kingdom by Jesus Christ. It is this attack upon God's Kingdom witnesses that provokes Armageddon and that results in a smashing defeat for all the nations of the earth.—Eph. 6:12.

Why should the nations attack these Kingdom preachers? Because the demons misleading the nations are anti-Kingdom; and the nations, under their superhuman rulers, are determined to stop once and for all the worldwide preaching of God's kingdom as the hope for the world. The rulers do not want their citizens or subjects giving loyalty and allegiance to God's heavenly kingdom. So the Kingdom preaching and the Kingdom witnesses must go! To war, then; but as the nations launch their united attack against the unarmed witnesses of Jehovah and his kingdom they provoke Jehovah of armies to fight for his people. The nations ask for it, and Jehovah gives it to them—destruction! Put to the sword, the nations are slaughtered by the heavenly armies under the command of the King Jesus Christ: "The armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. And out of his mouth there protrudes a sharp long sword, that he may strike the nations with it, and he will shepherd them with a rod of iron." —Rev. 19:14, 15.

It is to this destruction that the nations are headed, prodded by the demonic propaganda that turns people against God's kingdom. Not only the nations are headed for an Armageddon defeat but so also are the demons and their ruler, Satan the Devil.—Rev. 20:1-3.

Since no worldly nation is free from demon influence today, every person is being forced to a decision, the consequences of which will be either life or death, survival or destruction. All who long for survival into God's new world must turn a deaf ear to unclean, demon-inspired expressions. Test all expressions; if they do not declare Jehovah as Universal Sovereign and his kingdom as the hope of the world, then you can be certain they hopped out of the mouth of the dragon and his visible organizations. Do not be misled with the nations to suffer defeat at Armageddon. Make your decision for God's kingdom, that you may be spared alive through the coming universal conflict, "the war of the great day of God the Almighty."

CONDUCT "Worthy of the Good News"

THE Bible reveals what is God's will for his creatures. By studying it one who was previously without experience or understanding can become wise; it provides a guide to a clean way of life, which brings a good conscience and rejoicing to the heart. That is why the information found in the Bible concerning the laws, commandments and principles of Jehovah is something more to be desired than all the material riches in the world. "The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice; the commandment of Jehovah is clean, making the eyes shine. The fear of Jehovah is pure, standing forever. The judicial decisions of Jehovah are true; they have proved altogether righteous. They are more to be desired than gold, yes, than much refined gold; and sweeter than honey and the flowing honey of the combs. Also, your own servant has been warned by them; in the keeping of them there is a large reward." —Ps. 19:7-11.



[2] It can therefore be seen that in order for our conduct to be "worthy of the good news" we need as a foundation an accurate knowledge of God's Word the Bible and a sincere appreciation for the information it contains, along with a wholesome fear of Jehovah. With this proper foundation we will have the proper view of right and wrong. It will help us avoid the mistake of cultivating self-righteousness to be seen of men. Of such ones the apostle Paul wrote, at Romans 10:3: "Because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." The sincere worshiper of God does not want to be like the Pharisees in Jesus' day, to whom Jesus said: "You . . . , outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness." (Matt. 23:28) Rather, by a sincere and diligent study of God's Word the servant of God learns to 'abhor what is wicked and cling to what is good.'—Rom. 12:9.

[3] Conduct "worthy of the good news" is based on the same two great commandments that were the basis for God's dealings with the Israelites, namely, 'to love God with all one's heart, soul, strength and mind and to love one's neighbor as

1. Of what outstanding value is the Bible to us?
2. How does an accurate knowledge of the Bible guide us in conduct that is "worthy of the good news"?

3, 4. (a) On what two great commands is right conduct based? (b) The rules and commands of God affect what relationships, and what relationship is the most important?

oneself.' So, with these two commands in mind, let us examine some of the basic requirements for righteousness as set forth in the Bible by our Creator and heavenly Father. As we do so, we shall see that the rules or commands of God affect different parts of our lives and our relationship with others: our relationship with God, with our families and with our fellowmen. And as we consider these commands of God, it is not just blind obedience that is required but, rather, seeking with 'our whole mind and heart' to understand and appreciate why God tells us to do this or that, or not to do a certain thing, so that we may serve him with understanding. —Phil. 1:9; Matt. 22:37.

[4] As we have seen, our relationship with God is of vital importance. Our worship of him must be clean and pure and undivided. It calls for firm faith in his Word, fearing him alone as God, giving him exclusive devotion.

[5] For us to give this kind of worship to Jehovah and thus come into a proper relationship with him we must put out of our lives any false practice of worship that is based on wrong teaching, on paganism or on superstition. Because of superstition some find it difficult to break away from hurtful fears. A common fear that is manifest in many lands is fear of the "spirits" of the dead, or fear of those (sometimes called "witches") who claim supernatural powers. To protect themselves against such, superstitious people wear charms around the neck or arm or other parts of the body, these charms being made of different substances, such as, for example, the bones of a dead child, with the thought that the spirit of the child would provide protection. Likewise elaborate funeral practices are followed in order to appease the "spirit of the departed one." All-night "wakes" are held following a death, with paid mourners making much noise so that the "spirit" of the dead will not feel he is forgotten or dishonored, and return and bring some evil on the family. All such ideas are based on the false doctrine that the soul of man is immortal and continues living after death. The Bible makes it plain that this is not so. (See Ecclesiastes 9:5, 10; Psalm 146:3, 4.) To follow such practices shows a lack of faith and understanding if it is done by a professing Christian, and it would demonstrate that he did not appreciate his proper relationship to Jehovah. True worship requires not only a knowledge of what the Bible says but also faith in it and backing up that faith by actions in harmony with God's Word. While it is natural to feel genuine sorrow at losing a loved one in death, the Christian avoids any hypocritical outward show of sorrow for the sole purpose of satisfying pagan customs or traditions. —Jas. 1:22-25.

[6] It is true that there are evil spirits, but these are not the spirits of humans who died some time in the past. In fact, they were once angelic sons of God who rebelled with Satan and are now known as demons or wicked spirits. (Jas. 2:19; Rev. 16:14; Eph. 6:12) But the true Christian is provided with proper armor to defend himself against the machinations of these evil ones. Those who stand firm in the truth of God's Word, who are active in proclaiming "the good news of peace," who have their faith strong like a large shield and put their hope and trust in Jehovah for salvation, are assured of protection from any attacks of these wicked ones. (Eph. 6:14-18) The Christian would never, therefore, resort to demonism or witchcraft for protection or for healing purposes. The

5. (a) What things must one put away from his life if he is to be a true worshiper of God? (b) If a professing Christian were to follow superstitious practices, what would this show?

6. Who are the "evil spirits," and how do Christians protect themselves against them?

dedicated Christian is commanded by God to put faith in *Him*.

RESPECT FOR GOD'S LAW ON BLOOD

7 This does not mean that, when a Christian gets physically sick, he foolishly rejects proper medical help. He does not selfishly expect God to perform a miracle of healing on his behalf. Rather, the Christian uses good sense in taking reasonable and proper care of his body, and, if he falls sick, he accepts with gratefulness any medical help that can aid him. But he does not resort to "faith healing," since miraculous healing and other such gifts that were present in the early congregation in the time of the apostles have long since passed away. (1 Cor. 13:8) Nor does he resort to witchcraft. At the same time he is also alert to see that the kind of medical treatment he receives does not violate God's law regarding blood. The divine law concerning blood applies to Christians today just as it did to the nation of Israel. Though the law covenant with Israel is no longer in force, God's law prohibiting the taking of blood into the human body still applies. This is because it was originally given to the common forefather of mankind, Noah, just after he came out of the ark after the global flood. On that occasion God plainly stated to Noah: "Only flesh with its soul—its blood—you must not eat."—Gen. 9:3-6.

8 The prohibition on the use of blood was made very clear to the Christian congregation at a special meeting of the apostles and older brothers at Jerusalem some years after the death and resurrection of Jesus Christ. The inspired decision was: "The holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!" (Acts 15:28, 29) You will note that keeping free from blood was considered just as necessary as keeping free from fornication.

9 It is clear, then, that true Christians are required to show respect for the sanctity of blood, because it represents life. (Lev. 17:11) Jehovah's witnesses show this respect by being careful to avoid any violation of this law. The law on blood applies to any kind of blood, animal or human. A Christian is under obligation not to eat anything "strangled," because it has not been bled. The principle on this matter is stated at Leviticus 17:13: "As for any man . . . who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust." For the same reason an animal that is found dead as a result of being caught in a trap or being torn by another animal would not be fit for food for a Christian, since it had not been bled at the time of death. Likewise, when one buys meat, either in a market or from a hunter, the Christian should be satisfied that the animal was properly bled so that he does not risk a violation of this law of God. While in most lands licensed slaughterhouses and butchers do bleed meat and so it is generally safe to eat, this is not always so and especially when we are buying from an individual hunter. Also, the Christian would not eat sauces in which blood has been mixed. Of course, a little blood remains in the meat itself even though an animal has been bled; this cannot be avoided. It is the blood that is flowing through

7. (a) What can a Christian do when he gets sick, but what does he not do? (b) Why does God's law on the prohibition on the use of blood still apply to us today?
8. How was this prohibition on the use of blood made clear at a special meeting of the apostles and older brothers in Jerusalem?
9. How do Christians show respect for the sanctity of blood in connection with eating meat?

the veins that must be drained off in order to meet the requirements of God's law.

[10] A very common practice in hospitals throughout the world today is that of giving blood transfusions in cases where the patient has lost much blood due to an accident or operation, or is said to require blood to build up strength. In harmony with the scriptures quoted above, Jehovah's witnesses recognize that to take blood into the body in this way would likewise be a violation of God's law. It is quite clearly stated by the apostles: "Keep yourselves free from . . . blood." This refusal by Jehovah's witnesses to take blood into their bodies by medical transfusion is not because of foolish stubbornness, but because they respect God's law; they respect *His* decision on how blood may be used, since blood represents life, which is a gift from God. At the same time Jehovah's witnesses will accept any other medical treatment that does not violate God's law, such as transfusions of salt solution or other preparations instead of blood.

[11] Everyone wants to live, and it is natural to seek any remedy to prolong life or the lives of those one loves. However, a dedicated Christian will not seek to save his life in a way that would violate God's law. He appreciates that his everlasting life is at stake. He bears in mind the words of Jesus when he said: "He that finds his soul will lose it, and he that loses his soul for my sake will find it." (Matt. 10:39) It takes faith to stick to God's law at such times, but by doing so the Christian shows he really is obeying the first great commandment, to love Jehovah with all his heart, soul, strength and mind. He appreciates that it is his dedicated relationship to Jehovah that he must guard at all costs.

10. Why do Jehovah's witnesses refuse medical blood transfusions?
11. What principle stated by Jesus at Matthew 10:39 applies in such circumstances?

HONORABLE CONDUCT IN MARRIAGE

[12] Man was not meant to live alone. It was Jehovah's purpose for the earth to be filled with human creatures, and he arranged for this to come about by men and women coming together in marriage and building up families. For that reason he created the two sexes, "male and female," and to the first pair God gave the command: "Be fruitful and become many and fill the earth." Since Jehovah God is the one who created the different sexes along with their organs of reproduction, he has the right to decide on what is proper conduct between man and woman. Rightly, marriage should be treated with honor and respect.—Gen. 1:27, 28.

[13] Right from the beginning God made clear certain principles concerning this relationship. The privilege of sexual relationship between man and woman was to be permitted only in the marriage state. So it was that after God created the first woman he brought her to the man and gave her to him as his wife. (Gen. 2:21-24) Although Jehovah later permitted polygamy in the nation of Israel, that was not the way God established the pattern in Eden, and he does not now permit this for Christians. Through Christ Jesus he restored the basic principle of marriage, that man should have but one wife. This principle was clearly understood by the early congregation, and so we find the requirement for an overseer in the congregation, as recorded at 1 Timothy, chapter 3, verse 2, that he should be a "husband of one wife."

[14] In lands where the custom is for men to have more than one wife this Bible principle may present a difficulty to some.

12. (a) Why has Jehovah the right to decide what is proper conduct between the sexes? (b) How, then, should marriage be treated?
13. (a) Who only may properly enjoy sexual relations? (b) Is polygamy permitted for Christians, or what is the standard for them?
14. What decision must be made by a polygamist before he can be accepted as a dedicated associate in the New World society?

A man may have more than one wife, but he hears the "good news," appreciates it, and wishes to associate with the New World society of Jehovah's witnesses. But his marriage state does not agree with the principles set out in the Bible for Christians; so what is he to do? Yes, the "good news" in this respect is a challenge to him. It will mean a big change in his life, putting away all his secondary wives, keeping only the one wife whom he is Scripturally permitted to have. This is a decision that he must make for himself, but he must make it if he is to be accepted as a dedicated servant of Jehovah in association with God's people.

[15] The marriage of a man and woman, giving them the right to enjoy the sexual relationship together, was meant to be a binding tie, not one to be broken for any reason at all. After speaking of the first marriage in the garden of Eden, Jesus went on to say: "Therefore, what God has yoked together let no man put apart." (Matt. 19:6) By these words Jesus showed the seriousness of marriage for the Christian, that it was not something to be treated lightly. Anything, then, that would violate the divine marriage arrangement would be unrighteous, hence disobedient and displeasing to man's Creator, Jehovah. Since the sexual relationship is to be enjoyed only in the marriage state, the man with his lawful wife and the woman with her lawful husband, fornication is forbidden. So it would be improper and in violation of God's commands for any unmarried man to have sexual relations with any woman, married or unmarried. Likewise, it would be wrong for an unmarried woman to have sexual relations with any man. This would rule out any "trial marriage" that is practiced in some countries, a young couple living together just to see whether they are suitable, but without entering into a permanent and binding marriage. To the contrary, it is necessary for there to be a proper marriage recognized by *both* the man and the woman as binding and permanent, with the marriage properly registered as a testimony to their honorable intentions, *before* entering into the marriage privilege of sexual relationship. Even though this may sometimes take a few months to arrange, yet the young man and woman preparing for marriage should keep morally clean by refraining from sexual intercourse until the marriage is registered. By doing this they show proper respect for the divine marriage provision, treating it as something honorable.

[16] After marriage is entered into, the couple must continue to show respect for the marriage arrangement. The Bible states concerning Christian marriage: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4) Having in mind that Jehovah is the judge and that all our actions are open before him will help the married man and woman to avoid any unfaithfulness to their marriage partner. Also, their love for each other strengthens their loyalty to each other and helps avoid unfaithfulness. "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 his mother and he will stick to his wife, and the two will become one flesh.' " Certainly the husband would not be loving his wife if he committed adultery with another woman.

15. (a) How should the marriage bond be viewed? (b) What can be said about fornication and "trial marriage"? (c) What should first be done in order for a couple to enter into an honorable marriage?

16, 17. How should a married couple show respect for the marriage arrangement, and what quality will help them to do so?

Nor would he be loving the other woman, since he would be causing her to sin also and to come under judgment from God. —Eph. 5:28-31.

[17] The man and woman were meant to "stick" to each other. That means to continue firmly united, both with the desire to make the marriage last. How can this be? Only if the quality of love is present. In many marriages this quality is often lacking. In some lands there is little or no companionship between the man and woman in marriage; they do not share their thoughts nor spend time in each other's company, not even eating their meals together. Often the woman is looked upon more as a servant in the house than as a companion and partner in the marriage contract.

[18] What, then, should be the attitude of the Christian man toward his wife? This is well illustrated at Ephesians 5:25 and 28, which reads: "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." Jesus was long-suffering, patient and kind to his Christian brothers in the congregation. He was happy to be with them and to talk with them about the wonderful things of God's kingdom. Besides declaring the "good news" to the general public in Palestine he spent many hours with his faithful disciples explaining the truth to them. He showed the deep quality of his love in finally giving up his earthly life as a sacrifice in order that the congregation might be saved to eternal life. This is the kind of love a husband should have for his wife. He learns to enjoy her companionship. Because he wants her to gain eternal life, he gladly seeks opportunities to discuss with her the wonderful hope of life in a new world that he has learned by means of the "good news." Even if both husband and wife have accepted the "good news," they would continue to speak together of those things to build each other up in faith.

[19] It is true that a husband has a duty and obligation of caring for his wife and children in a material way. The Bible plainly states: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) But in addition to caring physically he must care even more for the spiritual needs of his family, just as Christ cared for the congregation.

[20] Do you have children? If so, what kind of preparation are you making for their future? A good education in the world so that they might improve their economic and social position? These are not the all-important things. Appreciating that marriage is from Jehovah, and that the fruit of marriage, children, is also a gift of Jehovah, parents who love Jehovah will want their children to grow up to serve Him. (Ps. 127:3) For this reason, Christian parents will train their children from an early age in wholesome conduct, in study of the Bible and in declaring the "good news" to others, all to God's glory. "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." If this command is followed, the children will grow up strong spiritually and be able to resist the temptations of the world, and their faith and right works will be a glory to their parents as well as to Jehovah. —Eph. 6:4.

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18. (a) What example did Jesus set for Christian husbands? (b) In what practical ways does a husband show love for his wife?

19. In what two ways is a Christian man under obligation to provide for his family?

20. What kind of preparation will Christian parents make for their children, and in what will this result?

[21] In all these things the wife will give loving support to her husband and head. The wife best shows her love for her husband in the way she cooperates with him, humbly accepting Jehovah's arrangement that "the head of a woman is the man." (1 Cor. 11:3) By sharing together as companions in a study of the Bible, in attending meetings with God's people, in proclaiming the "good news" to others and in all other activities in the home, the family, husband, wife and children, will grow together in love and in joy. Appreciation for the "good news of [God's] kingdom" will move each sincere person to work toward having his own family life in harmony with these fine Bible principles.

[22] But what can be done where the marriage is not a happy one, where there are disagreements over religion or over other matters? Are there any grounds upon which such a marriage might be ended by divorce, allowing the man or woman to marry another partner with whom they feel they could get along better? The Bible does not permit divorce just for any reason. While the law of the land may permit a divorce just because a husband and wife do not get along together and want to be free to marry somebody else, the Bible states only one reason allowing for a divorce that really brings the marriage to an end, namely, adultery. Jesus made this clear when he said: "I say to you that whoever divorces his wife, except on the ground of fornication [that is, adultery], and marries another commits adultery." (Matt. 19:9) By the act of adultery the unfaithful mate really becomes one flesh with someone other than his lawful marriage partner. Of course, the faithful partner may choose to forgive this act and continue to live with his mate, but if he chooses to divorce because of the adultery of his mate, then he will be free to marry some other person, since the marriage contract is thus Scripturally as well as legally broken. In view of the need for understanding and love to make a marriage last, the dedicated Christian heeds the wise counsel of the Scriptures to marry "only in the Lord," that is, to marry one who is, like him, a dedicated Christian. —1 Cor. 7:39.

[23] Where the home is divided on matters such as religion, the Christian mate who recognizes the seriousness of marriage will do all that he can to try to heal the differences that exist in the home. He will not seek to leave his unbelieving mate, but, rather, through patience and kindness, work for the salvation of his mate if at all possible.—1 Cor. 7:10-16.

[24] Conduct "worthy of the good news" then means more than just talking about it to others and making a profession of serving God. It must be conduct that comes from putting on the 'new personality,' which is expressed at all times and certainly within the family circle—the husband toward his wife, the wife toward her husband, the parents toward the children and the children toward their parents. If your family life, because of custom or for some other reason, falls short of these Bible requirements, then certainly your hearing this fine counsel from the Bible presents you with a challenge. Will you make the needed change? If you do, you can be assured of a rich blessing from Jehovah, the Originator of marriage, and the One who will grant eternal life in a new world to all obedient families of mankind.

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21. How does the Christian wife best show her love for her husband?

22. (a) On what ground only does the Bible allow for divorce that really ends the marriage? (b) In view of the seriousness of marriage, what wise counsel is to be followed in selecting a mate?

23. Where there is division in the home, what will the Christian mate strive to do?

24. How may the "good news" present a challenge to the family circle, and to what will answering this challenge in the right way lead?

CONDUCT SHOWING Practical 'Love of Neighbor'

CONDUCT "worthy of the good news" is not limited to just inside our home, within the family circle, but extends to everything we do, at all times and in relationship with all persons. 1 Peter 2:12 instructs us: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection." This shows us why our conduct is important. It is because men of the nations, by seeing our fine works, may be led to glorify God. They come to see the difference between the conduct of dedicated Christians and the conduct of the world. They wonder why this is so, and when they look into the matter they find it is because these ones have become dedicated witnesses of Jehovah, living with a sure hope of life in a new world. They see that the conduct of these servants of Jehovah is not out of a hypocritical desire to please men and get honor from men, but they are doing things "whole-souled as to Jehovah." (Col. 3:23, 24) Such fine works are really an expression of love for Jehovah and love for neighbor.

[2] Jesus said we must 'love our neighbors as ourselves.' Since we seek what is good for ourselves, seeing that we have enough to eat, a place to live, and taking hold of the grand hope of everlasting life for ourselves in the new world, we want to do the same for our neighbor. The Christian's nearest "neighbors" are his fellow witnesses in the New World society and, of course, those of his own family, but he is also under orders to seek the good of all men as he has opportunity. Preaching the good news is certainly an expression of love for neighbor, but a Christian also shows love of neighbor by backing up his preaching with a fine example in his personal conduct. If he just preached and then, in his personal life, did not live up to what he preached, he would be a hypocrite, and this could stumble others, causing them to turn away from the Kingdom message; and that would not be an expression of love, would it? Hence, the need for conduct "worthy of the good news." "See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others. Make sure of all things; hold fast to what is fine. Abstain from every form of wickedness." —1 Thess. 5:15, 21, 22.

[3] In his personal dealings with his neighbors, or at home, in the Christian congregation, at his place of employment, wherever he is and under whatever circumstances he may find himself, the dedicated servant of Jehovah must always strive to conduct himself in harmony with the Bible, abstaining "from every form of wickedness," if he wants to have Jehovah's continued blessing and be counted along with God's people for life in the new world.

1. Why is a Christian's maintaining proper conduct among the nations so important?
2. In what two principal ways does a Christian show love of neighbor?
3. Under what circumstances and why must the servant of Jehovah "abstain from every form of wickedness"?

HONESTY AND TRUTHFULNESS

[4] Honesty or truthfulness in dealing with others is an essential requirement. In this old world honesty and truthfulness are sadly lacking. Because of this people no longer trust one another. They are constantly on guard, cautious in their business dealings, expecting others to trick them. Many people tell a lie as easy as they tell the truth, without feeling any shame. This world or "system of things" is under the control of "the god of this system of things," Satan the Devil, whose 'spirit now operates in the sons of disobedience.' Satan is "a liar and the father of the lie." So lying and other forms of dishonesty are products of Satan, and liars are really showing themselves to be "sons of disobedience." We can understand, then, why God's Word lists unrepentant "liars" along with "murderers and fornicators and those practicing spiritism" as being worthy of eternal destruction.—2 Cor. 4:4; Eph. 2:2; John 8:44; Rev. 21:8.

[5] The telling of lies or practicing dishonesty brings hurt to others. A lie is the opposite of what is true. Lies are told by people who wish to hide the truth for some reason—their wish to keep some wrong act from being found out, and thus to escape punishment or reproof, being one of the most common reasons. Some persons lie in order to deceive for personal advantage. But whatever the reason, the facts eventually come to light, leading to disappointment on the part of the one deceived and thereafter his distrust for the one who deceived him. The sound counsel of the Scriptures is: "Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor."—Eph. 4:25.

4. What do willful liars show themselves to be, and what judgment is due to come upon them?
5. What is one of the common reasons for lying, but what course does Ephesians 4:25 counsel?

[6] Honesty is shown, not only by what one says, but also by what one does. If one accepts responsibility for some property or money and then uses it in a wrong way, for his own personal use instead of the way authorized by the owner, that would be dishonest. Really it amounts to stealing, that is, taking something that belongs to another without the consent of the owner. It is because we live in a world of dishonesty and stealing that people find it necessary to lock up their houses, or lock up valuable things such as money and even to lock up food; but the new world, which is due shortly, will not be a world like that, because the people living in it will be honest, trustworthy and dependable. So those who look forward to living in that new world need to demonstrate these qualities now, putting out of their lives stealing and other dishonest practices, which are part of the old-world personality, "which conforms to [their] former course of conduct." (Eph. 4:22) The Bible command is: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need."—Eph. 4:28.

[7] These words of the apostle Paul lead on to another form of stealing or dishonesty, that is, in the way we spend our time. Yes, it is possible to steal time. How? For example, a person who has entered into a contract of employment to work a certain number of hours per day at an agreed wage would be stealing the time of his employer if he used his employer's time for his own personal affairs, neglecting his work. The apostle says that the Christian should do "good work," yes, "hard work." That is, he must give honest work, being a conscientious and reliable workman, as

6. What kind of people will live in the new world, and so what will those who want to live in that new world now do?
7. (a) How could one steal time? (b) What kind of work should a Christian do?

though he was rendering his service to Jehovah. The apostle Paul wrote, at Colossians 3:22: "Be obedient in everything to those who are your masters in a fleshly sense, not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah." Likewise, an employer should be honest in his dealings with his employees, being fair to them. "You masters, keep dealing out what is righteous and what is fair to your slaves, knowing that you also have a Master in heaven." —Col. 4:1.

[8] This course shows practical love. How? If one, claiming to be a Christian witness of Jehovah, proved to be a worker who was unreliable and dishonest, would that not make it difficult for his employer to listen to the "good news" preached to him by other witnesses of Jehovah? Without a doubt it would. So the one who truly loves his neighbor avoids "every form of wickedness," so that he puts no stumbling block in the way of his neighbor's accepting the truth. "Love does not work evil to one's neighbor," wrote the apostle Paul. —Rom. 13:9, 10.

[9] To borrow money without the sincere determination to pay it back according to the agreement made is also dishonest and is similar to stealing. To sponge on the good nature and kindness of others with no intention of paying back what is borrowed is really wicked. For "the wicked one is borrowing and does not pay back." (Ps. 37:21) This matter of borrowing and not paying back is a source of many difficulties. Indeed it is better, whenever possible, never to be a borrower; but if one is forced by circumstances to ask for a loan from his Christian brother or a neighbor, then he should work diligently to repay what is borrowed within a reasonable time.

8. How is doing reliable and honest work an expression of love of neighbor?
9. What counsel is given on borrowing?

SPEECH THAT IS UPBUILDING

[10] Practical "love of neighbor" is shown even in the way we speak. This world is full of harshness and bitterness. People try to show that they are superior and stronger than others by speaking abusively to them. We often see people lose their tempers, becoming very angry, even to the point of screaming at one another. Surely, such kind of conduct does not express 'love of neighbor.' When you read about Christ Jesus in the Bible, 'you do not learn the Christ to be like that,' do you? (Eph. 4:20) While he was very courageous and strong in support of God's kingdom, and at times gave strong reproof to those who opposed the truth, he never lost his temper or his self-control. Always he was calm and, when dealing with his followers, kind, considerate and patient, even when having to correct them. So, then, the followers of Jesus are counseled: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers. Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."—Eph. 4:29, 31, 32.

[11] What a difference in speech and conduct between the old world and the standard God sets for those who will gain life in his new world! And how such good conduct is really showing love in a practical way! How upbuilding it is to have someone speak to us in a kind way! How comforting to experience loving forgiveness for some wrong we may have done to another! The exercise of these qualities of kindness and forgiveness makes for peace,

10, 11. (a) Explain the difference between old-world and new-world standards as to speech and self-control. (b) How did Jesus set a fine example in this regard?

and that is why the New World society of Jehovah's witnesses enjoys such unity and harmony.

12 All this means a big change in our lives and requires sincere effort. This is especially so in learning to control the tongue. Certainly it cannot be pleasing to God for the tongue at one moment to be praising Jehovah and for it in the next moment to be speaking abusively of one's brother or neighbor. If that were to happen, then it would be true that "out of the same mouth come forth blessing and cursing." Is that proper? "It is not proper, my brothers, for these things to go on occurring this way," says the inspired writer James. "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? My brothers, a fig tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water."—Jas. 3:10-12.

13 God's Word the Bible guides you in the proper use of the tongue, just as it also guides you in how to act. It is by a study of God's Word and getting the understanding of it that you can become truly wise. The proof that you have gained such wisdom and understanding is seen in the course of conduct you follow, by what you do and what you say. The Bible writer James, who was the half brother of Jesus, continues: "Who is wise and understanding among you? Let him show out of his fine conduct his works with a meekness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, 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. Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace."—Jas. 3:13-18.

12. What did the Bible writer James have to say about the wrong use of the tongue?
13. How does one demonstrate that he is truly wise and understanding?

UNDERSTANDING AND OBEYING THE WORD OF TRUTH

14 These words show the need for a continual study and feeding upon God's Word, for it contains the wisdom from above. To study is not just a matter of reading something and then letting it slip out of the mind. Nor is it learning some information, as a child may do at school, that can be remembered and repeated word for word yet without understanding. To study means to read with a purpose, with the desire to learn and understand. It means an earnest seeking to grasp the meaning of the written word, to appreciate the reasons *why* certain counsel is given, to see how one teaching of the Bible is related to and in harmony with the rest of the Bible. This requires mental effort, the kind of effort that many find hard to make. But this is part of the challenge of the good news.

15 If you really value the "good news of the kingdom" and the hope of living forever in a new world, you will demonstrate this by making an "earnest effort" to increase in the "accurate knowledge of God" as found in the Bible. (2 Pet. 1:2, 5) Appreciate the necessity of having an accurate knowledge of the "holy writings, which are able to make you wise for salvation." (2 Tim. 3:15) The right foundation for future life is built up not by hearing only, but it is by understanding and then *doing* what Jehovah God commands us to do through Christ Jesus. While Jesus was on the earth he gave an illustration

14. What does it mean to *study*, and what does this require?
15. (a) What should we appreciate as to the need for understanding and doing what Jehovah commands? (b) How did Jesus illustrate this at Matthew 7:24-27?

that very forcefully stressed this. "Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great." —Matt. 7:24-27.

16 Jesus gave this illustration to show that the course of doing Jehovah's will, which he had taught them, was really the only practical and wise course to take. The accurate knowledge of the Bible shows us how to act in a practical way for the good of our neighbor, to know what to say that "is good for building up" and "may impart what is favorable to the hearers." But even more important, such wisdom shows us what it means to love Jehovah himself. It shows us the need, as James wrote above, to be "ready to obey" the Sovereign Ruler of the universe. It is, therefore, most important to your future hope of life that you now "subject yourselves . . . to God," and "obey God as ruler."—Col. 4:5, 6; Jas. 3:17; 4:7; Acts 5:29.

17 This is the course of true wisdom. Is not Jehovah God all-powerful, able to destroy and also to give life? Is not his kingdom under Christ Jesus the greatest of all kingdoms and the one that is to last forever after destroying all the kingdoms of this world? (Dan. 2:44) So it would be unreasonable, would it not? to disregard God's law and to neglect the opportunity of learning his will from the Bible. How wise, then, is the counsel of the apostle: "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. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." —Eph. 5:15-17.

18 What is Jehovah's will for you? First of all, his will is that you give close attention to the "good news" preached by His servants on earth in these last days. Like the seed of corn that is sown and takes root in the earth, humbly accept the word of truth into your heart and mind. Through personal study of the Bible strive to grow in understanding of God's Word, 'get the sense of it,' and thus perceive accurately what Jehovah wants you to do. As you 'get the sense of it' and discern God's will, make an earnest effort to bring your life into harmony therewith. Turn away from the course of this world and follow a course of conduct in harmony with the principles of God's new world. We sincerely hope that the information in the preceding pages will help you to follow this good advice of the apostle: "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 perfect will of God." —Matt. 13:23; Rom. 12:2.

19 By bringing your way of life into harmony with God's requirements, you, as a sincere person who loves God, are now in a proper condition to make a very important step in the way of life—the making of an acceptable dedication of yourself to God to do God's will, thereafter to be baptized in water before witnesses in symbol of that dedication. Dedication means making a solemn decision in prayer to Jehovah

16, 17. Why is it now most important and reasonable to subject ourselves to Jehovah as Ruler?

18. (a) How must we accept the "good news" and 'get the sense of it'? (b) Then what course should we take?
19. What is meant by dedication to Jehovah, and on what proper basis can this step be taken?

to do His will. This is a decision that cannot be made for you by someone else, but it is a personal matter of prayer; and the making of such dedication must be from a sincere heart, with the confidence that you are now in position to present yourself in a holy and acceptable way for Jehovah's service. It is not a step to be taken just on a wave of emotion. It is to be taken as a result of earnest study, with the use of one's "power of reason," that leads to understanding and a heartfelt appreciation of the blessed privilege of serving Jehovah.—Rom. 12:1.

COMING IN THE NEXT ISSUE

- Walking with God.
- Talking with God.
- What Is Required to Survive Armageddon?
- Carry Your Own Load of Responsibility.

[20] God's will for those who make such a dedication is that they also become his ministers, publicly declaring the "good news of the kingdom" to others from house to house, along with "conduct worthy of the good news." This shows a genuine love for God and one's neighbors.

[21] This is the challenge of the good news. Will you answer it? Will you be one of those who will follow this course of humble obedience to the divine will and accept the responsibility that comes with hearing the good news? Perhaps you may feel within yourself that it is too hard a way for you to walk. It is true, as Jesus said, "narrow is the gate and cramped the road leading off into life, and few are the ones finding it." But do not let this discourage you. Those who do find the way of life and who successfully keep walking in it do not do so in their own strength. Those who sincerely want to serve Jehovah and live in the new world to praise him forever will receive the necessary guidance and strength from Jehovah to keep walking in that way, as they obediently do the divine will. In the same sermon on the mountainside Jesus said: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you." (Matt. 7:14, 7) So, then, put your faith in Jehovah, the true God, and in his Son, Christ Jesus, who gave his life that you might be delivered from sin and death and who is now reigning as God's appointed king in the heavenly kingdom. Put your faith in the promised new world. Start living now as an obedient subject of the heavenly kingdom and share in declaring to others that it is man's only hope for the future. In all that you do, show that you love Jehovah God with all your heart, soul, strength and mind and that you love your neighbor as yourself. Then, indeed, the news of God's kingdom means "good news" for you, assuring you of everlasting life under this most blessed government of peace and righteousness.

20. What is God's will for those who dedicate themselves to him?

21. (a) What question is it now good for you to consider? (b) Why should you not be discouraged if the way of life may seem difficult? (c) By your doing what will the news of God's kingdom be really "good news" for you?

RIGHT DIRECTION

"Keep your minds fixed on the things above, not on the things upon the earth." "Keep walking by spirit and you will carry out no fleshly desire at all."—Col. 3:2; Gal. 5:16.

EARLY CHRISTIAN COPYISTS



"NOT many wise in a fleshly way were called, . . . but God chose the foolish things of the world, that he might put the wise men to shame; . . . in order that no flesh might boast in the sight of God."—1 Cor. 1:26-29.

Those words of the apostle Paul include the hardworking, conscientious, largely unknown and unskilled early Christian copyists. They proved themselves to be far wiser than the worldly professional calligraphers* of their day, both by reason of what they copied and their practical approach to their labors. A consideration of their work is interesting, enlightening and strengthening to faith.

Today little remains of the work of these early Christian copyists. This is *not* to be wondered at in view of the persecutions by pagan Rome, which repeatedly ordered the destruction of the Christians' Scriptures. Age, wear and tear from handling also played their parts, as papyrus, the writing material used by these copyists, rapidly disintegrates in humid climates; accounting for the fact that most of the copies of their work that have been discovered in modern times were found in Egypt, which has a very hot and dry climate, favorable to the preservation of papyrus. Then, too, as the papyrus manuscripts of these early copyists were replaced by vellum copies made by professional scribes in the early fourth century, little need was seen to preserve these earlier manuscripts, even though among them were copies of the original autographs. What little has come down to us, however, has proved to be invaluable, as we shall see.



FRAGMENT
Papyrus Rylands
Greek, No. 457
(showing both sides)

WHAT THEY COPIED

There is no question about it; these early Christian copyists were wiser than their pagan professional contemporaries by reason of what they copied. None other than the Son of Almighty God had come to earth and upon parting had given instructions to his followers to "make disciples of people of all the nations." This 'publishing of the good news,' as it was called, began orally at Pentecost. But oral publishing has limitations. For the sake of accuracy, permanence and wider distribution the good news needed to be put in writing.—Matt. 28:19, 20; Rom. 10:15.

For these and other reasons the holy spirit moved men to put this vital message in writing. And so it was that within little more than thirty years of Pen-

* From the Greek *kalós*, "fine, beautiful," and *graphein*, "to write."

tecost, with the exception of John's writings, all the Christian Greek Scriptures had been penned.

Not that Christian publication was to be limited to these writings. Obviously the Gospels were intended for general circulation, requiring copies to be made. The very way James begins his letter (and Peter begins his similarly) shows the need of publication: "To the twelve tribes that are scattered about." Publication is also implied by the warning, recorded by John, against adding or taking away from the book of Revelation.—Jas. 1:1; 1 Pet. 1:1; Rev. 22:18, 19.

However, even before such copies were made the early Christian copyists played a vital role in publishing the good news. How so? In that the highly favored ones who were inspired to give us the Christian Greek Scriptures did not always do their own writing. Thus in one of Paul's letters we read: "I, Tertius, who have done the writing of this letter, greet you in the Lord." In fact, it is quite likely that Paul, with but few exceptions—such as the brief letter to Philemon—contented himself with dictating his letters and then adding in his own hand a greeting and his signature: "Here is my greeting, Paul's, in my own hand, which is a sign in every letter; this is the way I write."—Rom. 16:22; 2 Thess. 3:17; Philem. 19.

A Christian scribe also assisted Peter, for we read in his first letter: "Through Sylvanus, a faithful brother, as I account him, I have written you in few words, to give encouragement." Apparently Sylvanus was a skilled writer, not "unlettered and ordinary" as was Peter, for, according to Doctor Goodspeed, "Hebrews and 1 Peter are generally regarded as the best Greek in the New Testament." Some have claimed that Second Peter could not have been written by Peter since it represents such a contrast in style to the finely written First Peter. But that does not at all follow. It merely would show that Peter allowed Sylvanus latitude in choosing his words and that another (it might even have been Peter himself) wrote the second letter.—1 Pet. 5:12; Acts 4:13.

MATERIALS USED

The Hebrew Scriptures had been written on leather. History shows that it was leather copies that were sent to Alexandria for the production of the *Septuagint*. Without doubt the Isaiah scroll from which Jesus read in the synagogue of his native city of Nazareth was of leather, even as are the Dead Sea Scroll of Isaiah and most of its companion books discovered in 1947. —Luke 4:17.

But leather scrolls were bulky, besides they were very costly. Something more practical in every way was needed for Christians in their ministry and papyrus served the purpose ideally, at least during the first three centuries. It could be bought at the stationer's shops in various sizes and qualities and used in scrolls or rolls. That the original manuscripts, whether written by the inspired penmen themselves or by their copyists, were on rolls is apparent both from secular history and from Scripture references. It also seems that they soon disappeared from sight, as no early church overseer mentions having seen any of them.—2 Tim. 4:13; Rev. 5:5.

Papyrus rolls of that period seldom exceeded thirty feet and varied in width from six to fifteen inches. Quite likely Luke, whose Christian Greek Scripture writings are the longest, limited himself because of this, his scrolls being estimated to have been eleven inches high and from thirty-one to thirty-two feet long. John's Gospel must have been twenty-three or twenty-four feet and Mark's nineteen. Paul's letters ranged from six or seven inches for

Philemon to eleven feet six inches for Romans.

In making copies of these autograph rolls the Christian copyists at once outstripped their pagan professional contemporaries. They were practical men. They early began replacing the roll with the codex, that is, a written work consisting of separate sheets and, if bound, having a wooden cover. Thus we are told that in the third century nearly all pagan writing was still on scrolls, whereas most of the work of the early Christian copyists was already in codex form.

The advantages of the codex over the roll are marked: the cost was less, since the codex consisted of the individual sheets as first manufactured, whereas the roll required these first to be glued together end to end. Further, a codex could contain far more than could a roll. Instead of being limited to just one book, such as Acts, early the four Gospels were brought together in one codex as also were the letters of Paul. In fact, it would take from thirty-five to forty rolls to hold what appears in such a codex as the Vatican Manuscript No. 1209.

Nor may we overlook the advantage that the codex presented in looking up a certain Scripture passage. How much simpler to turn to the back of the book, the last page, than to unroll thirty feet of manuscript! No question about it, the early Christian copyists knew full well what they were doing when they at once utilized the codex form, if they did not invent it themselves.

For ink a copyist used a mixture of soot and gum. This was produced in a hard form and mixed with water as needed. Instead of gum or rubber erasers, as we have today, or even the knife used by the scribes who wrote on leather, vellum or parchment, these copyists carried a sponge with them to wash off their mistakes. Their pen consisted of a reed, a *calamus,* the tip of which was softened with water and therefore was somewhat like a fine brush.—Jer. 36:23; 2 Cor. 3:3; 2 John 12; 3 John 13.

CONSCIENTIOUS THOUGH UNSKILLED

Historians are prone to speak disparagingly of the work of these early Christian copyists. They point out that these copyists did not appreciate the importance of accuracy and so made many mistakes, which scholars ever since have been endeavoring to correct. But such observations give an entirely wrong impression. True, as Westcott and Hort point out in their *Introduction to the New Testament:* "The exact reproduction of a given series of words in a given order" is the purpose of transcription, and to accomplish this there must be "a distinct perception that a transcriber's duty is to transcribe and nothing more." "This perception," they go on to say, "is rarer and more dependent upon training than might be supposed," for unless there is a "special concentration of regard upon the language as having intrinsic sacredness . . . the instinctive feeling of sense cooperates largely in the result." In other words, unless specially trained, a copyist, however conscientious, will make minor errors due to his concentration on the sense rather than on the exact words, this largely due to the workings of the unconscious mind.*

So the early Christian copyists, due to their lack of professional skill, did make many errors. But what did these amount to? Minor transposition of words or phrases, or the use of synonyms, such as "Lord" for "God," or the use of a pronoun for the noun or vice versa, such as "he" for "Jesus" or "Jesus" for "he," or it might

* Authorities on textual criticism point out that even printed editions several centuries apart may vary considerably. They also tell that shortly before the time of Christ, when books (rolls) became common in Greece there were constant complaints about the deficiencies and inaccuracies in the work of the professional scribes.

be a variation or a mistake in spelling. In fact, none other than Westcott and Hort state that 99.9 percent of the differences concerning which there may be question consist of "comparatively trivial variations."

Typical of the work of these early Christian copyists is the oldest extant fragment of any of the Christian Greek Scriptures, the Papyrus Rylands Greek, No. 457. Written on both sides, it consists of but some hundred letters of Greek and has been dated as early as the second century A.D. Regarding it we are told that, while it has an informal air about it and makes no pretensions to be fine writing, it is "a careful piece of work." Interestingly this fragment is from a codex, about eight inches square, and which most likely contained all of John's Gospel, or some sixty-six leaves, about 132 pages in all.

Bearing more extensive witness, but at later dates, are the Chester Beatty Biblical Papyri. These consist of portions of eleven Greek codices, produced between the second and the fourth centuries A.D. They contain parts of nine Hebrew and fifteen Christian Bible books. These are quite representative in that a variety of writing styles is found in them. One codex is said to be "the work of a good professional scribe." Of another it is said: "The writing is very correct, and though without calligraphic pretensions, is the work of a competent scribe." And of still another, "The hand is rough but generally correct." —*Chester Beatty Biblical Papyri,* Vol. I.

More important than these characteristics, however, is their subject matter. In the main they corroborate those fourth-century vellum manuscripts known as the "Neutrals," which are rated most highly by Westcott and Hort, such as the Vatican No. 1209 and the Sinaiticus. Further, they contain none of the striking interpolations that are found in certain vellum manuscripts and which have been termed, perhaps mistakenly, "Western."

Most important of all is the support that these papyrus manuscripts give to the authenticity of the existing texts. Regarding them Sir Frederic Kenyon states: "The first and most important conclusion derived from the examination of them is the satisfactory one that they confirm the essential soundness of the existing texts. No striking or fundamental variation is shown in either the Old or New Testament. There are no important omissions or additions of passages, and no variations which affect vital facts or doctrines. The variations of text affect minor matters, such as the order of words or the precise words used."

Truly, of the early Christian copyists it could be stated that among them were "not many wise in a fleshly way," yet their labors proved them to be truly wise. And though many minor flaws crept into their work because of their lack of professional skill, their conscientiousness and stress on the sense caused them to produce manuscripts basically correct and free from gross interpolations. What we have of their works contributes strongly to the authenticity of the Scriptures as we have them.

Chapters and Verses in the Bible

About 1250 (A.D.) Cardinal Hugo de Sancto Caro divided the Bible into chapters. In 1545 Robert Stephens, a French printer, divided the Christian Greek Scriptures into verses. The first complete English Bible to have both chapter and verse numbers was the Geneva Bible, published in 1560. Most of the Bibles published today still use the same divisions.

BEHEMOTH and LEVIATHAN

Creative Marvels





"WHO is this that is obscuring counsel by words without knowledge?" Almighty God asked of Job. (Job 38: 2) Though Job had kept integrity to God, he had obscured divine counsel by speaking words not based on accurate knowledge; he had cast some doubt upon the wise, loving and just procedure of the Creator. Job's course of justifying his own soul more than God needed to be corrected. Out of the windstorm Jehovah spoke to Job, giving him knowledge of God's infinite wisdom and loving care of his creatures. Deeply humiliated by the questions raised by the Almighty regarding works in nature, the animals and birds, Job confessed he had nothing to say toward his own justification. Then Jehovah asked another question: "Do you have an arm like that of the true God?" And to illustrate God's power in nature, Jehovah describes a creative marvel, the mighty behemoth:

> "Here, now, is Behemoth that I have made as well as you. Green grass it eats just as a bull does. Here, now, its power is in its hips, and its dynamic energy in the tendons of its belly. It bends down its tail like a cedar; the sinews of its thighs are interwoven. Its bones are tubes of copper; its strong bones are like wrought-iron rods. It is the beginning of the ways of God; its Maker can bring near his sword."—Job 40: 15-19.

Here is a mammoth creature made by God, mighty in power. From God's description of the creature, the hippopotamus is generally identified with the behemoth; and a number of Bible translations of the book of Job use the word "hippopotamus" in their main text or in footnotes to identify the creature referred to by God.

Prodigious in size, a full-grown hippo may be twelve to fourteen feet long and may weigh up to 8,000 pounds. "The bulk of a full-grown male hippopotamus can hardly be believed even when viewed at close range in a zoo," declares zoologist Ivan Sanderson. "One wonders, when so observing the brute, how on earth its small stumpy legs, for all their girth, can support the body, yet the same beast in its native waters can overtake almost any man-powered small boat and even motorboats by paddling like a dog with these same ridiculous little limbs."—*Living Mammals of the World.*

Those small legs are of sturdy build. The bones of the hippo's legs are as strong as "tubes of copper," strong enough to support a four-ton creature. Its bones and ribs are like iron bars. "The sinews of its thighs are interwoven," so that the fiber and tendons of muscles of its thighs are twisted together and braided like powerful cables. Its "power is in its hips," in the muscles of its back, and "its dynamic energy in the tendons of its belly," the muscles of its belly being powerful. The hide of the belly is thicker than that on other

parts of the body, since the hippo is short-legged and drags his body over grass, sticks and stones of riverbeds. Its tail is like a cedar, not in length but since it can set its thick tail rigidly upright or swing it about like a tree.

How the mighty hippo exemplifies God's power! He created it; he gave it its power. Who can approach such a creature with a sword to take its life? So great is the hippo's power in its jaw and teeth that it has bitten men clean through the torso. With its recurved canines and pointed incisors, the hippo can shear through a native dugout canoe like cardboard and bite through the metal plates of a riverboat. Little wonder an ancient Egyptian inscription going back to the time of Thutmose III reads: "The hippopotamus, the lord of terrors in the water, which man cannot approach unto."* Concerning this behemoth Jehovah said to Job:

"The mountains themselves bear their produce for it, and all the wild beasts of the field themselves play there. Under the thorny lotus trees it lies down, in the concealed place of reeds and the swampy place. The thorny lotus trees keep it blocked off with their shadow; the poplars of the torrent valley surround it. If the river acts violently, it does not run in panic. It is confident, although the Jordan should burst forth against its mouth. Before its eyes can anyone take it? With snares can anyone bore its nose?" —Job 40:20-24.

The mighty behemoth, being amphibious, climbs out of the river, ascending steep riverbanks to enjoy the produce that the mountains bear for it. Yes, "green grass" is its food, and because of its enormous appetite, it seems that the greenery of whole mountains is required to sustain it. The teeth cut the grass and a cavernous mouth scoops up the feed, the jaws crushing the mass. Some 200 to 400 pounds of greenery go into its mammoth stomach every day. Yet when the hippo leaves the water to feed where green grass grows, the other animals have no need to fear, since the monster does not attack them.

When its appetite has been assuaged, the hippo lies down under the thorny lotus trees or conceals itself in a swampy place, beneath the shade of the poplars. It is of little concern to the hippo if the river in which it dwells rises and overflows its banks. It can still keep its head above the level of water and swim against the force of the deluge.

Seeing the behemoth is so mighty and has a mammoth mouth equipped with formidable tusks in the lower jaw, would Job have the audacity to confront such a monster before its eyes and try to pierce its nose with a hook?

LEVIATHAN

Humbled by God's description of the power of the grass-eating behemoth, Job is next asked about another amphibious creature, which, unlike the hippo, is meat-eating and ferocious in disposition:

"Can you draw out Leviathan with a fishhook, or with a rope can you hold down its tongue? Can you put a rush in its nostrils, or with a thorn can you bore its jaws? Will it make many entreaties to you, or will it say soft words to you? Will it conclude a covenant with you, that you may take it as a slave to time indefinite? Will you play with it as with a bird, or will you tie it for your young girls? Will partners barter for it? Will they divide it up among tradesmen? Will you fill its skin with harpoons, or its head with fish spears? Put your hands upon it. Remember the battle. Do not do it again." —Job 41:1-8.

From the description Jehovah gives of leviathan in the book of Job, it is thought that this creative marvel must be that giant among reptiles, the crocodile. Thus a number of Bible translations of the book of Job such as J. Smith and Moffatt use the word "crocodile" in the main text for the Hebrew word *liw-ya-than*. The ety-

* *The Holy Bible*, with commentary, edited by F. C. Cook, Vol. IV, p. 139.

mology of this word is uncertain, and it has been variously defined as meaning "a wreathed animal," "one spirally wound" and "a twisted animal." The word itself is believed to be nonspecific, so that the term could apply to any such great sea monster or reptile; however, because of the description Jehovah gives in Job chapter 41, the term there applies to a mighty reptile with armor and scales and formidable teeth. The crocodile fits that description.

Though Job may not have seen a crocodile, he would have heard about this creative marvel not only because of his long life but because the Nile River abounded with crocodiles. Job could have heard about the limber leviathan, for his home was not far from the Gulf of Aqaba. From what Job heard about this leviathan monster, he knew that it was far too formidable for him to use it as an object on which to demonstrate fishing ability. Its disposition is wild and fierce, so could Job make leviathan serve him just as his domestic animals did? Or could Job even put leviathan to use as a plaything? Would it cooperate as a plaything for children? Will fishermen take leviathan with their hooks? Will traders bargain over this creature, and will they divide him among merchants? Suppose men lay their hands on this creative marvel that Jehovah evidently describes as the most formidable species of crocodile, then what? The ensuing struggle will be such a terrifying experience they will never forget it nor will they do it again!

WHAT, THEN, OF ITS CREATOR?

If a fisherman entertains expectations of taking leviathan with his ordinary fishing equipment, he is in for a surprise. Jehovah continues speaking to Job:

> "Look! One's expectation about it will certainly be disappointed. One will also be hurled down at the mere sight of it. None is so audacious that he should stir it up. And who is it that can hold his ground before me? Who has given me something first, that I ought to reward him? Under the whole heavens it is mine."—Job 41:9-11.

The mere sight of a giant crocodile is enough to warn one to stay clear. Hands off! Who, then, is so audacious as to stir leviathan up? Is Job? The temperament of most giant crocodiles, whether the Nile River or the seagoing species, is not suitable for man to get too close to them and then stir them up. Zoo keepers find that some alligators get so tame they can practically walk on them, but they know the wisdom of staying clear of crocodiles. Writes Raymond Ditmars, a noted authority on reptiles, in his book *Reptiles of the World:*

"There is about as much difference in temper and activity between an alligator and a crocodile, as between a tortoise and a snapping turtle. An enraged alligator will throw its head from side to side, bang the jaws together sonorously and violently swish the tail, but a man with steady nerves may approach within a few feet of the animal, throw a noose over the head, tie the jaws together, push a pole toward the body—then, by successive nooses pulled backward over the head, and forward over the tail, splint the animal to the pole so it is entirely powerless."

Doing that with a crocodile that is formidable and ferocious is something else again, says Ditmars. Even those that appear to be the epitome of good nature are to be treated with utmost respect. Reptile expert Ditmars tells how he approached a captured crocodile that appeared to be rather tame-looking:

"Standing away from what he thought to be the reach of his tail, the writer prodded the apparently sluggish brute with a stick to start it for the tank. Several things happened in quick order. With a crescentic twist of the body utterly be-

yond the power of an alligator, the brute dashed its tail at the writer, landing him such a powerful blow that he was lifted completely from the ground. As he left *terra-firma,* an almost involuntary inclination caused him to hurl his body away from a pair of widely-gaping, tooth-studded jaws swinging perilously near. Landing with a thud on one shoulder, though otherwise unhurt, the writer threw himself over and over rolling from the dangerous brute that was actually pursuing him on the run, body raised high from the ground. For an instant it seemed as if the crocodile would win. As the writer suddenly sprang to his feet and glanced backward, he beheld the brute throw itself flat on its belly, open the jaws widely, then remain motionless as a statue. Such is the average crocodile—an active, vicious and, above all, treacherous brute."

According to Ditmars, the man-eating and most ferocious crocodiles are the Nile River and salt-water crocodiles. These giant, twisting leviathans pack tremendous power in their limber tails. Though leviathan swims mainly by twisting strokes of the tail, the tail is also an offensive weapon of devastating power. By an incredibly swift twist of the tail, leviathan captures prey by sweeping it from the riverbank or shallow water into the stream, where it is seized by frightfully teeth-studded jaws and devoured. Even young crocodiles of the salt-water variety are incredibly dangerous. Ditmars tells of opening a crate of three four-foot young ones: "The amount of ferocity crowded into those four-foot youngsters was amazing. They all but stood on their hind legs in an endeavor to bite. . . . In uncontrollable rage, one of them kept backing up and walking forward, and if a hand were moved over it, reared upward, snapping its jaws loudly." They were positively the most vicious reptiles he had ever seen.

Not only are such crocodiles the most ferocious but they are also the giants of the reptile world. Though the average adult crocodile may be about sixteen feet long, there are a number that reach twenty feet. Perhaps very few today reach the great lengths they did before the introduction of firearms; but it should be noted that one specimen of the salt-water crocodile, of which the skull is in the British Museum, has been found to be thirty-three feet long, with a circumference of thirteen feet eight inches! Little wonder that the fisherman in Job's day would "be hurled down at the mere sight" of a giant twisting leviathan!

If Job could not stand his ground before this limber leviathan, then how could he successfully contend with or stand his ground before Jehovah, the Creator of such reptilian marvel of ferocity and power? If a mere creation of God is too formidable to assail, what, then, must be said about the Creator of all things? How ridiculously audacious it would be for a mere man to contend with the Almighty by finding fault with the way he rules the universe! So remarkable is this living illustration of God's power in leviathan that Jehovah declares:

> "I shall not keep silent about its parts or the matter of its mightiness and the grace of its proportions. Who has uncovered the face of its clothing? Into its double jaw who will enter? The doors of its face who has opened? Its teeth round about are frightful. Furrows of scales are its haughtiness, closed as with a tight seal. One to the other they fit closely, and not even air can come in between them. Each one to the other they are stuck together; they grasp one another and cannot be separated. Its very sneezings flash forth light, and its eyes are like the beams of dawn. Out of its mouth there go lightning flashes, even sparks of fire make their escape. Out of its nostrils smoke goes forth, like a furnace set aflame even with rushes. Its soul itself sets coals ablaze, and even a flame goes forth out of its mouth.

In its neck lodges strength, and before it despair leaps. The folds of its flesh do cling together; they are as a casting upon it, immovable. Its heart is cast like stone, yes, cast like a lower millstone. Due to its rising up the strong get frightened; due to consternation they get bewildered."—Job 41:12-25.

STRIKING ASPECTS

How terrible of aspect and mighty in strength and yet how comely of proportion is the limber leviathan! Beautifully narrow and streamlined is the crocodile's body, but its teeth and jaws are frightful. Its jaws are very extended, and, there being no lips, the teeth, long and pointed and of various sizes, present a frightful sight. What crushing power! In experiments in France a 120-pound crocodile exerted a pressure between its jaws of 1,540 pounds.

Jehovah's poetic description is most apt; for instance, "its eyes are like the beams of dawn." Thus the flashing eyes of the crocodile as it lifts its head out of the water at sunrise produced such a strong impression upon the ancient Egyptians that they adopted the crocodile's eyes as the symbol of morning. "Though in a poetical form," says one writer about God's description of leviathan, "it is without exaggeration." The writer relates the observations of ancient naturalists who beheld the monster rise after a long submergence in the water: "Then the breath, long suppressed, rushes out with such violence that it would seem to vomit out flames from its mouth and nostrils."*

Its tightly closed scales are leviathan's haughtiness; the folds of its flesh make up immovable armor. The true scales of this creative marvel are no more easily removed than human fingernails. What a masterpiece is the crocodile's rough covering of plate and mail! Imbedded in the skin are bones, and on these are plates of horn. The bony plates set in the thick, leathery skin furnish an armor that is difficult to pierce with an ordinary bullet, which often ricochets. How useless, then, arrows and darts! Jehovah explains further to Job:

"Overtaking it, the sword itself does not prove equal, nor spear, dart or arrowhead. It regards iron as mere straw, copper as mere rotten wood. An arrow does not chase it away; the slingstones have been changed for it into mere stubble. A club has been regarded by it as mere stubble, and it laughs at the rattling of a javelin. As pointed earthenware fragments are its under parts; it spreads out a threshing instrument upon the mire. It causes the depths to boil just like a pot; it makes the very sea like an ointment pot. Behind itself it makes a pathway shine; one would regard the watery deep as gray-headedness. Upon the dust there is not the like of it, the one made to be without terror. Everything high it sees. It is king over all majestic wild beasts."—Job 41:26-34.

To this day the warriors of some African tribes use the plated hide of a crocodile as an armor; against javelins and arrows the hide is a protection. Many creatures have a smooth and unprotected belly, but the crocodile's belly is covered with tough, sharp-edged scales, leaving the impression upon the mud banks of "a threshing instrument." In the water the voracious fury of the crocodile is the very stuff of which nightmares are made. Leviathan stirs up a frothy foam like the foaming mixture in an ointment pot. The furrow of the crocodile's foam-shining track through the water is comparable to the grayness of the old ages of humans.

God's description of the very sea in turmoil need not limit his words to the ocean-going crocodile, since the Hebrew word *yam* may refer not only to a sea or a large body of water but sometimes to a large river. But the seagoing crocodile is the

* *The Holy Bible*, with commentary, edited by F. C. Cook, Vol. IV, p. 142.

terror of warm seas, the giant of the family and the great traveler of the family. It makes vast excursions from one shore to another, and large ones are often seen from ships when out of sight of land. From the seagoing crocodile's nonchalant motions, it appears that it is in no danger of tiring or ultimately drowning. On the other hand, sometimes this sea monster goes far inland as a river rover, lying in wait to devour some unwary animal.

Because of its size, armor and offensive weapons at both ends, the crocodile is king of reptiles. The dangerous cobra? Just a tasty snack, an appetizer for the crocodile. It has no natural enemies in the wild state and knows no terror. After this description of leviathan, Job says to Jehovah:

> "I have come to know that you are able to do all things, and there is no idea that is unattainable for you. 'Who is this that is obscuring counsel without knowledge?' Therefore I talked, but I was not understanding things too wonderful for me, which I do not know."—Job 42:2, 3.

Job declares God can do all things; he realizes now that whatever God does is wise, loving and just. He repeats the very question Jehovah had asked at the beginning of the series of questions about creative marvels; Job does this to admit the justice of the rebuke implied by it and to admit, 'I was the man!'

Job had said some things he should not have uttered; but now he confesses he had argued his case without understanding. "I make a retraction," he said, "and I do repent in dust and ashes." As Job did, we should take this lesson to heart. Lest we find ourselves contending against God, we should think hard before we let the outward appearance of our circumstances induce us to believe or declare that God is directly responsible for our sufferings. Behold behemoth and leviathan! They and other creative marvels should impress us with God's great wisdom and power, adding force to the inspired words: "As for the Almighty, we have not found him out; he is exalted in power, and justice and abundance of righteousness he will not belittle. Therefore let men fear him."—Job 42:6; 37:23, 24.

Proving Ourselves Approved by Accepting Responsibility

THE mature Christian is concerned with *proving* himself approved by God. Why? Because he knows that without that approval he stamps himself as a failure and cannot hope to get life everlasting in God's new world. He therefore takes to heart the words of the apostle Paul: "Keep proving what you yourselves are . . . we are not disapproved."—2 Cor. 13: 5, 6.*

That this old world is not concerned with proving itself approved is apparent by its flight from responsibility. Look where we will we see evidence of it. Its prevalence is underscored by such expressions as "Carry the can" and "Passing the buck." This refusal to accept responsibility is especially to be seen in the field of religion. The leaders of Christendom have refused to accept the responsibility of teaching the people the Word of God and as a result religious illiteracy is widespread. Because parents refuse to accept the responsibilities that come with parenthood juvenile delinquency is rampant.

One of the big tasks of the Christian minister is to persuade the persons whom he meets in the field ministry to accept responsibility by being willing to discuss religion, by obtaining Bible literature, by having the minister make return visits upon them and by having a Bible study in their home. Some agree to a Bible study in their home, but when it becomes apparent that they have an obligation to tell others about it, they too flee responsibility by dropping the study in their home.

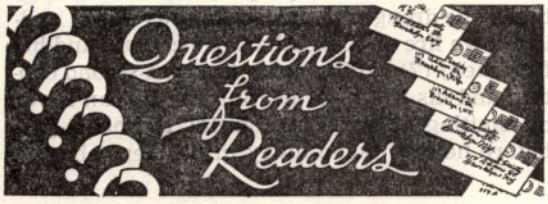
* For details see *The Watchtower*, March 15, 1962.

Not that the matter of accepting responsibility is fully met when a Christian begins to preach the good news. That is only the beginning. He must continually prove himself to be approved by accepting whatever responsibility comes his way. If he can arrange his affairs so as to accept the full-time ministry he is under obligation to accept this responsibility. If he is able to serve where the need for Kingdom preachers is greater he must meet that obligation. And then there are organizational privileges for the male ministers in the local congregation that cannot be refused with impunity.

In fact, every Christian minister should seek to improve his ministry so that he will be in line to be offered more responsibility. Love, not vain ambition, should cause him to want to be used more fully because of the added privileges of helping others. Let none refuse, saying it cannot be done. Let him remember that Jehovah was not well pleased when Moses gave that excuse. Rather, let him have faith that God's spirit will enable him to discharge faithfully the added responsibility he accepts, even as it has helped others.

True, organizational privileges are limited. But every Christian minister can accept the responsibility of seeing that each householder in his certain area has received the witness. That means keeping a house-to-house record. Further, he must accept responsibility by calling back on all who have shown interest, endeavoring to nourish that interest so that it will result in another person's taking his stand for Jehovah and his kingdom.

There is much joy and satisfaction in store for those who prove themselves approved by accepting responsibility, both now and in the coming new world. And by each one's accepting his responsibility the result will be a strong, effective organization of united worshipers, effectively guiding people of goodwill in the way of life.



● I understand that a group of Bible scholars made a comparison of various Bible translations. Was the *New World Translation* included in this study?—D. M., United States.

It appears that what your letter inquires about is a book written by Professor Ernest Cadman Colwell, entitled "What Is the Best New Testament?" This book is published by the Chicago University Press and was first printed in 1952. In 1947 Professor Colwell made a study of a number of translations and put them to the test as to sixty-four citations in the book of John. The book contains what Professor Colwell considers the correct rendering of each of those sixty-four citations. The *New World Translation* was not released until 1950, hence Professor Colwell could not include this translation in his list of tested ones.

However, if any reader will look up what Professor Colwell has to say about these sixty-four citations and will compare these with the *New World Translation* he will see that the *New World Translation* merits a score of sixty-four along with Dr. Goodspeed's translation of the Christian Greek Scriptures, which the book gives a perfect score of sixty-four. Colwell's book being first published in 1952, it was not available until two years after the release of the *New World Translation of the Christian Greek Scriptures*, which occurred in 1950 at Yankee Stadium. Consequently the New World Bible Translation Committee did not have Colwell's book for reference when work on the *New World Translation of the Christian Greek Scriptures* was being done.

● How many miracles did the prophet Elisha perform, and what are they?—K. B., England.

The prophet Elisha is to be credited with sixteen miracles; fifteen during his lifetime and one after his death. His first miracle was that of causing the waters of the Jordan to divide right after Elijah had been taken away from him. (2 Ki. 2:14) His second miracle was that of healing the water supply of the city of Jericho that had been bad, causing miscarriages. (2 Ki. 2:19-22) His calling down evil upon a band of juvenile delinquents, which resulted in forty-two of them being torn to pieces by two she-bears, was his third miracle. (2 Ki. 2:23, 24) Elisha's fourth miracle was the sup-

plying of water to the famished armies of Judah and Israel, which miracle proved instrumental in the routing of the Moabite armies.—2 Ki. 3:16-26.

Elisha's fifth miracle consisted of supplying edible oil to a widow so that she could pay her creditor, thus preventing him from taking her sons as his slaves. (2 Ki. 4:1-7) By his sixth miracle Elisha rewarded the fine hospitality of a certain Shunammite woman by causing her to have a son, and his seventh miracle was the raising of that son from the dead. (2 Ki. 4:8-37) Causing a poisonous stew to become wholesome by adding flour to it was Elisha's eighth miracle. (2 Ki. 4:38-41) His ninth miracle resulted in the feeding of one hundred men and having leftovers from just twenty barley loaves.—2 Ki. 4:42-44.

By his tenth miracle Elisha cured the Syrian army officer, Naaman, of his leprosy, and having that leprosy come upon his servant Gehazi because of his commercializing his master Elisha's miraculous powers was Elisha's eleventh miracle. (2 Ki. 5:1-27) Causing an axhead that had fallen into the water to float was his twelfth miracle. (2 Ki. 6:5-7) Elisha's thirteenth miracle was his opening his servant's eyes so that he could see that the surrounding mountainous region was filled with horses and fiery chariots, proving indeed that 'more are with us than with them.' (2 Ki. 6:15-17) Elisha's fourteenth and fifteenth miracles were the smiting with a mental blindness of the Syrian army that came to take him so that they could not recognize him and then having their mental sight restored.—2 Ki. 6:18-23.

As for Elisha's sixteenth miracle, this took place years after the foregoing miracles had been performed by him, and it is credited to him even though it took place after he had died. Certain Israelites happened to be burying a dead man when a band of marauding Moabites came along. So the Israelites hurriedly took the dead body and threw it into Elisha's burial place and went off. When the body of the dead man touched "the bones of Elisha, he immediately came to life and stood upon his feet."—2 Ki. 13:20, 21.

It is of interest and a memory aid that twice as many miracles of Elisha appear in the Scriptural record as of Elijah, whose miracles were, in brief: (1) Shutting heaven from rainfall; (2) keeping the flour and oil supply of the widow of Zarephath renewed; (3) resurrecting the widow's son; (4) having fire fall from heaven in answer to prayer; (5) having rain break the drought in answer to prayer; (6) calling down fire on King Ahaziah's captain and his fifty men; (7) calling down fire on a second captain and his fifty; (8) parting the Jordan River by smiting it with his official garment, just before he was taken away in the fiery chariot.

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Everyone who has a knowledge of God's Word has the responsibility to share its message with others. During February Jehovah's witnesses will carry out that responsibility by offering to all persons a subscription for *The Watchtower*, with three booklets, for $1.

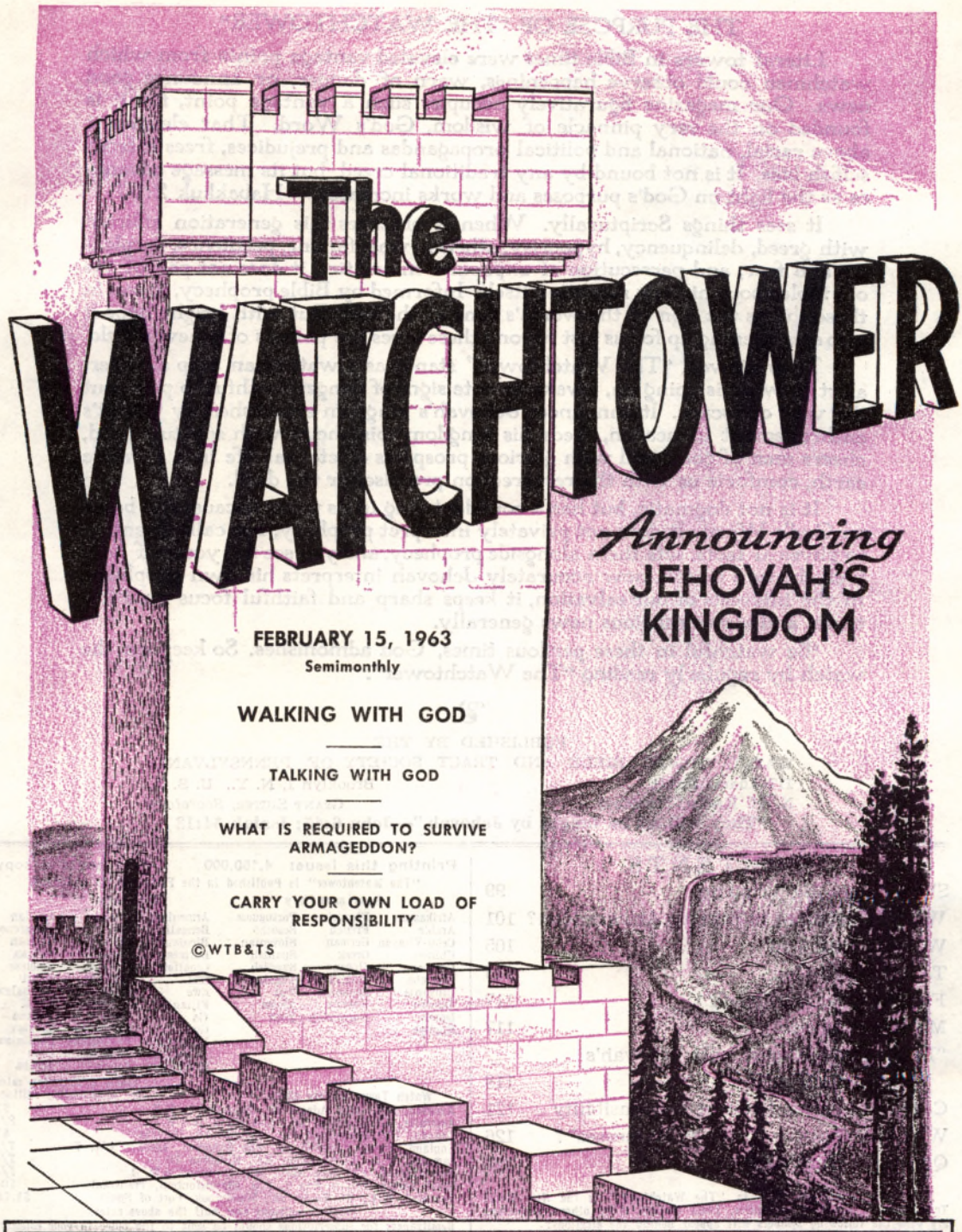
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"WATCHTOWER" STUDIES FOR THE WEEKS

March 17: Conduct "Worthy of the Good News." Page 72.

March 24: Conduct Showing Practical 'Love of Neighbor.' Page 79.



"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; Isaiah 54:13

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AT – An American Translation
AV – Authorized Version (1611)
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Dy – Catholic Douay version
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JP – Jewish Publication Soc.
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SHOW LOVE —BE TRUSTING

LOVE manifests itself in many happifying ways. One of these is by being trusting. As long ago written in that fine essay on love by the apostle Paul: "Love . . . believes all things." That is, it believes all God says in his Word, though one may not be able fully to grasp all of it and at times it may sound impossible because at present men do not know all the facts and have no scientific explanation for certain things. Paul's words, however, also state a basic principle, that by nature love is trusting; it is not unduly suspicious of others.—1 Cor. 13:4, 7.

Since God is love, he is also trusting. Certainly he has trusted his angelic hosts through all the aeons of time since their creation. Likewise God trusted the first human pair, Adam and Eve. He could have looked into the future and seen what they would do, but he did not; he had neither the need nor the desire to do so. Rather, he showered his blessings upon them and gave them the opportunity to express appreciation or ingratitude.—1 John 4:8.

How true this also was of God's dealings with the nation of Israel! How generous, how trusting he was! Time and again he forgave them and gave them another opportunity to prove themselves. In particular did God show loving trustfulness in the case of Job. God was not quick to believe the Devil's slanderous charges; he did not attribute ulterior motives to Job's serving him as did Satan. Lovingly God believed Job to be a keeper of integrity, and the Devil was unable to prove Job otherwise.—Job 1:1, 8; 2:10.

Second only to the example set by God himself is that given by his Son, Jesus Christ. He showed his love for his heavenly Father by wholly trusting him, even to the extent of being willing to die; trusting his Father to resurrect him. Jesus also showed a loving trust in his dealings with his fellowman. He did not suspiciously demand that those coming to him go to great lengths to prove their belief in him before he cured them. Nor did he eye all his twelve apostles with suspicion just because he knew that one of them was destined to betray him.—John 6:64; 12:4-6; 17:12.

Love will likewise cause you to trust your heavenly Father, even as a child trusts its parent. It will cause you to take him at his Word and to show this by your course of action. Then you too will put faith in his Word, the Bible, even though you may not fully understand everything you read and even though so-called science, on the basis of incomplete knowledge or

wrong reasoning, may call it into question. —Deut. 7:9; Mark 11:22; John 17:17.

As for trusting your neighbor, why, even the "golden rule" indicates that you should trust him, for do you not want him to trust you? Yes, "just as you want men to do to you, do the same way to them." —Luke 6:31.

In fact, to trust others shows not only love for them but also love for ourselves. How so? Because trusting is a form of generosity, and generosity makes for happiness. As Jesus said on one occasion, "There is more happiness in giving than there is in receiving."—Acts 20:35.

Especially do members of a family, such as husband and wife, need to show love by being trusting. Love takes faithfulness for granted and is not unduly jealous. It does not make mountains out of molehills. To be distrustful, to be unduly suspicious, is unloving, unkind; it discourages the other person and creates friction. All make slips from time to time, so be generous and give the other the benefit of the doubt, and extend mercy if the other actually is at fault. —Col. 3:12-14.

Remember, the course of being unduly suspicious is the course of Satan himself. He has staked everything on proving that man is not what he claims to be, that God's servants serve him only for what they get out of it. He holds that no one can be trusted. Surely, he is not the one to imitate! —Job 1:9-11; Rev. 12:10.

A notable example in history of one who did imitate Satan in these respects was none other than the American humorist Mark Twain, deceased now some fifty years. In a volume of his works, *Letters from the Earth,* recently published for the first time, he uses Satan to heap scorn, contempt and slander upon God and the human race. This volume also contains his estimate of the Bible: "It is full of interest. It has some noble poetry in it; and some clever fables; and some blood-drenched history; and some good morals; and a wealth of obscenity; and upwards of a thousand lies." Unduly suspicious, he read into the Bible what is not there and failed to see in it what actually is.

He reacted in the same suspicious way toward his fellowman: "Everyone is a moon and has a dark side which he never shows to anybody." No wonder this great humorist lost his humor and complained, "Be good and you will be lonesome like me." But not so. Jesus was good, if any man ever was, yet, far from his being lonesome, he could not get away from the crowds, and not just because of his miracles but also because of his words of life. —Mark 6:30-34; Luke 21:37, 38.

Not having any faith in God, Mark Twain let the death of two of his daughters and his wife make him even more bitter and so he "relieved his feelings with scathing articles on public affairs," according to *The Encyclopedia Americana.* He had sown suspicion and reaped loneliness, even as Jesus said: "Practice giving, and people will give to you," and that in like measure. —Luke 6:38; Gal. 6:7.

However, the fact that love is trusting does not mean that you should be gullible, naïve. Not at all, for God's Word also says: "Anyone inexperienced puts faith in every word, but the shrewd one considers his steps."—Prov. 14:15.

Then how can you strike a balance between trust and caution? By loving your neighbor *as* yourself; not more, by being naïve and simple; and not less, by being unduly suspicious.—Mark 12:31.

What is required to Survive Armageddon?

There is only one way to find concealment during God's war. His Holy Word makes clear this way of survival.

THIS world is face to face with its worst calamity. Not because of a third world war is this the case but because of the certainty of the universal war of Armageddon. This will be the "war of the great day of God the Almighty"; hence, not a single nation of this world can escape the coming wrath of the Almighty God, as the prophet Jeremiah's words so emphatically declare:

"'A noise will certainly come clear to the farthest part of the earth, for there is a controversy that Jehovah has with the nations. He must personally put himself in judgment with all flesh. As regards the wicked ones, he must give them to the sword,' is the utterance of Jehovah. This is what Jehovah of armies has said, 'Look! A calamity is going forth from nation to nation, and a great tempest itself will be roused up from the remotest parts of the earth. And those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth.'"—Jer. 25:31-33.

This earth-wide slaughter of the wicked will in nowise violate God's righteousness, as Jeremiah himself states: "Jehovah of armies is judging with righteousness." Thus Armageddon will be an expression of God's righteousness, since "his judgments are true and righteous."—Jer. 11:20; Rev. 19:2.

Seeing this is the case, we can expect the righteous God to provide some way for lovers of righteousness to survive the coming destruction of the nations. Indeed, the Almighty has marked out a way of escape. This is found in the Bible. The prophet Zephaniah spells out the course of action one must take to find concealment during the time of divine anger:

"Gather yourselves together, yes, do the gathering, O nation not paling in shame. Before the statute gives birth to anything, before the day has passed by just like chaff, before there comes upon you people the burning anger of Jehovah, before there comes upon you the day of Jehovah's anger, seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:1-3.

CHRISTENDOM NO PLACE OF CONCEALMENT

Zephaniah's prophecy is having its grand fulfillment in our day, as we behold Christendom not paling in shame at her hypocritical, unrighteous ways, her unchristian course that resulted in two world wars. Christendom is like the ancient nation of Judah, with its capital in Jerusalem. The Bible tells us that the inhabitants of Judah were proud and haughty; they went after false gods, not even "paling in shame" at their unrighteous ways. Jehovah sent his prophets such as Zephaniah and Jeremiah to warn the people, but most of them refused to heed the warning: "I kept sending to you all my servants the prophets, daily getting up early and sending them. But they did not listen to me, and they did not

incline their ear, but they kept hardening their neck." (Jer. 7:25, 26) God told the Israelites through Zephaniah that if they would repent, turn around and seek Jehovah, seek righteousness and seek meekness, instead of being arrogant and self-opinionated, there was an opportunity to survive the coming destruction; not for the city of Jerusalem, but there was hope for some individuals to survive. Because the Israelites as a nation did not pale in shame but continued in their way of false religion and faithlessness, God determined to bring destruction on Jerusalem and eventually upon the surrounding heathen nations.

Today Christendom does not pale in shame, but there are individuals in Christendom, just as there were in Jerusalem, who try to live by God's righteous laws. Though these cannot avert God's declared purpose to destroy Christendom at Armageddon, along with all the nations of the earth, yet these individuals can take a course of action that will result in their survival. Such individual seekers of Jehovah in ancient Judah were concealed through the destructive judgment God brought upon Jerusalem. Zephaniah's words about how to find concealment are today addressed to those professed Christians in the modern counterpart of ancient Judah, namely Christendom.

Each informed person is thus faced with the need to make a decision; the right one means survival, the wrong one destruction. He cannot look to Christendom for help; not even all its gold and silver will save her, for "neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury." (Zeph. 1:18) Do not, then, try to hide in Christendom; she is no safe place of concealment. Rather, take to heart the words of Zephaniah, whose name means "concealed by Jehovah" and whose inspired words point out the way to be concealed by Jehovah during the day of his fury.

SEEKING JEHOVAH

Listed first among the things to do to find the way of escape is to search for the God with power to save: "Seek Jehovah, all you meek ones of the earth." Why? Because there is no help from Christendom, which refuses to pale in shame. But individuals can pale in shame. So God addresses the meek ones of the earth and tells them that if they do not want to suffer destruction at Armageddon, then they must seek Jehovah and be humble, and they will gain by it, since "the result of humility and the fear of Jehovah is riches and glory and life." (Prov. 22:4) It is the meek ones who will seek Jehovah.

What does it mean to "seek Jehovah"? It means to take in knowledge of Jehovah God, who himself says through his prophet: "I have taken delight . . . in the knowledge of God rather than in whole burnt offerings." One must learn about Jehovah, then, studying his marvelous qualities and his laws. To seek Jehovah one must also put faith in him, since "without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." Those earnestly seeking Jehovah put faith in him and come to love him, in harmony with what the Lord Jesus said in answer to the question as to what was the greatest commandment: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment."—Hos. 6:6; Heb. 11:6; Matt. 22:36-38.

The one earnestly seeking Jehovah must keep on loving Jehovah, putting that love foremost in his life so that neither his enemies nor "friends" can turn him aside

from his love for God. It is this kind of love that brings the reward, as the inspired writer James says: "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him."—Jas. 1:12.

Seeking Jehovah today means more than it did in Zephaniah's day, for the sincere worshiper must take steps to come into harmony with God's Son, Jesus Christ, who is now the enthroned King. Hence the seeker of Jehovah must take in knowledge of Jesus Christ, must learn what he taught and obey his commandments. He will also pray as Jesus directed: "Our Father in the heavens, let your name be sanctified. Let your kingdom come." The one who earnestly seeks Jehovah, then, will not only pray for that kingdom but do as Jesus said: "Seek continually his kingdom." He will always recognize the need to sanctify the divine name Jehovah.—Matt. 6:9; Luke 12:31.

Sanctifying the divine name requires that one make it known to others, for if persons do not know his name, how can they call upon it? Thus the apostle Paul wrote to the Christians in Rome: " 'Everyone who calls on the name of Jehovah will be saved.' However, how will they call on 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?" (Rom. 10:13, 14) This shows that those who seek Jehovah must do so unselfishly, being willing to make God's name known to others, that they, too, may call upon it "before the coming of the great and fear-inspiring day of Jehovah." —Joel 2:31.

Right after speaking about the coming of the "fear-inspiring day of Jehovah," the prophet Joel said: "It must occur that everyone who calls on the name of Jehovah will get away safe; for in Mount Zion and in Jerusalem there will prove to be the escaped ones, just as Jehovah has said, and in among the survivors, whom Jehovah is calling." (Joel 2:32) God would hardly make this statement about getting away safe by calling on his name and then cause his name to be concealed to men. Therefore, in the days of Jesus and his apostles, God caused his name to be made known by preaching, even from house to house. So today God is having his name proclaimed throughout the earth, that the meek of the earth might call on it through Jesus Christ. This is not an isolated calling but a united calling, because Joel foretold that all the "escaped ones" will come to Mount Zion and Jerusalem, symbols for God's kingdom, and that "the survivors" will go there in unity. Hence, to seek Jehovah today one must gather around the kingdom of God, doing it unitedly with all his Kingdom witnesses.

What does Zephaniah's stressing of the need for seeking Jehovah indicate, then? That only by doing so can one find concealment during Armageddon. It also indicates that living a clean life, living by the "golden rule," is not in itself enough. Mere moral living does not meet the first requirement for survival—seeking Jehovah.

SEEKING RIGHTEOUSNESS

Not that a righteous way of life is not required; it is, but it must accompany this matter of first of all seeking Jehovah. Said Zephaniah: "Seek righteousness." The true worshiper of Jehovah must do that, living in harmony with God's standard of righteousness. No longer can he go on practicing his own version of what is right, since "there exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 16:25) Thus try-

ing to live righteously by our own ideas could lead us to disaster and away from Jehovah, just as in the case of those Jews of whom the apostle Paul wrote: "Because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God."—Rom. 10:3.

So it is God's righteousness that we have to seek, just as Jesus Christ expressed it: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) This indicates we cannot merely seek Jehovah and his kingdom, all the while ignoring his righteousness. No, but we must familiarize ourselves with the Standard Jehovah has given us by which to judge all our actions and conduct—that is, the Holy Bible. We must do this because "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." Let God through his Word discipline you in the way of divine righteousness.—2 Tim. 3:16.

SEEKING MEEKNESS

The need to seek meekness is listed third by Zephaniah, but not because it is unimportant. Indeed, so necessary is this quality that Zephaniah coupled it with the need to seek Jehovah: "Seek Jehovah, all you meek ones of the earth." The fact that the prophet brings it up again and says, "Seek meekness," stresses the need for it, showing that we must give continued attention to meekness. If we are seeking meekness, we will have the right mental disposition; we will be mild-tempered and willing to be disciplined by God, we will be willing to tell others the requirements for surviving Armageddon.

One shows meekness today, then, by becoming a follower of the Lord Jesus Christ, who himself set the example in meekness: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." (Matt. 11:29) Let Jesus be your Example. Imitate him in all things, for he set the perfect example in how to seek Jehovah, to seek righteousness and to seek meekness. Jesus himself humbly did the work given him by God, making known Jehovah's judgments to men. So the meek ones of the earth, following his example, will warn others of the coming execution of God's judgments by the King Jesus Christ, at Armageddon.

If we do these things, really seeking Jehovah through knowledge, faith and love and calling on his name through Jesus Christ; and if we truly seek righteousness, along with God's kingdom, doing so with meekness, then, Zephaniah says, "probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

Though Armageddon is to come upon this generation, some, because of age or illness, may die before that time; yet they may be hid by dying in God's favor: "Precious in the eyes of Jehovah is the death of his loyal ones." (Ps. 116:15) Such loyal ones will be assured of a resurrection to life. And for all those of this generation who are alive when the great fear-inspiring day of Jehovah breaks out, there is every probability of being concealed by God if they have earnestly followed the requirements for survival that Zephaniah made so clear. The "probability" does not lie with God but with us. Jehovah will prove faithful, but will we? Jehovah, who searches men's hearts, knows whether we are truly seeking him and his righteousness and showing meekness. Prove loyal to God and he will prove his faithfulness by concealing you through the world-shaking calamity just ahead.

Walking with God

COULD you imagine an elephant and an ant marching side by side in a circus parade? Or a kangaroo and a flea hopping along together across the Australian outbush? Preposterous? Of course! Yet the thought that we, puny, weak, imperfect humans, mere specks on a speck, can and may walk with Jehovah, the Almighty, the Most High God, the Sovereign of the whole universe, would be infinitely more preposterous were it not for the fact that he himself is responsible for the thought.

[2] Thus God's Word tells us that "Enoch went on walking with the true God," that "Noah walked with the true God," and that Levi, that is, the Levitical priesthood, walked with God. In fact, walking with God is what he expects of all his servants, even as we read: "What is Jehovah asking back from you but . . . to be modest in walking with your God?"—Gen. 5:22; 6:9; Mal. 2:4, 6; Mic. 6:8.

[3] For us to walk with God, Jehovah must be very real to us, even more real to us than our fellow human creatures are. As we read of Moses: "He continued steadfast as seeing the One who is invisible." We must be able to say as did the psalmist David: "My eyes are constantly toward Jehovah." "I have placed Jehovah in front of me constantly."—Heb. 11:27; Ps. 25:15; 16:8.

[4] Why does God command us to walk with him? For the sake of his sovereignty and our happiness. We owe it to God to

"He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—Mic. 6:8.

walk with him. As our Creator and Supreme Sovereign he has the right to command how we should walk. It is the only way in which his purposes can be realized, the only way by which there can be peace and harmony in his domains, by all walking with him. If, because we are free moral agents, we refuse to walk with him, Jehovah would be obligated to destroy us as rebels.

[5] In commanding us to walk with him Jehovah has our highest and best interests at heart. When we are walking with God we are certain to be going in the right direction, for God is omniscient, all-knowing, and he never makes a mistake. More than that, walking with God is the safest way to walk, as under his shadow there is complete protection.—Prov. 2:6-9; Ps. 91:1.

[6] Walking with God is not only the right and wise thing to do but also the loving thing for us to do, the thing that will make us the most happy. It even makes God happy to see us take a wise course, that of walking with him. Certainly in view of all he has done for us we should want to show love and appreciation by try-

1. To what may our walking with God be likened, and why?
2, 3. Who have walked with God, and what must God be to us for us to walk with him?
4, 5. Why does God command us to walk with him?
6. For what other reasons should we walk with God?

ing to please him. Further, even as we like to walk with one whom we love, we enjoy being in that one's presence, so if we love our heavenly Father Jehovah God we will want to be in his presence, ever walking with him.—Prov. 27:11.

OPPOSITION ENCOUNTERED

7 Walking with God is not following the lines of least resistance. Far from it. Rather, in walking with God we meet up with opposition from three quarters. First, there is the opposition of Satan and his demons. But you may say, 'I do not believe there is a Devil!' Peter and Paul did, and Peter wrote this: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." Paul wrote this: "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, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places." The Bible leaves no doubt as to these being real entities, invisible personalities, powerful and wicked, and determined to swerve us from walking with God, in order to prove Satan's boast that no man can keep integrity. —1 Pet. 5:8; Eph. 6:11, 12.



8 In our walking with God we also have the opposition of the world to encounter, even as did Enoch, Noah, Jesus and his apostles. The world resents our walking with God because, among other things, our very course of action rebukes it: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries . . . Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."—1 Pet. 4:3, 4.

9 We also have our inherited fallen tendencies to oppose our walking with God. What grief these have brought to such faithful servants of Jehovah as Daniel, David and Peter! How truly Paul speaks for us when he says: "When I wish to do what is right, what is bad is present with me. Miserable man that I am!" Still at the same time he could say: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." In this we must follow Paul's example. Until Armageddon we can expect these three forces to oppose our walking with God.—Rom. 7:21, 24; 1 Cor. 9:27; Dan. 9:4-13.

THREEFOLD HELP

10 To assist us in meeting this threefold opposition to our walking with God, Jehovah has provided us with three powerful instruments. First of all, we have God's Word. What a valuable help it is! It guides, strengthens and motivates us in our walking with God. In it alone does Jehovah God speak directly to us. There is no substitute for it and so we should make it a habit to "read in it all the days" of our lives; even as the kings of Israel were required to do.—Deut. 17:19.

11 In reading God's Word let us make

7. What powerful invisible opposition do we encounter as we walk with God?
8. Why does the world oppose our walking with God?
9. Opposition from what source has repeatedly brought grief to those walking with God?
10. Obedience to what counsel given Israel's kings will aid us in walking with God?
11, 12. How can we benefit most from Bible reading?

certain that we get the sense of what we are reading, if not of every word, at least the general sense, at the same time reading with the thought of applying it to ourselves, to our conduct and to our ministry. We should identify ourselves with or see ourselves in the ones who walked with God and resolve to follow their example. In these days of great wickedness the book of Proverbs is of particular value, helping us to walk uprightly. Even when reading the Psalms let us not be content with merely enjoying their beautiful strains of praise to Jehovah, but let us note how much admonition they contain, both implied and direct. Thus the very first psalm, by telling us of the happiness of the man that keeps integrity, admonishes us to imitate him.



12 Included in the psalms' direct admonition are, of course, the appeals to praise Jehovah. But that is not all. Note the commands given to the rulers of the world at Psalm 2:10-12, and that given to God's people at Psalm 4:4: "Be agitated, but do not sin. Have your say in your heart, upon your bed, and keep silent." Such kind of Bible reading will truly enlighten, strengthen and motivate us as we keep on walking with God.

13 To help us walk with him God has also provided a visible earthly organization, "the faithful and discreet slave," or "remnant," whom Jesus Christ has placed in charge of all his goods, even as he foretold. This "slave" provides leadership and spiritual food by means of appointed servants, meetings of various kinds and printed publications. The servants in the congregation as well as all serving as overseers provide help by means of counsel and exemplary action: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith."—Matt. 24:45-47; Heb. 13:7.

14 Therefore take advantage of the help they can give you. Respect them and cooperate with them. That, of course, requires our "not forsaking the gathering of ourselves together." How often have we had this admonition called to our attention! And still what happens to meeting attendance when the weather suddenly turns bad? And that even in large cities with adequate transportation. Think of our brothers behind the Iron Curtain who risk their freedom and the support of their families every time they come together. And yet some stay away because of snow or rain. Truly, brothers, these things ought not to be!—Heb. 10:25.

15 Walking with God also requires us to be organization-minded in our reading habits. God's visible channel provides us with ever so much reading matter, all of which should be a MUST for Christians. Some imagine they do not have time to read through each issue of *The Watchtower,* yet the president and vice-president of the Watch Tower Society do. Are you busier or do you have more important work than they do? Or is it a matter of selectivity? Are we wasting time reading other things or watching television when we could be buying out the opportune time reading *The Watchtower?* Much valuable information and admonition is contained in the so-called "secondary" articles of *The Watchtower* that help the Christian to

13, 14. What further aid has God provided, and for it to help us to walk with God what must we do?

15, 16. To what extent should we appreciate the Watch Tower publications?

walk in the right way and to "be fully competent, completely equipped for every good work."—2 Tim. 3:17.

16 The same also applies to the *Awake!* magazine. Reading each issue from cover to cover will not only broaden your mental horizon but also help you to view all things from God's standpoint. And what about the *Yearbook?* Do you take time each day to consider the daily text? Are you reading its stimulating and encouraging reports? Doing so will help you in your walking with God.

17 In addition to his Word and his visible organization, Jehovah God has also provided us with his holy spirit or active force. While today its operation is not as obvious to the natural eye as it was in the days of ancient Israel and in apostolic times, its operation can be clearly seen by the eye of faith. In fact, the great change it works in persons and the great work accomplished in the world today by reason of it can be seen by all even though they do not recognize the cause, the holy spirit. This spirit, however, we do not receive apart from God's Word, association with his organization and prayer; apart from "a hearing by faith."—Gal. 3:2.

18 Clearly, not all dedicated and even mature Christians possess the holy spirit to the same measure. There is no doubt that unselfishness, depth of devotion, self-control, humility, mildness of spirit, studiousness as regards God's Word and zeal in God's service have a bearing on how much of the holy spirit we have. It also appears that inherited qualities have no small bearing on the extent to which we permit the holy spirit to have a free flow in our lives or tend to obstruct its activity. Thus the more colorful the personality the more difficult for the holy spirit to saturate it fully. The colorful personality has more need of self-control and must in particular guard against the snare of creature worship. Richness of personality seems to work against spiritual-mindedness, as the colorful person tends to lean more on himself, even as those who are rich in material things tend to put their trust in them instead of Jehovah God.—Ps. 52:7.

17, 18. What can be said about the value and the working of the holy spirit in our walking with God?

EXCLUSIVE DEVOTION

19 Before we can even begin to walk with God we need faith. We must believe that he exists and that he will reward those who do walk with him. We prove that we do have faith when we dedicate ourselves to do God's will and to follow in the footsteps of Jesus Christ, thereby taking the very first step of walking with our God. As we read: "Will two walk together unless they have met by appointment?" For us to walk with God we must first meet him by appointment, by dedicating ourselves to him and being baptized in water, thus making public confession of our dedication to Jehovah. As has been stressed time and again in this publication, our dedication is not to an impersonal cause, nor even to a society of people, but to a person, the supreme Person of the universe, Jehovah God.—Amos 3:3.

20 From now on we must follow God's leadership, we must go in the same direction as he is going, his goal must be our goal. And what is his goal? The vindication of himself and his name and his word by means of his kingdom, of course. "Jehovah is exclusively devoted to his name. He is a God exacting [the same] exclusive devotion [of others]." "You must love Jehovah your God with your whole heart and with your whole soul and with your

19. What are the very first steps in our walking with God?

20. What goal of Jehovah must be our goal for us to walk with him?

whole mind and with your whole strength." That is why Jesus commanded his followers: "Keep on, then, seeking first the kingdom and his righteousness."—Ex. 34:14 (edition of 1953); Mark 12:30; Matt. 6:33.

[21] Even as Jesus walked with God by putting first in his life God's name and kingdom, so must we. We must obey the prophetic commands recorded at Isaiah 43:10-12 and Matthew 24:14. As opportunity affords we must go from house to house and stand on street corners advertising Jehovah's name and kingdom, making return visits and conducting Bible studies with those conscious of their spiritual need. Exclusive devotion requires us to be alert to opportunities of witnessing wherever we may happen to be.

[22] Is Jehovah's service indeed the most important thing in our lives? If so, then we will not content ourselves with merely token witnessing but will strive to reach at least the minimum requirements of the congregation quotas. We want the consuming zeal that Jesus had and so will do all we possibly can. Remember, "everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of much, they will demand more than usual of him." So let us not content ourselves with doing as little as possible to be a Christian.—Luke 12:48.

[23] As time goes on we should be increasing in zeal. If that is not true in our case, could it be that materialism or something else is making inroads? Some may have become television addicts. If one's television set is causing one to stumble as regards one's worship of Jehovah; if watching it is making inroads on one's personal study, one's meeting attendance and one's field ministry, then let one get rid of it. Better to enter the new world without a television set than risking missing out on the new world because of watching television!—Mark 9:45.

[24] The same must also be said of other forms of entertainment. Have we got in such a rut of craving pleasure that moving pictures, parties or dancing are a "must" on Saturday nights? How can we do justice to Sunday's field ministry, public talk and *Watchtower* study if we fail to get a good night's rest? True, relaxation is necessary, but let us control it, not let it control us! Walking with God, giving him exclusive devotion, putting first his kingdom, demands of us that we do!

"EXERCISE JUSTICE"

[25] To be walking with God further means for us to be guided by his righteous principles. "What is Jehovah asking back from you but to exercise justice." "You must be holy, because I am holy." "You must accordingly be perfect, as your heavenly Father is perfect." Just as the tiny atom obeys the same divine laws that govern the mighty stellar galaxies of the universe, so, regardless of how insignificant and finite we are as compared with Jehovah God, we can and must be guided by his righteous principles, we must "exercise justice."—Mic. 6:8; 1 Pet. 1:16; Matt. 5:48.

[26] To exercise justice we must not only love what is just and right but hate, abhor, what is bad. Jehovah does: "I, Jehovah, am loving justice, hating . . . unrighteousness." And of Jesus it was written: "You have loved righteousness and you hate wickedness." So we are com-

21. What does exclusive devotion require of us?
22. What does the principle stated at Luke 12:48 require of us?
23, 24. What are some of the snares we must guard against if we would give Jehovah exclusive devotion?
25. To be guided by Jehovah's righteous principles, what scriptures must we obey?
26-28. Besides loving righteousness what else is commanded, and why?

manded: "O you lovers of Jehovah, hate what is bad." "Abhor what is wicked, cling to what is good."—Isa. 61:8; Ps. 45:7; 97:10; Rom. 12:9.

[27] We all must be careful that we keep on walking with God by exercising justice, not only loving what is right, but also hating what is bad, what is wicked. At times what is bad may be very temptingly presented to us, even as was the forbidden fruit to Eve; and so unless we have cultivated a loathing for what is bad, an abhorrence and hatred for it, in a moment of weakness we may succumb to temptation, to our lasting shame and regret. No one may take for granted that because of his many years as a dedicated Christian he has a firm position. Not even the apostle Paul had such confidence in himself! —1 Cor. 9:27; 10:12.

[28] We know what our individual weaknesses are. We may not pamper ourselves but must manifest a righteous zeal in opposing them at all times. If love of money is our chief weakness, we dare not indulge in sharp practices, for sooner or later we will go too far and come in for punishment. If we are fond of alcoholic beverages to the extent of not being able to control that fondness, we must exercise a tight rein when in the presence of those indulging in them, preferably staying away from such places, or we may bring dishonor to the Christian congregation and deserve to be chastised. If our weakness is along the lines of sex, whether married or single, then we must wage a strong fight against that weakness, avoiding unclean thoughts, pornographic literature and sensual moving pictures. Remember, "there is nothing . . . secret that will not become known." We must keep "bringing every thought into captivity to make it obedient to the Christ." We must 'keep ourselves clean as carriers of Jehovah's utensils' if we would keep on walking with God, 'exercising justice.'—Matt. 10:26; 2 Cor. 10:5; Isa. 52:11.

"LOVE KINDNESS"

[29] To walk with God we must also "love kindness," as Micah 6:8 goes on to say. The Hebrew word here rendered "kindness" is the same that is elsewhere translated "loving-kindness." Time and again we read of Jehovah's loving-kindness. "How precious your loving-kindness is, O God!" "I am Jehovah, the One exercising loving-kindness." "It is the acts of loving-kindness of Jehovah that we have not come to our finish, because his mercies will certainly not come to an end. They are new each morning. Your faithfulness is abundant." "Jehovah is very tender in affection and merciful."—Ps. 36:7; Jer. 9:24; Lam. 3:22, 23; Jas. 5:11.

[30] Kindness is a fruitage of the spirit. Loving-kindness will make us understanding, considerate, gentle and helpful. To be kind we must have empathy. Empathy goes farther than sympathy, for in empathy we put ourselves in the other's place, we actually feel what he feels. Jehovah God, great as he is, is not beyond exercising empathy regarding his creatures. He not only has pity, compassion, sympathy for us, remembering that we are but dust, but he puts himself in our place so that what hurts us hurts him. Thus we read regarding his nation of Israel: "During all their distress it was distressing to him." Yes, when they suffered, he suffered.—Isa. 63:9.

[31] Jesus Christ also had empathy, not only when upon earth, but also since his return to heaven. When Saul of Tarsus was

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29. Why does walking with God also require us to love kindness?
30. What does it mean to have empathy, and how did Jehovah manifest it?
31. What examples of empathy did Jesus and Paul give?

persecuting the Christians Jesus said to him: "I am Jesus, whom you are persecuting." Jesus Christ, now the exact representation of God's very being, put himself in the place of his followers; what hurt them hurt him. And once becoming a follower of Jesus Christ himself, Paul also imitated his Master in this matter of empathy. He put himself in the others' place, that he might win them to Christ: To the Jew he became as a Jew, to those under the law, as under the law, to those without the law, as without law. "To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts . . . for the sake of the good news." And once these had become his brothers Paul continued to manifest empathy: "Who is weak, and I am not weak? Who is stumbled, and I am not incensed?"—Acts 9:5; 1 Cor. 9:20-23; 2 Cor. 11:29.

[32] In going from house to house with the good news of God's kingdom, empathy will make us considerate, tactful, patient, kind and effective ministers. Empathy will make husbands and wives appreciative, understanding and loving mates. Empathy will enable children to appreciate their parents' viewpoint and position, even as it will make parents loving and understanding, not irritating their children, appreciating how they look at things, while not surrendering their authority.—Eph. 5:33–6:4.

[33] Empathy will make for peace and unity in the Christian congregation. It helps us to make allowances for the other's shortcomings and weaknesses. Empathy will make the theocratic ministry school instructor kind in his counsel, putting himself in the student's place. Especially do the overseers need empathy for them to do the most good. For you to be truly helpful, you overseers must establish communication by understanding; try to comprehend the other person's feelings. This requires sensitive mental discernment, patience and slowness to anger. That is why Paul counsels you: "Brothers, even though a man takes some false step before he is aware of it, . . . 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.

32. Empathy will cause us to act how?
33. Who in particular need to manifest empathy, and why?

"BE MODEST"

[34] And lastly, God's prophet, at Micah 6:8, tells us "to be modest in walking with your God." Jehovah God is willing to so humble himself as to let us walk with him; surely we should be willing to humble ourselves and to walk modestly with our God. To be modest in walking with our God means to be submissive to him, his principles and his agencies. That is a lesson we need to learn from birth onward. Time and again an infant's or young child's crying is not due to discomfort or pain but due to anger, hurt pride, frustration, rebellion or rage. Infants and children can be taught to sit quietly at the meetings if sufficient love and firmness are shown in their rearing the rest of the week at home; they can be taught to be submissive.

[35] The same applies to adults. When we have difficulty in submitting we should ask ourselves to what extent it is due to the circumstances and to what extent we are to blame. Modesty keeps us from feeling self-important. Humility helps us to submit to those bearing rule over us, be it a husband, a study conductor, a ministerial assistant or an overseer. Suppose we do have better judgment than the one to whom we are required to submit. Are we as well qualified in other respects? Then, too, we might be mistaken. Besides, time

34. What requirement in walking with God do we need to have taught us from birth onward?
35, 36. What can be said in favor of being submissive?

and again what seemed to us to be the wisest course does not work out, while what seemed to be not so wise turns out just fine. Jehovah can and often does direct the outcome so that it is for the best after all. He works in all things for good to those that love him.—Rom. 8:28.

[36] Let us never forget that it is far more important that there be peace, unity, harmony and cooperation among us than that everything be done the best possible way. Exercising submissiveness merely puts a premium on wisdom and patience. If we are convinced that we have a suggestion that will be for the improvement of the work, let us not force it but wait for the right time and then in the right manner present it to those who can do something about it. Remember Queen Esther? She did not dare tell her husband what to do and yet she got all her wish.

ARTICLES IN THE NEXT ISSUE

- The General Priesthood—Christendom's Forgotten Doctrine.
- The General Priesthood Today.
- Give Christian Counsel Skillfully.
- Guard Against Abusive Speech and Obscene Jesting.

[37] Perhaps one of the most difficult situations in which to be submissive to theocratic rule is when one falls in love, romantic love, the *eros* of the Greeks. Suppose some of you young folks or some not so young fall in love with someone not a dedicated Christian or one who is lacking in zeal for Jehovah and his service and therefore would be a hindrance rather than a help. Christlike submission would require us to break off such an attachment instead of cultivating it, regardless of how pleasant the arrangement may seem to be because of the attraction of the sexes and also regardless of what suffering it might cause now. Is it not far better to suffer a little now, by falling out of love again and ending the relationship, than to suffer the rest of your life or until Armageddon relieves you of your onerous burden? Surely! —1 Cor. 7:39.

[38] Truly, much is involved in our walking with God. It might also be likened to a little girl hanging on to the hand of her strong and robust father as they wend their way home in a snowstorm. Were she to let go of her father's hand because of carelessness or because she disagreed with him as to the course they were taking, she would get lost in the storm and perish. Wisely, therefore, she hangs on for dear life. So if we want to reach "home," the post-Armageddon new world of righteousness, we dare not let go of our heavenly Father's hand, but must hang on tightly.

[39] That means accepting his leadership, being exclusively devoted to him, making his goal, the vindication of his name, our goal. It means endeavoring to imitate him in the exercise of justice, hating what is bad. It means loving kindness, having empathy; it means being modest and humble, submissive, to all his visible arrangements.

[40] To walk with God is indeed the wise, the right and the loving thing to do. It is not easy, however, in view of the opposition of Satan and his demons, and Satan's visible organization and our fallen tendencies. Still it is not too difficult, for Jehovah has wisely and lovingly provided us with three valuable aids, his Word, his visible organization and his holy spirit. Nor would we overlook the precious privilege of prayer, of talking with our God.

37. In what other situation is submissiveness the course of wisdom?

38. How else can walking with God be illustrated?
39, 40. How may walking with God be summarized?

Talking with God

"PERSEVERE IN PRAYER." —Rom. 12:12.

TALKING with each other is a basic requirement of friendship. Not that friends have to be talking all the time, but there has to be communication. The same is true regarding the members of a family. To keep good relations between them it is imperative that they keep on talking with each other. Failure to do so would mean that they were drifting apart, even though sharing the same roof, bed and meals. Talking things over with each other results in understanding, trust and affection. Then each knows what is on the other's mind and heart, and what his cares, needs and aspirations are. Thus their mutual appreciation increases as they communicate with each other, sharing what the vicissitudes of life bring. And as has well been said, griefs shared are halved, joys shared are doubled.

[2] Due to our having made a dedication to Jehovah God we belong to him, being either his adopted sons or prospective grandsons. Jehovah God and we have mutual interests, chief of which is the vindication of Jehovah's name, and, secondary, our own salvation. We are concerned with God's vindication and he with our salvation. However, Jehovah God quite easily can get along without us, for if we fail him someone else will replace us. But we cannot get along without God, not if we want happiness and everlasting life. We are wholly dependent upon him and therefore always want to have the best relations with him. He is our indispensable Master, while we are his good-for-nothing slaves. —Luke 17:10.

[3] Jehovah God himself is not a silent heavenly Father or Master. Not by any means! He is ready to speak to us at all times by means of sixty-six books, little in size, some consisting of only a single page, but weighty in contents. These enable us to appreciate just how God views matters, what he is thinking about and what we must do to please him. Thus we read that "the Lord Jehovah will not do a thing unless he has revealed his confidential matter to his servants the prophets." In a similar vein Jesus said to his apostles: "I have called you friends, because all the things I have heard from my Father I have made known to you." —Amos 3:7; John 15:15.

[4] By means of his Word Jehovah God communicates to us not only his will and purposes but also his love and affection for us. "Like a man whom his own mother keeps comforting, so I myself shall keep comforting you people." "With a love to time indefinite I have loved you. That is why I have drawn you with loving-kindness." "The Father himself has affection for you." Even when his creatures take an unwise course and suffer as a result, God feels regrets and is hurt at heart. On the other hand, it makes Jehovah's heart glad when we take a wise course. So by continually letting God talk to us by means of his Word we become ever better acquainted with his will and purposes and

1. What is the value of talking to those close to us?
2. What is our relationship to Jehovah?

3, 4. By what means does God talk to us, and what does he tell us therein?

may bask in his love.—Isa. 66:13; Jer. 31:3; John 16:27; Judg. 10:16; Prov. 27:11.

[5] Not that God's talking to us is limited to our reading his Word. Every time we call to mind portions of it in our memories we are listening to Jehovah talk to us. We do not always have access to his written Word and we may even be deprived of it, as some have been in Communist labor camps. What a powerful reason for committing to memory as much of God's Word as we possibly can so that at all times and under any circumstances Jehovah God can talk to us at length! Additionally, as we engage in the Christian ministry we want to lean heavily on God's Word, for we cannot do better than let God talk to our listeners.

THE NEED TO TALK TO GOD

[6] It is in the very nature of things that we should talk to God. Do we have any doubt about his existence, about his being the Giver of "every good gift and every perfect present"? Of course not! Then, even as a child at the dinner table is taught to ask for food and to say "Please," and after receiving it to say "Thank you," so with us. We may not take God's goodness for granted. We must ask him for what we need and then express appreciation for what we receive.—Jas. 1:17.

[7] But more than that, in our prayers we reach a degree of appreciation, earnestness, devotion, gratitude and regrets, repentance, that we are not likely to feel otherwise. It strengthens our feelings, our gratitude or repentance, when we seek to clothe them in words. Consider for a moment how easy it is for a young man to think regarding a young lady, "I love you!" and yet how hard it is for him to bring himself to say this in so many words! Or how prone we are to express our apology for having offended by a subdued manner or some gift, rather than to put it into words! So coming to God in prayer, speaking to him what is in our hearts and minds strengthens our gratitude or repentance, as the case may be.

[8] In fact, unless we talk to God in prayer it could not be said that we are walking with God. Our conduct may be upright and we may be busy in his service; but unless God is so real to us that we keep on talking to him, something is wrong. Then we betray that we are dedicated to a work, a cause or an organization instead of to a Personality, to our loving heavenly Father. If a husband and father worked hard to support his family but never spoke to them any more than he had to and never gave them expressions of endearment, his family might well conclude that his motive was sheer unpleasant duty instead of love. And so with us.

[9] So we are commanded, "Persevere in prayer." "With every form of prayer and supplication you carry on prayer on every occasion in spirit." To underscore the need for us "always to pray and not to give up," Jesus gave us the illustration of the widow who kept on importuning a judge until she obtained justice.—Rom. 12:12; Eph. 6:18; Luke 18:1-8.

[10] If we appreciate the privilege of prayer we will pray not only at regular times but also "incidentally," as opportunity affords. And so many opportunities present themselves if only we are "vigilant with a view to prayers." Such times as upon rising and before retiring, at mealtimes, at congregational meetings and in connection with the field ministry are taken for granted. And it is quite easy to think of turning to God when we have

5. Of what value is it to commit to memory portions of God's Word?
6. For what reasons should we talk with God?
7. What further benefit comes from clothing our sentiments in thoughts and words?
8. Failure to talk to God would indicate what?
9-11. (a) What commands do we have regarding prayer? (b) How can these be carried out?

need of special wisdom and strength, or when we receive special blessings. But, in addition, we should cultivate a proneness to prayer, so that our hearts are like the needle of a compass that, while temporarily deflected by outside influences, always reverts to pointing north. Then we will be making prayer a habit, heeding the command to "pray incessantly."—1 Pet. 4:7; 1 Thess. 5:17.

[11] But more than that, we will not only repeatedly turn to God but delight to linger in prayer, even as two friends enjoy each other's company and delay parting. We will come not merely with petitions but with praise and thanksgiving. As the apostle Paul admonishes: "Be persevering in prayer, remaining awake in it with thanksgiving." Then we will not be placing Jehovah God in the role of a policeman, doctor or lawyer, one merely to be consulted when in trouble, but will consider him our dearest and truest friend, to whom we enjoy talking as we walk with him. —Col. 4:2.

CONDITIONS

[12] Among the misconceptions prevalent in the world regarding prayer is that anyone may pray with the expectation of being heard. But not so. The privilege of prayer is only for those who have, upon the basis of accurate knowledge, made a dedication of themselves to do Jehovah's will. It is only for those who walk with God, having met him by appointment. (Amos 3:3) But even these cannot expect to be heard unless they approach God through the only channel and ask in faith. Jesus said: "I chose you, . . . in order that no matter what you ask the Father in my name he might give it to you." "According to your faith let it happen to you."—John 15:16; Matt. 9:29.

12. For whom only is the privilege of prayer, and upon meeting what basic conditions?

[13] Another vital condition in our coming to God in prayer is a clear conscience. Note how earnestly King David pleaded on the basis of this before making requests for his people and his son Solomon: "I well know, O my God, that you are an examiner of the heart, and that it is in rectitude that you take pleasure. I . . . in the uprightness of my heart have voluntarily offered all these things." (The value of what David offered was over $140,980,800.)* Note also how Paul ties in the clear conscience with prayer: "Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things." Yes, only "the prayer of the upright ones is a pleasure to" Jehovah.—1 Chron. 29:17; Heb. 13:18; Prov. 15:8.

[14] Since in our talking to God we have need to plead for his mercy and forgiveness, he justly requires that we exercise forgiveness ourselves. Jesus illustrated the importance of this in his illustration of a king who, in settling accounts with his slaves, forgave one who owed him over $10 million. But the slave then refused to forgive one who owed him but $17. This caused the king to cancel his forgiveness and put the unmerciful slave in prison until he had fully paid his debt. "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: 23-35.

[15] Jesus made the same point when he said: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with

* See 1 Chronicles 29:3, 4, 7 and the footnotes thereon in the *New World Translation of the Hebrew Scriptures*, Volume 2, of the year 1955.

13. What further condition of prayer did David and Paul stress?

14-16. What other quality is needed for our prayers to be heard?

your brother, and then, when you have come back, offer up your gift." Among the gifts we can offer today is "the fruit of lips."—Matt. 5:23, 24; Heb. 13:15.

16 The apostle Peter touches on this same subject in counseling husbands to be considerate in dealing with their wives as the weaker vessel. Failure to do so would cause the prayers of the husbands to be hindered. There must be love and unity in the marital relationship, even as in the Christian congregation, for God to hear and answer prayers.—1 Pet. 3:7.

17 Nor would we overlook the condition of acting in harmony with our prayers. How, indeed, could God answer our prayers if we acted contrary to them? Do we pray for a safe arrival and then break speed laws, take needless chances or drive after we have been drinking liquor? Do we pray for wisdom and then neglect personal study, meetings and assemblies? Do we pray for the unity and peace of Jerusalem, at the same time acting tactless, harsh or perverse in our dealings with our brothers? Then we talk to God in vain. Yes, we must do our part if we expect God to do his part.

SUBSTANCE OF OUR PRAYERS

18 We know what we can pray for—anything in harmony with Jehovah's will, even as Jesus showed in his model prayer. Everything that concerns us, spiritually and physically or materially, may be the subject of our petitions: "In everything by prayer and supplication . . . let your petitions be made known to God." True, we may not pray for divine healing, for that is not in harmony with God's will for us today, but we may pray for God's holy spirit of wisdom and power so as to take the wisest course and have the strength to endure whatever God may permit. —Phil. 4:6; Luke 11:13.

19 Since we pray regularly, we must exercise care that we do not get into a rut with our expressions. "When praying," Jesus said, "do not say the same things over and over again." How mechanical the doorstep sermons of Christian ministers would sound if they used the same ones year after year! Yet unless we give it thought we may be guilty of the very same thing in regard to our personal prayers, and what a loss in blessing that would mean! Even as Jehovah God gives us endless variety in his Word and in nature, so let us exercise care that in talking to God we do not mechanically repeat ourselves but vary the thought content of our prayers, in line with immediate circumstances, the day's text, and so forth. —Matt. 6:7.

20 Especially if ours is the privilege of publicly representing others in prayer should we give thought to such things, taking note, for example, of the theme of the congregation meeting. A little thoughtfulness by advising beforehand the one who is to enjoy this privilege will aid in having public prayer fluent, coherent, earnest, rich in thought content and apropos to the particular meeting. Such prayers should avoid both extremes as regards length; some clergymen have been known to pray as long as two hours!

21 So that all may fully benefit from congregational prayer, the one chosen to represent the congregation should be able to express himself with sufficient volume, coherently and distinctly. The purpose of praying is not to encourage the one praying or to give him experience in public praying but to represent others properly before Jehovah's throne of undeserved

17. For God to answer our prayers what must our actions be?
18. For what may we pray?
19. How may we avoid getting in a rut with our prayers?
20, 21. What factors should be given consideration in congregational prayer?

kindness. Let it be noted that congregational prayer is not a mere formalism, such as is the saying of mass in a foreign tongue. Each one therefore should listen to it carefully, and it should be given in a way that would compel each listener to utter a fervent "Amen!" at its close.

[22] Since public prayers are not practice sessions, children should not be asked to represent adults in prayer. The place for young children to learn to pray is at a parent's knee. You parents, take time and thought to teach your children how they should pray and what their prayers should include. Impress upon their young minds that they are talking to God and therefore are to address him with reverence, sincerity and childlike simplicity.

[23] Respect for the precious privilege of prayer dictates that prayers should not be given as a part of a demonstration. That is why a male servant who accompanies a sister to her home Bible studies lets her conduct for the purpose of his offering counsel if need be, but he offers the opening and closing prayer, for prayer is never offered for the purpose of its being counseled.

[24] Truly, it is a great condescension on God's part for him to let us walk and talk with him. And as we walk with him let us ever be alert to hear and heed what he has to say to us, as we ourselves keep talking with him, incessantly, persevering therein with thanksgiving as we make known our petitions. At the same time let us exercise care to conduct ourselves in line with our petitions and to keep the thought content of our prayers ever fitting to the occasion and to avoid getting in a rut. Doing so we will share in the vindication of Jehovah's name, make his heart glad and assure ourselves much joy now and in Jehovah's endless new world of righteousness.

22. How and where should children be taught to pray?
23. Respect for the privilege of prayer dictates what?
24. How may our privilege of talking with God be summarized?

Finding Out for Himself

In Arkansas a Witness placed some Bible literature with a Baptist minister and later called back. "I quickly began to marvel at his meekness and humility," reports the Witness. "When he learned something new he was quick to acknowledge it. We discussed Bible manuscripts and translations, and I made comparisons using the *New World Translation;* he ordered a copy. Later he ordered the *Diaglott.* Recently he told me why he started to study with the Witnesses. He had heard so many bad things he just wanted to see if they were true. He confessed that he now knew they were not true. One time he told me about his sermon at his church. He said he told his congregation that most people thought some were to be teachers and preachers and others were only supposed to listen. But, as he told them, this is not true: All of you should be witnesses! He said the congregation looked at one another, then at him. . . . He grinned at me."

Making Progress

A Witness called at the home of a clergyman in Virginia and was invited to return. The back-call included a discussion of the doctrines of hell, trinity and what would happen to the earth. He agreed that the Witnesses taught the truth. After several discussions, a study was started in the *Paradise* book. During a period of bad weather, the Witness did not go to the clergyman's home for a study. The clergyman thereupon came to see the Witness and informed him that he had left his book *"Make Sure of All Things"* at the clergyman's home the last time he called. This turned out to be of great benefit to the clergyman, since he read it and now agrees on two subjects that he could not see before; namely, that the soul is not immortal and that Jehovah is using only one organization. One day the clergyman said: "I'm coming, it's slow but I'm coming. The Bible says, 'Make sure of all things.' "

"In Pleasant Places"

with JEHOVAH'S ORGANIZATION

As told by Ewart Chitty

HOW can one get the right viewpoint on important questions and problems, so as to make right decisions? I have found that it is by heeding the published word of Jehovah's organization, which directs one in harmony with the Scriptures. Truly I can say that this has been the practical means time and time again that has caused the curtain never to drop in heavy folds around me, but to rise ever higher on new delightful vistas of Kingdom truths and Kingdom service.

THE CURTAIN RISES

My mother came to appreciate God's truth in 1912, and I remember that she tried to interest me in spiritual things. But at the age of fourteen it made no appeal, except that I realized she had got hold of something that meant everything to her. Two years later World War I started, and it was not long before the young men of Britain had to take life seriously. With an older brother and a boy friend I attended some talks being given by the Bible Students, as Jehovah's witnesses were then known. All of us accepted the understanding of the fundamental Bible truths then being taught. As far as my own outlook was concerned, it could be said the curtain began to rise.

The question of dedication, of course, had arisen. I knew it meant giving my whole life to God to do his will, and I knew it was a privilege and a step I ought to take. But I also realized that, once taken, it could never be recalled. What was it that helped and prompted me to make the decision?

It was the organization that provided the needed help, Jehovah's organization. I was then working in a big insurance office, traveling to and fro by underground train. I was young and my sight was good, and I used to do a lot of reading while traveling. Very distinctly I recall I was reading one morning in Volume III of *Studies in the Scriptures* about the urgency of taking the desired step. I could turn to the page now, yes, there it is on page 225, where it says: "If any have but recently come to know and love our Lord, and desire to serve him and his truth, let not such be discouraged. . . . If you see the 'door' of opportunity for sacrifice and service open before you, enter it. But enter quickly."

That decided it for me. That was the moment. Without exaggeration, for me that meant the curtain was rising on a new life. It was a moment of supreme happiness, and I felt very grateful to Jehovah for providing through the publications of the Watch Tower Society just the encouraging word I needed. I am highlighting this point in my life story because I feel

it is so vital. I know it is. Not only in my own life, but in the lives of many others personally known to me, I can see that heeding the voice of Jehovah's organization has often been the determining factor as to the course taken. It has been the crucial test. The currently speaking voice of God's organization can be a test and it can just as well point out just how Jehovah is to be served, giving detailed guidance and encouragement and warning. This can be a searching test as to whether, or how much, self comes into the picture.

It was the voice of the organization that caused me to take the next big step in my life. At a certain meeting of the congregation, we were encouraged to enter more fully into Jehovah's service and, if interested, to make inquiries about it. I decided to do so, and, as a result, was invited into Bethel, the Watch Tower Society's branch office in London. I gladly accepted the invitation that year, in 1921. I was given work in the office.

BLESSINGS OF BETHEL SERVICE

Do not get the impression that Bethel life is humdrum. There is a regularity, a schedule of work and of meals, more strictly adhered to and timed than is generally experienced in most homes. However, one soon accustoms himself to this, and I have found it a great advantage, both as regards health and in getting work done. Serving Jehovah at Bethel is serving "in pleasant places" with his organization because of the manifold blessings.—Ps. 16:6.

One big advantage in Bethel life is the education and training it affords. It has always been true that in Bethel one gets the closer and more constant upbuilding counsel and good example that help so much in preparing for the ministry in all its aspects. As with many other members of the Bethel family, this has opened the way for me to visit and serve different congregations on certain weekends, also sharing in various assemblies and conventions, including the three big international gatherings at New York city, in 1950, 1953 and 1958.

Another advantage of Bethel service is the benefit and pleasure of visiting various congregations. It generally means staying in the homes of the brothers, enjoying their hospitality and pleasant fellowship and really getting to know them and making lasting friends. It is just as Jesus said: "Everyone that has left houses or brothers or sisters or father or mother or children or lands [the good things of ordinary home life] for the sake of my name will receive many times more and will inherit everlasting life."—Matt. 19:29.

Then, too, in Bethel itself there is the opportunity of entering into a real friendship. Maybe, like myself, some persons have what is considered the customary British reserve and are not always easy to get to know, but I can definitely say that staying in the homes of the brothers, or in a Bethel home under such an organizational arrangement, makes those relationships possible that, besides being very pleasurable, can prove to be a source of strength, helping one to keep a good balance in difficult times.

Then there is the matter of outlook. I recall very well the outlook I had in those early years before entering Bethel, in common, I think, with many others. Entering Bethel meant a broader and fuller life, and I learned how to be content and happy with having plenty to do in full-time service. We knew we had to "Advertise the King and the Kingdom," but there was no conception then of the tremendous educational work and the ingathering of a "great crowd" of "other sheep" before Armageddon; no, not even the clear identification of such a group. Gradually, how-

ever, the curtain rose, revealing an ever-widening horizon. How did it come about?

Looking back, I can see that every time it was through the organization, through the organized "faithful and discreet slave" class, appointed over all the Lord's belongings. (Matt. 24:45-47) I have always looked forward to the conventions, for invariably it was then that further enlightenment was given, or a further feature of Kingdom service opened up, always based on the Scriptures.

One of the most striking occasions when the voice of the organization meant a great deal to me was during the dark war years of World War II. To be living in London then was, humanly speaking, a grim experience. We did not know how long it would last or the immediate outcome. I recall that in the period of growing suspense before war broke out, with Hitler's screaming voice relayed every now and again over the wireless, our attitude toward the people in the door-to-door work was that this was likely to be the last time around the territory and they must make up their mind what they were going to be, "sheep" or "goats."

Yes, humanly speaking, I felt the outlook was dark and uncertain. Would it end in Armageddon? Then, with the war still on, word came through that the Society was planning to establish on "Kingdom Farm" in New York State a school for training missionaries to serve in foreign fields. That spoke volumes to me. It was the voice of hope and promise of Jehovah's organization indicating what was ahead. It was a sudden rising of the curtain.

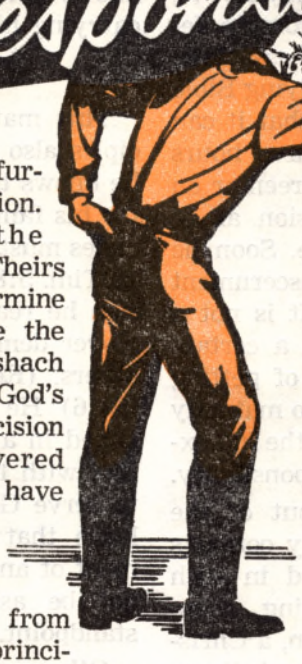
So figuratively and spiritually the curtain has risen, enabling me to share in the spiritual restored paradise foretold at Isaiah 55:12: "With rejoicing you people will go forth, and with peace you will be brought in. The mountains and the hills themselves will become cheerful before you with a joyful outcry, and the very trees of the field will all clap their hands." What a pleasant position in which to be!

This spiritual paradise has been manifest in tangible ways. If I had been told in the early nineteen twenties that in forty years' time I would be living and serving in a fine and spacious new Bethel home, well, I might well have laughed as Abraham and Sarah did when told what seemed impossible. (Gen. 17:17; 18:12) I am still working in the office, but what an office! We have a large office with windows all along one side giving a view of a wide expanse of sky and trees, with a grand old cedar close by. What a pleasant place in which to work! As our zone servant, Brother Hoffmann, said to me not long ago: "It is like living in a restored paradise."

Then, too, I have had the same friend and roommate for the past thirty years or more, Brother Edgar Clay, whose life story you may have already read; but now we share a lovely room, a most pleasant home with a fine view facing south, and an extra window looking out to rising fields and trees and the setting sun in all its glory.

Because of heeding the voice of God's organization, I can say, along with thousands of my Christian brothers, that, in the words of the psalmist David, "the measuring lines themselves have fallen for me in pleasant places."—Ps. 16:6.

Carry YOUR OWN LOAD of Responsibility



IN ANCIENT Babylon when three Hebrews were ordered to fall down and worship an image or be thrown into a burning furnace, they had to make a decision. They had no time to ask the prophet Daniel what to do. Theirs was the responsibility to determine the course to follow. Despite the danger of death, Shadrach, Meshach and Abednego refused to break God's law against idolatry. Their decision was right and Jehovah delivered them. (Daniel 3) Would you have been able to carry their load of responsibility?

Not every Christian is mature enough to choose right from wrong on the basis of Bible principles. Some lack sufficient knowledge, others fail to employ their thinking ability. One might ask others to make important decisions for him because of laziness or the desire to have someone else share the responsibility. Perhaps he really would like to take a certain course of action and hopes the other person's conscience will approve it, even if his own does not. Whatever the reason, failure to carry your own load of responsibility is to your disadvantage.

For one thing, the habit of getting others to do your thinking leaves your own perceptive powers untrained and weak. Answers obtained simply by asking someone else are not likely to make a deep impression, certainly not as deep as when you do the research yourself. There is also the possibility that a friend's impromptu answer may be somewhat incorrect. Then, too, if true worship is ever banned in your land, as it is behind the Iron Curtain, occasions might arise when you would need to know how to determine right and wrong when you could not consult someone else. To do so requires accurate knowledge of Bible principles and the ability to apply them.

Here it is well to distinguish between a principle and a law. A law asks that you simply obey. A principle asks that you do your own thinking and apply or extend the principle to your own case. This calls to mind Paul's words at Hebrews 5:14: "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." To carry our load of responsibility more capably, let us examine some areas where mature application of Bible principles is involved.

ASSOCIATIONS

When one first comes to a knowledge of the truth he may take a bold stand for Bible principles, such as separateness from the world and seeking right associations. (John 15:19; Jas. 4:4; 1 John 2:15; 1 Cor.

15:33) He sees the obvious need to have no fellowship with fornicators, thieves and the like. Later on he appreciates more fully the ramifications of those principles. He sees that the whole world is under Satan's influence, not just its baser elements. (1 John 5:19) He comes to appreciate that, even though an acquaintance may not be immoral, if that one does not worship Jehovah he is not really a good associate. Likewise his discernment in applying Bible principles helps him to realize that it can be just as harmful to spend three hours with an adulterer on a movie screen or an evening with killers on television as to fellowship with them elsewhere. Soon he begins to apply the same discernment toward books and magazines. It is not a matter of someone telling him a certain thing is wrong. It is a matter of getting God's mind on things, growing to maturity and applying Bible principles to the full extent, which is our individual responsibility.

Of course, we cannot get out of the world altogether. We have daily contacts with unbelievers when engaged in such necessary activities as preaching, shopping or secular work. In addition, a Christian wife whose husband is an unbeliever may be required to make more worldly contacts than others do. But all mature Christians are living for the new world, not cultivating ties with the old world. A mature Christian recognizes the difference between going to school for an education, for example, and participation in school sports, dances or other activities that are not compulsory. The Christian appreciates that he must be employed to make a living, but this does not require him to attend dinners and parties with worldly employers or fellow employees. He realizes that even though such worldly persons may not have lost all moral sense, they are not the associates for a worshiper of Jehovah to seek. As he gets God's mind on things he sees how Bible principles extend into many areas that he did not think about at first. When he becomes mature he would not want such worldly associations even if someone else did tell him that he thought it was all right. As a mature Christian he knows how to apply Christian principles, carrying his own load of responsibility.

EMPLOYMENT

This mature application of Bible principles also affects his employment. While he knows that God expects him to provide for his family, he realizes that Bible principles must be applied to the work he does. (1 Tim. 5:8) So when he becomes a Christian he readily sees that, even if his employer demands it, he cannot lie or cheat others. (Rev. 21:8; Eph. 4:28; Deut. 25: 13-16) He may even find that he is engaged in a business that is in direct conflict with the Word of God; so to be able to serve God acceptably he may have to leave that occupation and seek employment of another kind, even though it may not be as rewarding from a financial standpoint.

Others may find that, while their work is generally not out of harmony with Bible principles, there are certain things that they are expected to do that give rise to a conflict of conscience. They may at first reason that they are not advocating these things, that they are only supplying goods or services that others request. But as one grows to maturity and applies Bible principles to their full measure one may find greater happiness by arranging to shift one's work to some other branch of his profession or by seeking work elsewhere. (1 Tim. 1:18, 19; 1 Pet. 3:21) Who is to decide? Neither the Watch Tower Society nor others of his Christian brothers can decide for him. It is his load of responsi-

bility, and he should be allowed to carry that load free from criticism.

HEADSHIP

Other responsibilities must be faced at home. In many parts of the world people are inclined to be very independent. Wives have worldly attitudes about women's rights, children are disrespectful of their parents and bossy husbands are not too inclined to do what the Bible says. Things change when the family gets a knowledge of Jehovah God. The husband sees that he must submit to the headship of Christ and do a preaching work. (1 Cor. 11:3) But at first other Bible counsel on headship may seem to escape his notice or he may regard home affairs as his personal business. He may listen when Jesus says, 'Go preach,' but not when the Scriptures say, 'Love your wife as your own self.' He needs to accept the responsibility of applying Bible principles in every aspect of his life.—Eph. 5:28-30; Col. 3:12-14, 19; 1 Pet. 3:7.

A similar thing may take place with his wife. On becoming a Christian she realizes that she must be in subjection to her husband and she submits in many matters. (Eph. 5:22-24) But one day the husband may make a major decision without asking her opinion. He simply announces that the family is going to move. Now a test develops. She does not agree with him; her relatives live nearby. Will she still apply the Bible principle of subjection, carrying her load of responsibility, or will she try to take over her husband's load? If she lacks maturity she may stage an emotional demonstration to win her way or simply refuse to submit to her husband's decision. But one who is mature in the application of Bible principles does not discard them even when others fail to do what may seem right.

Sometimes youngsters come to know Jehovah ahead of their parents, who strongly object to the children's new religion. The parents order them to stop preaching from house to house and attending meetings. Shall the youngsters become rebellious? Not if they apply the Bible principle of honoring their father and mother. Although they will not quit worshiping Jehovah God, they will continue subject to their parents, doing what they can do to advance true worship. As they grow in love of God they will realize that what Jehovah says is best. They will rely patiently on him until they come of age or until their parents gain an understanding of Jehovah's will. In fact, by continuing in subjection they may bring about that happy result sooner than they would by taking things into their own hands.—Eph. 6:1-3.

MISUSE OF BLOOD

Another field in which decisions must be made involves the misuse of blood. Today the world misuses blood in so many ways that it is not always easy to discern what products contain it. The Christian may feel that it would be fine if the Watch Tower Society would make up a list of all the food products and medical preparations that contain blood. But the Society has not done so for good reasons. There are many substances found in blood that are also found elsewhere. This is to be expected, since human and animal bodies are not the only creations produced from the earth. For example, while lecithin is found in blood, it is also derived from soybeans, which happen to be the common commercial source of most lecithin. If there is doubt about a product, it is up to the individual to investigate by inquiring of the manufacturer. He cannot expect a brother in the congregation to rule on the matter for him; the brother did not make the product and neither did the Society. The

substance may have been derived from blood or it may not. He must bear his own load of responsibility.

As to blood transfusions, he knows from his study of the Bible and the publications of the Watch Tower Society that this is an unscriptural practice. (Gen. 9:4; Acts 15:28, 29) Now it is up to him to carry his own load of responsibility in applying what the Scriptures have to say on this matter. One day he may go to the hospital for surgery. There he explains his position to the doctor. "All right," the doctor says, "then we will use plasma." Or the doctor may tell him, "What you need is red cells to carry oxygen. We have red cells that we can use. How about that?" The Christian may not be well versed in medical matters. Shall he call his congregation servant or the Society? That should not be necessary if he is prepared to carry his own load of responsibility. He need only ask the doctor: "From what was the plasma taken?" "How are the red cells obtained?" "Where did you get this substance?" If the answer is "Blood," he knows what course to take, for it is not just whole blood but anything that is derived from blood and used to sustain life or strengthen one that comes under this principle.

Someone may argue with you that the Scriptures are referring to the "eating" of blood but that blood is not taken into the digestive system during a transfusion. True, but the fact is that by a direct route the blood serves the same purpose as food when taken into the stomach, namely, strengthening the body or sustaining life. It is not the same as a vaccine given to a healthy person to ward off a disease. Blood is given to a weak or sick person to build him up, just as food is given to nourish him.

To carry this load of responsibility that goes with respect for the sanctity of life, it is important for one to think out the matter in all its aspects before a crisis arises. When one has been in an accident and is weak from loss of blood, this is no time to be making decisions that should have been made when one could think clearly and had time to ascertain the Bible principles involved. A mature person makes it a practice to meditate when he studies, considering the application of the information at hand to his own life even though he may not at the moment be faced with the circumstance under discussion. In this way he knows what course to take when confronted with an urgent situation and he has clearly in mind the governing principles from the Scriptures.

SEEKING GODLY WISDOM

Being a Christian involves everything one does in life. It is not just a matter of believing and preaching certain doctrines and cherishing certain hopes. At first one who is learning the truths from God's Word may be particularly concerned with doctrinal matters, because he finds that what the Bible says exposes false religious teachings that he had been taught from childhood. But as he grows in knowledge and appreciation, he sees that what the Bible outlines is more than a set of doctrines; it is a way of life. Now he begins to grasp what the scripture means when it says: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."—Prov. 3:5, 6.

As a result, no matter what the problem with which he is faced, he first endeavors to ascertain the Bible principles involved and lets them guide his course. Even when deep emotional problems arise, he does not turn for counsel to men who may be highly educated in worldly psychology but who lack true faith in Jeho-

vah God. He does as counseled at James 5:13: "Is there anyone suffering evil among you? Let him carry on prayer." Yes, he turns to God, regularly communing with him in prayer and taking time to meditate on the portions of his Word that help him to get his problem in proper perspective. If necessary, he may also talk to the overseer of his congregation or some other mature Christian to make sure that he is taking into consideration all the scriptures that bear on his situation. But then, bearing his own load of responsibility, he does not ask someone else to make his decisions for him. He faces up to the situation, determining which course he as a dedicated Christian ought to pursue. Then, trusting in Jehovah to uphold him, he courageously walks in the way that will keep him close to God.

DISCERNMENT, NOT FANATICISM

All such fine application of Bible principles is a matter of discernment, not fanaticism. At Proverbs chapter 2 Jehovah promises to give us discernment and wisdom if we hunt for it as we would for hid treasure. Through his "faithful and discreet slave" organization God has provided rich spiritual food, and we should regularly use the publications that contain that food. (Matt. 24:45-47) It is recommended that every Christian household have its own reference library containing Bibles, each year's copies of the *Watchtower* and *Awake!* magazines, the Watch Tower Society's current bound books, and other such information as is provided for those who are regularly engaging in the ministry. It might also be helpful to have a good dictionary, a Bible concordance and perhaps a Bible dictionary. Also on hand should be the *Watch Tower Publications Index* and its annual supplements. These are basic tools for seeking wisdom and discernment from God's Word.

When a question or problem arises, get in the habit of carrying your own load of responsibility. Turn to your *Index* or the index contained in the back of others of the Society's publications and locate the subject or text involved. If you do not have a certain publication to which you are referred, put forth the effort to locate it in the local Kingdom Hall library or at the home of a friend.

Do your research and come to the best conclusion that you are able to reach. Youths should check their conclusions with their parents. Wives may verify their findings by asking their dedicated husbands. Anyone can check an important matter with his congregation overseer. While offering the needed help, the overseer will also do well to inquire if the individual has done any research and thinking of his own on the question. At times it may be necessary to write to the Society about a matter if it is important in one's ministry. But all are urged to learn to discern the Bible principles involved in a matter just as the Society would.—Ps. 119:105.

By carrying your own load of responsibility you will enjoy greater use of your perceptive powers as you grow to maturity and in usefulness to Jehovah God and his organization. In time of crisis you will be able to determine what God's will for you is, just as Shadrach, Meshach and Abednego did in their own case. And, like them, you will find Jehovah's protection and favor in faithfully carrying your own load of responsibility.—Gal. 6:5.

WHY "SO GREAT A CLOUD OF WITNESSES"?

AT HEBREWS 12:1 we read: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us."

The question has been asked, Why did the writer of Hebrews speak of "so great a *cloud* of witnesses" instead of so great a *crowd* of witnesses?

By saying, "So, then," the writer of Hebrews is referring back to the previous chapter where, after having first given a definition of faith, he starts out to list the men of faith, from Abel on down through the patriarchs, Moses, the judges and on to the prophets, which reach to the time of Christ, as John the Baptist was the last of the old Hebrew prophets. The writer could have referred to these all by the ordinary Greek word *okhlos,* meaning "a crowd," but because he wanted to make his point as forceful as possible he used a metaphor, and spoke of them as a "cloud." In modern English a great swarm of locusts that covers the sky is referred to as a cloud of locusts.

His objective is especially clear from the fact that here he did not even use the usual Greek word for cloud, *nephe'lē,* from which comes the English word nebulae, referring to a cloud. This word *nephe'lē* occurs upward of twenty-five times in the Christian Greek Scriptures in its singular or plural form. For example: "They will see the Son of man coming in a cloud." (Luke 21:27) "A cloud caught him up." (Acts 1:9) "They will see the Son of man coming on the clouds of heaven." (Matt. 24:30) "Look! He is coming with the clouds."—Rev. 1:7.

Instead of using this word, the writer of Hebrews used *néphos,* the only occurrence of it in the entire Christian Greek Scriptures. This is a word that is often used in a metaphorical sense by both Greek and Latin writers as "a dense cloud of shields," "a cloud of spearmen." Concerning this use of *néphos* Professor Wuest states in *Hebrews in the Greek New Testament:*

"The word 'cloud' here is not *nephele* which is a detached and sharply outlined cloud, but *nephos,* a great mass of cloud covering the entire visible space of the heavens, and therefore without definite form, or a single large mass in which outlines are not emphasized or distinguished. The use of 'cloud' for a mass of living beings is familiar in poetry. Homer speaks of 'a cloud of footmen, a cloud of Trojans.' Themistocles, addressing the Athenians, says of the host of Xerxes, 'we have had the fortune to save both ourselves and Greece by repelling *so great a cloud of men.*'"

The distinction between *néphos,* "a cloud-mass," and *nephe'lē,* "a cloud," is similar to the distinction made between *petra,* a rock-mass, and *Petros,* referring to a single rock, used as a proper noun.

Thus we see that the writer of Hebrews here carefully chose an unusual word, *néphos,* or cloud-mass to stress the great number of witnesses, in keeping with his observation: "And what more shall I say? For the time will fail me if I go on to relate about Gideon," and so forth. Yes, there were so many that there was no recounting them all; they were not just a crowd but like a cloud-mass.—Heb. 11:32.

The foregoing is of more than mere academic interest to Christians; it means more to them than merely a fine point of language. By the use of this word *néphos* we have driven home to us how great indeed was the number of those who witnessed faithfully to Jehovah God, how many were shining examples of faith, even though those named in the Scriptures may be said to be comparatively few. Thus when Elijah thought that he was the only one that had been jealous for Jehovah's name, Jehovah assured him that He had in Israel seven thousand that had not bowed their knees to Baal. (1 Ki. 19:18) Since we as Christians are surrounded by "so great a cloud of witnesses" (*martýrōn,* "martyrs"), not observers, we can take courage that we also can prove faithful as we seek to follow the "Perfecter of our faith, Jesus."—Heb. 12:2.

Also worthy of note is the care with which the writer of Hebrews chose his words, making use of an unusual expressive metaphor to drive home his point. His example in this is one that all ministers who would influence others by word of mouth or pen would do well to follow so as to do the greatest possible good. "A word at its right time is O how good!"—Prov. 15:23.



● How many times does the word "sheol" occur in the *New World Translation of the Hebrew Scriptures?*—S. J. D., United States.

The word "Sheol" occurs sixty-six times in the New World Translation of the inspired Hebrew Scriptures, instead of sixty-five times, this being because it occurs in the English translation of Isaiah 7:11, where the *King James Version* uses the expression "ask" instead of Sheol.

However, strictly speaking, it still remains true, what is stated on page 409 of the appendix of Volume 5 of the *New World Translation of the Hebrew Scriptures* under the heading "1 Samuel 2:6—'Sheol,'" namely, "The Hebrew word שְׁאוֹל (*Sheʾol*), which we have transliterated in all cases as "She'ol," occurs 65 times in the Hebrew text from Genesis to Malachi. This word, which refers to gravedom or the general realm of the dead, is to be distinguished from the Hebrew word *qeb'er,* which means a burial place (as in Genesis 23:4), and from *qᵉbu·rah',* which means a grave (as in Genesis 35:20)." How is this?

In Isaiah 7:11 the Masoretic text vowel points as *sheálah* the Hebrew expression שְׁאֵלָה (*sh'lh*) that the *New World Translation* renders as "as Sheol." This Hebrew expression *sh'lh* occurs only once in the Hebrew text. This expression with its final "h" in the Hebrew word has been interpreted by Bible translators as being the imperative form of the Hebrew verb *shaál* with an emphatic final "h" and meaning "do ask." Hence, Dr. Young's literal Bible translation renders the line: "Make deep the request, or make it high upwards," whereas Rotherham's *Emphasised Bible* renders the line: "Go down deep for a request, or ascend on high!" The *King James Version* rendering and other version renderings are in harmony with that.

However, there are textual critics who believe that the Hebrew expression was wrongly vowel pointed and that instead of reading *sheálah,* as in the current Masoretic text, it should read *sheólah.* In this latter case the Hebrew expression would not be the imperative of the Hebrew verb *shaál* but it would be the Hebrew noun *Sheol* with a final "h" paragogic, or a final "h" that indicates direction of movement. Hence, the thought of the Hebrew would be to make it deep "to sheol" or "sheolward." That is why the *New World Translation* renders the line: "Making it as deep as Sheol or making it high as the upper regions." *An American Translation* reads similarly, rendering the line: "Make it deep as Sheol, or high as the heavens!" The *Revised Standard Version* of 1952 likewise reads similarly, rendering the line: "Let it be deep as Sheol or high as heaven." Dr. James Moffatt's Bible translation may possibly be following the same line when it renders the verse: "Ask the Eternal your God for an omen—from the deep underworld or from high heaven." It is interesting to note that the Latin *Vulgate* reads *"profundum inferni"* and hence the Roman Catholic *Douay* version renders the verse: "Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above."

It is interesting to note that the Hebrew German-English Lexicon, known as Koehler and Baumgartner's *Lexicon of the Old Testament Books,* prints the conjecture that the Hebrew expression *sheálah* should read *sheólah* and hence it also lists the Hebrew expression under the general heading of *Sheol.* Likewise Rudolf Kittel's *Standard Hebrew Text* has the Hebrew expression *sheálah* in the main text, but in the footnote it says: "Read with Aquila, Symmachus and Theodotion, *sheólah* (*unto hádēs*)." Thus these three ancient translators of the Hebrew text into Greek read the Hebrew expression as *sheólah* instead of *sheálah.*

Even the French Jerusalem Bible translation reads like the Latin *Vulgate* and *Douay* versions and uses the word Sheol. The French Monks of Maredsous Bible translation reads similarly but uses the expression "from the depths of the abode of the dead." Cardinal Lienart's French Bible has "down there in *le scheol.*" The Torres Amat Spanish Bible has *"profundo del infierno." Bover-Cantera* (Spanish) has *"profundo del seol."*

In view of this difference of opinion or of construction placed upon the correct vowel pointing of the Hebrew text it is more strictly

true that the Hebrew text contains the word Sheol for only 65 times that we can be sure of, but the case in Isaiah 7:11 may be similar to the Hebrew expression that occurs in Genesis 37:35; 42:38; 44:29; 44:31; Numbers 16:30; 16:33; Ezekiel 31:15; 31:16; 31:17, where *sheólah* does occur in the Hebrew text. But whereas we are only sure of 65 occurrences of Sheol in the old Hebrew text, we are obliged to say that in the *New World Translation* and other modern English translations the word Sheol occurs, not 65 times, but 66 times.

● According to the Bible record, Ishmael was well along in his teens when Abraham sent his mother Hagar and Ishmael away because of Ishmael's poking fun at Isaac. In view of this fact, how are we to understand the words found at Genesis 21:14, 15?—G. M., United States.

The texts in question read: "So Abraham got up early in the morning and took bread and a skin water bottle and gave it to Hagar, setting it upon her shoulder, and the child, and then dismissed her. And she went her way and wandered about in the wilderness of Beersheba. Finally the water became exhausted in the skin bottle and she threw the child under one of the bushes."

That Ishmael was well along in his teens at this time is apparent when we note that Abraham his father was eighty-six years old when Ishmael was born and a hundred years old when Isaac was born, and it was some years later that Isaac was weaned, at which time Ishmael poked fun at the child Isaac. —Gen. 16:16; 21:5, 8, 9.

Of course, from the record we cannot tell just what was the physical stature or strength of Ishmael. He may have been of slight build and weak by nature and may have given out first because of this, necessitating his mother's lifting him up and carrying him. Women in those days were accustomed to carrying heavy burdens in everyday life, especially a slave woman such as was Hagar, so this would not be inconceivable. But it appears that in time Hagar also gave out, making it necessary for her to deposit him, perhaps unceremoniously, under the nearest sheltering bush.

ANNOUNCEMENTS

FIELD MINISTRY

Everyone who has a knowledge of God's Word has the responsibility to share its message with others. During February Jehovah's witnesses will carry out that responsibility by offering to all persons a subscription for *The Watchtower*, with three booklets, for $1.

WHOSE WILL WILL WIN OUT?

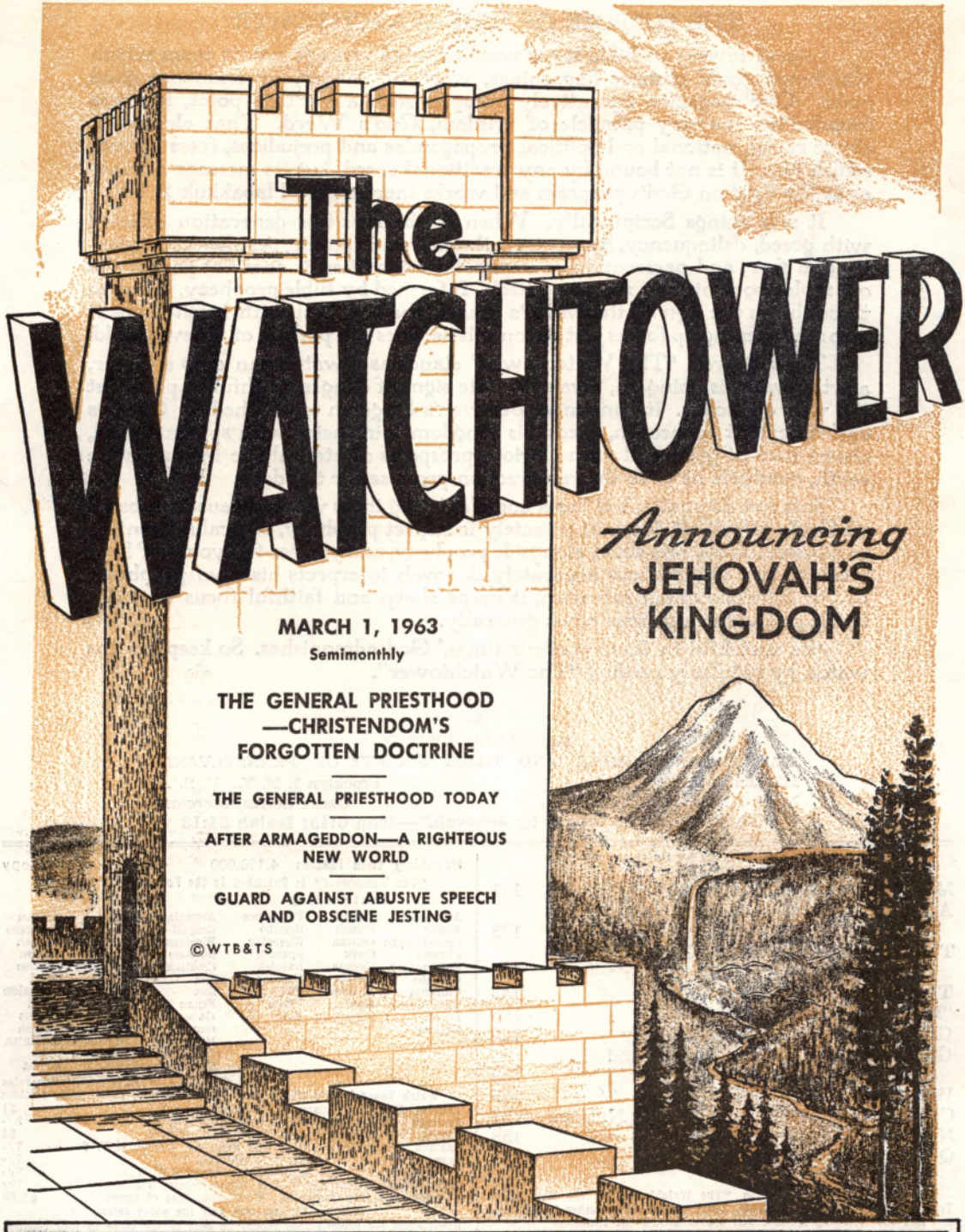
Since the days of Jesus Christians have prayed, "Thy will be done on earth." But today, it would seem that many have completely forgotten the meaning of those words. The individual will of men and nations seems far more important to most persons, especially to those who have to do with shaping the future of men's affairs. In these days of struggle for supremacy of will, this prayer of sincere Christians is not forgotten, and God's Word reveals God's purpose to make his own will known in this generation. How is it to be done? Read *"Your Will Be Done on Earth."* It is a fascinating book of history in the making, based on Bible prophecy. Send only 50c.

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The date for observing the Lord's evening meal in 1963 is Monday, April 8, after 6 p.m. Standard Time. Each congregation should start now to make arrangements so that all of Jehovah's witnesses and other persons of goodwill can gather together for this occasion. A qualified speaker, one of the remnant of Christ's anointed followers, if available and capable, should be assigned to deliver the discourse.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 31: Walking with God, ¶1-33. Page 105.
April 7: Walking with God, ¶34-40, and Talking with God. Page 111.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 1, 1963
Semimonthly

THE GENERAL PRIESTHOOD —CHRISTENDOM'S FORGOTTEN DOCTRINE

THE GENERAL PRIESTHOOD TODAY

AFTER ARMAGEDDON—A RIGHTEOUS NEW WORLD

GUARD AGAINST ABUSIVE SPEECH AND OBSCENE JESTING

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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; Isaiah 54:13

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AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
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Mo – James Moffatt's version
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Mildness is Wisdom

HOW pleasant is a mild breeze, a mild winter or a mild spring! And even more so is a mild answer, a mild disposition or a mild manner of handling a difficult situation. Yes, while mildness is said to be best defined by telling what it is not—not harsh, not sharp, not caustic, not irritating, and so forth—mildness also is "that which induces a feeling of quiet measured beauty or serenity."

Mildness is wisdom. Why? First of all, because Jehovah God sets great store by it, it is of great value in his eyes, even as his Word shows. Mildness is shown to be a "fruitage of the spirit," even as are love, faith and self-control. Christians are commanded to pursue "mildness of temper," along with righteousness, godly devotion, faith and love. And Christian women in particular are counseled to put on "the incorruptible apparel of the quiet and *mild* spirit, which is of great value in the eyes of God."—Gal. 5:22, 23; 1 Tim. 6:11; 1 Pet. 3:4.

Mildness manifests wisdom also because it benefits others. It is an expression of empathy, of the ability to put oneself in another's shoes, as it were. It shows consideration, love. It is a quality that was manifested by the ancient patriarchs, such as Abraham, Isaac and Jacob, by Moses and, in particular, by Jesus Christ. Most fittingly Jesus called: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am *mild-tempered* and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." In the same vein the apostle Paul wrote: "I . . . entreat you by the *mildness* and kindness of the Christ."—Matt. 11:28-30; 2 Cor. 10:1.

Further, mildness is wisdom in that it benefits us ourselves. Are we not told, "Happy are the *mild-tempered* ones, since they will inherit the earth"? (Matt. 5:5) But mildness is rewarding even before God rewards it. We reap what we sow; others repay us in kind. If we are mild with them, they are mild with us. There is wisdom in making the very tone of our voice mild. A mild voice attracts, a harsh voice repels. Persons often are judged by their voices, especially over the telephone. The wise man tells us: "By patience a commander is induced, and a *mild* tongue itself can break a bone."—Prov. 25:15.

Why, mildness is even good for our physical health! It keeps us from having "nerves," ulcers, as well as saving us from

many an embarrassing situation that could cause us to lose sleep.

Mildness, however, is not the easy way. It requires self-control; it takes thoughtfulness and consideration, unselfishness, thinking about others and not just ourselves. It also takes humility. Frequently the Scriptures associate mildness with lowliness of mind. The proud are not likely to be mild.

Especially does it show wisdom to exercise mildness when meeting up with those who are not mild. "An answer, when *mild,* turns away rage." When others *demand* of the Christian a reason for his hope, he may not respond in kind but must do so "with a *mild temper* and deep respect."—Prov. 15:1; 1 Pet. 3:15.

When it is necessary to give reproof it is easy to overlook mildness. But even here mildness is wisdom. That is why the counsel is given: "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." Yes, "a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed." How easy to be harsh with erring ones, with those not favorably disposed! What understanding of human nature, what divine wisdom such counsel shows!—Gal. 6:1; 2 Tim. 2:24, 25.

Not that we are always to be mild. There is a time for everything, and so also a time to be severe and administer a stinging rebuke, as Jesus did when repeatedly calling the religious leaders of his day, "Hypocrites!" That mildness is not suited for just every occasion the apostle Paul also shows by his words to the materialistic Christians at Corinth: "What do you want? Shall I come to you with a rod, or with love and *mildness* of spirit?" But the times not to be mild should be the exception, should be carefully weighed, and based on principle. Jesus even manifested mildness in dealing with Peter after he had denied his Master three times.—Matt. 23: 13, 29; 1 Cor. 4:21; John 21:15-19.

If we were unduly harsh and it turns out that we were mistaken, how much more difficult to retract our statement than it would be if we had been mild! Besides, undue harshness may cause the erring one to become bitter and hard, worsening him. That was not the purpose of our rebuke, was it? By tempering the rebuke with mildness, by understatement, it is more likely to benefit the erring one than if we administered "all he had coming to him." Besides, with such harshness goes the tendency to play havoc with the truth, to exaggerate. Mildness helps one to remain calm, think clearly, give due regard for the truth.

Truly, not without good reason does the Word of God so highly and so frequently recommend mildness to us. "Walk . . . with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love." "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering."—Eph. 4:1, 2; Col. 3:12.

We cannot escape it. Mildness is wisdom. By both precept and example God's Word recommends mildness to us. Jehovah God requires it. It makes things easier, more pleasant for others. It does the same for us. So, "who is wise and understanding among you? Let him show out of his fine conduct his works with a meekness [or mildness] that belongs to wisdom."—Jas. 3:13.

After Armageddon

A RIGHTEOUS NEW WORLD



Armageddon will cleanse the earth of all unrighteousness. But what ensures that the post-Armageddon new world will be forever righteous?

IT SEEMS incredible to many persons that there could ever be a righteous world. How could the inhabitants of such a world be kept in the way of righteousness? What assurance is there that the government would not turn corrupt and oppress the people? Judging merely by the record of secular history, many persons find little reason to hope for a righteous new world. Being doubtful, they may turn agnostic, as did the American lawyer Robert G. Ingersoll, who took a look at past governments and said:

"A government founded upon anything except liberty and justice cannot stand. All the wrecks on either side of the stream of time, all the wrecks of the great cities, and all the nations that have passed away —all are a warning that no nation founded upon injustice can stand. From the sand-enshrouded Egypt, from the marble wilderness of Athens, and from every fallen, crumbling stone of the once mighty Rome, comes a wail as it were, the cry that no nation founded upon injustice can permanently stand."*

Thus even persons who lack faith in God's Holy Word, the Bible, tend to recognize that a righteous government is the prime, all-essential requirement for a righteous world. If doubting or agnostic persons would go to the Bible and thoroughly examine God's promises and see how he has lived up to them in the past, they would find assurance that a righteous new world not only is possible but also is certain.

ALL UNRIGHTEOUSNESS ROOTED OUT

Before such a world could come in, it is obvious that all unrighteousness must be uprooted, eradicated, so that no corrupting influences remain. Almighty God will do this at "the war of the great day of God the Almighty." That will be a great day, the foretold "day of wrath and of the revealing of God's righteous judgment," and, as the apostle Peter calls it, "the day of judgment and of destruction of the ungodly men." This will be a thorough job of exterminating wickedness, as Peter goes on to assure us: "Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered."—Rev. 16:14; Rom. 2:5; 2 Pet. 3:7, 10.

Armageddon, then, will be a time when this earth or human society will be exposed as unrighteous. No unrighteousness will be concealed from God's eyes so as to go unpunished, for the word of prophecy says: "Look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him, and the land will certainly expose her bloodshed." (Isa. 26:21) So all unrighteousness will be discovered and punished by Jehovah's heavenly executioners under the battle command of the King Jesus Christ, of whom it is prophetically written:

* *The Great Quotations*, compiled by George Seldes, p. 350.

"Gird your sword upon your thigh, O mighty one, with your dignity and your splendor. And in your splendor go on to success; ride in the cause of truth and humility and righteousness, and your right hand will instruct you in fear-inspiring things. Your arrows are sharp—under you peoples keep falling—in the heart of the enemies of the king."—Ps. 45:3-5.

At Armageddon the King Jesus Christ takes his sword, with which to cut down and destroy the nations that are ruining the earth. Besides girding upon him this executioner's authority pictured by the sword, he girds upon himself dignity and splendor, going forth in the glorious role of Jehovah's King and Vindicator. God's Warrior-King rides to the "war of the great day of God the Almighty" in the cause of truth, to establish the truth of all of God's written Word. He rides his symbolic war mount to Armageddon to vindicate Jehovah's universal sovereignty and sanctify the divine name—the greatest act of righteousness. He rides on to victory also in the cause of establishing righteousness in all the universe. The book of Revelation pictures the King riding a white horse and having a bow with which to shoot arrows at all his enemies. (Rev. 6: 1, 2; 19:11-16) This skilled Archer does not miss his targets, so as to kill off righteous persons; but he speeds his arrows of destruction to the heart of all those who oppose God's righteous new world. No enemies of righteousness will survive the King's victorious ride that ensures the triumphant entry of a righteous new world.

RIGHTEOUS RULER AND GOVERNMENT

After describing the King's Armageddon ride in the cause of righteousness, the inspired psalmist gives us assurance that the government of the new world will never be corrupted, since it is written concerning its Ruler: "God is your throne to time indefinite, even forever; the scepter of your kingship is a scepter of uprightness. You have loved righteousness and you hate wickedness. That is why God, your God, has anointed you with the oil of exultation more than your partners."—Ps. 45:6, 7; Heb. 1:8, 9.

Jesus Christ was anointed with the "oil of exultation" when he was installed in his heavenly throne as King A.D. 1914, in fulfillment of Bible prophecies, as this journal has often explained. That was a time of exultation for Jesus Christ, a most refreshing experience after he had waited for nineteen centuries at God's right hand. Having been ushered into the joy of being Jehovah's reigning King over all the universe, he will never abuse his power. The scepter of his kingship is one of uprightness, one in which there will never be the least bit of crookedness. Jesus proved his love for righteousness and his hatred for wickedness when he was on the earth, proving it even down to death in faithfulness to God. But now he has been raised from the dead and placed in a responsible position where he can fight for righteousness and enforce it with all the needed power in heaven and on earth. Moreover, he does not change, since "Jesus Christ is the same yesterday and today, and forever."—Heb. 13:8.

In view of this assurance from God, let all persons who have longed for a righteous government look to Jehovah's King, rejoicing in the knowledge that he will never turn to crookedness and oppression. The kingdom of God in the hands of Jesus Christ will be the righteous "new heavens" of that new world, and God's promise will be fulfilled, just as the apostle Peter declared after he described the uncovering and punishing of all unrighteousness: "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.

That righteousness will dwell securely in God's new world is further assured by the fact that Jesus Christ the King will also be the Judge. Concerning this Judge the apostle Paul wrote: "He [God] 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 17:31) Jehovah's raising Jesus Christ from the dead is assurance that all the inhabitants of the new world will be judged righteously, including all those who come back to life in what Jesus called "a resurrection of judgment." (John 5:28, 29) God's Judge and King will not judge from outward appearance or by rumor and gossip but he will have the spirit of wisdom that comes from Jehovah God. Moreover, he has the fear of Jehovah; thus the prophet Isaiah gave this description of the One appointed by God to rule and judge the righteous new world:

"Upon him the spirit of Jehovah must settle down, the spirit of wisdom and of understanding, the spirit of counsel and of mightiness, the spirit of knowledge and of the fear of Jehovah; and there will be enjoyment by him in the fear of Jehovah. And he will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth."—Isa. 11:2-4.

Truly Jesus Christ is the ideal Ruler and Judge, for he rules in the fear of Jehovah. What blessings that means for obedient mankind! This blessed time is referred to by King David of old, who, in his last words, said: "The God of Israel said, to me the Rock of Israel spoke, 'When one ruling over mankind is righteous, ruling in the fear of God, then it is as the light of morning, when the sun shines forth, a morning without clouds. From brightness, from rain, there is grass out of the earth.'" (2 Sam. 23:3, 4) Jehovah thus compares the God-fearing ruler to the influence of sunshine on a cloudless morning after rain, in refreshing and invigorating the growing verdure of the earth, so that tender grass springs out of the ground. Refreshing, then, will be the atmosphere of the new world. Nothing obnoxious, nothing smacking of injustice will mar life in a new world under such a Jehovah-fearing King; hence the psalmist paints this beautiful word picture of that glorious time:

"May he plead the cause of your people with righteousness and of your afflicted ones with judicial decision. He will descend like the rain upon the mown grass, like copious showers that wet the earth. In his days the righteous one will sprout, and the abundance of peace until the moon is no more."—Ps. 72:2, 6, 7.

INHABITANTS TO STAY RIGHTEOUS

Not only will the government of the new world stay righteous, but the inhabitants must also keep to the way of righteousness. They will. None will live in that new world who do not love truth and righteousness and who do not stay in line with principles of uprightness. All must learn God's righteousness, as foretold at Isaiah 26:9: "With my soul I have desired you in the night; yes, with my spirit within me I keep looking for you; because, when there are judgments from you for the earth, righteousness is what the inhabitants of the productive land will certainly learn." (Isa. 26:9) By keeping in the way of righteousness, the inhabitants of God's new world will receive bountiful blessings. Their own salvation will be assured: "O you heavens, cause a dripping from above; and let the

cloudy skies themselves trickle with righteousness. Let the earth open up, and let it be fruitful with salvation, and let it cause righteousness itself to spring up at the same time. I myself, Jehovah, have created it."—Isa. 45:8.

To live in God's righteous new world and be in line for a salvation to everlasting life in perfect health, one cannot wait till after Armageddon to learn righteousness. He must begin now, obeying the command of Jesus Christ: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) We have to get in line, then, with God's righteousness now by familiarizing ourselves with the way he wants us to live. We cannot fool God by putting on a mere outward appearance of uprightness, such as that of the religious leaders of Jesus' day. Jesus knew what was really in their hearts: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness."—Matt. 23:27, 28.

So we cannot hide a lawless heart with a cloak of outward righteousness; God sees what we are to the core. We must remember that God's spirit of counsel and of wisdom and knowledge is upon the Judge and King, Jesus Christ, that he is backed up by the Supreme Sovereign of the universe, the Examiner of hearts: "All hearts Jehovah is searching, and every inclination of the thoughts he is discerning." "The refining pot is for silver and the furnace for gold, but Jehovah is the examiner of hearts." (1 Chron. 28:9; Prov. 17:3) This Examiner of hearts does not need any mechanical instruments, such as an X-ray machine. He can easily determine what a person is at the core, what his innermost thoughts are. Thus Jehovah searches out the heart and he determines if one has a good heart, if his thoughts and motives are righteous. Since no unrighteousness will go undiscovered and unpunished at Armageddon, now is the time to begin living for the righteous new world.

This divine examination of hearts, moreover, ensures that the new world will stay forever righteous. Jehovah is interested in a person's heart condition because he is concerned with justifying creatures to everlasting life in that new world. If someone with an unrighteous heart were granted the right to live forever, then some kind of crookedness or rebellion would crop up in the future. But Jehovah determines whether one's heart is firmly established in rectitude; then God knows that such a person is worthy of the gift of everlasting life.

Such, then, is the hope for all lovers of what is right. Look to God's King, Jesus Christ, and to his heavenly kingdom. Show your faith by taking all necessary steps now to live for the righteous new world. Let the New World society of Jehovah's witnesses help you. They are interested in your enjoying the blessings foretold at Psalm 85:10, 11: "As for loving-kindness and trueness, they have met each other; righteousness and peace—they have kissed each other. Trueness itself will sprout out of the very earth, and righteousness itself will look down from the very heavens."

The Ten Plagues on Egypt

1) water to blood, 2) frogs, 3) dust to gnats, 4) gadflies, 5) pestilence, 6) boils, 7) hailstorm, 8) locusts, 9) darkness and 10) death of the firstborn.—Exodus chaps. 7-12.

THE General Priesthood

"You are '... a royal priesthood, a holy nation.' "—1 Pet. 2:9.

Christendom's FORGOTTEN DOCTRINE

THE Christian doctrine of the "general priesthood" is probably not one of those you learned about in school or Sunday school. In fact, to a great many this will be the first time they ever heard about it. It has, for good reasons, been Christendom's forgotten and neglected doctrine. For centuries it was hardly mentioned from the pulpits, the young people did not learn about it during their preparations for confirmation, the students of theology found only a page or two about it in their voluminous dogmatics, and the layman could find very little or nothing about it in the religious sections of bookstores and libraries. Still, the first Christians knew it and lived it.

[2] The last years have seen a change in this respect. In theological circles worldwide, the old doctrine of the general priesthood has been taken out, dusted off and put uppermost on the agenda together with such important subjects as the nature and unity of the Christian church. "Today," says a professor of theology, "there is hardly another subject that has been taken up with so much energy and seriousness both in the Roman Catholic Church, which is taking the lead, and the Evangelical Churches." What, then, is the general priesthood? To put it short: It is the Biblical teaching that every spirit-begotten Christian is a priest. To understand the full scope of this doctrine, some historical background will be a help.

[3] A priest is a minister of God. In the nation of Israel a priesthood was provided for by law. "The priests the sons of Levi must approach, because they are the ones Jehovah your God has chosen to minister to him." That is why that priesthood is often referred to as the Levitical priesthood. Its official services were *twofold*, and Moses summed them up by the words: "Let them instruct Jacob in your judicial decisions and Israel in your law. Let them render up incense before your nostrils and a whole offering on your altar." So when the Levites were "teaching in Judah, and with them there was the book of Jehovah's law; and they kept going around through all the cities of Judah and teaching among the people," they were ministers of God; and when the Levite sons of Aaron offered the sacrifices of incense, grain and animals on Jehovah's altar in behalf of the people, they were ministers of God.—Deut. 21:5; 33:10; 2 Chron. 17:9; Mal. 2:7; Leviticus chaps. 1-7 and 16.

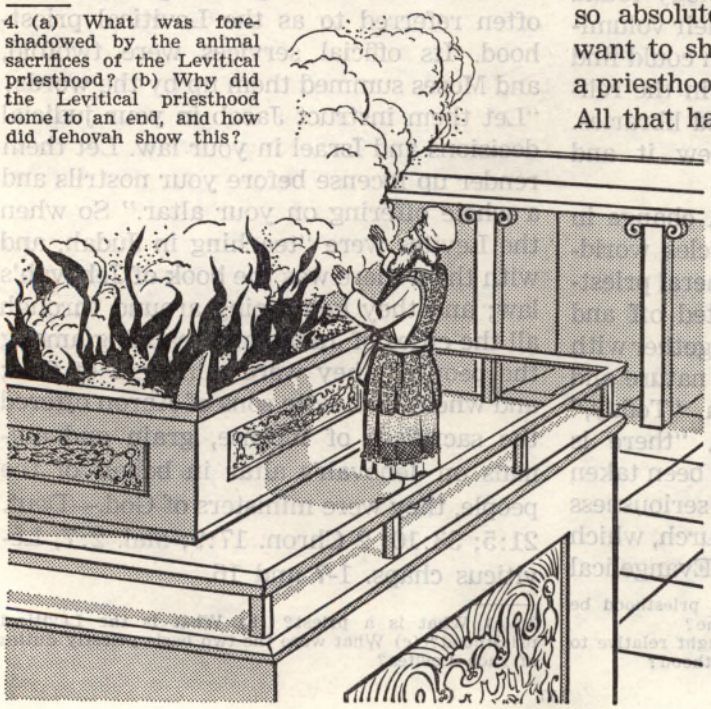
1. Why can the teaching of the general priesthood be called a forgotten and neglected doctrine?
2. What change have the last years brought relative to the attention given to the general priesthood?
3. (a) What is a priest? (b) What is the Levitical priesthood? (c) What were the two basic priestly duties of such Levites?

[4] In the letter to the Hebrews it is explained how this Levitical priesthood with its high priest, sacrifices, teaching and ceremonies in connection with the temple service, as well as the temple itself with all its features, were a type of something greater to come. Most of the sacrifices, and especially what took place on the atonement day, were pictures of the great sacrifice of Christ Jesus in giving his life as an atonement for man. Consequently, when Jesus died, was resurrected and ascended to heaven and the value of his life was accepted by Jehovah God in heaven as a ransom, the Levitical priesthood had played its prophetic part for the last time. That this was so was shown by the fact that the moment Jesus died, the big curtain in the temple that separated the two rooms called the "holy" and the "most holy" was miraculously rent from top to bottom. By rending that curtain, Jehovah showed that the atonement sacrifices offered by the Jewish high priest were no longer of value and thus there was no need for the services of the Levitical priesthood anymore, because that house or temple was now abandoned.—Matt. 27:51; 23:38; Heb. 9:1-15.

[5] Not understanding this, however, the Levitical priesthood continued to serve also after the death of Jesus and to bring its sacrifices of animals into the temple, but it was without any legal basis; the law covenant had no value in God's sight anymore, and in the year 70 when the Romans conquered Jerusalem, God showed how superfluous they had become by putting an end to their priesthood also *de facto*. It was killed or dispersed and its temple destroyed, and another Levitical priesthood can never be reconstructed, because no Jew today is able to say from which of the tribes of Israel he originates. —Col. 2:14.

A NEW PRIESTHOOD

[6] By putting the Levitical class of priests so absolutely out of existence, did God want to show that there was no need for a priesthood on earth anymore? Not at all! All that had happened was that a type, a picture or symbol had been removed, as the time for the antitype, the real thing, had come. So when the Levite priests rejected Jesus as God's high priest, although of another order, and when they refused to acknowledge that their time was up and refused to enter into greater privileges, they had to be removed by force.—Heb. 10:1.



4. (a) What was foreshadowed by the animal sacrifices of the Levitical priesthood? (b) Why did the Levitical priesthood come to an end, and how did Jehovah show this?

5. How was an actual stop made to the services of the Levitical priesthood?

6, 7. Did the removal of the Levitical priesthood show that there should be no priesthood at all on earth thereafter? Prove your answer.

[7] Paul comments on the change in priesthood and its legal basis, the law, with the words: "If, then, perfection were really through the Levitical priesthood, (for with it as a feature the people were given the Law,) what further need would there be for another priest to arise according to the manner of Melchizedek and not said to be according to the manner of Aaron? For since the priesthood is being changed, there comes to be of necessity a change also of the law." The high priest of that new priesthood according to the manner of Melchizedek, rather than Aaron, is Christ Jesus, and as such he has underpriests on earth.—Heb. 7:11, 12.

[8] Who are those underpriests? Who was going to be the antitype to the Levitical priesthood? In chapters 7 to 10 of his letter to the Hebrews, Paul first draws the parallels between Aaron, the high priest of the old covenant, and Christ Jesus as the High Priest of the new covenant. Then in chapter 10 he turns to the underpriests, the Levites, and their services and shows how they would be followed by a priesthood that would bring no animal sacrifices, and says: "Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh, and since we have a great priest over the house of God, let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water." By saying "let *us* approach with true hearts . . . and our bodies bathed with clean water," alluding to the Levitical cleansing ceremonies, Paul calls on his Christian brothers to enter upon the succession to the Levitical priesthood. It is, therefore, the Christian congregation that stands identified as a new priesthood, God's new class of earthly ministers offering up spiritual sacrifices of praises and good works.—Heb. 10:19-22; 13:15, 16; Lev. 16:4; Num. 8:6, 7.

8. Who took the place of the Levitical priesthood in God's arrangement? Prove it.

PARALLELS

[9] There are numerous parallels between the old and the new priesthood to confirm their relationship. The Christian is a minister of the Word of God just as the Levite priest was. "God . . . gave us the ministry of the reconciliation, namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' "—2 Cor. 5:18-20.

[10] It is, however, the apostle Peter, who, pointing to the parallels, directly calls the Christian congregation a priesthood. Making a comparison with the literal temple and the literal sacrifices of the Levitical priesthood, Peter explains to his fellow Christians: "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. . . . 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. 2:5, 9, 10.

[11] That those "spiritual sacrifices" offered by the Christian priesthood first of

9. How can it be said that the Christian is a minister like the Levite priest?

10. How does Peter show the parallel between the Levitical and the Christian priesthood?

11. (a) What are the "spiritual sacrifices" mentioned in 1 Peter 2:5? (b) What are the priestly duties for Christians mentioned in Hebrews 10:23-25?

all are a 'declaring abroad of the excellencies' of God is corroborated by Paul, who calls them "the fruit of lips which make public declaration to his name," in Hebrews 13:15, and he adds: "Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." Note also how Paul, after having identified the new priesthood under Christ Jesus in Hebrews chapter 10, goes on in verses 23-25 and mentions at least three distinct priestly duties of that new priesthood: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and fine works, 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."—Rom. 12:1.

A DIFFERENCE

[12] In one respect, however, there is a difference between the two priesthoods. The Levitical priesthood was not what is known as a "general" but, rather, a so-called "special" priesthood. There was nothing general about it. The office of priest was restricted by birth and sex, confined as it was to the male members of the tribe of Levi, the office of a sacrificing priest even being confined to the family of Aaron, the first high priest. By law the priesthood was put in a class or an order by itself, not only in regard to office, but also in other matters. The Levites received no inheritance in the land, and special provisions were made for their livelihood. Their tribe was not counted among the twelve tribes of Israel after it was set aside for priestly duties; the tribes of Ephraim and Manasseh, the sons of Joseph, made the number full. The Levites were thus a special class or state or order within the Jewish society. There was a definite distinction between priesthood and people. Israel's was a "special" priesthood.—Num. 8:14; 18:20-24.

[13] Not so with the new priesthood. Peter says: "You are '. . . a royal *priesthood,* a holy *nation,* a people for special possession.' " He calls the Christian priesthood a nation. It is the new "Israel of God." Priesthood and nation are identical. There is no division into "priesthood" and "people" within that nation. Every member of that nation is a priest. That is a "general" priesthood.—Gal. 6:16.

[14] The idea that there is no distinction between Christians is not new. We meet it in the picture of the Christian as a member of the body of Christ, in which "there is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female"; and we have it in the sonship of God that the Christian attains to and by virtue of which each Christian has direct access to his heavenly Father through the High Priest, Jesus Christ, with no man as a mediator or priest, because Jesus Christ is the Mediator himself.—Gal. 3:28; 4:5-7; Heb. 4:16; 1 Tim. 2:5.

ORIGIN OF GENERAL PRIESTHOOD

[15] It was Jehovah God himself who very forcefully established the general priesthood in the Christian congregation from its very beginning. On the day of Pentecost he poured out his spirit on the first ones who became members of the congregation. By receiving that spirit they were anointed to be underpriests and were helped to start performing their priestly duties right then and there, because under

12. Why is the Levitical priesthood called a "special" priesthood?

13. (a) What is a "general" priesthood? (b) According to Peter, is the Christian priesthood a general or a special priesthood? How does Peter support your answer?

14. Give further proofs of the fact that the Christian priesthood is a general one.

15. Who instituted the general character of the Christian priesthood? How?

its influence they began offering up spiritual sacrifices by preaching about God and his purposes. Notice, God did not choose a few of those about 120 persons present to be a clergy or priesthood to do the preaching and the rest to be the listeners or laity, but "they *all* became filled with holy spirit and started to speak . . . about the magnificent things of God."—Acts 2: 4, 11.

[16] It is evident in many ways that the teaching of the general priesthood was understood and practiced in the early congregation. They were called upon to follow in the footsteps of their High Priest, Christ Jesus, and during his ministry on earth he not only performed the duties of the new high priest himself, but he made the priestly duties general by teaching his followers to do the same.—Luke 10:1-12.

[17] Some call attention to the fact that when Jesus, for instance, gave the famous missionary commission, as recorded in Matthew 28:19, only the eleven apostles were present, and they therefore contend it was given to the apostles alone. But it is also understood that "upward of five hundred brothers" were there also. (1 Cor. 15:6) It is true that the apostles more than anybody else were busy establishing new congregations in many countries, but they were certainly not alone in that work. Everybody was helping. When Paul came to Rome for the first time, it was not to establish a congregation, for there was already a congregation there, and the brothers came out to meet him before he entered the city.—Rom. 1:8, 13; Acts 28: 14-16.

[18] The apostles themselves did not understand the missionary commandment to be for them alone. Notice Paul's commending words to the brothers at Thessalonica: "The fact is, not only has the word of Jehovah sounded forth from you in Macedonia and Achaia, but in every place your faith toward God has spread abroad, so that we do not need to say anything." —1 Thess. 1:8.

[19] Titus and Timothy were teachers, but they were teachers of teachers; they were not ministers who were sent to teach a laity. Paul wrote Timothy: "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. 2:2) This is in harmony with what we read in Revelation 22:17: "The spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' " When the Hebrews were slow in making progress to the point of actively participating in the general priesthood's duties, Paul was disappointed: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God." No laity was tolerated in that congregation.—Heb. 5:12.

[20] History confirms the same. Danish professor Hal Koch says in his *Church History:* "Only in the days of the apostles and the decades immediately thereafter, do we hear of real missionaries, occupied with the dissemination of Christianity as their task and vocation. Otherwise, it was quite ordinary Christians, merchants, workmen, slaves and whatever social positions there were, who drew new members to the congregation." There is no doubt about it: The general priesthood was a characteristic feature of the early Christian church; every member was a priest who considered it his duty to preach and

16. How did Jesus prepare his followers for the duties of the general priesthood even before the day of Pentecost?

17-19. How do we know that the missionary commission given by Jesus and recorded at Matthew 28:19 was not only for the eleven apostles?

20. How does history confirm the general priesthood of the early church?

teach about God inside and outside the congregation, and they were supported by the spirit of God poured out on them. There was no laity in that church. How did it, then, ever come about that the churches of Christendom today hardly know anything but a pulpit-preaching clergy and a passive laity?

A DEVILISH CHANGE

[21] Since the early Christian congregation was a working organization, it was necessary to appoint some of the members to special services. To be appointed to such service position, one had to be a mature, older man or so-called "elder" (Greek: *presbýteros*). From among the older men, congregation overseers (Greek: *episkopoi*) and their assistants or ministerial servants (Greek: *diákonoi*) were selected. Because of what we have just seen about the general priesthood within the early church, they were not appointed to make up a priesthood; they were simply the servants of their Christian brothers.—Acts 6:1-7; Titus 1:5; 1 Pet. 5:2, 3; Matt. 20:25-28.

[22] Paul, however, prophesied truthfully: "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." One of the sad consequences of this rise to oppressive power of selfish men was the complete loss of the general priesthood. According to church history, during the second century the servants in the congregations were slowly but surely elevated to form a special priesthood. The congregational overseers or *episkopoi* put on the garb of a bishop, the elders or *presbýteroi* were changed from just being the mature, older men from among whom the servants could be selected, to be in the office of a priest, and the ministerial servants or assistants were made our day's deacons. Men took to themselves positions by which they became a hierarchy that for centuries exercised a harsh spiritual and secular rule, lording it over a laity.—Acts 20:29, 30.

[23] The priesthood of the Roman Catholic Church is a striking example of this. Not only does this priesthood make up a distinct, separate class elevated over the laity in power, education and appearance, imitating the arrangement of a special priesthood, but it has built literal temple buildings with literal altars and dressed its members in special garments to distinguish them from the common church member. To make the return to the special priesthood complete, it claims to possess by special consecration the power to call Christ Jesus down on its altars at will, to sacrifice his literal flesh and blood in the Roman Catholic mass. The switch from the general back to the special priesthood could hardly have been more perfectly made, if a Christian appearance was still to be maintained. By depriving the members of the church of their right to be God's active servants preaching his Word, by maiming them into a body of ignorant, often illiterate, churchgoers, the clergy quenched the spirit of God in the church and stripped it of its original dynamic force for spreading the good news and thus stripped it of the right kind of regeneration, by which the truth about God and Christ should conquer the world. That change was devilish.

21. Did the congregational servants of the early church make up a priesthood?
22. How did congregational servants later get to make up a priesthood?
23. (a) What makes the Catholic clergy an outstanding example of a so-called Christian clergy that has changed from the general to the special priesthood? (b) Why was this change devilish?

The GENERAL PRIESTHOOD TODAY

FOR centuries theologians in Christendom have known that the church organizations they upheld by having a special priesthood were unchristian, unbiblical; but not until this twentieth century have they started doing something about it. Now they talk much about the "general priesthood." Strange as it may seem, considering her hierarchical structure, it was the Roman Catholic Church that took the lead in Christendom's present campaign to put back to work that same "laity" that it so carefully had kept inactive for centuries.

[2] Let it be noted, however, that her motives for doing so are not so much a desire to see a change in church organization back to the general priesthood of the early church as it is a dire necessity due to a fatal shortage of Roman Catholic men who want to become priests.* This shortage threatens to frustrate the Catholic bid for world power, and therefore the Catholic laity must now be made active. That is the reason for talking about the general priesthood in a church that otherwise could not be interested in reminding anybody of that old doctrine.

[3] To the Second World Congress of the Lay Apostolate held at Rome, Italy, in 1957, Pope Pius XII explained that within the Catholic church there are two apostolates: a 'hierarchical apostolate' and an 'apostolate of the laity.' The pope raised the question: "Does the layman entrusted with the teaching of religion, by the very fact that he has received a *mission canonica* (an ecclesiastical mandate) to teach, and whose teaching may perhaps constitute his only professional activity, pass from the lay apostolate to the 'hierarchical apostolate'?" The answer was No. The actual power to teach is vested in the pope and bishops alone. "All others, whether priests or laymen, collaborate in the measure in which ecclesiastical authority trusts them to teach accurately and to guide the faithful."*

> "I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. And even on the menservants and on the maidservants in those days I shall pour out my spirit."—Joel 2: 28,29.

[4] In other words, in spite of all the talking about the general priesthood, we should not expect to see the Catholic church from now on abolish her orders and supply her laity everywhere with Bibles and study aids, so that every Catholic can fulfill his duty as a Christian preaching the Word of God to others. According to Pope Pius XII, "all Christians are not called to the lay apostolate in the strict sense."† Only a select specially trained minority of the laity will be used for this, and such top-rank lay ministers the church is willing to pay a salary of up to $12,000 a year.‡ That, it could be argued, does not leave much of the generality.

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* *The Lay Apostolate,* Address of Pope Pius XII to the Second World Congress of the Lay Apostolate, 1957, § 15.

1, 2. Who is taking the lead in Christendom's present drive for reviving the general priesthood, and what are the motives?

3. According to Pope Pius XII, is there one general apostolate for all Catholics to share in, and will the laity acquire equality with the priesthood by participating in the apostolate?

* *The Lay Apostolate,* §§ 5-9.

† *Idem.,* § 29.

‡ *Time,* Atlantic Edition, June 9, 1961, p. 56.

4. How general is the priesthood in which the Roman Catholic laity is called on to participate?

5 What, then, will all the millions of Catholics do who are not 'trusted to teach accurately' the Catholic faith, but who are nevertheless called on to share in the "general priesthood"? Whereas they are "not called to lay apostolate in the strict sense," they are encouraged to participate in an "apostolate of prayer and of personal example as an apostolate in the wider and less correct sense of the term." Why it is called an apostolate in a "less correct sense of the term" is evident when looked at more closely. For these millions of Catholics there is no offering up of spiritual sacrifices to God in the form of 'fruits of lips making public declaration to his name' to identify them with the early church, no privileges of service along the principles of the general priesthood. Their work in the world is, according to Pope Pius XII, to form Catholic cells in workshops, to enter into public, economic, social and political life, to join trade union movements and cooperative associations of producers and consumers as well as international organizations like UNESCO, so as "to impart to it the mark of Christ."*

6 All this smacks more of infiltration as used by certain political movements than of the work performed by the hard-preaching members of the early Christian general priesthood. The most important branch of the Catholic layman movement is the so-called Catholic Action, a semi-religious movement that has often been used by the church the same way the Nazis used their SA-troops in Germany under Hitler, as, for instance, when Catholic Action in the years just before and during World War II in the United States and other countries was used by the church violently to break up religious meetings of Jehovah's witnesses because she did not like the facts told at such meetings.*

7 In spite of all efforts, there are lamentations because of poor results. Said S. E. Mgr. Valerian Gracias, archbishop of Bombay: "How explain the apathy of the vast majority who with their intellectual and moral gifts could have been active and powerful participators in the apostolate of the hierarchy, but unfortunately are not? Each man today, in the language of St. Paul, is seeking his own and not what is Christ's. There is no fire in their hearts, but only dying embers. Most Catholics entertain the notion that the Church is a kind of society to which one just belongs; the idea of the Church being a living organism is foreign to their minds."† All this goes to prove that the so-called general priesthood of the Roman Catholic Church is nothing of the kind, and that God has not added his spirit to her efforts.—Acts 1:8.

8 The Greek Orthodox churches are almost as hierarchical in their structure as the Roman Catholic Church, but, contrary to the latter, they have abstained from talking about the general priesthood to any great extent.

PROTESTANTISM AND THE GENERAL PRIESTHOOD

9 It was reformer Luther who brought the teaching of the general priesthood back into daylight. He was a keen Bible student and soon saw how far the Catholic

* *The Lay Apostolate*, §§ 43, 48, 50, 57, 23, 58, 44.

5. Why do you think the pope is speaking of the laity as sharing in the apostolate in a "less correct sense of the term"? What are they expected to do?

6. What does the Catholic program, referred to as practicing a general priesthood, remind one of, and what has it been used to in the past?

* *Jehovah's Witnesses in the Divine Purpose*, pp. 123, 146, 147, 151, 193.

† *Actes du 1er Congrès Mondial pour l'Apostolat des Laiques*, p. 181.

7. (a) How well does the Catholic laity respond to the call to participate in the lay apostolate of the church? (b) Can it truthfully be said that there is no general priesthood within the Catholic church? What is lacking?

8. Do the Greek Orthodox churches share in Christendom's present discussion of the general priesthood?

9. (a) How was attention called to the general priesthood after it had disappeared for centuries? (b) How did Luther explain the general priesthood?

church had removed herself from the early church by her special priesthood, and in his fight against the papacy he made diligent use of what he had found. "We were all consecrated to be priests at our baptism," he emphasized, and he mocked the pope for thinking he could make priests out of already baptized Christians by an ordination ceremony. "That the pope or the bishop anoints, tonsures, ordains, consecrates and dresses a person differently from the laity," he said, "may well make a hypocrite or a fool out of him, but it will never make him a Christian or a spiritual man."*

10 Then Luther, with great zeal, set out to practice the general priesthood in his newly formed church, teaching that the most important work of a Christian, a work that incorporates all the other priestly duties, is to "teach the Word of God."† In this he suffered defeat, however. He had to learn that the common people had been spiritually so neglected by the Catholic church that the general priesthood and its duties were beyond their apprehension. Luther's work in this respect was never followed up by his successors. It faded out.

11 Already such pre-Reformation movements as the Waldenses in Central Europe and the Lollards of Britain had tried to live up to the general priesthood. After the "reformation" a movement in Germany known as "Pietism" and our generation's Oxford movement have to some extent tried to do the same, but all these efforts were evidently without the support of God's holy spirit, because they all came to nothing, and even within the Lutheran church today the situation has not changed since Luther's time: The doctrine of the Christian general priesthood is recognized in theory, but not practiced.

12 Nevertheless, many nonepiscopal Protestant clergymen, including Lutherans, claim they have the general priesthood and that their ministers are just servants taken out of the flock for a special task. In theory, it is said, any member of the congregation could function as such, just as the settlers in America chose the most suitable layman among them to be their minister, wherever they settled, until they could get a "real" minister, or just as sea captains are often considered ministers to their crew and passengers. The fact is, however, that the Protestant churches, including the Lutheran, have a special priesthood. The fact is that ordinarily nobody can preach or perform ceremonies in their churches without a special ordination. Normally, nobody gets ordained without special academic training, and they dress differently from the rest, at least when officiating. Any exceptions are so rare that they only emphasize the rule. In Protestant churches it is not as in the early church, where, according to Norwegian professor Hallesby, "*all* ceremonies of the church could be performed by any Christian."* Therefore, honest Protestant ministers, whose churches teach the general priesthood, admit that they actually do have a special priesthood.†

* *Til det tyske folks kristne adel,* by Martin Luther.
† *Ibidem,* 12, 180.

10. (a) What did Luther consider the principal duty of the Christian? (b) What did Luther do after rediscovering the doctrine of the general priesthood? What were the results?

11. Who else have tried to practice the general priesthood? With what results?

* *Troslære* II, p. 390, 2d edition.
According to Danish law of 1947 governing the Danish Lutheran State church, it is not permitted a layman to preach in the church during the ordinary divine services. (Lovbekendtgørelse nr. 456 af 23/9 1947, § 2, stk. 3.) A modification of said law considered by the Danish parliament during 1961 will only permit a layman to speak on such occasions provided the minister himself speaks on the day's text. (*Kristeligt Dagblad* 15, 16/4 1961)
The Lutheran Swedish State church even has apostolic succession.

† *Vi er alle prestar,* by Arthur Berg, p. 28.

12. (a) How do some Protestant clergymen claim to have a general priesthood in their churches? What are the facts? (b) How is it evident that, for instance, the Lutheran State churches of Denmark and Sweden do not have a general priesthood?

FRUITLESS ATTEMPTS

13 This so pitifully fell short of imitating the early Christians in living up to the doctrine of the general priesthood, that the knowledge of what ought to be done and the inability to do it could, of course, only prey on any church calling itself Christian. Therefore, when the World Council of Churches was founded in Amsterdam in 1948, it was equipped with a "Department on the Laity," the aim of which is "to keep before the churches their responsibility for helping the laity to be the Church in the world."*

14 In the reports from the assembly of the Council in Amsterdam we read: "We need to rethink what it means to speak of the Church as 'a royal priesthood, a holy nation, a peculiar people' (1 Peter ii, 9), and as the 'Body of Christ' (Ephesians iv, 16) to which every member contributes in his measure."† And in the reports from its assembly at Evanston, U.S.A., in 1954: "The phrase 'the ministry of the laity' expresses the privilege of the whole Church to share in Christ's ministry to the world. We must understand anew the implication of the fact that we are all baptized; that, as Christ came to minister so must all Christians become ministers of His saving purpose."‡ Finally, Protestantism is awakening to what it means to be a Christian, that it should have the general priesthood, that it does not have it, and that something ought to be done about it.

15 Just like the Catholic church, the Protestant clergymen everywhere complain about lack of progress in their efforts toward realizing the general priesthood. "Laymen who voluntarily and free of charge participate in the Christian preaching work are for example far fewer than some decades ago. Christians that participate by free, spontaneous testimony and in prayer are also on the decrease. It is often difficult to find people who are willing to take responsibility and carry burdens," complains a Norwegian minister commenting on the situation in his country,* which brings to mind Romans 9:16: "So, then, it depends, not upon the one wishing nor upon the one running, but upon God." What Christendom needs to be able to practice the general priesthood is nothing less than what it took in the early church —an outpouring of the spirit.

THE GENERAL PRIESTHOOD PRACTICED —A SIGN OF THE SPIRIT

16 When Peter on the day of Pentecost explained about the first outpouring of the holy spirit, he quoted the prophet Joel, saying: " 'And in the last days,' God says, 'I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy.' " The outpouring of the spirit in Peter's day was only temporary and a small-scale fulfillment of that prophecy. In these last days of this old system of things, the promised, final, lasting and full-scale outpouring of the spirit has been fulfilled on Jehovah's witnesses and not on Christendom's Catholic and Protestant churches. The proof is that Jehovah's witnesses not only understand and

* *World Council of Churches,* by WCC Information.
† *The First Assembly of the World Council of Churches,* by Visser't Hooft, p. 154.
‡ *Laity,* Bulletin of the Department on the Laity —World Council of Churches, December, 1958, No. 6, p. 45.

13, 14. How do we know that Protestant Christendom is not content with its present situation relative to the general priesthood?

15. (a) How does the Protestant laity in general respond to the call for a general priesthood? (b) What does practicing the general priesthood require?

* *Vi er alle prester, men . . .* , by Svend Wisløff Nielsen, p. 62. For similar examples from U.S.A., Britain, Germany and Australia, see *Awake!,* October 8, 1961, pp. 30, 31.

16. What proves that Joel's prophecy has been fulfilled on Jehovah's witnesses?

acknowledge the Biblical teaching of the general priesthood, but they are also able to practice it.—Acts 2:17, 18.

17 From the earliest beginning of their modern history, Jehovah's witnesses have had the right understanding of that doctrine, as shown by an article published under the heading "The Royal Priesthood" in the very first issue of their official journal *Zion's Watch Tower* (now *The Watchtower*) of July, 1879. After referring to the four key scriptures of the Christian Greek Scriptures about the general priesthood (1 Pet. 2:9; Rev. 1:5, 6; 5:10; 20:6) the article says: "The above scriptures clearly teach that a part, at least, of our work in the future will be to officiate as the priests of God. As the work of a priest is one of intercession and of instruction in righteousness, they as clearly prove that the glorious work of evangelization will go on . . . through the 'age of the ages'. . . . We . . . shall go forth a royal priesthood, according to the order of Melchisedec, fully prepared to sympathize with the nations, to lead them to the paths of righteousness, and to encourage them in the way of life."

18 Looking back on their history, however, it is observed that, although the Witnesses understood the importance of every Christian being an active public teacher of God's Word since 1879, it was not until 1919, and in particular 1922, that they found the courage and strength to organize and practice the general priesthood to the fullest extent according to the methods of the early church. From then on the endeavor was made to get every member of the congregation preaching from house to house, not merely by distributing free Bible tracts, but by direct personal speech to each householder and offering Bible magazines, books and booklets on a nominal contribution. Since then *all* of Jehovah's witnesses, young men and old men, young women and old women as well as children, have 'prophesied.' To help them accomplish the enormous ministerial work of preaching the good news of God's kingdom to all the world, they have been given a "great crowd" of people of goodwill who are desirous of assisting the anointed royal priesthood in its temple service, just as the Nethinim and Gibeonites were happy to assist the Levitical priesthood.—Luke 8:1; Acts 17:17; 20:20; Rev. 7:9, 10.

19 Also in the congregational life of Jehovah's witnesses, we notice the general priesthood. Although in every congregation a number of its members are appointed to do special services, such as having oversight, taking care of statistics, literature and money, assigning territories for the preaching work and presiding at Bible studies, corresponding to the pattern of the early church, these members are servants of their brothers and not a clergy, and the rest are not a laity. At the congregational meetings all present participate in the oral discussions. Because he is a minister, any competent male member is called on to perform funerals, baptisms and weddings, and to conduct the service in annual commemoration of the Lord's death. After appropriate training, given to everybody, all qualified males are assigned to teach and preach from the platform, which is possible because the subjects to be taught in a congregation of all ministers are so manifold and varied that there are assignments for all degrees of teaching and preaching ability. Thus, as in the early church, 'all ceremonies are performed by any Christian.'—Phil. 1:1; 1 Tim. 2:12; Eph. 4:11-13.

17. Since when have Jehovah's modern witnesses had the right understanding of the general priesthood?

18. When did the Witnesses start practicing the general priesthood to the fullest extent? How was this shown?

19. How is the general priesthood seen in the congregations of Jehovah's witnesses?

[20] It is evident that with every member a public teacher, the demand for instruction and meetings is much larger than where this is not the case. Therefore, Jehovah's witnesses have five regular, weekly congregational meetings of an hour each, with an average attendance worldwide of about 75 percent of all associated members, as contrasted with the one-time-a-week churchgoers and the generally low meeting attendance complained about in most other churches.

[21] Most of the meetings of Jehovah's witnesses are different from the so-called divine services and meetings held in Christendom's church buildings, because they must meet the demand of a general priesthood. Besides the Sunday sermon, to which the public is also specially invited, and two weekly Bible studies, the Witnesses conduct two meetings a week with the special purpose of educating and training themselves for their ministerial services to one another and to the public.

[22] One of them is the Service Meeting. Here Jehovah's witnesses discuss ways and means by which the congregation can most efficiently shoulder the obligation of preaching regularly to every household in its assigned territory and studying the Bible with interested persons. The other meeting is the Theocratic Ministry School, which provides the individual Witness with his personal training as a public minister of the good news. Men, women and children are enrolled. The school program includes instruction lectures, student assignments of public Bible reading, sermons and house-to-house ministry, followed by instructive counsel by a school servant. All meetings are free, and the public is welcome.

[23] Making *every* member of a religious organization, by count 989,192 in 189 countries, public praisers of God is something to take note of. They were not social workers or literal singers in the streets, but ministers following in the footsteps of Christ Jesus, preaching and teaching from house to house and in the homes in apostolic style, regardless of age, sex, language, race and worldly education; and this is an achievement no man or organization may take credit for. Worldwide Jehovah's witnesses spent 142,046,679 hours in house-to-house preaching in the year 1962. Christendom's fruitless attempts to do the same in spite of great desire and effort testify to that. It is the result of the power of God's spirit and is evidence of the fact, not only that we are living in the "last days" referred to by Joel, but also that the congregation practicing the much-desired general priesthood has received God's spirit and is the one he uses on earth to represent him among the nations. Why not get better acquainted with Jehovah's witnesses? You can find them in all parts of the world. You are welcome to attend their Bible study meetings at their Kingdom Halls.

20. Why do Jehovah's witnesses meet more often than others, and how does their meeting attendance compare with that of other churches in general?

21. Why are the meetings of Jehovah's witnesses different from those of other churches?

22. What meetings are specially designed to assist in practicing the general priesthood?

23. What conclusions can be drawn from the fact that Jehovah's witnesses are able to practice the general priesthood worldwide?

"LOST ITS FAITH"

"Protestantism," *The Church Herald* says, "has lost its faith—not all Protestants, to be sure, but so many of them that the gasoline in the tank is half water. You can't run a car that way. You can't run a church that way."—*The Reader's Digest*, September, 1962, p. 50.

Give Christian Counsel *Skillfully*

IN THESE critical times mature Christians frequently are asked such questions as these: "My son is rebellious; how can I control him?" "I have committed a sin; what shall I do?" "My husband does not give us enough money for food and clothes. Would it be wrong for me to get a job?" "Our daughter wants to marry out of the faith. Shall we give our consent?" "I was too young to understand what I was doing. Should I be rebaptized?" These are typical problems that bring inquiries for Christian advice.



Those who are asked to give counsel in such matters know it is a serious responsibility. It is also an obligation that must be skillfully met. God's Word repeatedly points out this obligation to mature Christians and particularly to those who occupy positions of oversight in the congregation. For instance, in Paul's letters we read: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." "Brothers, 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." "Keep comforting one another and building one another up." "Speak consolingly to the depressed souls, support the weak, be long-suffering toward all."—Rom. 15:1; Gal. 6:1; 1 Thess. 5:11, 14.

To meet this obligation skillfully the mature Christian need not concern himself with studies in psychology, as so many seminary students are doing. There is as much confusion and disagreement among psychologists and psychiatrists as there is among Christendom's religious sects. Far better is it to know nothing of such secular wisdom than to adulterate or slight God's Word because of it.—2 Cor. 4:2.

WHAT THE COUNSELOR NEEDS

To give Christian counsel skillfully the counselor must have implicit faith in the Bible as the divine revelation that is "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." (2 Tim. 3:16) That is the first requirement. Next comes a good knowledge of Bible principles and Bible counsel on specific matters. The counselor must appreciate that the inspired Scriptures are the basic organization instructions for Jehovah's people. His obligation is to uphold Jehovah's sovereignty and righteous laws at all times. To do this effectively the skillful counselor will need maturity, understanding, good judgment and balance. In addition, the Christian counselor should be producing the fruits of God's spirit in his own

life. These are love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control.—Gal. 5:22, 23.

The Christian who counsels should take no pleasure or pride in finding fault, but should rejoice at finding the truth of a matter. He needs to be approachable and tactful at all times, yet never will he compromise Christian principles so as not to hurt feelings. He must show no partiality. He is not a boss, a crank or an extremist. (Mark 10:42-44; 1 Pet. 5:3) The Christian principles that he recommends to others must be practiced by him himself in an exemplary way. Then he is in position to counsel with authority and confidence, knowing that Bible principles really work. —1 Tim. 4:12.

In order to give skillful counsel the mature Christian also needs to listen. He must remember that there is "a time to keep quiet and a time to speak." (Eccl. 3:7) Listening comes first, as the proverb says: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation." (Prov. 18:13) This should not prove too difficult, since one troubled enough to seek counsel usually is very willing to talk. Encourage him to do so. Listen and get the problem well in mind. Indicate that you are not there to criticize but to help. Let him feel that you appreciate your own limitations and shortcomings, that you are no superman. This will aid the one hesitant to talk and he will unburden his problem more freely.

By use of questions the facts are sometimes brought to light and the disturbed one sees his problem more objectively. They also enable the counselor to see beneath the surface and so better appreciate what counsel will do the most good. Inquire whether the perplexed one has done any research in the Bible for a solution to his problem. Has he looked for counsel in the Watch Tower publications? Has he applied the counsel found there to his own case or reached any conclusion? By asking questions you may help him see the point that needs improvement on his part without your pointing to it directly. If he states the problem and the obvious answer himself he may be more inclined to see the correctness of the remedy, for he has had a part in identifying the trouble and prescribing the cure.

You will find that at times all that is necessary is a sympathetic ear while the distressed one shares his burden with you. It may be a trial that has to be endured or a situation that cannot be altered this side of God's new world. But it will be your privilege to give encouragement and advice on how to make the burden as light as possible. Point out Jehovah's love and Jesus' invitation to cast our burdens on him. Help the troubled one draw comfort and strength from Bible promises.—2 Cor. 1: 3-7; 2 Thess. 3:13.

WHAT PRINCIPLE IS INVOLVED?

To give skillful advice, as the problem unfolds you must ask yourself: What Scriptural principle is involved? What Bible principle has been ignored or violated? What principle should be extended to fit this particular case? What Scriptural counsel has not been followed? Encourage application of that counsel and obedience to that overlooked principle. This should be done with kindness, understanding, tact and love. (1 Thess. 2:7, 8) At times the remedy consists of simply taking a practical view of the matter, but often this is something difficult for the one whose problem it is.

It is possible that the inquirer has become self-deceived—something very easy to do. The Bible takes note of this when it says: "The heart is more treacherous than anything else and is desperate. Who can know it?" "All the ways of a man are

pure in his own eyes, but Jehovah is making an estimate of spirits." (Jer. 17:9; Prov. 16:2) The counselor cannot go along with the deception. He cannot be swayed by sentiment. Point out the Scriptural counsel without fear. On occasion firmness may be required. If so, and a reproof is in order, administer it with kindness, entreating the offender as you would your father, mother, brother or sister, as the case may be.—Eccl. 7:5; 1 Tim. 5:1, 2.

The Christian overseer may be approached by one troubled by a dispute with someone or complaining about having been offended. First, see exactly what the offense is supposed to be. If the matter was really trivial, you may be able to help him see that, so ending the matter. If not, ask if the procedure Jesus established for settling disputes has been followed. (Matt. 18:15-17) Has he personally endeavored to come to an understanding with the other person? The disagreement probably can be settled in this way before it becomes a problem that requires the overseer's attention.

Very often the one seeking counsel could have found it in the publications of the Watch Tower Society, such as the *Watchtower* magazine. For example, a Christian may ask if he and his family are Scripturally free to have any kind of association with a close relative that has been disfellowshiped. The counselor should give him a clear answer and make sure the principle is understood. Then encourage the inquirer to take the *Watch Tower Publications Index* and look under the main heading "Disfellowshiping." There he will find an entry, "association with disfellowshiped," followed by references to certain issues of *The Watchtower*. Supplements to the *Index* should always be checked for the latest information. Invite the inquirer to do the suggested reading as background to the answer you have given him. This will give him much helpful information. Invite him to report back to you what he has learned. This will help him to exercise his powers of discernment, so necessary to bearing his own load of responsibility as a Christian. It is one way of aiding the congregation to attain maturity and oneness in the faith.—Eph. 4:13, 14.

When a married Christian seeks advice on a marriage problem involving an unbelieving mate, the counselor should not overlook the possibility that the dedicated Christian may be failing to apply Bible principles in the marriage. (Luke 6:41, 42) The friction existing may be due to unwise actions on both sides. The question method can be used to determine if a Bible principle has been ignored. Has the Christian wife fully recognized the family headship of the unbelieving husband? Is she forgetting to show deep respect, and instead treating him as though he were a disfellowshiped person? Has she respected his freedom of worship in his own home? As a Christian woman, has her real adornment been "the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God"? (1 Pet. 3:4) If the husband is the believer, has he fulfilled his responsibility as family head, providing for his own and loving his wife as his own body? Has he copied the example of Jehovah and Christ, or has he been overbearing and inconsiderate?

Again, in addition to giving oral counsel, the overseer can show the inquirer how to locate helpful advice in the *Index* under the main heading "Marriage." There you will find such entries as "divided household," "husband's role" and "wife's role." Note the cross-references to "Husband" and "Wife," where more information is listed under such entries as "consideration for wife," "unbelieving wife," "love for husband" and "subjection to hus-

band." Those who do not have the *Watch Tower Publications Index* in their language can use the indexes and the Table of Contents in the other books of the Watchtower Society. Here is counsel that deserves more than a casual listening to; it deserves prayerful study!

Incidentally, marriage counsel is usually more effective when the congregation overseer or other mature counselor can speak to man and wife together—perhaps after separate inquiries have been made and individual views presented. Invite the unbelieving mate to come to the discussion. Be willing to hear both sides of the story. Use the question method to help them see where both can contribute more to the success of the union.

ARTICLES IN THE NEXT ISSUE

- Inner Harmony—Proof of the Bible's Divine Authorship.
- Jehovah's Change of Instrument.
- Attack from the Invisible Realm.
- Resisting Wicked Spirit Forces.

LOOK FOR THOSE IN NEED OF HELP

At Isaiah 1:26 Jehovah promised: "I will bring back again judges for you as at the first, and counselors for you as at the start." That promise has been kept in appointing overseers in the Christian congregation today. (Acts 20:28) As one of these overseers you will want to look for Christians who are spiritually sick, weak or strayed from the flock. (Ezek. 34:1-16) This searching has good results, as verified by the comment an outsider made about Jehovah's witnesses: "These people are really good Christians; their brother has not been going with them these days, so they came to strengthen him, and now look how happy he has become. If our priests had been doing the same thing we might not have gotten lost from the church. I am going to look into this religion more fully."

As a Christian counselor you must always remember that "a righteous man's supplication, when it is at work, has much force." (Jas. 5:16) Pray with the troubled one in addition to applying the soothing counsel of God's Word. Ask Jehovah to give that person his holy spirit, with wisdom to apply Bible principles and strength to endure what cannot be quickly remedied. (Jas. 1:5; Phil. 4:13) In particular should the counselor be aware of situations requiring the application of Christian love. It is difficult to imagine a problem that would not be helped by greater love of God and neighbor. Love never fails.—1 Cor. 13:4-8.

An extremely difficult problem may require that you take the matter under consideration. Either the circuit servant, if he is visiting the congregation, or the Society's branch office may be appealed to for assistance. You may need time to do some additional research locally. In this connection it is important to remember that when you prescribe a schedule of Bible study, meeting attendance and regular field ministry for others, the same formula is also necessary for you. Pay constant attention to your study and ministry. (1 Tim. 4:15, 16) Keep up to date on the increasing understanding of God's Word.—Prov. 4:18.

By doing these things you will be able to give Christian counsel skillfully. To Jehovah's people needing comfort and advice you will "prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land."—Isa. 32:2.

GUARD AGAINST ABUSIVE SPEECH and OBSCENE JESTING

IN RECENT years profanity and obscene jesting have become, if not popular, at least the accepted thing in the world. The common expression is that "everyone does it," thereby implying that there is nothing wrong with vile speech so long as the majority indulge in it. It is well to be on guard against such false reasoning, lest one be ensnared into imitating the riffraff of the world in their use of filthy words, obscene jesting and dirty-joke-telling.—Eph. 4:19; 5:3, 5; Col. 3:5.

Christians, especially, should feel this obligation, because they are called to be lights in a dark world. They are commissioned to hold forth words of life and hope. They are commanded to 'let their light shine before men, that others may see their fine works and give glory to their Father who is in the heavens.' (Matt. 5: 14, 16) Their speech should, therefore, be of the very highest caliber at all times.

Jesus gave another reason for speech control when he said: "I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be declared righteous, and by your words you will be condemned." (Matt. 12:36, 37) Therefore, to stand in a favorable position before God, one must guard against using abusive speech, dirty-joke-telling and obscene jesting.

Jesus' apostle Paul also stressed this point. After counseling Christians against imitating the unprofitable, immoral ways of the world, Paul showed the need for discarding the old personality for a new personality, one created according to God's will. After saying this, he says: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be . . . Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you . . . Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God. . . . Therefore do not become partakers with them; for you were once darkness, but you are now light in connection with the Lord. Go on walking as children of light." (Eph. 4:29–5:8) This is timely advice for this day and age.

This may not always be easy to do, especially so if you have to work with people who are habitually inclined to use filthy speech. But a Christian is encouraged to put up a strong fight for the faith. He must buttress his mind against speech contamination by not excusing profanity, as some do, or even allowing filthy expressions to enter his mind. For example, recently an automobile mechanic reached

under the hood of a stalled vehicle to make an adjustment. The wrench slipped. His hand banged against the hot steel block. For the next few moments the air was charged with a flow of rage and profanity, as the repairman raced about spewing out verbal filth. A few onlookers were amused, while others excused the man for his behavior because of what had taken place. But a Christian must not find excuses for language that defames God's name and debauches creatures, no matter what the reason. There is no excuse for profanity.

Perhaps it would not be half so alarming if all profanity were confined to garages and indulged in only by those who banged their thumbs and hands. But alas! such is not the case. Almost everywhere one hears foul language. In factories and offices, in sports arenas, theaters and college dormitories filthy speech gushes forth day after day. Persons in all classes, from managers, lawyers and congressmen to soldiers, sailors, women, children, church members and preachers, have been guilty of using profanity. It has become just another aspect of the general pattern of this modern age, its profane thinking and profane living. Christians, however, must be no part of it.

Unfortunately some with good religious training have allowed themselves to be swept along with the current of the world. They mimic its "smart" manner of speech, enjoy its dirty jokes and obscene jesting. Others like to imitate "beatniks" and Hollywood "starlets" in their uninhibited and peculiar habits. These persons seem to want to be identified with the world and at the same time be a part of God's organization. This, of course, can never be. "Friendship with the world is enmity with God." Christians are counseled to be "without spot from the world." (Jas. 4:4; 1:27) The command is: "Touch nothing unclean; . . . keep yourselves clean, you who are carrying the utensils of Jehovah." (Isa. 52:11) This also applies to being clean in one's speech.

PROFANITY IN LITERATURE

There are persons who would rather be found dead than be caught talking to some barroom tramp. Still, many of these very same people will for hours keep company with a book filled with degenerate characters whose lives and language may be far more degrading than any tramp's.

There are scores of such trashy books published each year, any one of which, a few decades ago, would have landed the publisher and writer in prison. These publications are frank both in their use of the "four-letter words" and in their description of vice and perversion. Persons responsible for them say they are merely supplying what the public is demanding. They say that if the people do not want such publications, all they have to do is stop buying them and a reformation would be rapid. How true! But alas! as the prophet of old declared: 'The people love to have it so.' (Jer. 5:30, 31) The bookshelves reflect the age. At least one critic has maintained that it is "a sign of the changing times."

But why would a Christian want to keep company with such questionable publications that are admittedly debauching an entire society? There is no good reason why anyone should want to wade in the filth of the world. " 'Quit touching the unclean thing'; 'and I will take you in.' 'And I shall be a father to you, and you will be sons and daughters to me,' says Jehovah the Almighty."—2 Cor. 6:17, 18.

That is not to say that Christians do not appreciate frankness. A certain amount of frankness is refreshing. Jesus was frank in his speech, but he was never vulgar or lewd. The Bible is frank reading, but it is not degrading. To the contrary, it is inspiring and upbuilding. A Christian is

called upon to speak out frankly so that hypocrisy and falsehood might be exposed and swept away. But he does not have to resort to filth to accomplish his work. The truth is what sets men free.—Matt. 23:13-36; John 8:32.

PROTECT YOUR CHILD FROM SMUT

If your child uses filthy language, ask yourself, "Is the language in the home wholesome and clean?" "Do his friends use decent speech?" "What books does he read?" Children are not born with a vocabulary of curse words. These they learn from their surroundings.

Today, more than ever, young impressionable minds are under attack by a most vicious and subtle enemy—the smut peddler. In 1959 the United States Post Office Department reported that sex-filth peddlers were shipping at least 50,000,000 items of obscene matter through the mails, raking in more than $500,000,000 a year. These peddlers are aiming their wares largely, if not exclusively, at teen-agers! Millions of children, some eight and eleven years old, have been reached with literature described by a Senate subcommittee as "wanton, depraved, nauseating, despicable, demoralizing, destructive and capable of poisoning any mind at any age." Authorities state that in the United States one school-age child out of every eighteen is the target of the purveyors of such unbelievable filth.

Such printed matter corrupts more than one's speech. According to J. Edgar Hoover, FBI chief, there has been a startling rise in juvenile sex crimes since 1955, which, significantly enough, parallels the increase in salacious literature. There has also been a rise in perversions among juveniles and an increase in venereal disease, and over half the cases are among teen-agers and young adults—an unthinkable condition twenty years ago.

PROTECTION—HOW? WHERE?

Only by guarding the mind can children and adults be protected from such pollution. Speech originates in the mind. It is what fills the mind that ultimately comes out of the mouth. Clean thoughts will produce clean speech; filthy thoughts, filthy speech. People who use obscene speech think obscene things. Their minds are filled with the obscene filth flooding the world. It is as simple as that. For the speech to be clean the mind must be safeguarded against all impure intrusions.

It is becoming to man and woman to regulate their thoughts, words and actions in such a way that they may not think or speak anything concerning God and his purposes but with the greatest sense of appreciation, sobriety and reverence, that in meditating on his words no opinion may be formed that is dishonorable to Him. Such regulated thoughts and expressions are as beautiful as apples of gold in silver carvings. However, when thoughts and speech are not controlled, not only do they become ugly, but death and destruction are often their fruitage.—Prov. 15:4; 25:11; 18:21.

Profanity and obscene jesting cannot be cured for long by emptiness, that is, by simply saying, "I'm not going to swear anymore," or, "I'm not going to engage in obscene jesting anymore." Mere negative prohibitions are not enough. Mere censorship of smut literature is not going to shut the doors effectively against infiltration of evil thoughts into the mind. Wrong thinking must be driven out with truth and reason. Truth must take the place where corruption once kept house. Jesus pointed this out in one of his illustrations. He said that a house swept clean of unclean spirits and then left empty will soon become worse than before. The house must be filled with the holy spirit of God as a protection against demonic invasion. —Matt. 12:43-45.

When the mind of a child or an adult is turned to truth as found in the Word of God, the Bible, and is kept tuned in on it by asking, seeking and knocking, it has the active force of God, that is, God's holy spirit working on it, building it up, making it new. Paul brought this fact to the attention of the Ephesians, saying: "You should be made new in the force actuating your mind." This would result to those who "heard him [Christ] and were taught by means of him, just as truth is in Jesus." So it is not just any truth that can supply a protective force against forces that influence the mind. Only those truths embodied in the principles of Christianity can provide that protection.—Eph. 4:20-24.

To fill the mind with these truths, these thoughts of God, means the Bible must be studied. It means its truths must be pondered over, its promises meditated upon. It means getting rid of old-world ideas and making God's thoughts our thoughts. Paul counsels: "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 perfect will of God." (Rom. 12:2) This can be done, Paul says, if you "keep your minds fixed on the things above, not on the things upon the earth." (Col. 3:2) Also, he says: "Keep walking by spirit and you will carry out no fleshly desire at all." (Gal. 5:16) Then he admonishes Christians to dwell on virtuous and praiseworthy things. "The things that you learned as well as accepted and heard and saw in connection with me," he says, "practice these; and the God of peace will be with you." —Phil. 4:8, 9.

The way to a clean mind and a wholesome tongue begins with truth fed into the mind. It depends on what we read, look at, listen to, dwell on, whether the mind will be affected for good or bad. If we fix in the mind thoughts patterned according to the healthful teachings of God's Word, then words of life will flow forth.—Jas. 3:1-18.

This means we must watch our associations. Pick good, clean associates, whether they be people in reality, or those on films, characters in novels, or those imagined, because they can drastically affect your thinking. Bad associations will corrupt useful habits and spoil clean speech.—1 Cor. 15:33.

The best of association is that to be enjoyed with God in prayer. When the temptation arises to misuse the tongue, pray. One cannot imagine using foul speech while praying to God. On one occasion Jesus counseled his disciples: "Carry on prayer, that you do not enter into temptation." (Luke 22:40, 46) Pray also when in temptation that you may not succumb. To your Christian conscience may God always be so vividly present that you will never say or do anything that will displease him.—1 Pet. 3:10-12.

Why Youths Turn Delinquent

✔ Today delinquent youths do not come only from underprivileged families, but from the upper classes as well. But why? What is wrong? A young attorney throws light on the situation when he notes the religious attitudes of these families. "Most of these boys we call 'middle-class delinquents' are from families who no longer follow their religious beliefs, except procedurally," he observed. "They have lost the firm foundation of the Commandments. They have lost their personal grip on all religious ethics and they have not yet developed any humanitarian or secular ethics. They're in between. They're in a no-man's land and a no-God's land and their children don't know what to believe."

Courageous like the Lion Among Nations

NOT without good reason is the lion frequently used as a symbol in the Scriptures. He is a most powerful animal, well termed the king of beasts by reason of his regal demeanor. Among the things various authorities have related about him are these: He has no enemies (and so has none to fear), is friendly and sociable, moving in prides rather than by two's or in herds; he kills only for food and not for pleasure, one or two kills a month usually satisfying him; he is not inclined to fight over spoils with fellow lions, and at times will even lie back to back with antelopes or other like creatures.

Jacob, in prophesying about his fourth son Judah, likened him to a lion. (Gen. 49:9) Jesus Christ, the most illustrious of Judah's descendants, is referred to as "the Lion that is of the tribe of Judah." (Rev. 5:5) The righteous are said to be "like a young lion that is confident." (Prov. 28:1) Most fittingly, therefore, Jehovah's people on earth are repeatedly likened to the lion in one respect or another.

In both the prophecies of Joel and Revelation God's people are represented as locusts that have the teeth of lions. (Joel 1:6; Rev. 9:8) Of particular interest to God's ministers at this time is the prophecy at Micah 5:8,* on which their service theme for the month of March is based: "The remaining ones of Jacob [Israel] must become among the nations, in the midst of many peoples, like a lion among the beasts of a forest, like a maned young lion among droves of sheep, which, when it actually passes through, certainly both tramples down and tears in pieces; and there is no deliverer."

In view of the lion's fearlessness and courage he is indeed a fitting symbol of God's servants. Their king, Jesus Christ, certainly had courage while on earth. Nor is there any question about the fact that since 1919 the remaining ones of Christ's anointed followers have been like a lion among nations. They have fearlessly obeyed Jehovah's command through Christ to preach this good news of his established kingdom in all the earth as a witness to all nations.

Divine prophecy indicates that this group of anointed Christians, together with their companions, the great crowd of "other sheep," will continue to display courage like the lion among the nations. But what about each individual reading these lines? Will you manifest like courage? The nations are opposed to God's kingdom and to all those who preach it. It takes courage to stand for one's convictions, especially when they are as unpopular as are those of Jehovah's servants.

To have this courage you will need to study God's Word and take its admonition to heart. More than that, you will need to associate at the congregational meetings with others who are striving to cultivate this same degree of courage. That of itself takes courage—to associate openly with a group of people that are often contemptuously referred to as a sect, a cult or a "bunch of fanatics." But your very associating with them will strengthen your faith and courage. Then it will take still more courage to share in making known to others the things you have learned. Of course, help will be extended to you, but you will have to put forth the effort to learn and to grow in courage.

Throughout the world opposition to Jehovah God and his kingdom is increasing as nationalism gets ever stronger. As foretold, in the near future Gog of Magog will make an all-out attack upon those who serve Jehovah and announce his kingdom. (Ezek. 38:1–39:4) To face this ferocious foe with all his many maneuvers and his great numbers and to do so fearlessly, God's people will need courage as they never needed it before. No fainthearted ones will survive then; only those who are courageous will. What great need there is to grow strong in courage now so that one will be able to stand then!

Shortly God's people will enter into the great day of Jehovah known as Armageddon. It will prove to be a fear-inspiring day, because Jehovah's judgments will be directed against his foes. But all those on Jehovah's side at that time 'will be lifting their hand high above their adversaries, and all their enemies will be cut off.'—Mic. 5:9.

Victory awaits and beckons God's people onward in the preaching of his kingdom under the leadership of the courageous "Lion of the Tribe of Judah." Sharing that victory will mean for them everlasting life in God's new world, a reward for their having been courageous like the lion among nations.

* For details see *The Watchtower*, January 15, 1962.

Nathanael—An Apostle?

AMONG the many distinctive bits of information that John recorded for us in his Gospel are his references to Nathanael. None of the other Gospel writers, known as the synoptists, mention the name; yet he appears prominently in John, chapter one, and in chapter twenty-one he is mentioned with the apostles of Jesus on the shores of the Sea of Tiberias or the Sea of Galilee. Who was Nathanael?

John introduces Nathanael at the very beginning of Jesus' ministry, right after Jesus had called Philip to be his follower: "Now Philip was from Bethsaida, from the city of Andrew and Peter. Philip found Nathanael," apparently at once looking up his special friend to impart to him the good news: " 'We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Nazareth.' But Nathanael said to him: 'Can anything good come out of Nazareth?' Philip said to him: 'Come and see.' "

It seems that Jesus recognized Nathanael first, saying to him: "See, an Israelite for a certainty, in whom there is no deceit." This greeting caused Nathanael to wonder and to say: " 'How does it come that you know me?' Jesus in answer said to him: 'Before Philip called you, while you were under the fig tree, I saw you.' Nathanael answered him: 'Rabbi, you are the Son of God, you are King of Israel.' Jesus in answer said to him: 'Because I told you I saw you underneath the fig tree do you believe? You will see things greater than these.' "—John 1:43-50.

Nathanael must have been an outstanding Israelite for Jesus to address him thus. That he was well versed in the Scriptures also appears from Philip's remark to him.

Nathanael is best known for his question, "Can anything good come out of Nazareth?" After all, he may have reasoned, the city of Nazareth was not mentioned in his Scriptures. But he was openminded, as seen in his willingness to "come and see." And upon seeing and hearing for himself Nathanael at once confessed, "Rabbi, you are the Son of God, you are King of Israel"—no doubt being among the first to do so.

It is noteworthy that, when telling of those who were with Jesus on the shores of the Sea of Tiberias on one post-resurrection morning, John only mentions Nathanael in the midst of four others who are apostles, and he adds that Nathanael was "from Cana of Galilee." It was from Galilee that eleven of Jesus' apostles came, and, remember, it was early in his ministry, when he was calling those who became his apostles, that Jesus met Nathanael.—John 21:2.

If Nathanael was indeed an apostle, then under what name do the other Gospel writers list him, since they do not mention a Nathanael? All the evidence points to Bartholomew—a view shared by nearly all the leading English Bible reference works. Why so? From John's record it appears that Philip and Nathanael were close friends, and it is meaningful that the other Gospel writers always list Philip and Bartholomew together when naming the twelve. Further, we find that just as they do not mention Nathanael, neither does John mention Bartholomew. —Matt. 10:3; Mark 3:18; Luke 6:14.

Then how do we account for the two names, Nathanael and Bartholomew? Nathanael is evidently his proper name, the one given to him by his parents, whereas Bartholomew is the one by which he usually was called. Why? Because Bartholomew literally means "son of Tolmai." This is in keeping with the way Jesus addressed Peter on occasion, either as "Simon son of Jonah" or "Simon son of John." Also, note how the record introduces the traveling companion of Paul: "Joseph, who was surnamed Barnabas [or bar of Nabas] by the apostles, which means, when translated, 'Son of Comfort.' " Nor may we overlook the fact that Matthew was also known as Levi and Thomas as Didymus or The Twin.—Matt. 16:17; John 21:15; Acts 4:36.

Thus it is evident that Nathanael was an apostle, the one appearing in all the lists of the apostles, including the one at Acts 1:13, as Bartholomew.



● What accounts for the change in rendering of Ephesians 5:13 in the *New World Translation,* from the 1950 edition, which said: "Everything that makes manifest is light," to the 1961 edition, which reads: "Everything that is being made manifest is light"?—R. J. S., United States.

In Ephesians 5:13 the expression "that makes manifest" as found in the 1950 edition of the *New World Translation of the Christian Greek Scriptures,* or the expression "that is being made manifest" as found in the 1961 edition of the complete *New World Translation,* is a rendering of the participial form of the Greek word, which in the active voice means "to make manifest." However, this Greek participle in Ephesians 5:13 is not in the active voice form, but is in the form that can be either in the Greek middle voice or in the Greek passive voice. The 1950 edition took it to be in the middle voice of the Greek participle, the same as the *Authorized* or *King James Version,* which reads similarly. In the middle voice this verb would mean to make manifest for itself, and as the *"Critical and Exegetical Handbook* to the Epistle to the Galatians and to the Ephesians" by Dr. Meyer shows, the treating of the Greek verbal participle as being in the middle voice has resulted in such translations as, "For that is light which makes all things manifest," or, "For everything that makes other things manifest is light." This idea seems to be that adhered to by Monsignor Ronald A. Knox's *The New Testament in English,* for he renders the expression, "only light shews up." This also seems to be the idea of Hugh J. Schonfield's *The Authentic New Testament,* for he renders the expression, "since all visibility is due to light." Accordingly, the 1950 *New World Translation* edition has good support.

However, in the 1961 *New World Translation of the Holy Scriptures* the translation committee showed its preference for understanding the Greek verbal participial form to represent the passive voice instead of the middle voice. With this understanding there is much agreement on the part of other modern Bible translators. For instance, *Moffatt's* translation reads: "For anything that is illuminated turns into light." *An American Translation* by Smith-Goodspeed reads: "Anything that is made visible is light." *The New English Bible,* released in 1961, reads: "Everything thus illumined is all light." The *Revised Standard Version,* published in 1952, reads: "Anything that becomes visible is light." George Lamsa's Bible translation from the Aramaic reads: "Anything that is made manifest is light." The Roman Catholic Confraternity Bible reads: "All that is made manifest is light." Correspondingly, the 1961 *New World Translation of the Holy Scriptures* reads: "Everything that is being made manifest is light."

Of course, as the apostle Paul shows in the context, the unfruitful works that belong to darkness want to remain hidden and obscured and away from the light. They do not choose to manifest themselves publicly to the open view of everybody. On the other hand, those things that belong to the light offer themselves to be manifested to everybody for what they are, and this without shame or reproof. As Jesus said in John 3:21: "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."

However, the primary thought of Ephesians 5:13 appears to be that those who participate in these unfruitful works of the darkness do not recognize them for sin. They have not been exposed to these perpetrators as being sins. However, in course of time along comes the light of Christian truth and it shines upon these unfruitful works that belong to the darkness. It exposes the real nature of them and makes very clear and plain that such works belong to the darkness and are sinful and are so shameful that those things that take place in secret by these perpetrators do not deserve to be related, or recounted or described, so as to put bad ideas in the hearts and minds of those who hear the accounts of these things. However, when, because of necessity and unavoidability, such shameful things are exposed by the light of Christian truth, then they stand revealed as sinful. This revelation of the sinfulness of these things is therefore a flash of light. It is an illumination and these things in their sinfulness become light to us. The sinfulness of these things is what is the light, not the shameful works in themselves. So these things that are reproved and made manifest are seen by Christians in their true light, name-

ly, as things condemned by God and to be avoided and shunned by Christians.

● In the case of an accident involving dedicated Christians, would it be proper for one to enter a legal suit against a fellow Christian in order to claim the benefits of insurance that he has?—E. G., United States.

If this is the only means by which the one who sustained injury can get the compensation provided by the insurance, it would not be improper; it is up to him to decide whether he wants to take the matter to court or not. This is not the type of situation that the apostle Paul was discussing when he wrote about lawsuits, as recorded in 1 Corinthians 6:1-8. He was discussing instances in which persons who claimed to be Christian brothers were at odds with each other. The one felt that he had been defrauded by the other. But the apostle wisely showed that Christians ought to be able to settle matters privately, if not directly between the individuals concerned, then with the aid of other mature ones in the congregation.

However, when there is no such animosity between members of the congregation and the legal suit is simply a procedural arrangement required in order to obtain compensation from the insurance company, the situation is quite different. The course to be taken becomes a matter for personal decision.

● Why did the disciples of John the Baptist call him Rabbi, when Jesus plainly said: "You, do not you be called Rabbi"?—C. W., United States.

Not only did John's disciples call him "Rabbi," as shown at John 3:26, but Jesus' disciples also called Jesus "Rabbi," as shown in the inquiry recorded at John 1:38, which says: "They said to him: 'Rabbi, (which means, when translated, Teacher,) where are you staying?'" It is clear from this text that Rabbi means teacher. John, who had been commissioned by Jehovah as a prophet to make ready the ways of Jehovah and to give knowledge of salvation to His people, was such a teacher, and his disciples recognized that fact.—Luke 1: 76-79.

Of course, at John's death he ceased to be a teacher, and it was after John had died that Jesus made clear to his disciples that he was now their teacher and that they were not to make distinctions among themselves by designating certain ones by the title Rabbi. "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers."—Matt. 23:8.

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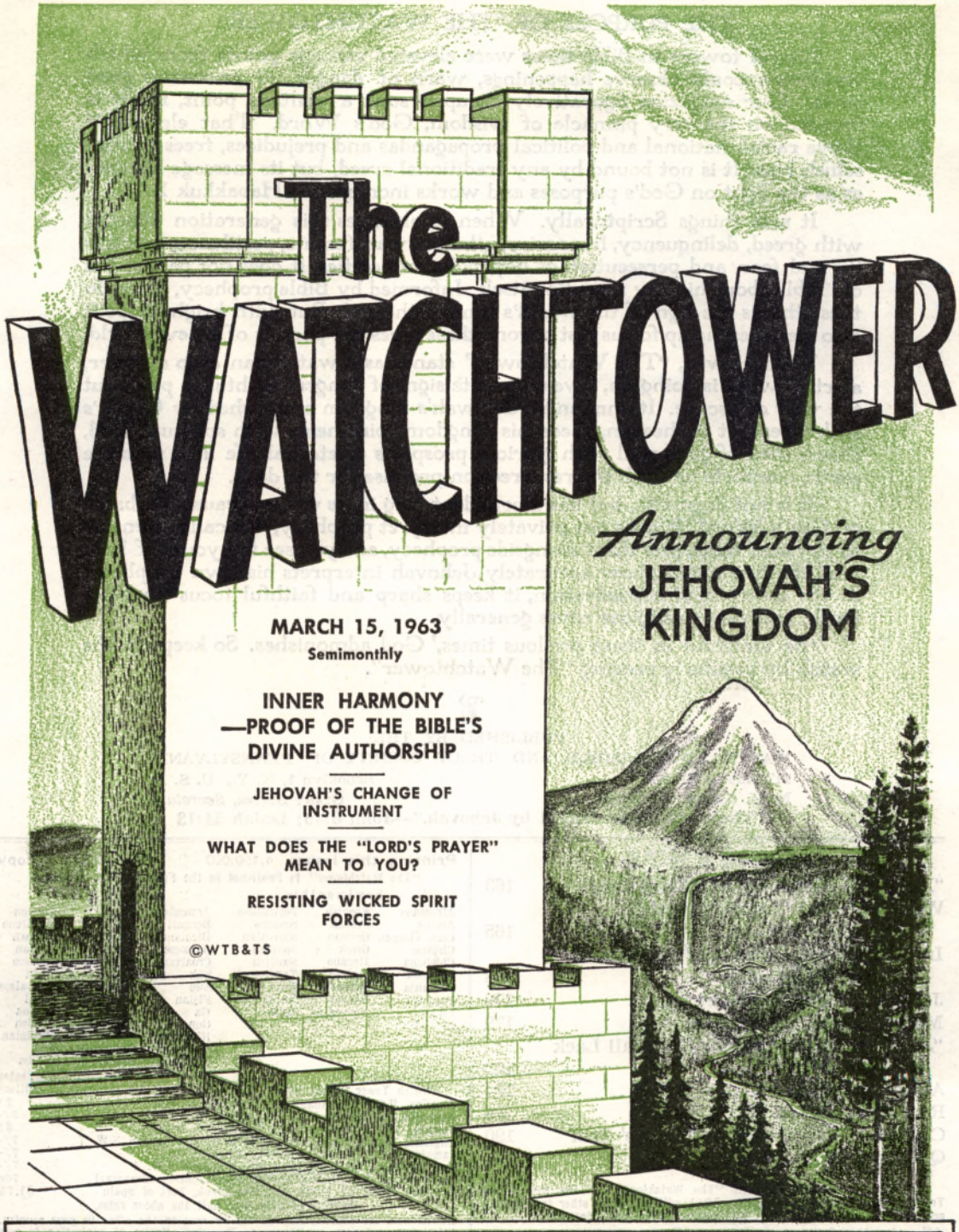
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April 14: The General Priesthood—Christendom's Forgotten Doctrine. Page 137.

April 21: The General Priesthood Today. Page 143.



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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

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Announcing JEHOVAH'S KINGDOM
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"Men will be lovers of themselves"

"BUT know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves." Thus the inspired apostle Paul begins his prophecy that, without a shadow of doubt, finds its fulfillment in our day.—2 Tim. 3:1, 2.

Perhaps someone will ask, What is wrong with loving oneself? Does not God's Word tell us to love ourselves when it commands: "You must love your fellow as yourself"?—Lev. 19:18.

Yes, it does. We must have a love of self to be happy, and God purposed that we be happy, for he is a "happy God." Making oneself miserable in the name of piety finds no support in God's Word. According to it, "a severe treatment of the body" is a mere "appearance of wisdom" but it is "of no value in combating the satisfying of the flesh."—1 Tim. 1:11; Col. 2:23.

However, love of self, to be enlightened and wholesome, must be balanced with love of neighbor. Obviously, when Paul said that "men will be lovers of themselves" he meant that they would be so to the neglect of love of others. This is indicated by his foretelling that men also would be "having no natural affection."—2 Tim. 3:3.

Ever since Adam men have been "lovers of themselves." He was the first one who transgressed along this line, otherwise he would not have disobeyed God nor would he have blamed his wife for his sin, and that with the words, "The woman whom you gave to be with me"—instead of, 'My dear wife'—"she gave me fruit from the tree and so I ate it." Not that Eve could complain—after all, she also showed herself to be a 'lover of self.'—Gen. 3:1-12.

Though being "lovers of themselves" has stamped most of the human race from Adam's day forward, today it has gone to extremes as never before. Therefore all who love God and what is right will do well to be on guard against its various forms. Many of those taking the lead in politics, commerce and worldly religion betray that they are lovers of themselves by their avid pursuit of power, wealth and fame. Men such as these are said to have *egocentric* personalities, for their thoughts, plans and actions all center about themselves, their ego. Such kind are schemers, domineering, unfeeling and unable to submit to the authority of another. They use their friends for their own advantage but drop them when they are no longer of use to them, thus showing themselves wholly lacking in affection.

Then, again, actors and actresses, on stage and screen, operatic prima donnas and suchlike often betray that they are lovers of themselves by the many and arbitrary demands they make, at the price they set for cooperation. Typical was the course of a certain ill-fated "star," of whom it was said that she showed "a stubborn indifference to others," and that she usually reported late for work anywhere from one to twenty-four hours; which selfishness added to the cost of producing a single picture as much as a million dollars. Other "stars," still in the land of the living, have even eclipsed her; their temperamental and maundering ways raising the cost of some motion pictures many millions of dollars.

A particularly gross form of love of self is the love of one's body, termed narcissism. It is named after Narcissus, "a beautiful youth of Greco-Roman mythology who fell in love with his own image, died of unrequited love and was turned into the flower narcissus." (*Webster*) It appears to be a trend in modern motion pictures, along with other unwholesome themes. Thus a certain actor is shown kissing his likeness in a mirror; another is depicted gazing in a mirror as he sings the song, "I Believe in You"; and an actress is seen admiring her reflections in three mirrors as she sings, "I Feel Pretty." Vanity regarding one's physical charms is a manifestation of this love of self. Most likely Absalom's conspiracy to wrest the kingship of Israel away from his father King David was due to his becoming enamored with his great physical beauty, this turning his head and heart.—2 Sam. 14:25; 15:4.

Not long ago a young husband said that he simply could not feel any affection for his beautiful and devoted young wife and that he felt like a hypocrite when he tried to express affection for her. Apparently he was so much in love with himself that he could feel no natural affection for another regardless of her qualities, her needs or even God's command that he do so!—Eph. 5:25.

Not that this excessive love of self is limited to extreme cases. All have to combat this tendency. It manifests itself in a husband's blindness to opportunities to be helpful around the house, in a wife's constantly letting her husband wait on her, in just plain laziness, in refusing to put up with discomfort or annoyances, in manifesting sharp impatience at delays. Without doubt it is the chief cause of marital discord as well as broken marriages. Undue preoccupation with one's health, with one's diet, and so forth, are other manifestations of it.

This love of self can even creep into one's worship of God. A dedicated Christian may become so concerned with meeting his own ministerial requirements and goals that he is blind to his obligation to aid his family and those who are weak. And, unless careful, a full-time minister can become self-centered and demanding because of his added privileges, as though these gave him a spiritual status.

It is worthy of note that when Jesus was asked, "Which commandment is first of all?" he did not let the matter rest with answering, 'You must love God with your whole heart, soul, mind and strength.' No, but he felt called upon to observe that there was a second commandment that also was important: "You must love your neighbor as yourself." Let both of these great commandments serve to protect you against the perils of these days, when men are "lovers of themselves." —Mark 12:28-31.

WHAT DOES THE "LORD'S PRAYER" MEAN TO YOU?

FOLLOWING the United States Supreme Court decision last summer prohibiting the recital of prayers in public-school classrooms, there was much criticism of the Court for its ruling. Nevertheless, those who value the privilege of prayer continue to pray earnestly, both privately and in company with others when it is appropriate. But not only is it important to pray, it is also important to understand the meaning of prayer, for what value is there in just repeating words in a mechanical way? This calls attention to the oft-repeated "Lord's Prayer," or, as some call it, the Our Father Prayer. It is not a prayer that Jesus prayed, but one that he taught his disciples as a model.

How often children and adults alike pray that prayer! According to a modern translation, it reads: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth. Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one." (Matt. 6:9-13) What is the meaning of the prayer? If your child, or someone unacquainted with Christianity, should ask: 'Who is our Father? What is his name? Why should we pray for his kingdom, for his will to be done, and for our daily bread?' could you give satisfactory answers? What does this prayer mean to you? Let us examine each expression in order to ascertain what it should mean to each one of us.

"Our Father in the heavens." With this introduction we humbly acknowledge our subjection and inferior position. God is addressed as Father, not merely on the basis of his original creation of the first man and woman, but, rather, on the basis of the ransom sacrifice of His Son Jesus Christ, through which he will eventually become the Father of all obedient mankind. Are we as obedient to Him as we expect our children to be to us? When he speaks through his written Word, do we pay attention and endeavor to conform to his righteous requirements? Only if we do can we properly address God as "Our Father."

"God is *in the heavens* but you are on the earth," we are reminded by the prayer. (Eccl. 5:2) Yes, God is the superior, and he dwells in the invisible spirit realm, whereas we are earthly creatures and, as such, cannot enter there. (1 Cor. 15:50) Although men are inferior to God, they have the precious privilege of talking to him through prayer. Those that love God are proud of his name and reputation, so it is natural that they pray:

"Let your name be sanctified." But what is God's name that is to be sanctified, that is, set apart as holy or treated as something sacred? It is not Jesus, as some may wrongly conclude, for Jesus was speaking, and he said: "Let *your* name be sanctified," not "my name." God himself tells us his name: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images."—Isa. 42:8.

The Bible sets that name Jehovah apart from and above all other names, using it well over 7,000 times. The sentiments of

those who pray the "Lord's Prayer" with appreciation of its meaning are well expressed in the psalmist's prayer: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:18) Because they long for God's name to be cleared of all reproach and set high above every other name, sons of God also pray for his kingdom.

"Let your kingdom come." Did you realize that this kingdom is a real government? Yes, it is a princely rule in the hands of the Prince of Peace, Christ Jesus. And the prophecy of Isaiah promises: "To the abundance of the princely rule and to peace there will be no end." (Isa. 9:6, 7) Christ Jesus in his exalted heavenly position will act in the name of his Father, sanctifying that holy name, by uprooting all wickedness from the earth and ushering in perfect peace.—Ps. 72:1-7.

Through the centuries and down to this day wicked earthly governments have not only proved incapable of carrying out this will of God, but they have dishonored and reproached Jehovah's name. Therefore, Christians pray for God's kingdom to come against them and destroy them, as Daniel prophesied it will: "And in the days of those kings the God of heaven will set up a kingdom . . . It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) Although God's kingdom has already been established in heaven, it has yet to "come" against Satan's world to wipe out all wickedness, in answer to the prayer of Christians today. By means of that kingdom the following request is also fulfilled.

"Let your will take place, as in heaven, also upon earth." By this petition one asks that God, by means of his kingdom, accomplish here on earth, as well as in heaven, what He wants done. With the removal of Satan the Devil and his angels from heaven God's will is now being accomplished there. But what about the earth?—Rev. 12:7-12.

Certainly it is not God's will that men fight and kill one another in bloody wars. Neither is it his will that they suffer and eventually die from painful, crippling diseases. The fulfillment of the petition for God's will to be done on earth will therefore mean that eventually all earth's inhabitants "will have to beat their swords into plowshares" and never "learn war any more." And 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." Of what a glorious hope Christians are reminded by this prayer!—Isa. 2:4; Rev. 21:4.

After three petitions that deal directly with God's interests, the prayer next makes four requests in behalf of the individual personally. In this the prayer shows proper arrangement. It reminds one that God should always come first, and that a person's highest happiness comes in seeking His interests.

"Give us today our bread for this day." Notice that this personal request is not selfish, since it includes others, petitioning for "us," and it asks only for the material provisions for *"this day."* Luke rendered Jesus' expression: "Give us our bread for the day *according to the day's requirement."* (Luke 11:3) Thus a Christian is guarded against materialistic tendencies that cause so many of today's anxieties. In harmony with his prayer, he can in faith look to God to provide for his daily necessities. This does not mean, however, that one can sit back and expect God miraculously to supply his material needs. In keeping with his prayer, one must work for his food, drink and clothing, but, then, if he has 'sought first the kingdom and God's righteousness,' he can be confident

that 'these other things will be added to him.'—Matt. 6:19-34; 1 Tim. 6:6-8.

"Forgive us our debts, as we also have forgiven our debtors." Jesus leaves us in no doubt as to how this is to work, for immediately following this model prayer, he explains: "If you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15) One does well to ask himself, Could it be that the Father does not answer my prayers because I have not met the requirement of being forgiving toward others? How essential the understanding of this prayer is if we are to use it with benefit to ourselves and others!

"Do not bring us into temptation." This expression has puzzled many people. Does it mean God brings his people into temptation? That could not be, for James wrote: "When under trial, let no one say: 'I am being tried by God.' No; for with evil things God cannot be tried nor does he himself try anyone." (Jas. 1:13) Jehovah, however, does allow Satan the Devil to tempt his servants. Why does God allow this? Because of the Devil's boast that, if given the opportunity, he could turn all mankind away from God. How is it, then, that, in answer to this prayer, God does not bring his people into temptation?

Primarily it is in two ways: first, by strengthening them to endure the temptation. God does this by means of his Word of truth the Bible, his holy spirit and his organization of faithful servants. And, secondly, by forewarning them of the temptations and trials that lie ahead. Early Christians were thus forewarned, so that one of them could say: "We are not ignorant of [Satan's] designs." (2 Cor. 2:11) If a person acts in harmony with this prayer by availing himself of the above-mentioned provisions of God, he will not be led into temptation. The temptation will not affect him detrimentally, but the Scriptural assurance will apply in his case: God "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." —1 Cor. 10:13.

"But deliver us from the wicked one." Where a child proves himself loyal under trial, will not a loving earthly father rescue the child from a wicked assailant and oppressor? Yes; and so will the heavenly Father. He will deliver his children from the attacks of the wicked one, Satan the Devil. He will make the way out for them, leading them through the end of this system of things, when he will destroy Satan and his entire wicked organization, into a new world. There they will enjoy forever the blessings of God's long-prayed-for kingdom.—2 Pet. 3:13.

In the *Authorized Version* the words, "for thine is the kingdom, and the power, and the glory, for ever. Amen," are added at the end of Jesus' model prayer. These words, however, are not found in old manuscripts such as the Sinaiticus, Vatican 1209, Codex Bezae and the sixth-century Codex Palimpsestus Dublinensis. They are, therefore, evidently spurious and are left out of modern translations.

Jesus did not give this prayer to his followers for them to repeat it mechanically, without thought as to its meaning. He gave it to them for the purpose of centering their attentions on the most important things of life—God's name and kingdom. It was to serve as a deterrent to materialism, to encourage a loving, forgiving spirit and to be a protection against the temptations of the Devil. What a wealth of meaning is contained in the words of the "Lord's Prayer"!



—PROOF OF THE BIBLE'S DIVINE AUTHORSHIP

"Let God be found true, though every man be found a liar, even as it is written: 'That you might be proved righteous in your words and might win when you are being judged.'"—Rom. 3:4.

MANY people in many lands know little or nothing of the Bible. This is often because they have never read it, not having been brought up in the Christian faith. Instead, they have their own religion, with its sacred writings, which they have been taught to accept as true. Hence, their knowledge and judgment of the Christian religion and its sacred writings, the Bible, are based on what they see and know of the conduct of those who claim to be Christian, whether the so-called Christian nations, or, perhaps, a Christian community in their own country. When they see how deeply divided Christendom is, when they see how warlike she is, when they see her practices and principles in matters of commerce and morals, no wonder they have little respect for the Christian religion and form a poor opinion of its book, the Bible. But is that the extent of the reproach, or the worst kind of reproach, that the Bible has to suffer?

[2] Many people in many churches of Christendom would begrudgingly acknowledge the bad impression given by Christendom in her various theaters of activity. They sadly shake their heads over the ignorance of those who know nothing of the Bible, feeling conscious of the big advantage they enjoy in belonging to a Christian community. "Of course we believe in God," say they, "and we accept the Bible as God's Word and respect it accordingly." This magazine is not doubting their sincerity, but we think it is appropriate and well worthwhile to ask one or two questions as to their real opinion of the Bible.

[3] Do such people really accept, without qualification, that God is in fact the Author and is fully responsible for all that is written in the sixty-six books comprising the true canon of the Bible, from Genesis to Revelation? Few, indeed, would go as far as that, or anywhere near that far. The great majority, following the general trend, make a distinction between what they call the Old Testament and the New Testament, pinning their faith almost entirely on the latter, but having *little* use for and still less trust in the former, except for its historical and literary interest. Many, brought up to attend Sunday school as children, were told the Bible *stories* of Adam and Eve in the garden of Eden, and other happenings and miracles

1. Why do many have little respect for the Christian religion and the Bible?
2. In what way do many in Christendom feel superior to others, and is this justified?
3. (a) How do the majority view the Bible, and what has caused this? (b) What weakness is apparent respecting this viewpoint?

of those ancient times. What happens when they grow up? Still following the general trend, they mentally put those things in the same category as their childhood fairy stories and dismiss them. But can they then say that they believe in what they call the New Testament, when its many quotations from the Hebrew Scriptures are always given as unquestionably true and authoritative, and when Jesus, the Son of God, said emphatically of those writings (the only part of the Bible then in existence): "Your word is truth"?—John 17:17.

4 This brings up the important question of the inspiration of the Bible. Most people in Christendom view the Bible as a good book, The Book, as far as religion is concerned, and to be treated with utmost respect because of its great age. And they often say it is inspired. But in what way? Only in the same way as poets and musicians are said to be inspired. They think of a Bible writer, say Isaiah, or David, as being like a talented poet, completely immersed and carried away by some grand theme, drawing on and exciting his creative abilities, so that, as it is said, he surpasses himself and is inspired to produce a monumental and immortal masterpiece.

5 This means in actual fact that many look upon the Bible as a collection of books written by devout men, rather than as a single, though composite, work written under the direction of a single, divine Author, by the inspiration of his holy spirit, or invisible active force. It is the latter view that the Bible itself claims, saying that "all Scripture is inspired of God," and that "prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Tim. 3:16; 2 Pet. 1:21)

4. How do many view the inspiration of the Scriptures?
5. How does the Bible's own claim to inspiration contrast with the general opinion respecting the Bible writers and their work?

But very few in Christendom would agree with such a claim. Rather, they say they think of the Old Testament writers as men who were groping after God, and hastily add that we have come a long way since then. No, they do not say we have come a long way since the days of Jesus and the apostles, but their attitude toward the Bible and their treatment of it amount to that. They certainly do not consider it as a modern guide for modern problems, but, rather, as something to use for its moral lessons and as an excellent source of apt quotations.

6 Thus, though probably possessing a Bible and freely speaking of it as God's Word, in reality these professed friends of the Bible are in a false position and, in effect, contradict themselves. This is well illustrated by the following quotation from a Roman Catholic publication.* Under the heading, "How Catholics Regard the Bible," we read: "Catholics . . . cherish the highest esteem and veneration for the Bible as the inspired Word of God, and regard it as a treasure of unique value." What finer expression of confidence could you want? But wait! The next sentence reads: "But they [Catholics] consider that the Bible was never intended to be the sole and adequate Rule of Faith, partly because it is not a sufficiently exhaustive account of all Christ's teaching, partly because its expressions of doctrine are not always clear and need authoritative interpretation." With your confidence in the Bible now undermined, you are then told that the authority of the Catholic church is the divinely provided means for preserving Christ's full teaching for all time. In other words, it is not the voice of God's Word, but, rather, the voice of the Catholic church that

* *What the Catholic Church Is and What She Teaches*, by E. R. Hull, S. J.

6. In what way do many put themselves in a false position, and how is this illustrated?

should be heeded as having full and final authority.

7 We have discussed this at some length so that our many readers might clearly appreciate the true position of so many who speak of the Bible as God's Word, yet, by their actual lack of faith and acceptance, cause more harm and reproach to come against the Bible than even on the part of those who are openly non-Christian or avowed atheists. This undermining influence is surely one of the main causes for the indifference that Jehovah's witnesses often encounter when endeavoring to arouse interest in mankind's only hope, the Bible message of God's kingdom, the one remedy for all the fierce problems of our day. This indifference stems from the lack of real confidence in that which is the sole basis and foundation of the Christian's faith, that is, God's true and righteous Word, the Bible.

8 We therefore propose to examine certain lines of evidence that give substantial proof of the divine inspiration of the Bible, pointing irresistibly to a single, divine Authorship. One of the main lines of evidence is the wonderful way in which hundreds of Bible prophecies have already been fulfilled and are being fulfilled before our very eyes in these "critical times hard to deal with." (2 Tim. 3:1) What is remarkable in this field of study is the fact that Jehovah foresaw and foretold so much, not only concerning his own people, those in harmony with him, but also concerning those out of harmony with him. This includes prophecies telling of the march of the world powers, their rise and fall.* Added to this is the fact that Jehovah has caused these prophecies to be fulfilled without coercion, without interfering with the free will of even his enemies. Add to this the astounding accuracy of the various time features involved.

9 These things form what might be termed an objective study of God's Word, and time and again they have been the main subject of the articles in this magazine, and doubtless will continue to be so, if it is Jehovah's will. In this present discussion, however, we purpose to examine certain subjective evidence, that is, as found in the contents of the Bible itself. The big question is, Can we possibly say that the Bible is in reality no more than a collection of human documents, written under the influence of human inspiration? Is that theory tenable, does it hold water? Or shall we find, taking it to its logical conclusion, that such a theory is absolutely untenable, and no more capable of holding water than a night watchman's brazier filled with burning coals? In other words, can it be proved that there is an inner harmony throughout the entire Scriptures, a harmony and a conception of things so strong and beyond human originality as to defy the possibility of these writings being credited to mere men, however devout?

10 Before taking up our first line of evidence, we want to point out three important factors regarding the Scriptures. First, the time factor. Moses, the first of the inspired writers, started writing no later than 1513 B.C., and John, the last writer, completed the Bible canon about A.D. 98. Thus the Bible took about 1600 years to write. Keep that in mind. Secondly, there were more than thirty-five men, all Hebrews, who were used to write the collection of the Bible's sixty-six books.

* For proof read *"Your Will Be Done on Earth,"* published by the Watch Tower Society in 1958.

7. What undermining influence is at work in Christendom, resulting in what?

8. How is the Bible's divine Authorship well substantiated, involving what aspects?

9. What other line of evidence can be considered, enabling us to meet what challenge?

10. (a) In the writing of the Scriptures, what important factors arise? (b) Can the Bible writers be properly accused of collusion?

Thirdly, much of their writing, especially when recording prophecy, was expressed in highly figurative and symbolic language, often beyond the comprehension of the writers themselves. As Daniel said on one occasion: "I heard, but I could not understand," and, on inquiry, was told: "The words are made secret and sealed up until the time of the end." What do we conclude from these three factors, namely, that it took about 1600 years for thirty-five men to complete their writings, often couched in figurative language? Why, this: that those men could not possibly have put their heads together so as to *make* it all fit in. There could have been no collusion, but, rather, every possibility of a collision, especially since, as we shall see, they did not all write from the same viewpoint.—Dan. 12:8, 9. (See also 1 Peter 1:10-12.)

THE FIRST PROPHECY—HOW KEPT ALIVE

[11] The first line of evidence we wish to examine is with regard to the way by which prophecy, especially the first one, was kept alive throughout the Bible. Remember, we are not so much looking at the fulfillment of prophecy as the way in which the Bible writers, from beginning to end, maintained their theme and conception of things, as related to God's purpose. The first prophecy is a short one and, by its very wording, it obviously holds a key position. It was given when Jehovah God pronounced judgment, following the willful disobedience of Adam and Eve when in Eden, at the instigation of the serpent, who was used as the mouthpiece of someone unseen. After expressing judgment on the serpent itself, God went on to say: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Gen. 3:15.

[12] There are four characters mentioned in that prophecy, namely, (1) the serpent, (2) its seed, (3) the woman, and (4) her seed. Nothing was said as to how or when it would be fulfilled, or who would ultimately be identified as corresponding to those four characters. Now, if the Scriptures were of no more than human authorship, it would necessarily follow, without question, that the only way to keep that initial prophecy alive would be by succeeding Bible writers repeating it, and enlarging on it, until they could show how the whole thing was worked out. Surely we are agreed that such a conclusion is only logical.

[13] Very well. Let us put that theory to the test. Where, either in the rest of Moses' writings or in those of the next Bible writer, or the next, do you find another prophecy mentioning those four characters? Search throughout the Hebrew Scriptures and you will not find such a prophecy. Continue searching through the Christian Greek Scriptures, and again you will not find one, no, not until you reach the last book, Revelation. There, in chapter twelve, we find a prophecy that clearly ties in with that first one given about sixteen hundred years previously. There we read about the serpent, now grown, as it were, into a "great fiery-colored dragon," though later in the same chapter identified with the "original serpent, the one called Devil and Satan." As we shall find, the seed of the serpent is also mentioned. There, too, most vividly described, is the woman of the Edenic prophecy, and, behold! she is actually seen giving birth

11. (a) From what angle is it proposed to examine Bible prophecy? (b) Relate the circumstances and wording of the first prophecy.

12. What characters were involved in that prophecy and, humanly speaking, how only could it be kept alive?

13. (a) What are seen as to the results, when putting such theory to the test? (b) In what ways does Revelation, chapter twelve, tie in with the prophecy at Genesis 3:15?

to the promised seed. The bruising of the serpent, in part, is also described, in his being violently "hurled down to the earth," and his angels with him. Finally, in the last verse (17), there is reference to the serpent's (or dragon's) determined effort to bruise, in a secondary way, the heel of the woman's seed.—Rev. 12:1-3, 5, 9, 17.

[14] Now our attention is drawn to another remarkable thing. Though this vision matches closely the prophecy given in Eden, it cannot possibly be said that John, who recorded the vision, was deliberately showing how it was being worked out and giving the understanding thereof. How could that be, when this vision, like the rest of this book, is in highly symbolic language? As stated in the opening words, it was a revelation given by God to Jesus Christ, who "presented it in signs . . . to his slave John." (Rev. 1:1) If we took the theory of the Bible's human authorship to its logical conclusion, we would have to say that John must have thought to himself, 'Ah! that first prophecy has never been cleared up; I must have a vision about that!' Of course not. No suggestion could be more absurd.

[15] The truth is, the Bible can well be likened in some ways to a detective story. You are probably familiar with the method frequently used in that kind of literature. The big problem is posed early, usually a crime by some unknown person; then, as you read, your mind is alert to every possible clue, true or false. At the conclusion the problem is solved and, through the medium of the detective, you are taken back, as it were, and shown all the clues that the author had carefully planted and skillfully hidden in the development of the plot. As a result you marvel at the ingenuity of the author in being able to construct the entire framework, yet keeping the solution so well hidden until the end.

[16] We can do the same with the Bible on this very theme we have been discussing. We can, so to speak, pick up some of the clues planted throughout the Bible, proving beyond a shadow of doubt that there could be only the one Mastermind behind all those sacred writings. We mention only a few at this time, but the more we study the evidence in detail, the more we marvel at the ingenious way by which the Author kept that first prophecy alive, though hidden from general view. Still more do we marvel at the wonderful and glorious outcome determined on for that first prophecy, calling forth our heartfelt appreciation and gratitude.

IDENTIFYING THE CHARACTERS

[17] Of the four characters in that initial prophecy, it has been the seed of the woman that has received most attention. This is not surprising, since the Scriptures themselves give this the most prominence, also when we learn who the promised seed really is. Yes, he is none other than the promised Messiah, Jesus Christ. He is not only the foretold Seed of that Edenic prophecy, but is also the Seed promised to Abraham, through whom "all nations of the earth will certainly bless themselves." He is also the One foretold to come through David's line and inherit his throne and even a greater one, a heavenly throne. Jesus' actual genealogy is traced right back to Adam by the Gospel writer Luke, tracing it through Judah, to whom the promise was given that from him the "scepter [kingdom rule] will not turn aside . . . until Shiloh comes." The way that line was preserved and can be traced right

14. Can it be said that John himself was attempting to clear up the mystery of that first prophecy?
15. In what respects can the Scriptures be likened to a detective story?
16. How can such illustration be used regarding the Bible, leading to what results?
17. (a) Who is identified as the seed of the woman? (b) In what ways is this One further identified, resulting in what?

down to the coming of Jesus at his first advent and then, as shown at Revelation, chapter twelve, takes us on to the second advent for the major fulfillment of the Edenic prophecy forms one of the most fascinating studies of God's Word. It builds up confidence, too, in its glorious outcome, not only in the crushing out of all evil in heaven and earth, but in the certainty of that Kingdom rule, "a new heaven and a new earth," when all can bless themselves by learning how to render full obedience, and when even "death will be no more."—Gen. 22:18; 49:10; Luke 3:23-38; Acts 2:34-36; Gal. 3:16; Rev. 21:1-4.

[18] The next two characters, the serpent and its seed, were not identified by name until more than four thousand years after God had pronounced judgment in Eden. That is a long time to keep a secret in suspension. It was Jesus himself who disclosed it. Some might say it was not difficult to surmise who was the one using the serpent as a mouthpiece, but who would have rightly guessed the identity of the serpent's seed? Jesus revealed this, not by guesswork, but by disclosing a very important principle on which God works. Men always reckon the family, or people, to which they belong as governed by actual descent through birth. They know of no other way. The Jews did this when their leaders, the Pharisees, were disputing what Jesus said, and claimed: "We are Abraham's offspring and never have we been slaves to anybody." Jesus replied: "I know that you are Abraham's offspring; but you are seeking to kill me." Pursuing the argument to its logical conclusion and showing that the heart attitude is the prime factor, Jesus finally said to them: "You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began [in Eden]."—John 8:33-44.

[19] Having this knowledge, or clue, we can now go back through the Hebrew Scriptures and see how the Devil has, from the beginning, developed his seed, those whom he could use as his tools, with the spirit of murder in their hearts. The first one on earth was "Cain, who originated with the wicked one and slaughtered his brother." The development continued right on to those religious leaders of Jesus' day, and again carries right on to our own day, when the same spirit of murderous hostility is often shown by the same class toward those followers of Jesus who are obediently preaching the "good news of the kingdom." We must also appreciate that Satan the Devil built up his organization and developed his seed from among those angels in heaven who copied his example of disobedience. As Peter discloses: "God did not hold back from punishing the angels that sinned." These are the ones referred to at Revelation 12:9, who were hurled down to the earth with their leader, after the battle in heaven.—1 John 3:12; Matt. 24:9, 14; John 16:2; 2 Pet. 2:4.

[20] We pause here to take the lesson home to ourselves, that one's having God's favor does not depend on any accident of birth, or joining some earthly organization, even if claiming to be of the Christian religion. Jesus stated the simple rule: "He that has my commandments and observes them, that one is he who loves me. In turn he that loves me will be loved by my Father." John commented in line with this when he wrote: "The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God,

18. (a) Who first identified the serpent and its seed, and when? (b) What important principle was disclosed and applied at that time?

19. Following this principle, how does the Bible further help us to trace and identify the seed of the serpent?

20. In view of this principle, what vital lesson is thereby taught?

neither does he who does not love his brother."—John 14:21; 1 John 3:10.

THE WOMAN OF THE EDENIC PROPHECY

[21] There is one more character to discuss in that original prophecy, namely, the woman, the mother of the promised seed. Who is she? Or, as the French say when a problem is posed involving some unknown person: *"Cherchez la femme"* (Find the woman). Humanly speaking, this is the most intriguing character to identify. There are no obvious clues. In fact, when judgment was pronounced there was only one woman in the picture in the earthly scene, and that was Eve herself. So, not surprisingly, though quite unworthily, she evidently thought she was the woman referred to, indicated by her words when she gave birth to her firstborn son, Cain: "I have acquired a man with the aid of Jehovah." But, no, we must look in another direction for a woman who is holy, whom Jehovah would be glad to use as a worthy means for such a sacred purpose.—Gen. 4:1.

[22] Turning again to Revelation, chapter twelve, we find that this woman, though not named, is given a description that does indeed turn our attention in a different direction. Even in the first verse of that chapter, where she is seen 'arrayed with the sun, and the moon beneath her feet, and on her head a crown of twelve stars,' our minds are at once lifted far above any thought of an earthly woman of humankind, including Mary, the mother of the human babe Jesus. Further, the fifth verse indicates the time of the actual birth as being the time of the enthronement of the promised seed, which this magazine has often proved in its pages took place in heaven in 1914 (A.D.). Additionally, verse seventeen of this chapter shows that this woman is also the mother of the "remaining ones of her seed," that is, the remnant of the true church yet on earth after the Devil and his angels are hurled out of heaven. This identification of the "remaining ones" is confirmed by Paul when he explains that the members of the true church are part of Abraham's seed, saying: "If you belong to Christ, you are really Abraham's seed." —Gal. 3:29.

[23] Are these true Christians spoken of as having a mother? Yes, and here is a vital clue. Shortly after making the above statement in his letter, Paul goes on to explain a "symbolic drama," involving two women and two covenants and two cities. You might think, The plot thickens! but when we once grasp Paul's analogy, we are well on the way to solving our problem. First, he mentions the servant girl Hagar, the mother of Abraham's son Ishmael. Hagar corresponds to the law covenant inaugurated at Mount Sinai, made with fleshly Israel, and which covenant 'brought forth children for slavery,' under its binding terms. Mount Sinai, Paul says, corresponds with the city of Jerusalem of his day, "in slavery with her children [the Jews]." In contrast, the other woman, "the free woman," is Sarah, the mother of Isaac. Sarah corresponds with the Abrahamic covenant, that produces the true church, spiritual Israel, the head of which is the Lord Jesus Christ. The church, which is the "body of Christ," began to be brought forth at Pentecost, as part of "Abraham's seed," by means of whom all nations of the earth will bless themselves. So Paul, writing as a member of Abraham's seed, says to his fellow members: "The Jerusalem above is free [like Sarah],

21. Who might we naturally think was the "woman" at Genesis 3:15, and how is this borne out?

22. In identifying the woman, what guidance is given at (a) Revelation 12:1, (b) Revelation 12:5, and (c) Revelation 12:17?

23. How does Paul's illustration and analogy at Galatians 4:21-31 help us, leading to what conclusion?

and she is our mother."—Gal. 3:16-18, 26-29; 4:21-31; Gen. 22:18.

[24] Did you notice that Paul linked those two women with two cities? This is important. When a woman is linked with a city in prophecy, it indicates that what is symbolized thereby is something far greater than a creature, either earthly or heavenly. It indicates an *organization,* for a city is an apt symbol of a people living together under a closely organized arrangement. This is particularly true when it is a capital city, as in the case of Jerusalem, or Zion, which was the national center of government and true worship, with the throne and temple situated there. Thus we can appreciate that the "Jerusalem above," the "Mount Zion and a city of the living God, heavenly Jerusalem," is in reality the theocratic, universal organization of Jehovah, which organization was also symbolized by the "woman" of the Edenic prophecy.—Heb. 12:22.

[25] Incidentally, and in strong confirmation of the above, the linking of a woman with a city is also used in the Bible to picture Satan's organization, when we read of a woman, described as the "great harlot," and who is named "Babylon the Great," and in the vision John is specifically told: "The woman whom you saw means the great city [Babylon]." (Rev. 17:1, 18) However, Genesis 3:15 does not mention any woman for the Serpent.

[26] Though many of the references, or clues, are found in the Christian Greek Scriptures, they all have their roots in the Hebrew Scriptures. In proof of this, we find that Paul, after explaining the foregoing "symbolic drama," makes a supporting quotation from Isaiah's prophecy, which was written about 800 years before Paul's day. At Galatians 4:27, Paul says: "For it is written: 'Be glad, you barren woman who does not give birth; . . . for the children of the desolate woman are more numerous than those of her who has the husband.'" He is quoting from Isaiah 54:1. Looking at the context, we find that Isaiah, after telling how Zion would be set free and restored to Jehovah's favor, then likens that city to a woman who had been barren, but is called on to rejoice greatly, for she is promised many sons. Who is her husband, the father of these many sons? This is most important. The prophet is inspired to write: "For your grand Maker is your husbandly owner, Jehovah of armies being his name . . . For Jehovah called you as if you were a wife." Then the prophet again forges that same link, and likens that "woman afflicted" to a city whose "foundation" and "boundaries" are relaid with "glowing . . . delightsome stones," and he climaxes with the grand promise: "And all your sons will be persons taught by Jehovah, and the peace of your sons will be abundant."—Isa. 52:1, 2; 54:1-6, 11-13.

[27] Thus we now have before our mental vision a complete and fine picture of what was portrayed by the prophecy announced in Eden, with its four characters, and with the addition of the Holy One, Jehovah himself, who fulfills the role of husband in relation to the woman, the mother of the promised seed.

[28] Who is going to say that Isaiah, in writing as he did, was knowingly planting a hidden clue that would form a vital link in identifying one of the main characters of the Edenic prophecy when naming the "husbandly owner" of the woman, or city? In fact, we might ask, How many of those who think of the

24. When a woman is linked with a city in prophecy, what is signified?
25. How is the same thing seen relative to Satan's organization?
26, 27. (a) What further helpful references are found in Isaiah's prophecy? (b) What important information is given therein, completing what picture?
28. What can now be said as to the Scriptures being merely human documents, and how can we answer Christendom's critics?

Scriptures as merely human documents written under human inspiration, at all realize the significance of the things we have been discussing? Of all the brilliant scholars and commentators of Christendom, is there even one who has been able to unravel this matter and identify that prophetic woman who gives birth to the promised seed? If not, then we need not be at all disturbed by the adverse criticisms and judgments expressed by Christendom's spokesmen as to the authenticity and divine origin of the Holy Bible. Fearlessly we can say: "Let God be found true," being supremely confident that he will be 'proved righteous in his words and will win when being judged.' —Rom. 3:4.

[29] Our understanding of these things is not due to ourselves. All the credit is due to Jehovah, through Christ Jesus. The apostle stresses this when he says to his Christian brothers: "Not many wise in a fleshly way were called, . . . but God chose the foolish things of the world, that he might put the wise men to shame . . . But it is due to him [God] that you are in union with Christ Jesus, who has become to us wisdom from God." As Jehovah, through the angel, promised Daniel, at the "time of the end . . . no wicked ones at all will understand; but the ones having insight will understand." In agreement with this, and acting as his Father's representative, Jesus promised in his prophecy concerning the "time of the end," that he would make manifest the "faithful and discreet slave," speaking collectively of the remnant of his true followers of the heavenly class, and that he would "appoint him over all his belongings." In other words, this faithful slave class, accepting without reservation the entire Bible as the inspired Word of God, and the members thereof themselves filled with God's spirit and guided by it, are used by God, acting through Christ Jesus, to dispense the spiritual truths, the "food at the proper time."—1 Cor. 1:26-31; Dan. 12:9, 10; Matt. 24:45-47.

29. (a) To whom is all credit due for the understanding of the Bible? (b) Who are used by Jehovah to dispense spiritual truths, and how is this done?

Jehovah's CHANGE OF INSTRUMENT

"I AM the Divine One and there is no other God, . . . the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do.' " (Isa. 46:9, 10) Jehovah, with his perfect wisdom and foresight, with his unlimited power and resources, does not need to change his purpose when once it has been determined. No unforeseen emergency can arise, no crafty enemy

1. (a) How do we know that Jehovah's purpose will be carried out without fail? (b) Does this mean he cannot change the instrument he chooses to use?

can make a surprise move or attack, causing Jehovah to alter his purpose. That does not mean, however, that Jehovah may not change the instrument that he chooses to use in the outworking of his purpose. It is such a change that we wish to examine in our next line of evidence respecting the Bible's single, divine Authorship.

[2] As before, we will first look at the question from the human viewpoint. Presuming the Hebrew Scriptures were but the product of devout Hebrew writers, we ask, What was their conception of Jehovah's instrument? The answer is clear. Their writings unanimously declare that it was their own nation, God's chosen people, Israel. As the prophet Amos wrote, Jehovah said concerning them: "You people only have I known out of all the families of the ground."—Amos 3:2.

[3] The Hebrew Scriptures build up a complete, harmonious pattern as to Israel's qualifications for being such a chosen instrument. Besides coming within the scope of the great Abrahamic covenant, with its promised seed, the Messiah, foretold to come through them, they also had their own law covenant. This was instituted at Mount Sinai, through their national leader Moses. This covenant specifically made them a nation separate from all others, Jehovah's "special property." Besides, they also had their own priesthood, with an unbroken line of high priests. They had their tabernacle, with its Ark representing Jehovah's presence, and later their temple, with all the prescribed sacrifices to be offered on its altar. In due time they had their line of kings, and though there had been no one of this line ruling over them from the time of going into captivity to Babylon in 607 B.C., their Scriptures contained promises of an ultimate restoration. For instance, the prophet Ezekiel recorded that Jehovah said concerning Israel's throne and rulership: "It will certainly become no one's until he comes who has the legal right, and I must give it to him."—Ex. 19:5; Ezek. 21:27.

[4] Many might argue that none of the foregoing would necessarily require divine intervention or divine inspiration to direct the theme of those Hebrew writings. Could it not have been just human inspiration prompting those men, all of them Hebrews, to write thus of their own people? Was it not the natural expression of their nationalistic spirit and fervor?

[5] All right! Again we will put this theory to the test. We will not stop just now to give the various reasons, beyond those already mentioned that give strong evidence of divine direction, not only in their sacred writings, but in the actual outworking of Israel's history as a nation. Instead, we will pass straight on to that later and smaller group of writers of the Christian Greek Scriptures. First, please note that these Christian writers, all of them, were also Hebrews, or Jews. As such, they would naturally be expected to have the same nationalistic spirit and outlook as their predecessors. An outstanding example in proof of this is the apostle Paul, who described his original status and condition in these words: "A Hebrew born from Hebrews; as respects law, a Pharisee; as respects zeal, persecuting the congregation [of Christians]; as respects righteousness that is by means of law, one who proved himself blameless." —Phil. 3:5, 6.

[6] Now comes the question, What was

2. What was the conception of Jehovah's instrument according to the writers of the Hebrew Scriptures?
3, 4. (a) How do those Scriptures show that Israel was fully qualified to be God's chosen instrument? (b) How might some argue as to the inspiration of the Hebrew Scriptures?
5. What can be said of the writers of the Christian Greek Scriptures, and how can Paul be cited as an example?
6. (a) What change of instrument is shown by these Christian writers? (b) How is it evident that the disciples, while with Jesus, had no expectation of any such change?

the conception of these Christian writers as to Jehovah's instrument? Speaking humanly, we would have to say that they produced a completely new instrument for the outworking of the divine purpose. They showed a change of instrument; no longer fleshly Israel under their mediator, Moses, but instead, spiritual Israel, the Christian church, or congregation, under its Head and Mediator, Christ Jesus. How is this explained? Our friends will say, It was Jesus himself who, when on earth, was responsible for putting this new conception into the minds of his disciples. Ah! no, we say, that just is not true. The record discloses that not even his closest followers had the slightest expectation, or even a glimmering, that God was about to change his instrument. This is proved by two references. First, when Jesus, after his resurrection, appeared to the two disciples on their way to Emmaus, they said to him (not knowing who he was): "We were hoping that this man [Jesus] was the one destined to deliver Israel." Secondly, and more pointedly, on the last occasion when the resurrected Jesus appeared to his disciples, they asked him: "Lord, are you restoring the kingdom to Israel at this time?" Even then, Jesus did not tell them of a change of instrument, or that they needed to alter their conception of things. He simply said: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction." If anything, this would confirm their thought that God would still keep to the same instrument, but merely that the time for its restoration would be later than they had anticipated.—Luke 24:21; Acts 1:6, 7.

[7] Are any of our readers tempted to think that, if they had been with Jesus during his earthly ministry, they would have gotten the idea that some change was imminent? We remind you that, though Jehovah's witnesses had made a clean break from many of Christendom's false doctrines ever since 1879, when this magazine was first published, it was not until 1932 that it was realized that we had been following a false trail with respect to the natural Jews. Like many others, we had expected them to return to Palestine and then be restored to God's favor and be used by him as an earthly part of his instrument in the millennial reign of Christ. It was only in 1932 that it began to be clearly seen that the true "Israel of God," the chosen instrument for the major fulfillment of the many Hebrew prophecies of restoration, would be composed, not of natural Jews circumcised in the flesh, but of spiritual Jews or Israelites, that is, spirit-begotten Christians. As Paul argues: "He is a Jew who is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code." We therefore have nothing to boast over any more than those early followers of Jesus.—Gal. 6:16; Rom. 2:28, 29.

[8] Taking a closer look at this new instrument as described by the Christian writers, what do we find? The first remarkable thing we notice is how closely it follows the same pattern as fleshly Israel. But by no means can it be asserted that this latter group of Bible writers merely lifts the conception of God's instrument to a higher human level. Rather, we have to admit that in their writings the conception is lifted to a level the like of which had never before entered the mind of mortal man. In fact, to this day, as we shall show, this conception is not really appreciated, and certainly not duplicated or followed by men, not even by

7. Comparing our position with that of those disciples, how is it seen that we cannot afford to boast in comparison to them?

8. What pattern does God's new instrument follow, but does this mean merely lifting it to a higher human level?

those of Christendom who reckon to accept the Bible as God's Word. How do we prove this?

[9] Going back again to fleshly Israel, we saw that the first distinguishing feature in their case was that they were, in themselves, a separate nation, especially from the time of the law covenant at Mount Sinai. As Jehovah instructed Moses then to tell the Israelites: "If you will strictly obey my voice and will indeed keep my covenant, . . . you yourselves will become to me a kingdom of priests and a holy nation." (Ex. 19:5, 6) Of course, apart from that, they would still have been a separate nation. They met the fundamental requirements for the term "nation" to be used in their case. The Israelites were of a common stock, descending from Abraham, through Isaac and Jacob, whose name was changed to Israel. (Gen. 32:28) They spoke the same language, Hebrew. Their institutions, customs and traditions were all held in common. They were all subject to the one government, with its set of laws. Even during their forty years' wandering in the wilderness, they never scattered, like nomads, but kept close together. They finally entered their promised inheritance, dwelling in their own land, with its well-defined boundaries—a nation in every accepted sense of the word.

[10] It is not necessary for a people to comply with all the foregoing characteristics in order to be properly called a nation. Fleshly Israel, however, did indeed fulfill them all. But how does this apply in the case of the Christian church? Is this new instrument a properly constituted nation? We will examine this question in the next issue of *The Watchtower*.

9, 10. (a) How was fleshly Israel specifically made a "holy nation"? (b) How was Israel otherwise qualified to be called a nation, leading to what question for further discussion?



Modern Bible Translation

A schoolgirl in Ohio tells this experience: "One day in English literature class, we read some parts from the King James Version Bible as an example of English style of writing. Our teacher asked several of us to bring in some modern translations of the Bible and compare them with the *King James Version*. So I brought the *New World Translation* and pointed out some of the differences between it and many other translations. I showed them that many times the *King James Version* uses unfamiliar words that make it hard to understand the Scriptures. I cited the word 'shambles' as an example (1 Cor. 10:25, *AV*), and I also explained about our Creator's name. My teacher seemed very interested, and the class listened very well. Later in the day a boy approached me saying he enjoyed my report. I showed him the *New World Translation*, and he asked if I could get one for him at a bookstore. So I placed one with him. I also showed it to a girl whom I had witnessed to before. She too wanted a copy. So I was able to place two Bibles and tell about Jehovah's name as a result of a classroom assignment."

"JEHOVAH IS MY SHEPHERD. I shall lack nothing"

As told by Konrad Franke

ONE rainy summer day in 1920 my father invited me to accompany him to a meeting being held by the "Earnest Bible Students." He was especially impressed by the name of the meeting's sponsors. We lived in a small village at the edge of the Ore Mountains in Saxony, Germany, and it was about a two-hour walk to get to the neighboring town where the meeting was to be held.

Although only ten years old, I had already been introduced to the serious side of life. World War I, fought in the name of God, had left its mark upon our family. Would the "Earnest Bible Students" be able to give a satisfying answer to the often-asked question, Why has humanity suffered so much grief and misery?

What we heard was truly good news. We both made up our minds to share in bringing this good news of God's kingdom to others who were in a similar state of hopelessness. From that day on, I felt a desire to devote my energy to the service of God, who had proved to be so good to man. Some weeks later an opportunity presented itself. The outstanding public meeting campaign featuring the talk "The World Has Ended, Millions Now Living Will Never Die" had reached into our neighborhood. What a joy it was to invite people to attend this lecture!

At the meetings I was permitted to sit with the grown-ups, and I continued to take in more and more knowledge about Jehovah's purposes. In 1922 I decided to symbolize my dedication by water immersion, but the others in the congregation told me to wait until I was a little older. Finally, in 1924, I was baptized.

ANSWERING THE CALL

Soon my childhood years were over. I had learned a profession, but it failed to satisfy me. I kept thinking of all the preaching work still to be done. I often spoke to others of my own age, who likewise had no Scriptural responsibilities to hold them back, about the rousing call for full-time pioneer ministers contained in the *Bulletin* (now known as *Kingdom Ministry*). No, there was no valid reason for me not to heed the call. So I now made a decision that ranked second only to my dedication to Jehovah in its effects upon my life. I entered the pioneer ministry with the fervent desire that it would not be just for a time, but that it would truly be forever. Would it not have been a sign of ungratefulness and a lack of goodwill toward Jehovah to have ignored and pushed aside his friendly invitation to enter wholeheartedly and completely into his service?

I learned that it is a continual fight to retain this privilege of full-time service. Satan is always thinking up new methods and ways to force pioneers to give up their service privileges. At first my problems were general in nature: putting up with religious intolerance, traveling long distances in hilly country by bicycle and, finally, maintaining complete confidence in Jehovah, who had given assurance of the necessary things in the way of clothing, shelter and food. Suddenly a new problem arose. I wanted to get married. Would this be reason to give up the full-

time ministry? It need not be, not if my future partner would have the same attitude toward this service privilege and appreciation for it that I had.

She did!

DOORS OF LIONS' PIT OPEN

Soon after our marriage the political horizon in Germany began to darken. Several years previously *The Watchtower* had called our attention to the possibility of persecution, in the articles on "Esther and Mordecai." Fortunately, we had made full use of every opportunity to study, both privately and with our Christian brothers at meetings, so as to anchor this important information in our minds. In times of trouble it would certainly help us keep well in mind the assurance of Jehovah's protection.

Came 1933 and Hitler's seizure of power. What effects would this have upon our full-time ministry? Was it not our desire to serve Jehovah with our entire strength, not only in good times, but also in bad times? We put complete trust in him.

In view of the possibility that the government might suddenly ban our work, we made extensive arrangements for putting out the Scriptural booklet *Crisis* from April 8 to 16, 1933. Everyone had the feeling that it was just a matter of days before the work would be suppressed. This stimulated the Kingdom publishers to even greater activity. Our congregation distributed 6,000 booklets within the first three days. Similar results were reported throughout the country. This proved too much for the new rulers. That same week steps were taken to ban the work, resulting in the arrest of several of us. After a thorough search was made of our homes we were released that same day, but bans followed in one German state after another.

That same year I was privileged to attend the memorable convention held in Berlin, where it was resolved that a declaration unanimously adopted there should be sent to all German government officials. After returning home I sent over fifty copies to the highest officials in our territory. They answered by having me arrested and detained in a concentration camp for three weeks. Many Germans were still unaware of the existence of such camps.

Before long appropriate means were borrowed from the "Dark Ages" to make prisoners "toe the line." This shocking method worked very well and most were brought into line very rapidly, able to do nothing more than mumble: "What the Führer commands, that we will do." Jehovah's witnesses did not join in that expression, however.

After being released, I continued to look for the "other sheep," calling from house to house using just the Bible. An additional responsibility was given me to supply brothers in one section of the country with spiritual food. What a blessing our conscientiousness in paying attention to the instructions received earlier now proved to be! With communications to headquarters broken, each individual Witness was often required to make difficult decisions calling for strong faith, decisions that could mean loss of freedom or even loss of life itself.

FEARLESS

October 7, 1934, was a day to be remembered. I had long realized that my mail was being intercepted by the Gestapo and my home watched. Nevertheless, since no other convenient place was available, arrangements were made to have a meeting in our small home that morning at nine o'clock. Similar gatherings were being held throughout the city and the rest of

Germany. The evening before, under rather peculiar circumstances, I received a letter containing information about the following day's meeting. There was little doubt that the Gestapo knew what we had planned. Would they come?

In view of the seriousness of the situation, we began the meeting with a discussion of Deuteronomy 20:8: "Who is the man that is fearful and fainthearted? Let him go and return to his house, that he may not cause the hearts of his brothers to melt as his own heart." It was touching to see how everyone present, including women with opposing husbands and children to care for, declared their willingness to stay. A resolution was then enthusiastically adopted. It declared, in part, that we would obey God's commandments at any cost, that we would meet together for the study of his Word, and that we would worship and serve him as he has commanded. If Hitler's government or officers should do violence to us because we were obeying God, then our blood would be upon them and they would have to answer to Almighty God. While this resolution was being adopted, our brothers from other countries were sending thousands of protest telegrams to Hitler warning him to refrain from persecuting Jehovah's witnesses, or God would destroy him and his national party.

Two hours after the meeting was over, the Gestapo came. Two weeks later I was thrown into a concentration camp once more, this time for two months. Upon being set free, I immediately began pioneering again. Meanwhile, my field of activity had become larger. I now served as a district overseer with a large territory to look after. Although having to report to the police every other day, I was able to fulfill all my ministerial duties, often doing so at night.

In 1935 I spent another three weeks in prison. However, the worst wave of persecution that we had known up until then came in 1936. A few days before the Lucerne (Switzerland) convention, I was arrested for the fifth time, not to return for nine long years.

Those nine years proved to be a real test of my integrity. At times when, from a human standpoint, the situation seemed unbearable, the well-known "declaration" was laid before me as it was before all the other brothers. If we would sign this declaration renouncing Jehovah's organization forever we were promised immediate release. Since I did not want to buy my freedom and lose eternal life for a "mess of pottage," I placed complete confidence in Jehovah, convinced that if it was his will he would release me at his appointed time, even as he had delivered Daniel from the lions' pit.

When that deliverance came, how impressive it proved to be! As you can imagine, my health was none too good. My wife had been in prison for many years, and for over a year I had heard nothing at all from her. In spite of this, I was determined to return to my old territory as fast as possible and continue in the pioneer service.

REUNION

On the way I tried to locate some of my relatives. Were they still alive? One day, walking down a main street of the large bombed-out industrial city where my wife's parents lived, I suddenly stood face to face with my wife! Can you imagine how I felt?

A few days later I found my father. He, too, had just returned from nine years of imprisonment in a concentration camp. I will never forget my joy over the realization that they too had maintained their integrity to Jehovah.—Psalm 124.

After spending a month there, my wife and I left for our old territory over three hundred miles to the west. When we were about halfway, after two weeks of difficult travel, we met a sister who told us that bombs had destroyed our home just a few weeks before the war's end. I thought once again about Job's experiences, as I had often done between 1933 and 1945. As always, this proved a great source of strength. The next day we set out on our difficult journey anew.

It was September, 1945. We had no place to live, my health was certainly not what it should have been and, due to lack of anything else, I was still wearing my striped prison clothing. But I saw no reason to delay in taking up the pioneer ministry again. While the brothers in charge of the work were fighting to regain possession of the Society's property in Magdeburg, I was given the job of reorganizing the congregations in Western Germany. The wants and privations that now arose were as nothing compared to what we had already been through. We could put full trust in Jehovah, comforted by the realization of his guidance.

ARTICLES IN THE NEXT ISSUE

- God's Hidden Wisdom—A Sacred Secret.
- The Dynamic Personality of the Bible's Author.
- Commemorating Christ's Death.
- On What Foundation Is the True Church Built?

RECONSTRUCTION

After arriving back in our territory, we moved into a small room that belonged to an absent tenant. Located in the same building was a small store that I had rented shortly before. Our little room became our first Bethel home and the little store our first branch office here in Wiesbaden. A little over a year later, due to my being a victim of Nazi persecution, I was permitted to move into a small two-room apartment. We were able to rent a third larger room in the same building, and this we used as an office. It was our second Bethel home. Here Brothers Knorr, Henschel and Covington visited us in 1947. Legal arrangements were then made with Wiesbaden officials for leasing a ruined building that we ourselves were prepared to rebuild.

From year to year it became necessary to increase the size of our home. Finally, all available space in the building had been rebuilt and incorporated into the Bethel home. A factory was set up and this necessitated an addition to the building in 1952. Even this soon proved inadequate and in 1958 a much larger building was put up. At present we have room for over 100 Bethel workers, plus 28 brothers who attend the Kingdom Ministry School for overseers.

How gratifying it is to have experienced all this! How often I have felt Jehovah's help and protection! Time and again I have stared death in the face, but I can join the psalmist in saying: "Jehovah is my shepherd. I shall lack nothing." He has cared for me and fed me during all the thirty-eight years and more that I have been in his service. In harmony with his promise, clothing, food and shelter have always been provided. Even when I was "in the valley of deep shadow," he proved to be my rod and my staff, comforting me. Along with all his people, he has led me to grassy pastures and to well-watered resting-places and has bestowed upon me many rich privileges of service as an expression of his undeserved kindness.

Truly, Jehovah blesses us beyond what we can ever ask or comprehend when we answer his call and wholeheartedly take up the ministry as his witnesses.

ATTACK from the INVISIBLE REALM

A STUDY was made some years ago of 25,000 people in various countries to find out if, "while they were awake and in a good state of health, they had at any time heard a voice, seen a form, or felt any touch which could not be explained by material means." The results of this widespread inquiry were regarded as amazing, since the proportion of mentally sound people who, in England alone, had received such clear-cut impressions was one in ten.[1]

Was this attack from the invisible realm? "Nonsense," say many of today's psychologists, who like to use the word "hallucination." On the other hand, psychical researchers, the parapsychologists, are not so skeptical; they have found too much that science cannot explain, such as extrasensory perception.

Moreover, many are the reported attacks from the invisible realm. Often there are reliable witnesses. Furthermore, the worldly psychologist who puts no faith in God's Word, the Holy Bible, is a most dubious authority for Christians. Those who read their Bible know that the inspired Scriptures tell of the existence of wicked spirit creatures and "woe for the earth" in our day. Why? Because "the one called Devil and Satan . . . was hurled down to the earth, and his angels were hurled down with him." Thus man must face up to the fact that the Devil and his angels are invisible forces confined to the vicinity of the earth and whose existence means "woe." No product of the imagination are the "wicked one's burning missiles."—Rev. 12:9, 12; Eph. 6:16.

One of the many ways Satan's invisible forces bring woe to mankind is by harassing persons while they are trying to sleep. Individuals sometimes report invisible hands pulling at the bedcovers, harassing them also by touches that keep them awake. The bed may even be lifted, shaken or moved about. A skeptic, a British artist, heard of such a disturbance and went to live in a house at Poling at Sussex. He is no longer a skeptic. He reported: "I had not been asleep in the room long when I awoke with a start, feeling that someone had lifted up my bed beneath me. I thought it might be someone who had hidden there to frighten me. I made a search but found nothing. Later my bed was violently shaken and I was twisted around like a top. When I had time to collect my wits I found that I was lying crosswise on the bed and most of the bed clothes were on the floor."[2]

One of the most impressive cases said to have come to the attention of parapsychologist J. B. Rhine was that of a fourteen-year-old boy, often assaulted in the bedroom. When the boy went to a minister's home to sleep, the bed *shook so* violently he had to get up and try to sleep in a heavy armchair. While the clergyman stood over him, the heavy chair tilted to one side and fell over, throwing the boy to the floor. The minister, trying the same posture in the armchair, could not even tilt it.[3]

In another case, in Runcorn, Cheshire, England, the newspaper told how invisible

hands "kept throwing a boy out of bed at night."[4] Clergymen who have witnessed and reported such assaults have often failed to stop them, and even get attacked themselves. In fact, the spirit in the Runcorn case, according to the Spiritualistic publication *The Psychic News,* badly treated Methodist cleric W. H. Stevens by hurling a Bible at him.[5]

The assaults thus are often of such a nature that it is utterly impossible to attribute them to dreams or imagination. For instance, a London newspaper tells of a man and wife at Epsom, in which the wife experienced bedroom disturbances. It was not the wife's imagination, since the husband stated:

> "One night Betty was sitting up in bed when something began pulling at her shoulders. It dragged her towards the window. It lifted her body so that only her legs and thighs were touching the bed. She cried for help. I grabbed her by the legs. But whatever it was had great strength. At first I couldn't hold it. I felt myself going towards the window too. Then quite suddenly it seemed to lose its power and Betty fell."[6]

From all over the world come reports of these harmful assaults. The Panama City *Herald* told of an eighteen-year-old girl harassed by spirits. While in the presence of city officials and a doctor she was attacked. "Clarita's hand was bitten while I was holding it," said a city official. Explained the doctor: "I always thought of this world as a visible thing, but here is something unknown, a force unseen yet felt."[7] A group of houses in a Malay kapong in Jelutong, Penang, was the scene of attacks on children. Said a Singapore newspaper: "The spirit is said to have attacked young girls and children, sometimes stripping them naked, and often causing them to groan in agony."[8] Such assaults are similar to those made on the hapless exorcists of which the Bible says the man in whom the wicked spirit was "leaped upon them, got the mastery of one after the other, and prevailed against them, so that they fled naked and wounded out of that house."—Acts 19:16.

A recent book, *Evidence of Satan in the Modern World,*[9] tells of many factual accounts, not only of demon assaults, but also of angry conversations between attempting exorcists and the wicked spirits.

In many cases the demons harass people by talking to them; such persons report hearing "voices." This is called "clair-audience" in spiritistic circles, and spiritists have written a number of books at the dictation of demon voices. But these voices harass many persons, inducing them to violence, murder and suicide. A Singapore man heard a spirit voice for four days telling him to commit suicide. He did. His wife said that her husband had told her of the spirit's commands, but she treated it as a huge joke.[10]

Scores of examples of harmful attacks from the invisible realm are given in the booklet, published by the Watch Tower Society and now out of print, called "Can the Living Talk with the Dead?" For example, it reported:

> "The Chicago *News* made an investigation of spirit phenomena and reached the following conclusions: 'As to the voices that so many are bending ear to catch, I have learned that they are more likely to suggest evil than good. . . . Once a communication is established it takes a positive thought to fight off these "voices" or forces of evil. . . . It is never safe to yield your will, your soul or individuality, into the keeping of these unearthly powers. . . . I found one woman who was led by the "voices" to kill her little girl by drowning her in a bath tub. . . . I found a man who said the voices told him to strike a young man that he met coming out of a restaurant. He did so. . . . There are hundreds of similar instances.'"

Before the flood of Noah's day "the earth became filled with violence" because of demon activity. (Gen. 6:1-11) Today

much violence is stirred up by the demons who induce men to attack other men. Much "woe," then, is the result of attack from the invisible realm. Christians must be prepared for spiritual warfare, realizing they are a special target of the "wicked one's burning missiles."

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RESISTING WICKED SPIRIT FORCES

WHAT SHOULD ONE DO WHO IS HARASSED BY DEMON ASSAULTS? WHAT IS THE KEY TO VICTORY?

GOD'S Word emphasizes the need for Christians to resist the demon powers that are harassing and misleading mankind. Counsels the Christian apostle Paul: "We have a fight, not against blood and flesh, but . . . against the world rulers of this darkness, against the wicked spirit forces in the heavenly places." This means that every Christian must "take up the complete suit of armor from God, that [he] may be able to resist in the wicked day."—Eph. 6:11-13.

In these wicked days of the "time of the end" the demons appear to be intensifying their attacks against Christians and against those who are just beginning to learn God's truth. What, then, if a person who wants to do God's will finds that demon powers are pressing an attack against him, trying to wear him down physically and mentally by disturbing his sleep? What if one is hearing "voices" that pretend to be "good spirits"? What if "voices" try to turn one away from God's kingdom and his Kingdom witnesses?

When wicked spirits assault one, the sedatives and tranquilizers and drugs that are useful in nervous and mental disorders are not able to bring relief, since the cause of the trouble is attack from demon powers. Only God provides the remedy for resisting successfully in this wicked day. This is "the complete suit of armor from God." Hence the "fine soldier of Christ Jesus" will put on this armor and fight, resisting demon forces in this wicked day.—2 Tim. 2:3.

SHUNNING SPIRITISM, OMENS AND "VOICES"

Any person who believes that he is under attack from wicked spirit forces should calmly, not in hysteria, prepare for a counteroffensive. First, one might scrutinize all his practices, to make certain that he is free from all forms of spiritism, which is demonism. One can hardly resist demon forces if he is dabbling in occult and magical practices.

What one should do, then, is make a searching examination of all his activities. Does one, for instance, use a ouija board or planchette or even have such an instrument in the house? Is one giving in to hypnotism in any degree? Is one going into any self-induced trance, perhaps through

so-called concentration exercises and postures peculiar to demon religion? Is one, in his desire to be free of some illness, going to a practitioner that is using psychic or clairvoyant diagnosing and healing methods?

The demons sometimes ensnare persons by inducing them to become interested in dreams or in omens, so that one seeks omens for guidance in life. A person so deceived may then look at a bird or animal or object as an omen, indicating some course he should pursue. Reject such suggestions! Refuse to look for omens. Rely on God's Word for guidance, keeping in mind that Almighty God condemns "anyone who looks for omens."

One should likewise be certain he is free of any kind of divination, whether it be for lost objects, water, minerals or anything else, perhaps with the use of a pendulum or a divining rod. One should also be certain he is not consulting professional foretellers of events, whether they be crystal-ball gazers, astrologers (and their horoscopes) or extrasensory perceivers. —Deut. 18:10, 11.

One of the most common ways demons both ensnare and harass persons is by "voices." The invisible voices pretend to be departed relatives or good spirits, spirits sent from God. But this is falsehood, deception! No matter what the "voices" claim to be, they are wicked spirits, misleading men under the guise of being good spirits. God's Word foretold for our day that some men "will fall away from the *faith*, paying attention to misleading inspired utterances and teachings of demons." (1 Tim. 4:1) So shun any thoughts that God is dealing with one in a special way, giving such a person direct counsel from a spirit. Jehovah is dealing with his people through his Word and his organization. (Matt. 24:45-47) Beware, then, of any "voice" or "voices" pretending to be sent by God. The demons are misleading, lying spirits, masters at deception. They are responsible for what the Bible calls "lying signs and portents." (2 Thess. 2:9) Give no ear to voices from the invisible realm. Resist every suggestion, appealing to God to give you victory over the deceptive spirits.

SURROUNDINGS AND ASSOCIATION

Suppose a person is being harassed by "voices" or by unexplainable bedroom disturbances, such as movements that keep one from sleeping. If such a person has scrutinized his activities and found them free from spiritism of any kind, then he should next examine his surroundings and associations. It may be that the person is living in a house with someone who is a medium for the demons, such as a voodooist, ouija-board or psychic medium. Is there any mystic or practitioner of occult things in the dwelling in which the afflicted person lives? If so, a wise measure would be to find living quarters free from close proximity of any spiritist.

Serious thought should also be given to one's associates. It may be that the harassed person is associating with someone under demon influence who is acting as a medium in some way. This associate may be dabbling in black magic, witchcraft, sorcery or be trying to attain so-called "self-realization" by cultivating psychic powers. It is often true that there is some individual in close contact with the afflicted person whom the demons use. This sometimes unknown, unsuspected individual may be used as a medium by which the demons prey upon the body of the victim. Therefore, break off bad associations, heeding the divine warning that "bad associations spoil useful habits." (1 Cor. 15:33) Seek friends and associates among true Christians.

One troubled by demon attacks should also be aware of objects or articles that may have been given him about the time such attacks began. Practitioners of witchcraft sometimes cast spells on persons by having an object or article brought into the victim's presence. This brings the victim into contact with the demons. In one case a garment was sent by a voodooist to a victim, and as long as the victim had that garment and wore it, it resulted in demon attacks and movements, especially at night. The removal of this garment resulted in relief. Hence, there may be some article or some individual who is in close contact with the oppressed person, one whom such a person would have to detect as being the channel through whom the demons are trying to take control of him, by reducing him to a state of exhaustion, nervously, mentally and physically.

Hence, it would be most appropriate for one troubled with demon harassment to make an investigation of his surroundings and his local contacts or associates, asking for divine guidance as he does so.

PUTTING ON THE SUIT OF ARMOR FROM GOD

Positive action must also be taken to make certain that one is living according to God's Word. Since the Christian's warfare is not against flesh and blood but against wicked spirit forces, successful resistance calls for putting on the "complete suit of armor from God." The apostle Paul at Ephesians 6:11-18 describes the pieces of this armor, such as the girdle of truth and "the breastplate of righteousness." When one denies God's truth, indulges in unrighteousness and disobeys Jehovah, he is depriving himself of the protection of such spiritual armor. Keep in mind Samuel's words to King Saul: "To obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power." (1 Sam. 15:22, 23) Because King Saul disobeyed Jehovah, holy spirit was removed from him, and the demons were able to move in and fill the vacancy. King Saul's case shows that if one's life is not filled with Jehovah's spirit, it is likely to be taken over by a demon spirit.

Obedience to God, then, is of paramount importance in resisting wicked spirits. One who rebels against Jehovah's commandments is depriving himself of holy spirit and divine protection. One professing Christian married an unbeliever, in defiance of 1 Corinthians 7:39 and 2 Corinthians 6:14, which clearly state God's will about a Christian's not yoking himself to an unbeliever. This person's unbelieving marriage mate had a close relative that practiced demonism and who cast a spell on the professing Christian, with lamentable physical damage.

By rebelling against Jehovah's commandments and by pushing ahead out of self-will, one is ignoring the power of Jehovah God and is in God's eyes like one "using uncanny power" supplied by the demons; hence, in effect, such a person is not resisting demons but is cooperating with wicked spirits and with spiritists. How, then, could such a rebellious one expect divine protection? Obedience to God is vital for resisting in this wicked day.

If a professing Christian, then, comes under demon attack, it may be that he is not using all the spiritual armor God has provided. The command is to "accept the helmet of salvation, and the sword of the spirit, that is, God's word." One may not be building up his Christian hope by Bible study, thus he may leave his mind open to attack. Read and study God's Word regularly; use the Bible-study aids that Jehovah has so bountifully provided to fortify one's mind against demon assault. One

harassed by demons may not only be neglecting Bible study but he may also be filling his mind with that which is contrary to divine principles, contrary to the rule stated by the apostle Paul: "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."—Eph. 6:17; Phil. 4:8, 9.

God also provides equipment for one's feet—"the good news of peace." (Eph. 6:15) So use the "sword of the spirit, that is, God's word," to bring to others the good news of God's kingdom, which brings true peace of mind. When one is beginning to learn God's truth or is abandoning some form of spiritism, the demons often assault this person to turn him back to false worship. Reject, then, any "voices" that turn one away from Jehovah's kingdom and his Kingdom witnesses. The demons sometimes like to wear one down physically by keeping him awake all night so that the next day he might feel too weary to use his feet to preach the "good news of peace." No matter how weary one might become fighting wicked spirit forces, he should never give up his Christian ministry. Resist by preaching the Kingdom good news, the truth, which Jesus said "will set you free," and this will aid in overcoming demon assaults.—John 8:32.

FAITH AND PRAYER

Moreover, "take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." (Eph. 6:16) Put real faith in Jehovah God. It would be a lack of faith for one to go to agents of the Devil, spiritists, to get relief from assaults of wicked spirits. Such a course would make one indebted to the Devil for relief and would bring Jehovah's disfavor. Look to Jehovah God for help, trusting that he is able to break the power of demons, as he has done in innumerable cases. Put fear aside. Have faith that Jehovah is the Protector of his servants against demonism. Keep in mind what the Scriptures encouragingly say regarding God's people, namely: "There is no unlucky spell against Jacob, nor any divination against Israel."—Num. 23:23.

So by having real faith, by keeping busy in God's service and by unceasing prayer one can break the enemy's power and fortify oneself to resist further assaults. Yes, use God's Word, study it, "while with every form of prayer and supplication you carry on prayer on every occasion in spirit." When under demon assault pray to God, using his divine name, since "the name of Jehovah is a strong tower. Into it the righteous runs and is given protection." If demon voices harass you, pray to Jehovah out loud, relying on Him for help, "and the peace of God that excels all thought will guard your hearts and your mental powers."—Eph. 6:18; Prov. 18:10; Phil. 4:7.

If demon assault comes at night, light may be helpful. Under no circumstances give way to hysteria and panic, which might induce a nervous breakdown—just what the demons want to bring about. Pray. Study God's Word, such as Psalm 119. Realize that Job and Jesus Christ were under assault from the Devil; they resisted successfully, and so can you.

Furthermore, do not try to fight the battle against wicked spirit forces alone. Do not be a Don Quixote or an isolationist. Christians need the help of fellow soldiers of Jesus Christ. The apostle Paul, though fully armed spiritually, asked for the prayers of his brothers. (Eph. 6:19, 20) So

elicit the prayers, help and guidance that mature Christians can provide, and stick close to God's people, not missing meetings.

If wicked spirit forces assault, realize that the key to victory is to resist; yes, RESIST! Never tire of resisting. Keep on fighting, never for a moment relinquishing your Christian privileges under demon pressure. "Oppose the Devil, and he will flee from you." (Jas. 4:7) Keep on opposing the Devil by seeking Jehovah, and he will deliver all those whose hearts are pure and clean and complete toward him with unselfish devotion and an undivided fear toward him. Keep your heart and mind upon the Word, will and work of Jehovah God. Keep on your spiritual armor, "that you may be able to stand firm against the machinations of the Devil," resisting successfully till God's kingdom stands triumphant over all wicked spirit forces. —Eph. 6:11.

Catholics Recommend Witnesses' Zeal

THE apostle Paul said that Christians should "be aglow with the spirit," and 'do the work of evangelizers, fully accomplishing their ministry.' (Rom. 12:11; 2 Tim. 4:5) Catholic priests and laymen have observed that the zealous ministerial activity of Jehovah's witnesses is in keeping with Scriptural example. Albert Muller wrote in the Catholic magazine *America* recently (June 24, 1961) that "the Witnesses can truly boast of their intense activity." "Their enormous zeal," he said, "is their great strength."

"It is the rare American who is unaware of a group of people commonly called Jehovah's Witnesses," observed Catholic priest J. S. Kennedy in the June 3, 1962, issue of *Our Sunday Visitor*. "In cities and towns up and down the land, some of them are regularly seen selling the publications of their peculiar religious sect. Their door-to-door canvass in pursuit of converts is intensive and never stops. . . . their zeal and self-sacrifice should give us pause."

In answer to the question, "Why would a Catholic turn to this sect?" Kennedy pointed to the "bulletin of a Catholic church in Paris [which] gave the following answer, 'Three factors contribute—the discovery of warm and brotherly communities; the discovery of the Bible; the discovery of lively preaching, easily understood. If they had found these things here, they would not have looked elsewhere.'"

Catholic priest John A. O'Brien recommended to some 200 priests at St. Joseph's Seminary in New York in 1961 the apostolic house-to-house preaching method employed by Jehovah's witnesses. "In recruiting converts and reclaiming lapsed members, nothing beats personal contact," he said. "This is achieved by the tactful, courteous, well trained doorbell apostle. The secret of the phenomenal success of St. Paul was his tireless use of the house-to-house method of recruiting converts. It is ironic that this apostolic method is now used by non-Catholic sects, especially Jehovah's Witnesses, whose numerous converts put us Catholics to shame."

In the May 6, 1962, Canadian issue of *Our Sunday Visitor* Catholic priest Richard Griffin pointed to Jehovah's witnesses as one of the world's fastest-growing religions, while noting that "too many Catholic laymen seem to be half-ashamed of the fact that they are Catholics." Griffin asked whether the Witnesses make "this fantastic progress by adopting the 'let George do it' attitude of so many Catholics." "I think not," he answered. "On an average each Witness will log 10 to 12 hours a month going from door to door distributing literature to interest prospective converts. Last year the sect reported one convert for each nine members; in the U.S.A. it took 279 Catholics to win one convert to the Church."

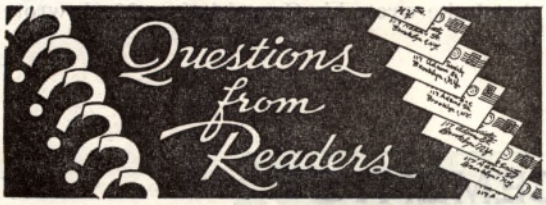
"This alarming disparity is due in no small measure to the apathy of 'Mr. and Mrs. Average Catholic' right back at the parish level," Griffin asserted. "You cannot win the world for Christ or even save your own soul by sitting back in front of your TV and leaving

the extension of Christ's Kingdom to the 'faithful few.'"

William J. Whalen also recommended the zealous ministerial activity of Jehovah's witnesses as something for Catholics to learn from. Writing in the February 24, 1962, issue of the Catholic magazine *Ave Maria*, he said: "Last year the Witnesses put in an amazing total of 131 million hours in such door-to-door preaching. They are bound to impress some of the people on whom they call. They show an interest in serving their God, become articulate and confident in their presentations, display an amazing knowledge of the Bible, and are willing to spend any amount of time studying with an interested householder."

Drawing from these facts, Whalen concluded: "*Lesson One for Catholics.* We must seriously re-examine the mission techniques of the past and present. The Witnesses have discovered what many of us know as well: Few unchurched people nowadays leave their homes to attend missions, novenas, revivals and the like. If they are to be reached at all they must be reached personally and in their own living rooms or front porches."

Will Catholics respond to this admonition to learn a lesson from Jehovah's witnesses and carry their religion to the homes of the people? People usually follow the example of their leaders, and since the pope, cardinals, bishops and priests in general do not follow the example of preaching from house to house set by Jesus and his apostles, can one expect the Catholic people to do so?



● What is the evidence for holding that Luke wrote his Gospel before Mark did his, as noted in the Appendix of the *New World Translation*, Revised Edition?—N. W., United States.

Many theologians of Christendom theorize that Mark's Gospel and another source of information designated "Q," standing for the German word *Quelle*, and meaning "source," were the basis for Matthew's and Luke's Gospels and that therefore Mark and "Q" must have come first. The reason for many holding this is that they endeavor to account for the similarity of the Gospels, since they do not accept them as inspired. But all such faithless theories must fall when brought head on with the facts, such as the incontrovertible testimony of the early church overseers that Matthew was the first to put his Gospel into writing. Said Origen (A.D. 185-254): "The first Gospel was written by Matthew."

Then who came next, Mark or Luke? Christian Bible students for long held that Mark came before Luke, but further consideration makes it appear that Luke most likely wrote his Gospel before Mark wrote his. Throwing light on this question is the record at Acts 24:27 to 27:1, which shows that Paul's imprisonment of two years at Caesarea ended shortly after Porcius Festus succeeded Antonius Felix when Festus sent Paul to Rome because of his appeal to Caesar. And when was this?

While there is some question as to the exact years, the weight of opinion is that Festus succeeded the renegade Felix in A.D. 58. Thus *A New Standard Bible Dictionary* states: "On the whole, 58 A.D. seems the most probable date on which his [Festus'] procuratorship began." This is also the date given by Young's exhaustive Bible concordance and is supported by *The Encyclopædia Britannica*, 1959 edition, Vol. 3, page 528, which in its article on Bible chronology states, among other things: "The balance of the two lines of argument suggest the year 58 for the recall of Felix and arrival of Festus. If St. Paul was arrested in 56, and appealed to Caesar on the arrival of Festus in 58, then, as he reached Rome in the early part of the year following, and remained there in prison for two full years, we are brought down to the early spring of 61 for the close of the period recorded in the Acts."—Acts 27:1–28:1, 11-16, 30.

It follows that Acts must have been written then, for had it been written later it is reasonable to conclude that Luke would have given us further information regarding Paul. Now at the beginning of Acts Luke tells his friend Theophilus that he had previously written his Gospel. So his Gospel must have been written before 61. But just when? While Luke was in Rome with Paul? Hardly, for there he would

not have had access to the many 'compilations of statements' that he mentions, nor would he have been able to interview any personally, as he no doubt did, such as the surviving members of Jesus' family and the other disciples and apostles. (Luke 1:1-4) So it is reasonable to conclude that he did this before Paul's imprisonment in Rome and most likely while Paul was in prison in Caesarea, which was during 56 to 58.

As for Mark's Gospel, there can be no doubt that it was written in Rome and for Romans by reason of its style, Latinisms and explanatory remarks, even as is the testimony of the early church overseers. (See *The Watchtower*, November 1, 1961, pages 664, 665.) But just when? We read of Mark's leaving Paul and Barnabas and later of Paul's separating from Barnabas over Mark, Barnabas taking Mark with him to Cyprus. (Acts 12:12; 13:13; 15:37-39) But then for many years we hear nothing of Mark until Paul tells us of his being with him in Rome. (Col. 4:10, 11; Philem. 24) It appears that when Paul was released Mark left Rome, for at 2 Timothy 4:11, written when Paul was again in Rome, Paul requests Timothy to come as soon as possible and to bring Mark along with him. This would seem to argue that only Paul's presence in Rome brought Mark there each time and that therefore it was only after Paul was imprisoned that Mark wrote his Gospel for the Romans.

Mark without a doubt got his information from Peter and it is apparent that he must have spent some time with Peter for Peter to refer to him as "Mark my son." This most likely was after Mark's separation from Paul and between Paul's first and second imprisonments, when it appears that Peter wrote his first if not also his second letter.—1 Pet. 5:13.

Thus by reasoning upon the Scriptural testimony we can see why it is reasonable to hold that Luke wrote his Gospel before Mark wrote his.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's witnesses, as followers of the "Lion of the Tribe of Judah," display lionlike courage in carrying out their commission to preach the Kingdom good news in the face of intense opposition from wicked men. As they share in this preaching work during March they will offer a year's subscription for *The Watchtower*, with three Bible-study booklets, for $1.

MEMORIAL

"Do this in remembrance of me," said Jesus as he instituted the evening meal memorializing his death. This year the date to observe the Memorial is Monday, April 8, after 6 p.m., Standard Time. On this evening all of Jehovah's witnesses, both those of the anointed remnant and the "other sheep," will assemble at their places of meeting to hear a stimulating discourse appropriate to the occasion, following which the emblems, the bread and the wine, will be passed separately after Jehovah's blessing has been asked upon each. In conclusion those present will be encouraged to arrange their affairs to have a share in making known to others the good news of God's kingdom through Christ. All persons of goodwill are invited and encouraged to attend. If you do not know where the nearest Kingdom Hall is located, write the publishers of this magazine for information.

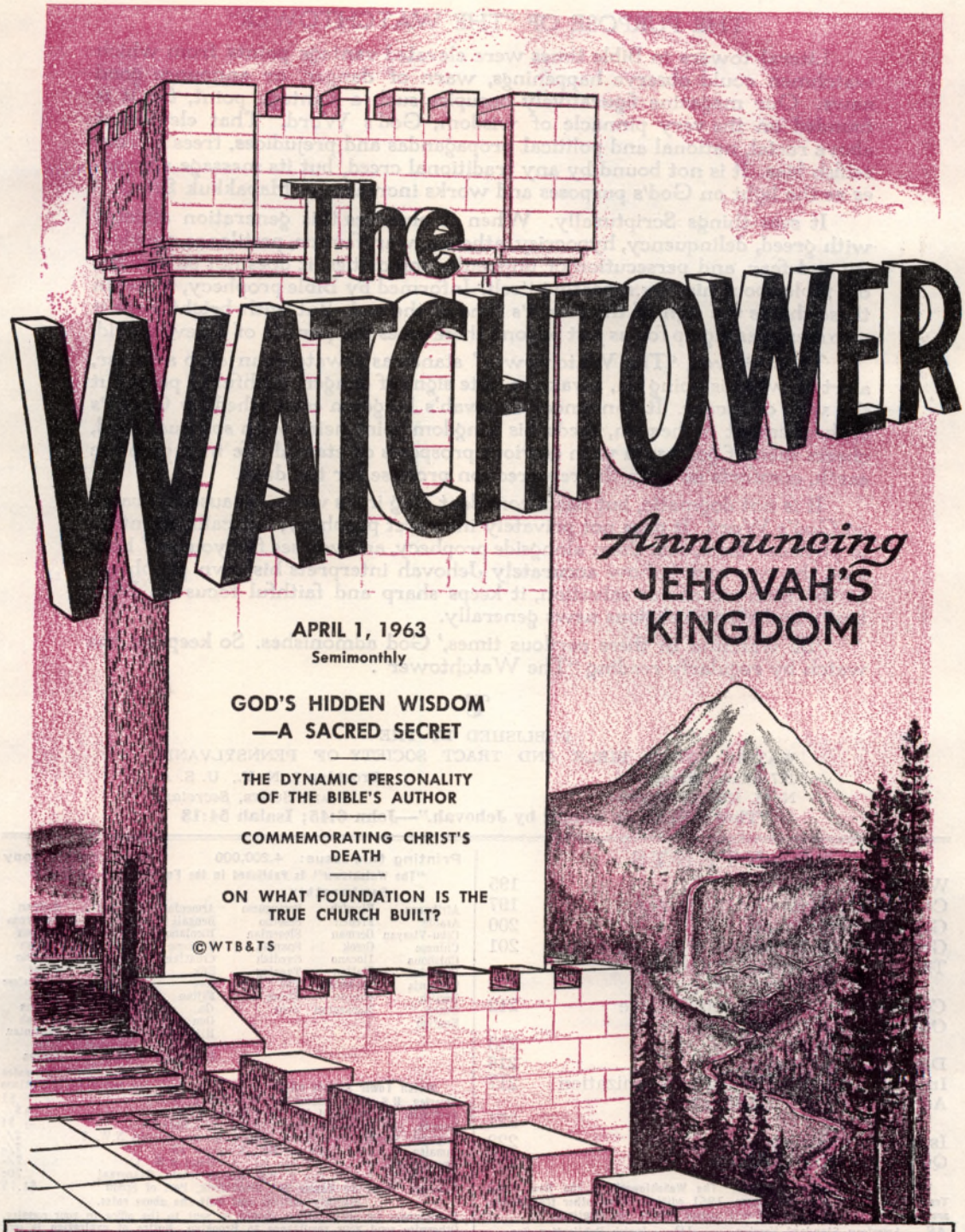
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"WATCHTOWER" STUDIES FOR THE WEEKS

April 28: Inner Harmony—Proof of the Bible's Divine Authorship. ¶1-20. Page 168.

May 5: Inner Harmony—Proof of the Bible's Divine Authorship, ¶21-29, also Jehovah's Change of Instrument. Page 174.



"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; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*JP* – Jewish Publication Soc.
AT – An American Translation	*Le* – Isaac Leeser's version
AV – Authorized Version (1611)	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*Ro* – J. B. Rotherham's version
Dy – Catholic Douay version	*RS* – Revised Standard Version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXIV April 1, 1963 Number 7

Would JESUS do it?

JESUS CHRIST, the Son of God, was a great teacher and leader. He more profoundly affected the human race for good than any other man that ever lived. How different this world would be, especially Christendom, if more persons would let the question, "Would Jesus do it?" serve as a guide in their lives!

For example, would Jesus be so concerned with status in the community that he would lie, cheat and steal to achieve it? Or would he neglect reading the Bible and the worship of his Father because he had an opportunity to earn some extra money? Far from it! He lived in line with the principles he enunciated: "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." "You cannot slave for God and for Riches. . . . Keep on, then, seeking first the kingdom and his righteousness, and all these other things"—what you will eat and what you will drink and what you will wear—"will be added to you."—Matt. 7:12; 6:24, 25, 33.

Would Jesus put the preparation and enjoyment of elaborate meals ahead of spiritual interests? On the contrary, even after forty days of fasting he reminded the Tempter, Satan the Devil, that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." On occasion he became so interested in what he was teaching, as in the instance of the Samaritan woman at the well of Sychar, that his disciples felt it necessary for them to remind him that he was hungry: "Rabbi, eat."—Matt. 4:4; John 4:31-34.

By reason of God's holy spirit upon him in an outstanding way, Jesus was able to perform many mighty works, cure the sick, miraculously feed multitudes, calm the troubled sea and even raise the dead. But did this great power cause him to become aloof? Did he therefore consider himself better than the common people? At the same time he preached with eloquence, held the rapt attention of great crowds. But did all this success go to his head? Did it make him conceited? No, Jesus would not act like that, for he said of himself: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." He even washed the feet of his apostles, he their "Master" or "Lord."—Matt. 11:29, 30; John 13:4-14.

Consider, too, the modern emphasis on sex. Commercialism for selfish gain exploits the weaknesses of men, women and

children. It portrays sex, lawful or unlawful, as the most desirable thing in life. As a result, telling smutty stories, sexy jokes, reading pornographic novels and magazines, and attending lascivious motion pictures or prurient stage plays are the order of the day. But would Jesus do these things? Would he indulge in sexy dancing, such as the "Twist," or practice fornication? It is as though professed Christians were becoming converts to pagan phallicism or sex worship. How far removed all this is from the high standard Jesus set and lived by! "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. 5:28.

Or would Jesus Christ, who came to earth to give his life for all the races, manifest racial prejudice? Yet today racial prejudice is rampant, and that especially in the part of the world known as Christendom. Thus a World Baptist Fellowship group congratulated the governor of Mississippi, Ross Barnett, for trying to keep a Negro from enrolling in the state university and even urged him to die if necessary in order to prevent this! Certain fraternal orders that make high professions regarding principles, such as the Masonic Order, refuse to admit Negroes, obliging Negroes to form their own segregated lodges. The Prince Hall Masons are a case in point. Do you imitate the example Jesus set in this matter or do you believe in the motto, 'When in Rome do as the Romans do'?

Or would Jesus be a religious illiterate as are so many in Christendom today, knowing little of what they are supposed to believe and why they should believe it? No, his recorded words show that he had the greatest familiarity with the Word of his Father. His familiarity with it was such that for every occasion he was able to produce Scriptural testimony: "It is written." "Did you never read in the Scriptures?" "Did you not read what was spoken to you by God?" and so forth.—Matt. 4:4; 21:42; 22:31.

Today prayer is neglected by many; with others it is a mere routine; others, again, keep saying the same things over and over again, while public prayers are often uttered with man in mind rather than God. Would Jesus have fallen short in any of these respects? On the contrary, he prayed often and earnestly and condemned both praying for effect and saying the same things over and over again in one's prayers.—Matt. 6:5-8; Luke 6:12; 11:1; John 17:1-26.

Then again, would Jesus, like so many today, feel embarrassed when it came to discussing his religious beliefs, either because of lack of knowledge or because of the fear of man? His mental attitude was the very opposite; witnessing to the truth was the very purpose for which he came to earth, and he fulfilled that purpose. He was alert to every opportunity to honor his Father and enlighten and comfort others.—John 18:37; 4:16-26; Rev. 3:14.

Yes, if all who profess to recognize Jesus Christ as a great teacher and leader would be governed by the question, "Would Jesus do it?" what a different world this would be! What honor would come to God, what high principles would be followed and how much neighbor love would be shown! But how can you be certain whether Jesus would do a certain thing or not? By familiarizing yourself with his life and teachings, which are summed up in the two great commandments: Love God with your whole heart, mind and soul, and love your neighbor as yourself. To help you gain this knowledge is one of the purposes of this magazine.—Mark 12:29-31.

Commemorating CHRIST'S DEATH

Why? When? By Whom?



"A NAME is better than good oil, and the day of death than the day of one's being born." These words have seemed strange to many persons. Nevertheless, once they are understood they are seen to contain a fine truth and to have particular pertinency to the commemorating of Christ's death.—Eccl. 7:1.

Note that first the statement is made that a name is better than good oil. Obviously, it must mean that a good name, not a notorious name, is better than good oil. Thus Jehovah God is repeatedly spoken of as making a *name* for himself, meaning a good, great name: "You gave signs and miracles against Pharaoh and all his servants and all the people of his land, . . . and you proceeded to make a name for yourself as at this day."—Neh. 9:10; 2 Sam. 7:23; Isa. 63:14; Prov. 22:1.

When a human creature has such a name, then it is indeed true that the day of his death is better than the day of his birth. By the time of his death he has accomplished something, he has kept integrity, he has a good name with God, assuring him a resurrection. None of this is true of him the day he is born. At birth one has no merit or credit, but one can build up merit, credit, "treasures in heaven," by pursuing a God-fearing course.—Matt. 6:20.

WHY?

More so than to any other human creature that has ever lived or will yet live do these words of Ecclesiastes 7:1 about the day of one's death being better than the day of one's being born apply to Jesus Christ, the Son of God. True, at his human birth he already had a record of faithful service to his Father in heaven, but how much he accomplished by his life and death as a man! In the first place, he vindicated his Father's name. Satan the Devil had proudly boasted that he could turn all creatures away from Jehovah God, even as he had turned aside Adam and Eve. Jesus Christ proved Satan the Devil a liar, for, try as he would, the Devil could not turn Jesus away from his loyalty to his heavenly Father. Jesus proved himself truly wise and thereby made his Father's heart rejoice, because of giving him an answer with which to reply to the taunting Devil. —Job chaps. 1 and 2; Prov. 27:11.

Secondly, by his death Jesus provided for the redemption of humankind from sin and death. "The gift God gives is everlasting life by Christ Jesus our Lord." "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." Yes, as he himself stated it: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."—Rom. 6:23; 1 Tim. 2:5, 6; Matt. 20:28.

And thirdly, by his faithfulness to death

Jesus set a marvelous example for all his followers: "Look intently at the Chief Agent and Perfecter of our faith, Jesus. . . . Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls." "Christ suffered for you, leaving you a model for you to follow his steps closely." —Heb. 12:2, 3; 1 Pet. 2:21.

Nor would we overlook the part Jehovah played in making the day of Christ's death so memorable. Was it not he who first of all purposed that his Son take this course? And in giving his only-begotten Son did he not show the greatest love? As we read: "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins."—1 John 4:10; John 3:16.

Surely, in view of all that was accomplished by Jesus in his life and particularly by his death, it is most fitting that his death be commemorated. The Scriptures say nothing about celebrating Christ's birthday, or any other birthday for that matter. (In the Scriptures only pagans are reported as celebrating birthdays.) But they do record Jesus' command to commemorate his death. So the witnesses of Jehovah commemorate Jesus' death rather than his birth. The apostle Paul, having received information regarding it from Jesus himself, tells us:

"For the tradition which I handed on to you came to me from the Lord himself: that the Lord Jesus, on the night of his arrest, took bread and, after giving thanks to God, broke it and said: 'This is my body, which is for you; do this as a memorial of me.' In the same way, he took the cup after supper, and said: 'This cup is the new covenant sealed by my blood. Whenever you drink it, do this as a memorial of me.' " —1 Cor. 11:23-25, *New English Bible.*

WHEN? HOW OFTEN?

Since it is fitting, right and a requirement for Christians to commemorate Christ's death, how often should they do so, and when? When Jesus said, "Do this as a memorial of me," or, "Keep doing this in remembrance of me," did he mean for his followers to do this daily, weekly, monthly, quarterly or annually? He himself does not specifically state, but we can reason on the subject and come to a proper conclusion. How often is any event of great note memorialized? Is it not yearly? Was not the passover celebration in commemoration of the deliverance of the Israelites from Egyptian bondage an annual one, and that at the express command of Jehovah God?—Luke 22:19; Ex. 12:14; Lev. 23:5.

Further, let us note that Jesus Christ is referred to as the passover (Lamb) sacrificed for Christians. (1 Cor. 5:7) This would suggest that his death should be commemorated as the original passover sacrifice was, namely, annually. More than that, since Jesus instituted the remembrance or memorial of his death on Nisan 14, the passover date, and also died on that day—the Jewish day beginning and ending with sundown—is it not reasonable to conclude that his death should also be commemorated in the same way, once each year on Nisan 14, there being only one Nisan 14 in the year?

Historically, for at least several centuries ever so many of the early Christians celebrated the death of Jesus Christ in exactly this way, once each year on Nisan 14, for which reason they were called "Quartodecimans," meaning "fourteenthers."

A noted historian of early Christianity, Mosheim, in his *History of Christianity, the First Three Centuries,* has the following to say about the Quartodecimans (Vol.

1, p. 529): "The Christians of Asia Minor were accustomed to celebrate this sacred feast, commemorative of the institution of the Lord's supper, and the death of Jesus Christ, at the same *time* when the Jews ate their Paschal lamb, namely on the evening of the *fourteenth day* of the first month.* For . . . they considered the *example* of Christ possessing the force of law; and, as is equally manifest, they did not conceive our Savior to have anticipated the passover, . . . but that the Paschal lamb was eaten by him and his disciples on the same day on which the Jews . . . were accustomed to eat theirs."

ITS MEANING

When, after having celebrated the passover, Jesus took some of the unleavened bread remaining and said, "Take this and eat; this is my body," did he mean that that bread had suddenly, miraculously, by a process of transubstantiation, as it is called, actually become his body? How could it when he was still in his body? Besides, if he at that time had performed such a momentous miracle, would not some mention of it have been made in the rest of the Christian Greek Scriptures? Obviously he meant that this bread represented, stood for or meant his body. It was this fleshly body that he gave for his followers. —Matt. 26:26; 1 Cor. 11:25, *NEB*.

The same is true of Jesus' words, "This is my blood." He did not mean that this wine actually became his blood, for that was still coursing in his veins. Rather, the wine stood for, represented or meant his *blood*, "the blood of the [new] covenant, shed for many for the forgiveness of sins." —Matt. 26:28; 1 Cor. 11:25, *NEB*.

"The blood of the covenant"? Yes, in Bible times blood was used to seal or make valid a covenant. Just as the blood of bulls and goats was used to validate the old law covenant made between Jehovah God and the nation of Israel, so the blood of Jesus Christ served to validate or make effective, put into operation, a new covenant, a covenant between Jehovah God and the followers of Christ.—Heb. 8:13; 9:15-24.

WHO PARTAKE?

On the evening that Jesus instituted the commemoration of his death he also mentioned a covenant for a kingdom: "I make a covenant with you, just as my Father has made a covenant with me, for a kingdom." That covenant that God had made with Jesus Christ was originally made with King David and foretold the coming of one who would rule forever. Those who are parties to this Kingdom covenant are described in the Scriptures as the 144,000 members of spiritual Israel sealed in their foreheads, as the 144,000 standing upon Mount Zion with the Lamb, and as those who will partake of the first resurrection and rule as kings and priests of God and Christ. It is only those who are parties to both the new covenant and the covenant for the kingdom that are eligible to partake of the Lord's evening meal.—Luke 22:29; 2 Sam. 7:11-16; Rev. 7:4; 14:1, 3; 20:5, 6.

Since the number of those in these covenants is limited to 144,000 and their number began to be selected when Jesus was on earth, it follows that not all who profess to be dedicated Christian ministers today could be parties to these covenants, since they number today many times 144,000. Thus in 1962, 1,639,681 attended the commemoration of Christ's death as celebrated worldwide by Jehovah's witnesses, but only 12,714 partook of the emblems, the bread and wine, or about one out of one hundred and thirty.

The question then comes up as to how one can tell whether one should partake of

* The Jewish year is a lunar year that usually begins with the new moon nearest the spring equinox. Its first month is Nisan.

the bread and wine. God's Word says: "The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together."—Rom. 8:16, 17.

Those who have this witness in their lives, who have evidence that God's holy spirit is preparing them for this heavenly reward, are certain of it. They have no doubts. The realization of this heavenly goal means more to them than any earthly prospect could possibly mean. Particularly were those of this heavenly class called prior to 1931, during which time God held out only a heavenly hope to dedicating Christians. Those who have this hope should partake. But those whose hope is one of everlasting life in an earthly paradise, also promised in God's Word, clearly should not partake; for they are not in the new covenant nor in the covenant for the Kingdom.*

Does this mean that Jehovah God is unjust, unfair, partial, giving differing destinies arbitrarily to different individuals? Not at all. As the householder of one of Jesus' illustrations, who hired workers for his vineyard, said to those who complained because those who had worked but one hour received the same wages as did those who had worked all day: "Is it not lawful for me to do what I want with my own things?"—Matt. 20:15.

We may never forget that all we receive at God's hand is undeserved kindness. No one merits anything. This is especially true of human sinners, the offspring of Adam. If Jehovah wishes to reward some with everlasting life in the heavens and others with everlasting life upon earth, that is his prerogative. Adam was not unjustly treated by being created a human rather than an angel; John the Baptist was not unjustly treated in that he became merely the friend of the bridegroom and not part of the bride class. So today, none of those who gain everlasting life upon earth will have any reason to complain. If we are wise we will appreciate what is offered us.

Then why be present if one is not going to partake of the bread and the wine? Because of what will be said on that occasion. We will be reminded of how much Jehovah God has done for us, how much Jesus Christ has done for us and the marvelous example he set for us. To come together on such a serious yet joyful occasion also serves to draw Christians closer together.

This year the witnesses of Jehovah throughout the earth will come together to commemorate Christ's death on Monday, April 8, after 6 p.m. All persons of goodwill toward God are invited to associate with them on that evening and to be benefited by what they hear and see.

* For more on this subject see *The Watchtower*, March 15, 1961, "Should You Partake of the Lord's Evening Meal?"

GOD'S DISTINCT NAME

It is not unusual for modern Bible translators to obscure the name Jehovah by substituting "LORD" for the name recorded in the original Hebrew. It is interesting to note the comment of T. V. Moore, then pastor of the First Presbyterian Church, Richmond, Virginia, who wrote in his translation and commentary on Haggai, Zechariah and Malachi, page 55: "We have retained the name Jehovah, instead of rendering it LORD, because the sacred writers make a marked distinction between this name of God and every other, and a distinction that ought not to be concealed in translation. It is his covenant title, embodying in its structure the unchangeableness of his existence as the guarantee of his faithfulness to his people. See Exodus 6:3."—January 1, 1856.

GOD'S HIDDEN WISDOM —A SACRED SECRET



"A physical man does not receive the things of the spirit of God, for they are foolishness to him . . . However, the spiritual man examines indeed all things."—1 Cor. 2:14,15.

FOR over fifteen centuries it seemed that the nation of Israel was destined for all time to be Jehovah's instrument for the outworking of his purpose. They were his chosen people, and they relied heavily on their cherished Scriptures to prove it. Then, for their rulers, a disturbing thing happened. A new preacher appeared and, around him, a new movement started. After three and a half years it seemed that this new movement could be written off as a failure, for those rulers succeeded in getting rid of its leader by exposing him to public disgrace and impalement on a torture stake. His few followers went underground and met behind closed doors. (John 20:19) But was it written off? Just fifty-one days later a still more disturbing thing happened. That new movement came to life again and spread like wildfire! Its spokesman, Peter by name, after a stirring public talk, proving all his points from the Jews' own Scriptures, caused his hearers to be "stabbed to the heart," and, as a result, "those who embraced his word heartily were baptized, and on that day about three thousand souls were added" to the movement. For the next three and a half years the movement grew and spread. An extraordinary thing then occurred, taking even the movement itself by surprise. That same spokesman, Peter, took an unprecedented step and opened the door to the despised, uncircumcised Gentiles to join their ranks. Soon its members, now of many nationalities, began to be established in congregations in all that part of the world. The movement was taking shape, like an instrument that could be used for a definite purpose. What did it all mean?—Acts 2:37, 41; 10:44-48.

1, 2. (a) Humanly speaking, how did the Christian movement get started and take shape? (b) As viewed by the Christian Bible writers, what questions arise?

[2] So far we have traced the origin and growth of this new movement as it might appear to men. Remember, however, following our previous discussion, we are interested in looking at it from the viewpoint of the Christian writers of the Greek Scriptures. Did they judge this movement, that came to be known as the Christian church, merely from a human viewpoint? Or can it be proved that their conception gives overwhelming evidence of divine inspiration and Authorship, making it impossible to give the credit to human originality? That is the challenging question we want to decide.

A SPIRITUAL NATION

[3] We have previously shown how God's former instrument, fleshly Israel, was truly a nation in every respect. But what about this new instrument? Judged by human

3. What claims as to nationhood did the Christian movement have from man's viewpoint?

standards, it does not comply with a single one of the requirements we reviewed, entitling it to be called a nation. Where is its country, marked on the map? From the days of the apostles onward, true Christians have been found scattered all over the world. By no means can it be said that they were, or are, of a common stock, or that they speak the same language. As to government, true Christians have been and are to be found as law-abiding citizens under the many governments, in all the different countries, with their varying customs, traditions and institutions.

[4] Yet those Christian writers do speak of this movement as constituting a nation, and not just a body of people united by the same beliefs. Peter says of them: "But you are 'a chosen race, . . . a *holy nation*.' " How is this true? The answer is, they are a *spiritual* nation, for, as Paul says: "Our citizenship exists in the heavens." A spiritual nation? No one had ever thought of such a thing. Such a conception was certainly not of human originality.—1 Pet. 2:9; Phil. 3:20. See also Matthew 21:43.

[5] When, however, we appreciate the viewpoint as set forth by those Christian writers, we can see how true it is and how everything fits in. Those of spiritual Israel do have their own covenant, the "new covenant," of which Jesus is the Mediator. They are all of common stock, spiritually, for "all who are led by God's spirit, these are God's sons . . . God's children." They do all speak the same language, the "pure language" of God's Word, which "word is truth." They all come under, and give undivided allegiance to, the heavenly government, the "princely rule" laid on the shoulder of the King, Christ Jesus, who rules from the nation's capital city, the "city of the living God, heavenly Jerusalem." Especially since A.D. 1919 have they been a true nation, for then, when again it seemed they were in danger of being written off, they experienced as it were a new birth, as Isaiah said of them in his prophecy: "Will a nation be born at one time?" Then, too, they were brought into a greatly improved condition under Jehovah's blessing, described by Isaiah as a 'land brought forth in one day,' yes, a land with well-defined boundaries of safe, relative freedom, as determined theocratically by God's Word.—Heb. 9:15; Rom. 8:14-16; Zeph. 3:9; John 17:17; Isa. 9:6; Heb. 12:22; Isa. 66:8.

[6] This spiritual nation, dwelling in its own country, can indeed be located in God's map, his Word, but do those of Christendom appreciate this viewpoint? Not at all. Take the church of Christendom that claims to be the one, true, universal church, the Roman Catholic Church. Surely there we should find the correct understanding of nationality as it affects Christians. But what do we find? As we all know, there are French Catholics, German Catholics, English Catholics, in fact an almost endless list. Do they all view themselves, first and foremost, as members of the one spiritual nation? Is that the view they take, is that their line of action, in time of war? The answer is painfully evident. They view their nationality, with all its claims of loyalty and patriotism, from the ordinary human, fleshly level. They know no other level. How can they, if their church does not tell them? They are French, German and English first, and their religious ties have to take second place, if they are not ruthlessly trampled on, when war breaks out. The same argument applies in general to the Protestant churches.

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4. In what way does the Bible call this movement a nation?

5. (a) How are the Scriptures consistent in showing spiritual Israel to be a nation? (b) What special significance has this had since A.D. 1919?

6. How does Christendom evince its utter failure to appreciate the Bible viewpoint?

[7] Seeing Christendom's lamentable failure to appreciate the spiritual viewpoint of the Christian Greek Scriptures, how, then, are its clergy and spokesmen in position to criticize those writings and their inspiration? How true was the apostle's word when he wrote: "We speak God's wisdom in a sacred secret, the hidden wisdom . . . This wisdom not one of the rulers of this system of things came to know . . . [but] the things that God has prepared . . . God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." Yes, there is the source of inspiration of those Christian writers—God's holy spirit. Prior to Pentecost and the outpouring of God's spirit, they were not ready to entertain the idea that God was about to change his instrument for the outworking of his purpose. But after that stirring event, not only did they begin to realize that there was such a change, but their writings reveal a spiritual conception that could have come only from Jehovah himself. Do you appreciate this?—1 Cor. 2: 7-10.

A SPIRITUAL TEMPLE

[8] One more aspect in confirmation of this same subject we wish to draw to your attention. When enumerating the various things qualifying fleshly Israel as Jehovah's instrument, we noted their temple, situated on Mount Moriah in Jerusalem. This was important, for it was the center of their worship. Does Jehovah's new instrument, the Christian church, have a temple? Ordinarily, a temple means but one thing, and that is an edifice built of stone or some other material, a building dedicated to the service of a deity. In Christendom a temple, or church, is a place of public Christian worship. In any case, it is a literal building that can be marked and located on a map. Well, where is the temple of the true Christian church? The answer is, Scattered worldwide! How so? It is a *spiritual* temple. Who had ever thought or heard of such a thing? But in that same chapter where Peter speaks of the true church as a "holy nation" he earlier speaks of the individual members as "living stones . . . built up a spiritual house [or temple] for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ," who is laid as the "foundation cornerstone." What a lofty conception! As Paul says: "Do you not know that you people are God's temple, and that the spirit of God dwells in you?"—1 Pet. 2:5, 6; 1 Cor. 3:16.

[9] Again we ask, Does Christendom appreciate this? Not only has she failed to do so, but, due to her worldly-minded influence, the very word "church" has largely lost its original meaning. In the King James Version of the Bible the word "church" is a translation of the Greek word *ekklesía,* meaning a congregation called out from the world for God's purpose, as his instrument. (See Matthew 16:18; Acts 5:11; 11: 22; Romans 16:5.) That Greek word was never used for a building. But today, whenever people speak about a church, or going to church, they invariably refer to a literal building, or place of worship. Immense sums of money are spent on some of these historic buildings, but who gives a thought to the spiritual health of the congregations connected therewith?

[10] Rather than dismiss the subject on this somber note, we remind you of that inspiring vision recorded at Revelation,

7. From whom has God kept his wisdom hidden, but to whom and how has he revealed it?
8. (a) What is usually meant by a temple or church? (b) How does the Bible describe the Christian church in this regard?
9. Does Christendom appreciate this viewpoint, and how is this proved?
10. What is meant by God's "temple" at Revelation 7:15, and what encouragement does this give?

chapter 7. In the first eight verses we have a description of the true church, making up the twelve tribes of spiritual Israel. Then follows the description of a "great crowd," taken "out of all nations," picturing lovers of righteousness who "come out of the great tribulation" on Satan's world during this interval of God's patience. Their hope of a future life lies in a paradise earth. But what is their present position of service before God? The record says: "They are rendering him sacred service day and night in his temple." In some earthly building? Of course not. They are learning, with great joy and satisfaction, how to serve God acceptably and actively, by serving in close association with Jehovah's instrument, the faithful remnant of the true church. Not as in Christendom's churches, where very few have a direct part in their services, but in God's spiritual temple everyone is invited and helped to "always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." Are you enjoying a part in this service? Can we help you in this respect?—Rev. 7:9-15; Heb. 13:15.

[11] Thus far we have examined two of the qualifications that made fleshly Israel a chosen instrument, their nationhood and temple, and then we have seen the close correspondence with the true church, only in a spiritual way. Similarly, we could take up fleshly Israel's other qualifications, their priesthood and high priest, also their sacrifices, and show how these are to be found in God's new instrument. In each feature, however, the Christian writers reveal a new conception, a spiritual and heavenly one, including the promises given, in contrast with the writers of the Hebrew Scriptures. Surely we must admit that, though they did not write from the same viewpoint, there is a wonderful inner harmony between the two sets of Bible writers. There is no collision.

[12] One more question. From where did those Christian writers get the authority for their conception of things? Since they put things, not on merely a higher human level, but on a completely different kind of level, a spiritual one, it would seem they must have gotten their authority from an entirely new source. But here is an amazing thing. Their writings show, time and again, that they obtained the support for their new conception from the very records of those ancient Hebrew prophets, who so many think of as men groping after God and whose writings are considered to be so down to earth and nonspiritual.

[13] In proof of this, consider briefly the apostle's argument commencing at Romans, chapter 9, where he explains about the change in God's instrument. He shows that "not all who spring from Israel are really 'Israel.' Neither because they are Abraham's seed are they all children . . . That is, the children in the flesh [by ordinary procreation] are not really the children of God, but the children by the promise are counted as the seed," even as Isaac was a child of God's promise, being born when Abraham and Sarah were "as good as dead" as far as giving birth to a son was concerned. (Heb. 11:12) Then, with further quotations from the Hebrew Scriptures, Paul proves that God has the absolute right to choose whom he will, and that those ancient prophets foretold that God would ultimately choose a people not previously recognized, as Hosea wrote: 'I will say to those not my people: "You are my people, the sons of the living God." ' (Hosea 2:23; 1:10) With further quotations, he

11. What further comparisons can be made between spiritual and fleshly Israel, leading to what conclusion?

12. On what authority do the Christian writers base their spiritual conception?

13. How does Paul prove his argument as to (a) the *real* Israel, (b) a new people called, and (c) their acceptance in God's sight?

then proves that "people of the nations," Gentiles, obtained the 'righteousness resulting from *faith*,' which righteous standing fleshly Israel failed to obtain because, says Paul, Israel "pursued it, not by faith, but as by works," that is, the works of the Law. Finally, Paul quotes what both Moses and Isaiah recorded as spoken by God against Israel: "I will incite you people to jealousy through that which is not a nation," and, "I was found by those who were not seeking me." (Deut. 32:21; Isa. 65:1) —Rom. 9:6-8, 25, 26, 30-32; 10:19, 20.

[14] In every case, the seeds, or roots, of the Christian writers' conception of things were found embedded and hidden, so to speak, in the Hebrew Scriptures. For instance, Paul shows that the high priest who would provide the only acceptable sacrifice, something far better than animal sacrifices, would not be a Levitical priest, as required by Israel's law. How do we know? Because, says Paul, their Scriptures made it "abundantly clear that with a similarity to *Melchizedek* there arises another priest, who has become such, not according to the law of a commandment depending upon the flesh [or fleshly descent], but according to the power of an indestructible life, for in witness it is said: 'You are a priest forever according to the manner of Melchizedek.'" (Heb. 7:15-17; Ps. 110:4) Again, Stephen, in his defense before the Sánhedrin, quoted from Isaiah's prophecy, where a dwelling place for God is foreshadowed of a different and higher kind than Israel's beautiful stone temple. (Acts 7:48, 49; Isa. 66:1) Also, Paul spoke about the circumcision of the spiritual Jews (Christians) as being "of the heart by spirit, and not by a written code [of the Law]." But Moses, centuries before, had spoken about the circumcision of the heart as being more important than that of the flesh.—Rom. 2:29; Deut. 10:16; 30:6.

[15] In view of all this evidence piling up, showing such a wonderful spiritual conception on the part of those Christian writers, yet harmonizing so closely with the pattern of the Hebrew Scriptures, how can it possibly be credited to human inspiration and originality? Surely it is true that, as in the first instance, "prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit," so it is also equally true that the proper understanding of prophecy can at no time be determined by men exercising their own wisdom, but it depends entirely on the Author of prophecy, speaking in his own time through those filled with his spirit.—2 Pet. 1:21.

THE WORK OF ONE MAN, OR OF GOD?

[16] We turn now to a different line of evidence. Consider what happened shortly after Israel left Egypt. First, however, we remind you that 215 years previously Jacob and his twelve sons and their little ones went down into Egypt because of the famine. It was a family affair. God said to Jacob in a vision at that time: "Do not be afraid to go down to Egypt, for I shall constitute you there into a great nation." This did not mean as a great sovereign power, but numerically, for the record says that "the sons of Israel became fruitful and began to swarm . . . at a very extraordinary rate." (Gen. 46:3; Ex. 1:7) Their whole stay in Egypt was on sufferance, for they were stock raisers, a "detestable thing to Egypt." So they dwelt "in the land of Goshen," apart from the Egyptians. Under such conditions, it would not be wise, or even possible, to develop a strong, independent national policy, or system of government. They would live

14. What further points are likewise proved as to (a) priesthood and sacrifice, and (b) circumcision?

15. The inner harmony of the Scriptures proves what, and leading to what conclusion?

16. How did Israel develop as a nation while in Egypt?

quite simply as an agricultural community, along the patriarchal lines to which they were accustomed.—Gen. 46:34.

17 Then "there arose over Egypt a new king who did not know Joseph," and for at least eighty years, from the time of Moses' birth to the exodus, the lives of the people were "bitter with hard slavery . . . under tyranny." No opportunity for national development there. Then came the ten plagues and the exodus, and finally all Israel, with a "vast mixed company" that went with them, safely crossed the Red Sea—with the Egyptian hosts behind them, all dead. Less than three months afterward, 'Israel went camping in front of the mountain (Mount Sinai).' This was a most important period in Israel's history. It was really the commencement of a separate and independent national existence for that people. But how did it develop, seeing they lacked experience in national and governmental affairs?—Ex. 1:8, 14; 12:38; 19:1, 2.

18 This is what happened. First, God gave the Ten Commandments, also a large number of "judicial decisions" dealing with such matters as slavery, compensation for injuries, cases of stealing, seduction, loans, and so forth, also observance of sabbaths and festivals. But this was not all. A few days thereafter Moses again went up into the mountain to receive further instructions, and "continued in the mountain forty days and forty nights." With what result? All the evidence points strongly to the fact that Moses wrote the books of Genesis, Exodus, Leviticus, and perhaps the opening chapters of the book of Numbers while at Mount Sinai.—Ex. 21:1; 24:18.

19 If we are to take all this record as of human authorship, as is generally understood, then we would have to say that, within a few months, the *one man,* Moses, produced a comprehensive and detailed blueprint for every aspect of Israel's national life, both civil and religious. Not only the fundamental laws, the Ten Commandments, and not only innumerable regulations of a civil nature, but that one man also gave written instructions, covering every minute detail, concerning Israel's religious life and worship. This included the construction of the Ark, the tabernacle and its contents, the surrounding courtyard, garments for the priests and high priest, their installation ceremonies, including full details of the materials to be used, their color and measurements, and so forth. Besides that, in Leviticus, we have all the laws regulating the access of the people to God, and the different kinds of offerings.

20 Frankly, it is impossible to attribute all this to one man. Apart from the immense amount of detail, the whole conception is of such a high order. No man or government has produced anything to equal it, or come anywhere near it. Admitted that in the patriarchal society, which God dealt with prior to Moses, there would be well-established codes of law, but much of Moses' work was in the nature of providing for a new system of worship for a people blossoming into full nationhood. Neither can it be allowed for a moment that Moses, though "instructed in all the wisdom of the Egyptians," copied from that pagan pattern of life and worship.—Acts 7:22.

21 Two more points are worthy of note. Whereas it often takes generations for a

17. From Moses' birth, what did Israel undergo, leading to what important events?
18. While at Mount Sinai, how much of the Pentateuch did Moses probably write?
19. Humanly speaking, what did the one man Moses produce for Israel?
20. Why is it impossible to attribute all this to one man?
21. What further evidence proves that Moses and all the Bible writers were inspired to write by Jehovah's spirit?

nation to evolve a system of laws and then find they have to be adjusted and altered, the laws given through Moses were subject to no such treatment, not by a hairbreadth. The other point is this. Paul says: "The Law has a shadow of the good things to come," and in his letter to the Hebrews he takes many aspects of the Law and shows how they appropriately picture "heavenly things themselves." Now, how could Moses possibly have foreseen and directed what he wrote so as to foreshadow something of which he had no knowledge? In fact, how was the apostle Paul, or any other man, by exercising his own mental ability, able to see the heavenly pattern of Jehovah's new instrument beautifully mirrored in that ancient Law? How convincing it is that both Moses and Paul, and all the other Bible writers, were inspired by Jehovah's holy spirit to write his great Book!—Heb. 10:1; 9:23.

SPECIAL NEXT ISSUE

Read: *Resurrection—of a Dead Body or of a Dead Soul, Which?*

[22] After Moses, then what happened? Over fifteen centuries later another Bible writer explains how that law covenant came to be written off. He says that God "blotted out the handwritten document [or covenant] against us . . . He has taken it out of the way by nailing it to the torture stake." Then, in another place, the same Bible writer, humanly speaking, rewrites the entire law code in *one word*—LOVE! He argues and proves that "love is the law's fulfillment," and that "the entire Law stands fulfilled in one saying, namely: 'You must love your neighbor as yourself.' " This is not love as men know it, which is predominantly an emotional affair, but as seen and exemplified in Jehovah himself, for, says the apostle John, "God is love." This may not be so spectacular as all that Moses produced, but it goes far deeper.—Col. 2:14; Rom. 13:10; Gal. 5:14; 1 John 4:16.

[23] Thus, from whatever angle or aspect we consider this subject, when we once get the right viewpoint we can appreciate more than ever before that indeed "all Scripture is inspired of God" and is an imperishable memorial to "Jehovah the God of truth." We can have full confidence, not only in the authenticity of the Word, the entire Bible, but also in the certainty of the outcome of all that it has foretold. The New World society of Jehovah's witnesses, a people wholly dedicated to Jehovah and who accept his Word wholeheartedly, are right now experiencing some of these good things, and you, too, can share in them. As Jehovah himself expressed it, saying: "My word . . . will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it. For with rejoicing you people will go forth, and with peace you will be brought in."—2 Tim. 3:16; Ps. 31:5; Isa. 55:11, 12.

[24] In seeking to gain a proper evaluation of any book, or collection of books, as with the Bible, it is a great aid, if not an absolute necessity, to become acquainted with the personality of the author. How can this be done? It will be worth our while to give this our special consideration as far as the Bible and its Author are concerned.

22. In what way was the law code rewritten in *one word*, and how does this compare with Moses' writing?

23. What blessings and prospects await those who truly accept the Bible as God's Word?

24. What further question arises in connection with the Bible?

THE DYNAMIC PERSONALITY OF THE BIBLE'S AUTHOR

> *"For 'who has come to know the mind of Jehovah, that he may instruct him?' But we do have the mind of Christ."—1 Cor. 2:16.*

WHEN we speak of the personality of an individual, we have in mind the various qualities and characteristics that make him a separate individual, for no two people are alike. The study of personalities of the human family is always interesting, though not always helpful, depending on the motive; but the study of the Creator's wondrous personality is of the greatest interest and help. It brings the greatest rewards. It helps us to understand his way of doing things and to appreciate his way of expressing himself in his Word, the Bible. In turn, as we more fully comprehend and admire that fine Personality, through the study of his works and his Word, it makes us want to be like him, in his image, as far as lies within us. This is an excellent thing, for as we seek to conform our own personality to be in close harmony with his, it ensures for us his favor and blessing, and that means for us life in perfect happiness.

[2] This line of reasoning has Scriptural support. Did not the Creator, Jehovah God, say: "Let us make man in *our image,* according to our likeness"? Did he not then say to man: "Be fruitful and become many and fill the earth and subdue it, and have in subjection" all the lower creation? For the human family to increase and live together as a great society, and at the same time exercise and maintain this dominion, would certainly require a measure of the qualities and characteristics seen in Jehovah himself. Personality is made up of our reasoning powers, and how we use and develop them, along with our heartfelt feelings and longings and resolves. It is a cause for endless wonder that Jehovah has so made man that, though such a tiny speck on a tiny planet, he is, nevertheless, a marvelous replica, on a minute scale, of the great Creator who exercises universal dominion.—Gen. 1:26-28.

[3] It would be presumption for frail, imperfect humans to speak of studying the personality of the One who is the "King of eternity, incorruptible, invisible, the only God," and who has "established his throne in the very heavens," were it not that Jehovah, in more than one way, has made it possible. The most wonderful way in which he has done this has been in the sending of his Son to earth, to live among us for a while as a man. John makes this clear in his Gospel. He tells us about Jesus in his prehuman existence, then known as "the Word," and rightly called "a god,"

1. Why is a study of the Creator's personality of the greatest benefit?
2. In what respects was man made in God's image, and how does this throw light on the personality of man?
3. (a) How is it possible for us to make a study of the Creator? (b) What help does John's Gospel give regarding this?

a mighty one, for "all things came into existence through him." Then, after telling how "the Word became flesh," he says: "No man has seen God at any time; the only-begotten god who is in the bosom position with the Father is the one that has explained him." We could not wish for a finer help in our study than this introduction to the one who enjoyed such a close relationship with his Father, and who came to earth so that he could explain him to us.—1 Tim. 1:17; Ps. 103:19; John 1:1, 3, 14, 18.

[4] This happy relationship is also beautifully described at Proverbs 8:22-31. After describing the initial preparations for earth's creation, God's Son, the Word, says: "Then I came to be beside him as a master worker, and I came to be the one he was specially fond of day by day, . . . and the things I was fond of were with the sons of men." What an appealing picture of family life, with a Father specially fond of his Son, and the Son, in turn, very fond of that which we know is now given into his care by his Father, those things bound up with the human family. To be assured of this one's friendly interest on our behalf is a real encouragement, and we look forward to becoming more fully acquainted with him.

[5] As we read about Jesus in the Scriptures, what are our impressions? He was dynamic, yet mild. By general standards this seems impossible. We usually think of a dynamic person as being forceful, ambitious, overriding and impatient of anyone getting in his way, whereas we think of a mild person as being placid, not holding very strong opinions, and ready to give way for the sake of peace, rather than stand up for what is right. Due to imperfection, our various characteristics are not properly balanced and tend to go to extremes, but this is not so with one who is perfect, as was Jesus. That which perhaps gives us the best key to his personality is the word spoken prophetically of him by David, and quoted by Paul at Hebrews 1: 9, where we read: "You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with the oil of exultation more than your partners." (See Psalm 45:7.) Jesus was and is a great lover of righteousness, including a deep and tender love for those who, though imperfect, sincerely strive after righteousness. To such he is mild, peaceable, friendly and very patient. At the same time he has a strong hatred for all that is lawless, including those who prove they are willfully committed to their evil ways. As he expressed scathing denunciation for the hypocritical religious leaders of his day, who relentlessly showed murderous hostility toward "that holy and righteous one," so he likewise expresses himself to that same class today, saying: "Get away from me, you workers of lawlessness." (Acts 3: 14; Matt. 7:23; 23:13-39) Jesus' personality does not change. He is the "same yesterday and today, and forever." Thus there is exemplified in Jesus the same balanced contrast as seen in Jehovah, and also as demonstrated by Jehovah's people today, the fierceness of a lion, coupled with the mildness of refreshing dew.—Heb. 13:8; Mic. 5:7, 8.

[6] But how does all this help in gaining a better understanding of God's written Word? Well, the Bible was written for the benefit of God's friends, not his enemies. It is worth noting how Jesus spoke to his friends when on earth. What was their impression of him? It is very evident that, though acknowledged as their "Teacher"

4. What enlightenment on this is given at Proverbs 8:22-31?

5. (a) How can Jesus' personality be summarized, and why must we be careful in defining the terms "dynamic" and "mild"? (b) What fine contrast is seen in Jesus, and how is it demonstrated?

6. How did Jesus express himself to his friends, and on what basis?

and "Lord," he did not hold himself aloof, or overawe them, intimidating them. (John 13:13) Instead, he brought them into close union with himself and made them feel at home in his presence. His manner and way of speaking contributed to that end. They found his presence refreshing, and Jesus himself gave the reason for this, saying: "Come to me, all you who are toiling and loaded down, and I will refresh you . . . for I am mild-tempered and lowly in heart." —Matt. 11:28, 29.

7 As Jesus spoke to his friends, so Jehovah speaks to his friends through his Word. His Word is charged with his intense and strong personality, yet mild-tempered; hence its style. Though fully accurate, scientifically and otherwise, it is not written in precise, technical terms, so that not even a critic could find any cause for complaint or stumbling. On the contrary, it is full of human imagery and illustrations, things that stir the imagination and appeal to the heart.

8 One interesting proof of this in the Bible is seen in the way in which personality is imputed to things that, in themselves, are not persons. This is often done in human speech, imparting a liveliness and dynamic force. For instance, we often talk about a particular plant *liking* a certain kind of soil, as if a plant has personality with its likes and dislikes. Jesus spoke in the same way. In a forceful, illustrative way, he said: "I am the door of the sheep." Still more forcefully, looking at the cup of wine in his hand, he said: "This means [is] my 'blood.' " And, in the way of imputing personality, he said respecting the holy spirit: "That one will teach you all things and bring back to your minds all the things I told you." The apostle Paul did the same with regard to God's Word itself, speaking as if it were dynamically alive, saying: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart." How forceful and how salutary!—John 10:7; Matt. 26:28; John 14:26; Heb. 4:12.

9 No, the holy spirit and God's Word are not persons in themselves, but, so to speak, they are both charged with his personality. That is why Paul could say: "Do not be grieving God's holy spirit." We can also grieve God's Word if we go contrary to it, and can endanger ourselves and others if we mishandle that sharp, living sword. This is where we realize the benefit of the Bible in being written in the way decided on by its Author. It reflects his personality and brings him nearer to us, and enables us to get a better appreciation of him. We would not want it otherwise. Why should Jehovah accommodate his style of expressing himself to suit the critics? Even we, ordinary men and women, in many cases brought up in the doctrines of Christendom, got our eyes opened to the truth when it was explained to us from the Scriptures. The critics could also get their eyes opened if they were not so wise in their own wisdom. "For the wisdom of this world is foolishness with God; for it is written: 'He catches the wise in their own cunning.' " We must keep truly humble and teachable, 'conscious of our spiritual need.' (Eph. 4:30; 1 Cor. 3:19; Matt. 5:3; John 17:17) Then we will be willing to be taught, "not with words taught by human wisdom," but by the One appointed by God, the living Word, Jesus Christ, who always taught according to

7. How does this help in gaining a better appreciation of God's Word?
8. What Scriptural instances can be cited of personality being imputed, and with what benefit?
9. (a) What benefits are gained from the way in which the Bible has been written? (b) Why are the critics unjustified and proved wrong in their attitude? (c) What is the right attitude, and what are the results it brings to us?

the written Word, the Bible. Thus, with the aid of God's spirit, we shall come to "have the mind of Christ" and shall come to "know the things that have been kindly given us by God."—Rev. 19:13; 1 Cor. 2:12, 16.

TWO REASONS FOR A BETTER UNDERSTANDING OF THE BIBLE

10 There are two reasons why it is good to have a right understanding and appreciation of both the Bible and its Author. First, it gives us a correct picture of the true religion. The true religion is a religion of action. It is not passive, which is the impression given by Christendom in the routine way in which the Bible is generally read in the churches, clothed in black and keeping to archaic English. As a result, those who attend church get the idea that the hallmark of a Christian is respectability. Of course a Christian should be exemplary in all his conduct and ministry, but when that new movement started, with Jesus as its leader, it did not win popularity, either in his day or after Pentecost, because of the good behavior and restraint of its members. They were commissioned and empowered to be busy with a forceful message and witness, commencing in Jerusalem and spreading to "the most distant part of the earth." Even more so today, the message of the established kingdom must be "preached in all the inhabited earth for a witness to all the nations" before the end of this system of things. Those who have a hearing ear do not hear just a pleading appeal, as expressed in the *Authorized Version:* "Come out of her [Babylon], my people." Instead, they get the impact of the urgent, imperative command, as accurately expressed in our *New World Translation: "Get out* of her, my people"! Those who have a hearing ear take action by forsaking Christendom and fleeing to Zion, God's organization. Those of that organization, the faithful remnant of the true church with the heavenly hope, are blessed, as was Jesus, with the "oil of exultation," Jehovah's spirit. You will find their fellowship a great help and stimulus in 'putting on the new personality' and enjoying an active share in the true religion.—Acts 1:8; Matt. 24:14; Rev. 18:4; Isa. 61:3; Eph. 4:24.

11 In the opening chapters of Revelation we find the second reason for seeking a true evaluation of Jehovah and his Word. We find there detailed information that sets the pattern in helping us to conform our personalities in harmony with the Word and its Author, giving us a clearer insight and keener incentive to love righteousness and hate lawlessness. Jesus foresaw the conditions in the world at this time of the end and the consequent trials and tests that would come upon his followers. He therefore gave John a message for each of seven congregations. These messages, while appropriate locally in John's day, have their real meaning and force for *all* the congregations of true Christians in this, the "Lord's day." (Rev. 1:10) While given primarily to those with the heavenly hope (for all the promises therein are heavenly), the various conditions described, coupled with the warnings and counsel given by Jesus, apply equally to those dedicated servants of God who have an earthly hope in God's kingdom.

12 While the promises vary, note the same appeal in each message: "Let the one who has an ear hear what the spirit says." Note also the condition that must be met, not collectively, but individually, when it says at the end of each message:

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10. (a) How can true religion be defined, but how has Christendom proved false in this? (b) How is the true religion expressed today?

11. How does Revelation, chapters 1-3, provide special help for us today?

12. (a) What special needs are emphasized in the messages to the seven churches? (b) What comprises the new personality?

"To him that conquers . . ." This is coupled with the word "endurance," occurring several times in these messages, together with such expressions as: "Prove yourself faithful even to death," and "keep on holding fast." To hold fast and endure and conquer decidedly calls for a strong personality. This is not a matter of outward show, but there must be a fixed determination, arising out of a deep appreciation and love for Jehovah, a wholehearted resolve to live for him and do his will. Christ Jesus, who always delighted to do his Father's will, set the perfect pattern, and it is God's will that we should be "patterned after the image of his Son." This also means in God's image, as again Paul said: "Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it." What does this mean in detail? Listen! "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. . . . But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." Strong-minded, yes, but there is no room here for being domineering. It is a question of having the right motive.—Rev. 2:7, 10, 13, 19; 3:11; Rom. 8:29; Col. 3:10-14.

[13] It is only through an accurate knowledge of the Scriptures that we can appreciate and acquire the proper balance and fine contrast of the various qualities and characteristics that make up a godly personality. The apostle Paul himself serves as a good illustration. Before he became a Christian he was certainly dynamic, but, being blind to the truth, he was off balance and, as he himself says, he was "a blasphemer and a persecutor and an insolent man." After getting his eyes opened, and for the rest of his life, he was still dynamic, but with a different motive, and now beautifully balanced, as shown by what he writes to the Thessalonians: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." Ah! yes, there is the difference. He was now motivated by the spirit of unselfish and loving devotion.—1 Tim. 1:13; 1 Thess. 2:7, 8.

[14] Whatever your former disposition, you need not be discouraged. The fatherly Creator who said to his Son: "Let us make man in our image," can create in you a "new personality" in their image. How? By the transforming influence of God's spirit, the "force actuating your mind," and through the influence of the written Word. The more you realize and are convinced that the entire Bible is of single, divine Authorship, the more you will appreciate the grand personality of its Author, Jehovah. In turn, that will help you to "put on the new personality . . . created according to God's will in true righteousness and loyalty."—Gen. 1:26; Eph. 4:23, 24.

13. (a) How can we acquire a godly personality? (b) In this respect, how is Paul a good example?

14. How can our personality be remade in God's image?

COMMUNISM AND CHURCH FAILURE

In a speech to a Methodist convention in 1962 Bishop John Owen Smith deplored the failure of the church. He asserted that "communism came into being because Christianity dropped its cross, didn't want to do the difficult, but just sang its songs and said its prayers."—*The News and Courier*, Charleston, S.C., July 30, 1962.

On what foundation is the true church built?

What the Scriptures say will surprise many. The answer is vital to you.

PRIESTS of the Roman Catholic Church like to point to Matthew 16:18 when questions arise about identifying the true church. This scripture simply says: "You are Peter, and on this rock-mass I will build my congregation, and the gates of Hades will not overpower it." The Catholic Douay version Bible phrases this text this way: "Thou art Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it." From those few words of Jesus, the Roman Catholic Church has concluded that there Jesus made Peter the rock foundation on which the church of God and Christ is built, that Peter became the first pope and successor of our Lord Jesus Christ, and that there the Roman Catholic Church had its beginning, making it the first church and the only true church.

Cardinal Gibbons in his book *The Faith of Our Fathers,* page 100, makes this statement: "Jesus, our Lord, founded but one Church, which He was pleased to build on Peter. Therefore, any church that does not recognize Peter as its foundation stone is not the Church of Christ, and therefore cannot stand, for it is not the work of God. This is plain." *A Catholic Commentary on Holy Scripture,* published by Thomas Nelson & Sons, 1953, says: "By this revelation the Father had singled out Peter as the natural foundation for his Son's society."

But is that what Jesus meant by the words "upon this rock I will build my church"? Was he referring to Peter when he spoke those words? Was Peter to head the congregation of God?

First note, the word "church" appearing in many Bible translations does not have reference to a literal building of stone. The Bible tells us that God "does not dwell in handmade temples." (Acts 17:24) The original Greek word translated "church" at Matthew 16:18 is *ecclésia.* It has reference to a congregation or an assembly of people and not to a building of wood or stone made by men's hands. *A Catholic Commentary on Holy Scripture,* page 881, makes this comment: "The 'church' (ἐκκλησία, the customary LXX rendering of the Hebrew *qahál,* i.e. religious assembly, congregation) is the new society of Christ's faithful answering to, and supplanting, the OT *qahál.* Simon is to be the ultimate authority on earth of this society."

From this Catholic authority it is evident that God had a church or an assembly or a congregation long before the time of Christ. That assembly was the Jewish nation. The martyr Stephen referred to the nation of Israel in the wilderness as an *ecclesia* or church or an assembly of God. Nor does this word apply strictly to religious assemblies. It can apply to any as-

sembly duly summoned. Luke, in telling of the mob that gathered at Ephesus in protest to Paul's preaching, refers to it as no regular *ecclesia* or assembly. (Acts 7:38; 19:29-41) At Romans 16:5 (*AV*) Paul says: "Likewise greet the church that is in their house." Again at 1 Corinthians 16:19 (*Dy*) he writes: "The churches of Asia salute you." It would be ridiculous to conclude that Paul was speaking of greeting a building inside another building, or that certain religious edifices were saluting these of Corinth. Rather, Paul is indisputably speaking about gatherings of Christians, an assembly or congregation of people.

Now, with this in mind, of whom was Jesus speaking when he said: "On this rock-mass I will build my congregation," or "my church"? Note carefully, Jesus does not say "Peter's church," or "Paul's church," but "my church." Jesus is here speaking about his footstep followers. The *Catholic Commentary* makes this point clear when it refers to them as "the new society of Christ's faithful." These faithful footstep followers Jesus calls his body, his bride, his congregation or church, and he has prepared a place for them with him in heaven. Revelation gives the number of them as 144,000.—Matt. 16:18; 1 Cor. 12:12-28; Eph. 1:22, 23; Rev. 14:1, 3.

THE ROCK OR ROCK-MASS

Who or what is the rock or rock-mass or foundation upon which the Christian congregation is built? As previously noted, Roman Catholic theologians say that the foundation is the apostle Peter. Thus *The Catholic Encyclopedia,* Vol. XI, page 746, says: "By the word 'rock' the Saviour cannot have meant Himself, but only Peter." Are these Catholic theologians correct in their conclusion?

Bible scholars will note that Jehovah the Almighty God is often referred to in the Scriptures as "the Rock," because he is the eternal foundation of his holy universal organization. At Deuteronomy 32:3, 4 we read: "Do you attribute greatness to our God! The Rock, perfect is his activity." Jehovah God Almighty is a foundation that can never be moved. Samuel's mother Hannah in prayer said: "There is no rock like our God."—1 Sam. 2:2.

Jesus Christ is also identified in the Scriptures as a rock. In fact, Jesus identifies himself as the rock or cornerstone that the builders rejected. (Matt. 21:42) In his writings the apostle Peter testifies to this fact, saying: "Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 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. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment.' It is to you, therefore, that he is precious, because you are believers; but to those not believing, 'the identical stone that the builders rejected has become the head of the corner,' and 'a stone of stumbling and a rock-mass of offense.' " (1 Pet. 2:4-8) Thus stones or rocks are used in an illustrative sense, representing individual faithful members who become a part of the Christian congregation built on the foundation cornerstone Jesus Christ.

Note how this view is also supported by the apostle Paul. He writes: Israel "stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment.' " (Rom. 9:32, 33) Now over whom did ancient Israel stumble? Was it over Peter or over Jesus

Christ? Paul shows the stone of stumbling and foundation to be Jesus Christ, not Peter.—1 Cor. 10:4.

Further, when Paul mentions "apostles and prophets," which certainly would have included Peter, he, nevertheless, refers to Christ as "the foundation cornerstone." (Eph. 2:20) Why this if Peter headed the church? Again, at Revelation 21:14 all twelve apostles of Christ are designated as twelve foundation stones. Peter is not singled out. But it says that these twelve apostles are of "the Lamb," who is the chief foundation and precious cornerstone.

THE BIG QUESTION

With the foregoing in mind, picture what took place on this occasion. The prophets had foretold the coming of the Messiah or Christ. Jesus' disciples were familiar with these prophecies. In the district of Caesarea Philippi Jesus asked them: "Who are men saying the Son of man is?" They said: "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." Then Jesus put the question directly to them: "You, though, who do you say I am?" Peter, with his usual promptitude, replied: "You are the Christ, the Son of the living God." —Matt. 16:13-16.

When Peter declared Jesus "the Christ," Jesus immediately pronounced him "happy" or "blessed," because this knowledge and faith were not the result of natural sagacity, or human instruction, but a revelation from the Father. (Matt. 16:17) Others of Israel had enjoyed the same instruction but had not yet come to believe in Jesus as "the Christ, the Son of the living God." Peter had accepted what God made known. His faith and knowledge were of a spiritual and saving quality. That is why Jesus called him happy.

Peter, however, at this time, was greatly ignorant of many other spiritual truths. He did not understand the need for Christ to die so that a ransom might be paid for believing mankind. (Matt. 16:21-23) Peter was but little acquainted with his own heart. He had certain wrong expectations. He afterward made some gross mistakes, yes, even committing sins and incurring rebukes and chastenings. (Matt. 26:31-35; Acts 1:6; Gal. 2:11-14) He had many persecutions to endure, but he died faithful. Despite his trials, Peter was "happy," because he was an earnest believer in Christ. Because he so believed, everlasting happiness was open to him.

JESUS' DECLARATION

This confession of Peter's that 'Jesus is the Christ' gave Jesus an occasion, with reference to the name Peter (Greek: *Petros*), which he had before given the apostle, to declare that "on this rock-mass" (*petra*) he would build his church.—John 1:42.

Peter's statement or confession contains a fundamental truth that all who desire life must come to acknowledge, namely, this: that Jesus is the Christ, the Son of the living God. So in effect Jesus said to Peter: 'Upon this one whom you have confessed, upon myself as a rock-mass (*petra*) will I build my church, my assembly, my congregation, of persons who are sharers of this precious faith.'

The expression "this rock-mass" has no reference to Peter, but applies exclusively to Christ, God's anointed One, whom Jehovah has laid as a sure and everlasting foundation for His kingdom organization. On this foundation, namely, on Jesus Christ, the church would stand so sure that no machinations or efforts, demonic or human, could ever subvert it. Not even the power of death could destroy the hope of those who put faith in it. The whole congregation, the 144,000, would be made more than conquerors through him who loved them.

In further proof that Jesus was here fixing in the minds of his disciples that he is the Christ, note his words after this discussion: "Then he sternly charged the disciples not to say to anybody that he was the Christ." (Matt. 16:20) So in concluding that discussion he makes no mention of Peter nor does he speak of any primacy given to Peter.

All the Scripture proof is conclusive that the building of the church or the congregation was to be, not upon the apostle Peter, but upon Jesus Christ, the "foundation" or "precious cornerstone." And Augustine admits as much. In Haydock's Catholic Bible, it says with reference to Augustine, whom the Roman Catholic Church made a "saint": "It is true S. Augustine, in one or two places, thus expounds these words, and upon this rock, (i.e. upon myself) or upon this rock, which Peter hath confessed"—not upon Peter himself, but upon Jesus whom Peter confessed to be the Christ. This shows Augustine understood it right. Archbishop Kenrick in his book *Inside the Vatican Council* says that the great majority of the "church fathers" did not apply Matthew 16:18 to Peter. Of eighty-five leading ones only seventeen held that Peter was the rock on which Christ built his church, whereas forty-four held that it was the truth that Peter spoke, while sixteen believed the rock to be Jesus himself. So not only does the Roman Catholic Church disagree with the apostle Peter, who, as shown by his words at 1 Peter 2:4-7, taught that Christ is the foundation stone, but it also disagrees with the man whom it "sainted" and reveres as "St. Augustine" and with others of its "church fathers."

If Peter were the head of the early church or congregation, then we should find the apostles and others ascribing to Peter a place of preeminence such as the pope of Rome has today. But we find no such honor accorded to Peter by either the apostles or the other disciples. Peter never makes mention of himself as pope. Neither Paul nor any others of the Bible writers refer to any primacy of Peter. When the apostles and other older men gathered in Jerusalem to discuss the question of circumcision, we find that it was not Peter but the disciple James who summed up the matter. (Acts 15:12-21) Surely had Peter been the chief and in Christ's place he would have done so. But he did not.

Clearly, Peter was not the head of the Christian congregation. It is not built on him as its foundation cornerstone. It is built on Jesus Christ himself, the sinless Son of God.—Heb. 7:26.

Neither the early Christian congregation nor the early "church fathers" held that Peter was the rock-mass on which the church was built. For the rock-mass is none other than Jesus Christ himself. And woe be to him who even tries to lay any other foundation: "For no man can lay any other foundation than what is laid, which is Jesus Christ."—1 Cor. 3:11.

Darkness in Christendom

● Darkness hovers over mankind in both the East and the West, Christendom's religions notwithstanding. "It would be a travesty of the truth to suggest," asserted English minister Falkner Allison, "that the darkness which broods over human life in this country of ours, the darkness which results from rejecting the light, is any less than the darkness of ignorance which broods over India and the other so-called non-Christian lands."

IN STEP WITH the Faithful Organization

As told by A. P. Hughes

MY INTEREST in God and the Bible started when I was a boy about eight years old. I used to attend a Bible-study class in our village school in Shropshire, England. I recall our studying the life of the apostle Paul, and I came to have a desire to serve God like that. This early contact with the Bible did much to shape my life in later years.

In 1912, when I was sixteen years old, I left home to go and live in Liverpool with relatives who often talked about a coming end to this world. It was an environment for which I am very grateful. That same year C. T. Russell, president of the Watch Tower Society, arrived in Liverpool from New York and I happened to accompany my aunt to the home where he and his party were. When I was introduced to him, he asked me pointedly: "Have you given your heart to the Lord?" (It was a question he frequently asked of young people.) I did not get the full import of his question at the time, but it certainly set me thinking. I attended his public lecture, "Beyond the Grave," and soon after enjoyed happy days attending other meetings of Jehovah's people and learning more about Jehovah's wonderful purposes. In the spring of 1913 I did give my heart to Jehovah in dedication and was baptized. Thereafter I endeavored not to miss meeting with the "Bible Students," as Jehovah's witnesses were called at that time. I wanted to lay a good foundation and to build upon it solid truths. This later enabled me to stand firm in the faith when storms arose that shook many out of Jehovah's organization.

My early activities consisted of distributing Bible tracts, leaving them at the doors in the early hours of Sunday morning. The idea was that the parents would get them before they fell into the hands of children and were destroyed. It was the work Jehovah assigned us for that particular time through his organization, and it attracted many to the truths found in God's Word.—Acts 6:7.

Then came 1914 with our expectation of soon being taken from the earthly scene into heaven. Many were marking off the days until the appointed times of the nations would run out, as Jesus had foretold at Luke 21:24. However, I felt that perhaps there was something more to learn about our hope. When there appeared in *The Watch Tower* an article entitled "Now Is Our Salvation Nearer," dealing with Psalm 149, I jumped for joy. It showed that, instead of our going to heaven immediately, there was a great publicity work to be done on earth. Still, we were all awaiting the great time of trouble that Jesus had foretold.

TESTED

One day, as I returned home from a weekend in the country, I saw a newspaperman's placard that read: "War Declared!" Here, I thought, was confirmation of our hope regarding the Kingdom and its rule over the earth! (Matt. 24:3, 7) Little did I realize the events that were to

crowd in upon me in the next few years. Time and again decisions had to be made that called for faith and confidence in Jehovah's visible organization. Britain was now at war, and we young brothers in the faith had to decide what course to take. Choosing to maintain Christian neutrality, I was given a two-year prison sentence. During that time I reasoned that if I could be deprived of my liberty by a worldly power, then why could I not give myself in full-time service to Jehovah?

However, there were some problems to face. During the years from 1918 to 1922 there were many tests of faith. Many voices were being heard, all claiming to be God's channel of truth. It was the time for the sifting process that accompanied the coming of Jehovah to his temple for judgment. (1 Pet. 4:17, 18) Earnestly I prayed to Jehovah for guidance. How great the relief when I saw clearly who the "faithful and discreet slave" is! (Matt. 24:45-51) Then the second president of the Watch Tower Society, J. F. Rutherford, came to Liverpool to deliver the lecture "Millions Now Living Will Never Die." What an exhilarating experience it was to see the hall packed out, with thousands more on the outside!

FULL-TIME MINISTRY

Came 1922 and I was now able to launch into the full-time pioneer ministry. I joined Edgar Clay, whom I first got to know while in a war-time prison camp, and began a seven-year period of pioneering that I shall always number among the happiest days of my life. I served first in North Wales, then in the west of England and later in Eire. Always it was our practice to let Jehovah's organization assign our territory and always it proved to be the best.

In cooperation with the Liverpool congregation we arranged lectures in our territory. Time and again the halls were packed to hear the lecture "Millions Now Living Will Never Die." In 1927 I was invited to take up the business-house work, calling on all the large business concerns in Birmingham. It was not easy at first and I felt unequal to it, but I soon got used to it and then felt grateful that I had responded to the invitation. On one occasion, when making a call on a leading lawyer, I stayed two hours, and he and his partner obtained ten Bible-study aids from me. Afterward I was invited to visit him and his wife at their home. These are the kinds of experiences that make the pioneer service so rich and satisfying.

During those years of pioneering I always got to the larger assemblies of Jehovah's witnesses. Some of them were like milestones along my Christian way. I will always remember 1926 and Brother Rutherford's stirring talk at the Royal Albert Hall in London. It was at this assembly that we appeared on the streets for the first time, offering the booklet *Standard for the People*. At that assembly too we received the book *Deliverance*. How it stirred me! Its highlighting Jehovah's organization, geared for the fight against the Devil and his wicked organization, did so much for me.

BETHEL SERVICE

A new chapter in my life opened when I was called to serve at the Watch Tower Society's branch office in London. I had mixed feelings when I received the letter, for my pioneer privileges were very precious to me, but in my heart I knew that my future privileges lay right there at Bethel, and that is how it has been. At the London Bethel home I have had good opportunity to witness the forward movement of the organization, keeping step with the further revelations of Jehovah's will. I marvel at the deep respect there is for his righteous requirements, regardless

of how we as individuals may be affected. I have seen many changes over the years, but one thing remains very sure to me: Jehovah is directing his servants through his "faithful and discreet slave."

When we were plunged into the dark days of World War II we were cut off from the Brooklyn office, and many types of restrictions were placed upon us. How richly our heavenly Father sustained us during those difficult days! The physical discomforts brought about by the heavy bombing of London, the food shortages with inevitable rationing, and so many other things, were more than offset by the marvelous evidence of Jehovah's direction and blessing. Never were we without the spiritual food supplied through *The Watchtower*. We had but one typecasting machine and one medium-sized press. Paper was very scarce indeed. Yet, throughout the war, we always obtained our needs. In fact, our magazine production increased greatly during the war!

To witness the love and zeal of the brothers in London and in other large cities so heavily bombed, and to see them carrying on with their Bible studies without letup were things I would not have missed for anything. There was practically no literature left, but this did not deter them from going to the people with the Kingdom message.

Additionally, there was the problem of neutrality once again, affecting not only the brothers but also the sisters. Like many others, I was asked by the authorities to leave my assigned place at Bethel and take up work inconsistent with my Christian neutrality. This I refused to do and so it was prison again for me for a few months. But prison life was not as difficult this time, for we were able to meet together on specified days for Bible study. I had the privilege, along with other brothers, of witnessing to at least three of the prison guards who accepted the message and then dedicated their lives to the doing of Jehovah's will. One later became a congregation overseer.

I returned to the London Bethel for another year—then back again to prison for the same reason as before. However, this time pressure was applied in an attempt to break up our organization at the London office. Brother A. D. Schroeder, who was serving with us, was deported to the United States. Several of the younger members of the Bethel family had to go to prison. In all this we learned to put our trust wholly in Jehovah.

It was a great day for me and for all the Bethel family when the war ended and there was the prospect of meeting again with Brother N. H. Knorr, who was now the president of the Watch Tower Society. Unless you have experienced being isolated from the Society's headquarters for a number of years, it is difficult to imagine what it is like to have direct contact once again and to see our brothers face to face and to know the sheer joy it brings.

ON TO PROSPERITY

The undeserved kindness of Jehovah knows no bounds. I experienced this when I received an invitation to attend the first postwar international assembly, in Cleveland, Ohio, in 1946. My first opportunity to meet the Brooklyn Bethel family and to live with them for about six weeks before going on to Cleveland was a further means of fixing firmly in my mind the place the Watch Tower Society holds in the divine purpose.

The Cleveland assembly was just wonderful. To see those vast crowds all in the truth was almost unbelievable. To witness the release of the book *"Let God Be True,"* which has done so much in establishing Bible truths in the minds of so many; to hear Brother Knorr give out the news that

a new Brooklyn Bethel was to be built; to observe all the other evidences of expansion and prosperity did much to open our minds to the even greater work that lay ahead. And there were more joys in store, for I have been privileged to attend three more assemblies in New York City, including the huge assembly of 1958.

Perhaps the greatest joy of all, however, has been that of witnessing the unfolding of Bible prophecies. What a joy it has been to see the great crowd of "other sheep" coming into the fold! (John 10:16) In 1939 there were just 7,000 witnesses of Jehovah in the British Isles; now there are nearly 50,000! To meet the requirements of these ever-growing numbers there has been a need for expansion in equipment. Our heavenly Father has satisfied these needs by providing us with our new Bethel home and factory in delightful surroundings in northeast London. We have the added joy of the Kingdom Ministry School here for the training of congregation overseers. It has brought me into blessed association with many personal friends, both new and old, for which I am truly thankful.

In the latter part of 1961 I was privileged to spend a week at the Bethel home in Brooklyn. It was indeed a heartwarming experience to receive such hospitality from brothers I know and love. I was also able to attend the Society's annual business meeting at Pittsburgh, the place that witnessed the beginning of Jehovah's work in these last days. I had read about the meeting in the *Yearbook* for many years, and there I was—what a blessing to be present! I felt a closeness to the great purpose of Jehovah as I witnessed the selecting of brothers for the Board of Directors of the Watch Tower Society. How true it is that Jehovah has established an organizational structure so like that in the days of the apostles. While in Pittsburgh I was able to make another link with the past by visiting the place where Brother Russell first commenced publishing *The Watch Tower*.

I am so thankful that I have lived in the knowledge of Jehovah's purposes from those early days just prior to 1914 when all was not so clear, right on to this day; from a day when there were some doubts, to this day when the truth shines like the noonday sun. If one thing has been most important to me, it has been the matter of keeping close to Jehovah's visible organization. My early experience taught me how unsound it is to rely on human reasoning. Once my mind had been resolved on that point, I determined to stay by the faithful organization. How else can one get Jehovah's favor and blessing?

Now it is 1963. Time has passed quickly because I have kept active. How grateful I am that I was able to take the good counsel: "Remember, now, your grand Creator in the days of your young manhood." (Eccl. 12:1) My life has been very pleasant to me, and I can say with the psalmist David, "The measuring lines themselves have fallen for me in pleasant places. Really, my own possession has proved agreeable to me." (Ps. 16:6) I have no doubt that it will continue to be so as I walk in step with Jehovah's faithful organization.

Accomplishing Our Life-giving Ministry Fully

TO WHOM does Jehovah God entrust his ministry? Is it to the ones rich in this world's goods? those who are most popular? those who have graduated from a theological seminary? No, no, no! None of these factors count with Jehovah God.

He chooses those who are sincere, who love righteousness, who hunger for the truth, who are conscious of their spiritual need, who are willing to admit they can make mistakes and who are willing to learn. He chooses those who, because of faith, hope and love, have dedicated themselves to do his will and follow in the footsteps of Jesus Christ. To all such Paul's words apply: "Keep your senses in all things, suffer evil, do the work of an evangelizer, fully accomplish your ministry." —2 Tim. 4:5.*

What does it mean to accomplish one's ministry *fully*? "Fully" means completely, entirely, thoroughly. It means doing all that is required; also, doing all that one can, or to the extent of his capabilities or opportunities. He who accomplishes his ministry fully leaves nothing unattended or only half done. To accomplish one's ministry one must be conscientious, alert, fully awake to one's obligations and opportunities.

Fully accomplishing one's ministry, therefore, means devoting to it all the time one possibly can. It means buying out the opportune time because the days are wicked. There are so many demands upon one's time, so many distractions. To serve fully requires, therefore, making a working schedule of one's time and then sticking to it; not yielding to the temptation to procrastinate but always putting first the interests of God's kingdom. —Eph. 5:15, 16; Matt. 6:33.

"Fully," however, means not only quantity —not only being concerned with hour quotas —but also with quality. It means performing one's ministry effectively, thoroughly, enthusiastically. It means being both dependable and adaptable. Only then can a minister hope to get results. That means sharing in all features of the ministry, including incidental preaching, not neglecting any because of love of ease, fear of man or natural aptitude or inclination. All this, in turn, requires that one take time for both individual Bible study and congregational training for the ministry.

More than that, accomplishing one's ministry *fully* means going to serve where the need is great if able to do so; it means becoming a full-time pioneer minister if one is at all able to arrange his affairs so as to make room for it; and it also means serving as a vacation pioneer minister as opportunity affords.

Especially do the overseers or the presiding ministers of the Christian congregations have the obligation to accomplish their ministry fully. To be good overseers they must set the right example. They must be concerned with the spiritual welfare of those in their care and be concerned about protecting them from harm. At times a person's worst enemy may be his own fleshly weaknesses. For the overseer to accomplish his ministry fully he must be alert to admonish such a one, kindly yet firmly, if he notices him growing lax, before it is too late.

Further, for an overseer to be accomplishing his ministry fully he must be able to delegate authority to others, so that he has time for all the things he cannot so delegate, or that are best handled by himself. Otherwise, he may become so busy and so concerned with efficiency that those needing help are diffident about coming to him with their problems, or he may get so out of touch that he fails to help the weak ones.

Why should all of Jehovah's servants be concerned with accomplishing their ministry fully? Because they are serving the Great God Jehovah and he requires the best of his servants, exclusive devotion, loving him with their whole heart, mind, soul and strength, doing what they have to do with their very power. More than that, this ministry is the greatest honor that can be bestowed upon men.—Ex. 20:5; Eccl. 9:10; Mark 12:29, 30.

Is this not a life-giving ministry? By accomplishing it fully, by persevering, by continuing steadfast Christian ministers will save both themselves and those that listen to them. Yes, of this ministry it can be said, even as Paul said of godly devotion, that it "is beneficial for all things, as it holds promise of the life now and that which is to come." The more one engages in this ministry the greater one's happiness, for "there is more happiness in giving than there is in receiving."—1 Tim. 4:8, 16; Acts 20:35.

* For details see *The Watchtower*, May 1, 1962.

Is Western Society Christian?

ROBERT E. L. STRIDER, president of Colby College in Maine, faced this probing question in his address to the college's graduating class last June. His conclusion, that "ours is not a Christian society," can be appreciated when one considers the unchristian conduct of those who make up the Western world. Firm faith in God is rare, and few follow in Jesus' footsteps.

Danish clergyman Per Dolmer acknowledged that the vast majority of persons in his country belonged to the state church, but that this did not mean they were Christians. He said: "It must for the sake of the truth still be added that if 97% belong to the State Church, then the very greatest part live far away from faith in God, are entirely and absolutely indifferent toward Him, never think of Him, live contrary to the revealed will of God, and as for a great number of them they also die in this indifference and unbelief."

Along the same line a conversation that newspaper columnist Sydney J. Harris reports that he had with a Hindu is of interest. In his column in the Detroit *Free Press* of September 21, 1961, Harris reports that the discussion went like this: "'Since traveling in the Christian world of the West,' he said at dinner, 'I have been puzzled by my readings in the New Testament. How do you people interpret the words of Jesus?'

"'What do you mean?' I asked, afraid of what was coming.

"'I mean,' he said politely, 'how do you reconcile His plain doctrine of nonresistance with your guns and your planes and your wars every few decades? Which Christian nation has ever turned the other cheek? Who among you is willing to return good for evil? How can people who share in the good news of His message continually kill one another, while both sides are praying to Him?'

"'Well,' I stammered, 'after all, that's a doctrine of perfection that Jesus preached. Ordinary mortal men can't always live up to it.'

"'That I understand,' he nodded, 'but it should be your goal—and I can only see that you go in the opposite direction. . . .'

"'Surely the mass of Indian people are no better, morally and spiritually, than Westerners are.'

"'Perhaps not,' he said. 'All the same, we do not claim to have a special revelation from the Son of God. We do not insist that we follow the Prince of Peace, and then follow the Prince of War.'

"'Not everybody agrees that Jesus was a pacifist,' I objected. 'Some people point to his scourging the money-changers out of the temple.'

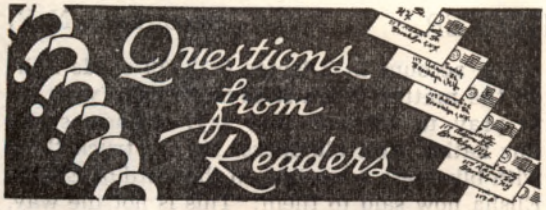
"'Ah, but there is a difference between scourging—as you might a disobedient child out of love for him—and wantonly killing millions of innocent men and women and children, all in the name of God. You are commanded to love your neighbors—and today, in this shrunken world, everybody is a neighbor.'

"I had one defense left: my Sunday punch, if you'll pardon the expression. 'Don't we have a right, an obligation to fight against injustice and wickedness and tyranny?' I demanded.

"'Yes,' he said, 'you must fight against it—but in your own minds and souls, for that is where it begins, not in some foreign land. When you have purified yourselves, the example of your goodness will be the most effective weapon in the world—if not for now, then in the future.'"

Harris concluded with the confession: "Maybe you can answer the Hindu. I could not, in all honesty." Regardless of how one may view the various arguments of the Hindu, it is evident that the Western nations are, in fact, defenseless against the charge that they have failed to follow the example set by Christ. In the true sense of the word, they are not Christian!

In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously.—1 Pet. 2:21, 23.



● Since Genesis 7:4 shows that Noah was advised seven days in advance of the exact day that the Flood would come, does this mean that God's people will be advised in advance as to exactly when Armageddon will break out?—E. G., United States.

Genesis 7:4 reads: "In just seven days more I am making it rain upon the earth forty days and forty nights; and I will wipe every existing thing that I have made off the surface of the ground." Noah had worked for years and years building the ark, and now, just seven days before the Flood was due to come, God told him the exact date. Why? So as to satisfy his curiosity or give him encouragement? No, but so that he could start bringing in the animals. Those seven days were just long enough to let Noah do that.

We therefore cannot construe Genesis 7:4 to mean that sometime in the future, yet well before Armageddon, Jehovah God will advise his people on earth as to when Armageddon will begin. Besides, Jesus long ago said about it: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father."—Matt. 24:36.

Of course, Jesus did not say that no one ever would know. To the extent that it would be necessary for Jesus, some time in the future, to know the starting time for Armageddon so as to muster his heavenly armies for that battle, he no doubt will be advised.

But there would be no reason for those on earth to be so notified. So what is prophetic is what took place during those seven days, the entering into the ark of Noah and his family, together with all the lower animals to be spared and the bringing in of all the provisions needed for the year and ten days that they were to spend in the ark. It has been particularly since 1931 that God's people have been sharing in the work of gathering all those of goodwill toward God into the antitypical ark, the new system of things.

When Noah and his family began gathering the animals into the ark during those last seven days it was a notification to all the onlookers that the Flood he had been preaching about was due. So today, the ingathering work of itself serves notice to an ungodly world that the battle of Armageddon is very near and will strike within this generation. Until Armageddon does strike there is much for God's people to do in aiding men of goodwill to take their stand and enter the modern ark. So, rather than to be concerned as to just when it will begin, let all dedicated Christians heed Peter's counsel: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!"—2 Pet. 3:11, 12.

● What is the meaning of Genesis 2:19?—W. B., United States.

Genesis 2:19 reads: "Now Jehovah God was forming from the ground every wild beast of the field and every flying creature of the heavens, and he began bringing them to the man to see what he would call each one; and whatever the man would call it, each living soul, that was its name." Some have construed this text to be a résumé of what was stated in chapter one of Genesis. However, it seems to refer to something in addition to the account there rather than to the same thing. From this text it appears that even after Jehovah God had created Adam, but before he created Eve, He kept on creating lower animals and bringing them to Adam to be named. Not only Adam but also Eve was formed before the end of the sixth creative day; therefore these animals were also created before the seventh day, God's rest from creation, began.

● Who are the kings mentioned at Isaiah 60:3?—L. H., United States.

Isaiah 60:3, which is addressed to God's "woman," or organization, as appears from verse one of this chapter, states: "Nations will certainly go to your light, and kings to the brightness of your shining forth." This text is quite similar to Revelation 21:24, which reads: "The nations will walk by means of its light, and the kings of the earth will bring their glory into it."

These prophecies could not refer to worldly kings, political or otherwise, for it is not these who are coming to or recognizing God's organization, neither do they have any true glory that they could bring to it. They are not rejoicing in the spiritual prosperity of God's organization. Rather, the kings in these texts must be the ones on earth in line to become heavenly kings, kings from God's standpoint, who will rule as kings with Christ for a thousand years, sitting with him on his throne, even as he sits with his Father on His throne. (Rev. 3:21; 20:6) At the present time a remnant of this number, which totals 144,000, is still on earth and it is to these that the words of these prophecies refer.—Rev. 14:1, 3.

The nations referred to likewise would not be the political nations, for none of these *as such* are coming to God's organization. Rather, these nations are the men of goodwill from all these worldly nations, those referred to at Revelation 7:9, the "great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues."—See also Zechariah 8:23.

● When Elisha prayed for God to strike the Syrian army with blindness, what actually happened to them?—K. K., United States.

The account in 2 Kings 6:18, 19 sheds light on the matter, when it says: "Elisha went on to pray to Jehovah and say: 'Please, strike this nation with blindness.' So he struck them with blindness according to the word of Elisha. Elisha now said to them: 'This is not the way, and this is not the city. Follow me, and let me conduct you to the man you look for.' However, he conducted them to Samaria." If the entire army had been smitten with physical blindness they would all have had to be led by hand, but the account simply says that Elisha told them: 'This is not the way. Follow me.' Apparently what happened was that they were struck with mental blindness so they could not recognize Elisha or where he was taking them.

This mental blindness is recognized by psychologists. For example, William James in his *Principles of Psychology*, Vol. 1, page 48, states: "A most interesting effect of cortical disorder is *mental blindness*. This consists not so much in insensibility to optical impressions, as in *inability to understand them*. Psychologically it is interpretable as *loss of associations* between optical sensations and what they signify; and any interruption of the paths between the optic centres and centres for other ideas ought to bring it about."



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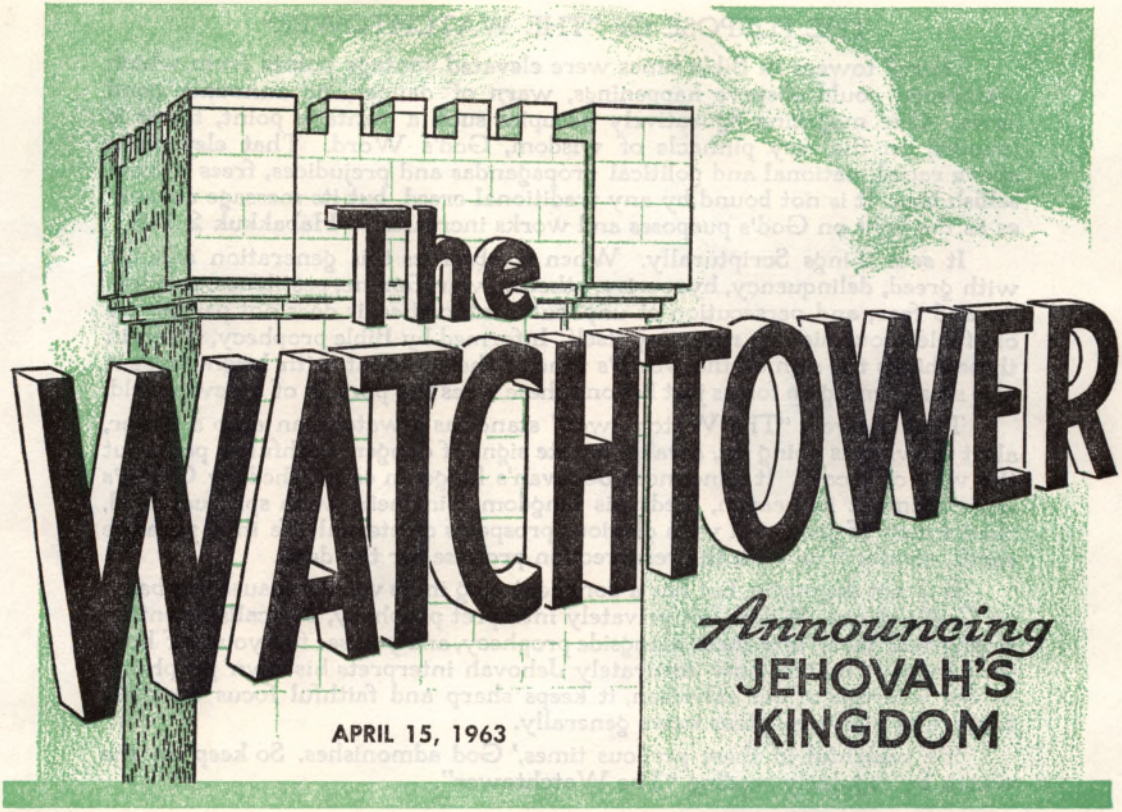
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The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 15, 1963

RESURRECTION

SPECIAL ISSUE

of a **DEAD BODY**
OR
of a **DEAD SOUL,**
—WHICH?

"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; Isaiah 54:13

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THE BIBLE —A BOOK THAT GIVES HOPE

WHILE studying for examinations, a twenty-eight-year-old nurse in Australia suffered a mental breakdown. The best psychiatric treatment failed to bring about a recovery. The girl threatened suicide. The local doctor pronounced her a hopeless case and placed her under heavy sedation. An application was made on her behalf for a full invalid pension. Her parents spared nothing, yet all their efforts seemed so very hopeless because their daughter did not get better.

Finally, in desperation the father consented that a Bible study be held with his ailing daughter. After a few Bible studies the daughter's health picked up noticeably. Her father, friends and relatives were all amazed at her restored condition. The girl's doctor, too, was positively dumbfounded at her rapid and complete recovery. He asked her the reason for the big change. Her reply was simple and to the point: "I now have something to live for—the new world." Yes, the Bible is the Book that gives hope.

Strangely enough, many of the so-called "greats" among the Greeks and other nations felt that hope was an illusion. Aeschylus said it was "the food of exiles." Euripides called it "man's curse." But the Bible takes an opposite view. It extols hope and links it to faith and love. (1 Cor. 13:13) It not only lauds the efficacies of hope, but urges Christians to "rejoice in the hope ahead" and to "abound in hope." Further, it calls hope "an anchor for the soul."—Rom. 12:12; 15:13; Heb. 6:19.

What the Bible has contended all along doctors are now admitting to be true, namely, that hope is indispensable to a healthy life. Psychiatrist Karl Menninger stated that some of his patients scoffed at the idea of the need for hope, then he added: "Partly that is why they were patients."

The Bible is the book that gives hope, because it contains the promises of the Almighty, the God of hope. The apostle Paul highlights this fact in his letter to the Romans. He said: "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, 13) To man, who because of sin inherited the frailty and corruption of his forefathers, the Bible opens up the precious hope of everlasting life. At Titus 1:2 it speaks about "the basis of a hope of the everlasting life which God, who cannot lie, prom-

ised." The apostle John wrote: "This is the promised thing that he himself promised us, the life everlasting." (1 John 2:25) Everlasting life is the abundant life that Jesus Christ made possible for mankind. (John 10:10) Nowhere outside the Bible can so great a true hope be found.

The abundant life of Bible promise is to be lived, not in this world filled with dilemmas, threats of nuclear annihilation, unprecedented woes, sickness and death, but in a new world of God's making. The apostle Peter wrote of this hope in these words: "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) The apostle John wrote of the blessings that are to be enjoyed in that new world. He said: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he 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. 21:2-4) What a wonderful hope this is! Think of living in a world without sickness, sorrow or death! Little wonder this hope inspired the Australian girl to better health. These promises can be trusted because they have the backing of God. He assures us that "these words are faithful and true."—Rev. 21:5; 1 Ki. 8:56; Heb. 10:23.

The fact that the Ruler of God's promised new world is Jesus Christ also inspires hope. Paul writes: "On him nations will rest their hope." (Rom. 15:12; 1 Tim. 1:1) Why hope in Jesus? Paul answers for us: "This hope we have as an anchor for the soul, both sure and firm, and it enters in within the curtain, where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever." (Heb. 6:19, 20) When on earth Jesus performed many marvelous works in behalf of the people. We are told he cured "every sort of disease and every sort of infirmity." (Matt. 9:35) He opened the eyes of the blind, unstopped the ears of the deaf and caused the dumb to speak. The lame he made whole and even raised the dead to life. His earthly works were only a token of the blessings that God's kingdom by Jesus Christ will bring to those who will live in the new world.

Think what this should mean to those who grope in physical darkness today, to those who are deaf, dumb or lame! Jesus is still their only hope, and the Bible makes this fact known to us. As for the oppressed, the promise is that the defrauders and oppressors will be crushed and that depressed souls will be comforted. Those hungering for friends have only to embrace the good news. Jesus assured his followers that they would gain "a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life."—Mark 10:30; Ps. 72:4.

What hope does the Bible hold out for the dead? There is a resurrection hope for them. God promises to bring them back to enjoy life on a paradise earth. This hope Jesus left with an evildoer who was impaled alongside him, saying: "You will be with me in Paradise." (Luke 23:43; 1 Cor. 15:22) Surely this is a grand hope.—Acts 26:6-8.

Only for the wicked the Bible holds out no hope. They will perish. (Ps. 9:17; 68:2) But to all who love God and seek to know and do his will the Bible gives hope. How vital that we study its pages and make the hope that it holds out 'an anchor for our souls'!

RESURRECTION

OF A DEAD BODY OR OF A DEAD SOUL, WHICH?

"There is going to be a resurrection."—Acts 24:15.

THE future life of dead mankind depends upon the resurrection of the dead. The idea may strike the reader as something new or unusual. That is the way it struck intellectual judges of the highest court of Greece in ancient days. This was the court of Areopagus or of Mars Hill, and they had before them a man accused of religious heresy. He was Paul, a Christian apostle. He talked to them about a God to whom they offered sacrifices but who was nonetheless a God unknown to them. He was unknown to them as regards his powers and purposes, for these judges were acquainted with only pagan Grecian philosophy. So it took them quite by surprise when Paul showed what kind of judge this God was by saying:

[2] "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."—See Acts 17:30, 31 in The Holy Bible.

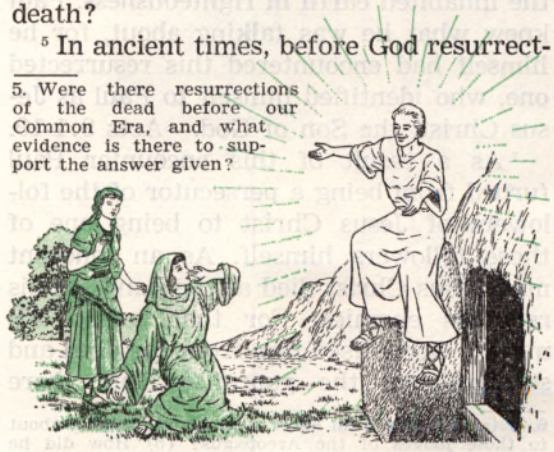
[3] As to how those worldly-wise judges of Athens, Greece, reacted, the record in Acts 17:32-34 tells us: "Well, when they heard of a resurrection of the dead, some began to mock, while others said: 'We will hear you about this even another time.' Thus Paul went out from their midst, but some men joined themselves to him and became believers, among whom also were Dionysius, a judge of the court of the Areopagus, and a woman named Damaris, and others besides them."

[4] Like reactions by readers of this discussion of this resurrection miracle of God would not be surprising, but our hope is that the reaction of some readers will be like those of Judge Dionysius, Damaris and the others who became believers. For, if persons prove unworthy of a resurrection, what hope is left for them after death?

[5] In ancient times, before God resurrect-

1-4. (a) What idea may strike *Watchtower* readers as new or unusual, and this in view of what experience of Paul before an Athenian court? (b) What is our hope regarding such readers, and why?

5. Were there resurrections of the dead before our Common Era, and what evidence is there to support the answer given?



ed that one by whom he purposes to judge the inhabited earth, there were resurrections of the dead. We read of this in the fifty-eighth book of the Holy Bible, namely, in Hebrews 11:35, which tells us of persons who had faith in the Almighty God and his power to resurrect the dead: "Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection." (*AS*) One of these women was a Phoenician widow of the town of Zarephath, whose son God's prophet Elijah brought back to life. The other was a woman of the Israelite town of Shunem, whose young son God's prophet Elisha raised to life. Later on, after how long a time we do not know, the sons of these two women died again, and now they are awaiting the resurrection of the dead with others of mankind, in a new world where God will provide them the opportunity to live forever on a paradise earth under God's kingdom.—1 Ki. 17:8-24; 2 Ki. 4:8-37; Luke 4:25, 26.

[6] With regard to the resurrection that the apostle Paul mentioned to the judges of the Areopagus in Athens, it was nineteen hundred years ago that God raised this special one as a guarantee that there will be a day in which God will judge the inhabited earth in righteousness. Paul knew what he was talking about, for he himself had encountered this resurrected one, who identified himself to Paul as Jesus Christ, the Son of God.—Acts 9:1-19.

[7] As a result of this encounter Paul turned from being a persecutor of the followers of Jesus Christ to being one of those followers himself. As an innocent man Jesus Christ died at the hands of his religious enemies. For that reason Almighty God raised him from the dead and so furnished the guarantee that there would be a future day of judgment for the benefit of which the dead would be resurrected. The apostle Paul emphasized this important truth, not only to the judges of the Areopagus, but also in a letter in which he wrote: "Now Christ has been raised up from the dead, the first fruits of those who have fallen asleep [in death]. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." —1 Cor. 15:20-22.

[8] Impossible as resurrection may seem to us dying humans, it is perfectly possible for Almighty God. He would not declare to men what he could not do. An angel of God said to Mary the mother of Jesus: "With God no declaration will be an impossibility." And Jesus himself said: "The things impossible with men are possible with God." (Luke 1:37; 18:27) However, due to our inability to understand things at first, the Bible teaching of a resurrection of the dead may raise certain problems. For instance, some reader may say: 'How can there be a resurrection of the dead? The human soul is immortal; it does not die, and so there are no dead. Why, then, is a resurrection necessary? What is to be resurrected?'

[9] Another reader may think he has the answer to this and reply: 'As you say, the soul is immortal, and it does not need any resurrection, for it keeps on living after the death of the human body. So it is the body that is resurrected, and this body the resurrected people take either to heaven for everlasting happiness with God or to a burning hell for everlasting punishment in the flames of fire mingled with brimstone. In our church we repeat The Apostles' Creed, and, among other things, it says:

6, 7. (a) Why did Paul know what he was talking about to those judges of the Areopagus? (b) How did he also emphasize this important truth to others?

8. Why is resurrection a possibility, but what question may some *Watchtower* reader raise as to the need of it?
9. To this question what may a believer in a well-known religious creed reply?

"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, . . . the forgiveness of sin; the resurrection of the body; and the life everlasting. Amen." That proves it.'

10 However, we must say, No, it does not prove it; because that Creed was not composed by the twelve apostles of Jesus Christ. It was composed, at the latest, three centuries afterward.* From what the inspired apostles and disciples wrote in the last twenty-seven books of the Bible, no one can prove the teaching that there will be a resurrection of the very same body in which the dead died. All will have to admit that the question as raised by some people is a reasonable one, that, if the human soul cannot die but lives on in an invisible realm, how are there any dead to be raised and why is there need of a resurrection? For this reason we see ourselves faced with this question: Is the resurrection that of a dead body or that of a dead soul? Which is it? For our complete satisfaction, we must let the inspired Holy Bible answer the question.

THIS THING CALLED "SOUL"

11 The inspired Bible writers, Hebrews or Jews, and Jesus also, had an understanding of what "soul" meant. The pagan non-Jews had their own understanding of what they called "soul." Did the two understandings of "soul" agree? Religious clergymen of Christendom, in general, argue that the two agreed, for the clergy adopt the pagan teaching of the human soul and apply it to the Bible written by Hebrews and Christian Hebrews. But do the two views agree?

12 In January of this year 1963 the Jewish Publication Society of America brought out a new translation of the first five books of the Bible, known in the Hebrew as *Torah* or in Greek as *Pentateuch,* in other words, the first five books as written by God's prophet Moses.* Before this new translation from the original Hebrew was released, a reporter for the New York *Times* had an interview with the translation's editor-in-chief, Dr. Harry M. Orlinsky the professor of Bible in the Hebrew Union College, New York city. After this interview, here, in part, is what the *Times* reporter had to say in the newspaper's issue of October 12, 1962:

> The word "soul" has been virtually eliminated from the translation, Dr. Orlinsky said, because "the Hebrew word in question here is 'Nefesh.' "
>
> "Other translators have interpreted it to mean 'soul,' which," he said, "is completely inaccurate. The Bible does not say we have a soul. 'Nefesh' is the person himself, his need for food, the very blood in his veins, his being."

13 However, we shall not let the word of this Hebrew editor-in-chief be the final authority on the matter. Let us turn also to the producers of Hebrew-English dictionaries. Consult in the public library *A Hebrew and English Lexicon of the Old Testament,* based on the Lexicon of William Gesenius and edited by three clergy-

* See M'Clintock and Strong's *Cyclopædia,* Volume 2, page 560a, under "Creed."

10. But why does that not prove it, and with what pertinent question do we see ourselves faced, with an answer only from where?

11. Whose views of "soul" therefore come under examination?

* In Genesis 2:7 this new *Torah* translation does not use the word "soul" but reads: "The LORD God formed man from the dust of the earth, and He blew into his nostrils the breath of life, and man became a living *being.*"

Instead of saying "dead soul" or "soul," Numbers 6:6, 11; 19:13 uses the words "dead person" and "corpse" and "body" and "person," and reads: "Throughout the term that he has set apart for the LORD, he shall not go in where there is a *dead person.* The priest shall . . . make expiation on his behalf for the guilt that he incurred through the *corpse.* . . . Whoever touches a corpse, the *body* of a person who has died, and does not cleanse himself, defiles the LORD'S Tabernacle; that *person* shall be cut off from Israel." (Italics ours.)

12, 13. (a) What did the editor-in-chief of a new translation of the Torah released just this year have to say about "soul"? (b) In agreement with that, *what does* the Lexicon by Brown, Driver and Briggs have to say about *néfesh?*

men, Drs. Brown, Driver and Briggs, in its corrected edition of 1952. On page 659, under the Hebrew word *Néfesh,* this Lexicon is honest enough to make this admission, in column two: "2. The *néfesh* becomes a living being; by God's breathing *neshamáth hhayím* into the nostrils of its *basár;* of man Genesis 2:7; by implication of animals also Genesis 2:19; so Psalm 104:29, 30, compare 66:9; man is *néfesh hhayáh,* a living, breathing being Genesis 2:7; elsewhere *néfesh hhayáh* always of animals Genesis 1:20, 24, 30; 9:12, 15, 16; Ezekiel 47:9; . . . 3. The *néfesh* . . . is specifically: a. a living being whose life resides in the blood . . . (hence sacrificial use of blood, and its prohibition in other uses; . . .) . . . c. *Néfesh* is used for life itself 171 times, of animals Proverbs 12:10, and of man Genesis 49:3c . . . "*

14 In order to have more than one witness on the matter, let us turn also to the *Lexicon for the Old Testament Books,* by L. Koehler and W. Baumgartner, in its edition of 1953, which gives definitions in both German and English. On page 627 of its Volume 2, this Lexicon says, under *Néfesh: "the breathing substance, making man and animal living beings* Genesis 1:20, *the soul (strictly different from the Greek notion of soul) the seat of which is the blood* Genesis 9:4f; Leviticus 17:11; Deuteronomy 12:23 (249 times): 3. *néfesh hhayáh living being;* Genesis 1:20, 24 (= *animals*) 2:19 . . . 2:7; 9:10, 16. . . . 4. *soul = living being, individual, person . . . who kills a person* Numbers 31:19, . . . *destroy lives, persons* Ezekiel 22:27; . . . 7. *Néfesh breath = life* (282 times) . . . " And on page 628, column 1: *"Néfesh a dead one* (has developed from *a person*) Leviticus 21:1; Numbers 6:11; 9:10; Leviticus 22:4; Haggai 2:13; Numbers 5:2; 9:6f; 19:11, 13 . . . "

15 It would be wrong for us to brush aside the above authoritative definitions just because we wanted to hold onto the teaching of a preferred religious sect of Christendom. The above was the meaning of *néfesh* or *soul* that Jesus Christ and his chosen apostles accepted. We today should also accept that meaning if we desire to prove ourselves his disciples and to know the truth that makes us free. (John 8:31, 32) For example, in discussing the resurrection, the apostle Paul, in 1 Corinthians 15:45, quotes a verse from the second chapter of the Bible that shows what a human soul is, namely, Genesis 2:7. In the popular Authorized Version Bible this verse says: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That first man was called Adam, and he was a "soul."

16 Please note that, when, in discussing the resurrection, the apostle Paul quotes Genesis 2:7, he does not try to explain away the fact that the first man Adam was a soul. Paul does not say that God breathed into man's nostrils a soul. He does not change the wording in order to suit the Greek idea of a soul or *psykhé.* Such a change of wording is made by the 1943 Spanish *Torres Amat Version,* with a Prologue Letter by Cardinal Copello of Argentina, for it translates 1 Corinthians 15:45: "The first man Adam was formed with a living soul, the last Adam, *Jesus Christ, has been* filled with an enlivening spirit."*

* In the above quotation the Hebrew words *neshamáth hhayím* mean "the breath of life." *Basár* means "flesh," and *néfesh hhayáh* means "a living soul," whether applied to animal or to man.

* The Spanish text reads: "El primer hombre Adán fué formado con alma viviente, el postrer Adán, *Jesucristo, ha sido* llenado de un espíritu vivificante."

14. What does the Lexicon by Koehler and Baumgartner have to say on *néfesh,* and with what reference to the "Greek notion of soul"?

15. Which meaning of "soul" did Jesus and his apostles accept, and how did Paul show this in 1 Corinthians 15:45?

16. What fact did Paul not try to explain away, in contrast with the 1943 Spanish *Torres Amat Version* in 1 Corinthians 15:45?

17 The apostle Paul wrote in common Greek; and although he used the Greek word *psykhé* instead of the Hebrew word *néfesh,* he wrote: "And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit." (1 Cor. 15:45, *AV*) The apostle Paul thus agreed with today's Doctor Orlinsky that "the Bible does not say we have a soul. 'Nefesh' [the soul] is the person himself." Paul likewise argues that a human soul is not a spirit but that it is different from a spirit.—Heb. 4:12.

DOES THE HUMAN SOUL DIE?

18 The inspired writers of the Holy Bible call the lower animals, the birds, the beasts, the fishes, the insects, "living souls," and these creatures die. In their case, then, the "soul" or *néfesh* or *psykhé* dies. Ah, but man is a creature higher than those animals and is a creation separate and distinct from those animals. So the *human* soul does not die, does it? For an inspired decisive answer shall we take the word of the pre-Christian Greek philosophers Pythagoras and Plato, or shall we take the word of God's prophet Moses and the other inspired writers of the Holy Bible? Because we desire God's authoritative answer, we go to his inspired Bible.

19 The above-quoted Hebrew-English Lexicon referred us to a number of Bible verses where a dead *néfesh* or soul is spoken of. Look up these verses in your copy of the Authorized (King James) Version of the Bible, and you will find this: In Leviticus 21:1; 22:4 *néfesh* (the Hebrew word for "soul") is translated "the dead," also in Numbers 5:2; 6:11. But in Numbers 6:6 it is translated "body" in the expression "dead body"; or, as Englishman's *Hebrew and Chaldee Concordance of the Old Testament* says, on page 829b, "literally, *dead soul.*" In Numbers 9:10 *néfesh* occurs translated by the expression "dead body," also in Numbers 9:6, 7; 19:11, 13 and Haggai 2:13.

20 Besides this, the Lexicon cites us to Numbers 31:19 as a case of killing a *néfesh* or soul, and Ezekiel 22:27 as a case of destroying a *néfesh* or soul. These verses prove in themselves that God's written Word teaches that the human soul is mortal and dies. But no Bible verse is plainer on this truth than Ezekiel 18:4 (*AV*), in which the Lord God says: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Verse 20 repeats: "The soul that sinneth, it shall die." See also Ezekiel 13:19, *AV*.

21 Possibly some of our readers may say: 'But in the Christian New Testament things are changed and it is shown to be a Christian truth that the human soul does not die but is immortal.'

22 But not so! Did not the Christian apostle Paul say that "the first man Adam was made a living soul"? Hence when Adam died at the age of 930 years and returned to the dust because he was dust to begin with, the human soul died. (Gen. 3:19; 5:5) When Jesus told his twelve apostles not to be afraid of men, what did he say? "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28, *AV*) In his last night in the garden of Gethsemane, what did he say to his apostles? "My soul is exceeding sorrowful, even unto death." (Matt. 26:38; Mark 14:34, *AV*) Philip the evangelist applied contextually

17. How, therefore, does Paul show agreement with the Hebrew doctor on the matter of *néfesh?*
18. Do animal souls die, and what questions arise with regard to the *human* soul?
19. How does the above Lexicon show the correctness of the expression "dead soul"?
20. How does this Lexicon show whether the human soul is destructible, and what truth does Ezekiel 18:4, 20 plainly show?
21, 22. But did the status of the human soul change with the "Christian New Testament," and what did Jesus, Paul and Philip show on this?

to Jesus the prophecy of Isaiah 53:12 (*AV*), which says: "He hath poured out his soul unto death."—Acts 8:30-35.

[23] The disciple James closes his letter by saying: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death." (Jas. 5:19, 20, *AV*) And in the very last book of the Bible we read, in Revelation 16:3 (*AV*): "The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."

[24] We remember the traveling Bible lecturer of some years ago who challenged his audiences by saying that he would give them a five-dollar bill for every Bible text that they would show him that said that the human soul was immortal. Needless to say, he was never obliged to give anyone even one five-dollar bill; for the Bible does not contradict itself on the fact that the human soul dies because of sin. In all its hundreds of pages the Bible uses the words "immortality, immortal, incorruption, not corruptible, uncorruptible, incorruptible" only sixteen times in the Authorized (King James) Version Bible, and never once does God's Word apply these words to the human soul.*

[25] Why should certain religious people get angry and refuse to read any further just because we point out these facts on the soul from God's Word of truth? It ought to make everybody happy! Why? Because at death the human soul dies and there is thus no immortal conscious soul to go to a pagan kind of hell or purgatory to be tortured and tormented with fire and brimstone forever or even for a limited period of time. This fact, coupled with the associated fact that there will be a resurrection of the dead, should make all who love God and humanity very glad. It helps us to see clearly why there has to be a resurrection if the human dead are to live again with us in a new world in endless happiness.

23. How are James and Revelation in agreement with the above?

24. Does one part of the Bible contradict the other part on the matter of soul death, and what Bible words does it not apply to "soul"?

* See 1 Timothy 1:17; 1 Corinthians 15:53, 54; 1 Timothy 6:16; Romans 2:7; 2 Timothy 1:10; 1 Corinthians 9:25; 15:52; 1 Peter 1:4, 23; 1 Corinthians 15:42, 50, 53, 54, *AV*.

25. Our pointing out these facts from God's Word ought to make everybody feel which way, and why?

IDENTIFYING the RESURRECTED

WHAT all of us who may have a part in the resurrection desire is to know our loved friends and relatives after their return from the dead. In fact, we desire to recognize our very own selves. We do not care to suffer a loss of memory so that we do not know who we ourselves are. God's Word makes us sure of our mutual recognition of one another. The apostle Paul who trusted in the resurrection says: "Then I shall know accurately even as I am accurately known." (1 Cor. 13:12) But what will be the thing by which to identify ourselves and others?

1. As regards the resurrection, what do we desire with regard to ourselves and others, and what assurance do we have on this?

[2] Will it be by having the very same bodies with which we died? That is the way the so-called Apostles' Creed is explained. So, will the person who died with a malignant cancer running its tentacles through his body have to come back with the same body in the grip of that cancer? Will the person who dies eaten up with leprosy and disfigured terribly have to come back with the same body afflicted with that loathsome disease? The pregnant woman who died with an unborn child in her womb—will she be raised from the dead with that same pregnant body and give birth to the child on or after the resurrection day? Will a person who was caught in an explosion and had both arms and legs blown off and had to use artificial arms and legs afterward—will he have to be resurrected as just a torso minus limbs? Does God's Word teach resurrection of the same body?

[3] It is true that Elijah raised to life the same body in the case of that son of the Phoenician widow. Also, that Elisha raised the same body in the case of the son of the Shunammite woman. Also, that Jesus raised the same bodies in the cases of the son of the widow of Nain, of the daughter of Jairus, and of his dear friend Lazarus dead four days. The apostle Peter raised the same body of the charitable Christian woman Dorcas of Joppa. The apostle Paul raised the same body of Eutychus, who fell out of an upstairs window. But all these died again and came under the need of a future resurrection by God's power through Jesus Christ.

[4] Here some *Watchtower* readers may interrupt and say: 'That is true. But Jesus Christ himself was raised with the very same body in which he was crucified, and that fact sets the pattern for all the other dead who are to be resurrected. And Jesus now has that same body in heaven to which he ascended.' These readers have been taught so in the religious systems that they have attended. But does the apostle Paul agree with that? Does the apostle Peter agree with that? In 1 Peter 3:18, 19 he says, according to *The New English Bible* of 1961: "For Christ also died for our sins once for all. He, the just, suffered for the unjust, to bring us to God. In the body he was put to death; in the spirit he was brought to life. And in the spirit he went and made his proclamation to the imprisoned spirits." Other modern translations of 1 Peter 3:18, 19 read similarly.

[5] So, as regards Jesus' resurrection, Peter says that "in the spirit he was brought to life." This explains why on the resurrection morning when God's angel rolled the stone from the door of the sepulcher the soldier guards did not see Jesus rise from the dead and come out, although they did see the materialized angel. (Matt. 28:1-4) This explains why, when the resurrected Jesus met two disciples walking that day to Emmaus and went along with them and started to take supper with them, they did not know him until he began to serve the bread; and then he disappeared.—Luke 24:13-35.

[6] This explains why, when the apostles and other disciples were met together in Jerusalem behind closed doors for fear of the fanatical Jews, Jesus must have come right through the walls. For he amazingly stood right in among them, and, after eating and talking with them, he vanished from them, but not through any unbolted door. (Luke 24:36-44; John 20:19-24) Of

2. In view of the explanation given according to the Apostles' Creed, what practical questions arise about resurrection bodies?

3. What cases may be argued in favor of resurrecting the same body, but what happened to the ones restored to life in such cases?

4. What argument as to body may be used in connection with Jesus Christ, but what does 1 Peter 3:18, 19 say by way of correction?

5, 6. (a) What events on Jesus' resurrection day does Peter's statement help to explain? (b) Why did Jesus have to materialize a body of flesh and bones on each occasion?

course, for Jesus, who had been brought to life in the spirit, to make himself visible to his disciples, he had to materialize on each occasion a body of flesh and bones. Jesus himself then said: "A spirit does not have flesh and bones just as you behold that I have." Since the flesh-and-bones disciples could not see what was not flesh and bones, they could not see a spirit and they could not see the resurrected Jesus, who was "in the spirit."—Luke 24:39.

[7] Because Jesus did not mention blood, he did not mean a spirit has blood like that of a human person. When we feel a person, as his disciples then felt Jesus, we do not feel blood, but we feel the flesh and the bones, especially bones in the hands, the feet and the chest. A fleshly body without bones would just collapse.

[8] On some occasions the disciples did not know or recognize the resurrected Jesus. (Matt. 28:16, 17; Luke 24:15, 16; John 20:14-16; 21:4-12) The explanation for this is given in the words found in the Latin *Vulgate,* the Roman Catholic *Douay Version,* the German Luther Bible and the *Authorized* (*King James*) *Version,* in Mark 16:12. This verse in the *Douay Version* reads: "And after that he appeared in another shape to two of them walking, as they were going into the country." The Greek word there translated "shape" is *morphé,* which the Greek-English Lexicon says means "form, shape, fashion, appearance." But even apart from what Mark 16:12 says, a careful study of the resurrection appearances makes it clear to the honest investigator, who does not need to be a Sherlock Holmes of a detective, that the resurrected Jesus materialized different bodies to suit the occasion. On at least two occasions he materialized bodies that resembled the one in which he had been nailed to the stake. (Luke 24:38-40; John 20:20-27) On other occasions the form or shape that he materialized left the disciples in doubt for a while.

[9] Possibly some readers will now think of Jesus' ascension to heaven, how he led his disciples out to the Mount of Olives, where, "while they beheld, he was taken up; and a cloud received him out of their sight," and angels said to them: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11, *AV*) In those words "in like manner" the Greek word for "manner" is, not *morphé,* but *trópos.* So the angels did not say that this same Jesus would return in the same form or shape but in the same manner. Neither did the angels say that those disciples would see Jesus return.

[10] Jesus could not take a human body through the Van Allen radiation belts and outer space to heaven, for, in discussing the resurrection, Paul says: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," which agrees with Paul's preceding statement: "It is sown in corruption; it is raised in incorruption." (1 Cor. 15:42, 50, *AV*) Oh! but some readers will say, he spiritualized his fleshly body in order to take it to heaven! But, we ask, did those angels who materialized human bodies in order to appear to the disciples on resurrection day and on ascension day spiritualize those bodies in which they appeared in order to return to the invisible spirit realm? Did Jesus spiritualize the clothing in which he appeared to his disciples?

[11] Jesus certainly had to materialize

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7. How should we explain Jesus' not mentioning blood when telling his disciples about what a spirit does not have?

8. What explanation can be given as to why, on occasions, the disciples did not recognize the resurrected Jesus?

9. When Jesus ascended to heaven, what did angels say to the onlooking disciples, but what did they not say about Christ's return?

10, 11. (a) How do some argue around the fact that Jesus could not take a fleshly body to heaven as 1 Corinthians 15:50 shows? (b) How is it shown that there was no need to spiritualize material things?

clothing in which to appear, for the clothes he had on before he was impaled were divided among the soldiers and they cast lots over his seamless inner garment; and the bandages in which his corpse had been wrapped and the cloth that had been upon his head were left in the sepulcher. (John 19:23, 24; 20:5-7) If the resurrected Jesus could materialize new clothing, could he not also materialize new suitable bodies in order to appear and then dematerialize instead of spiritualize them? Yes!

SACRIFICE NOT TAKEN OFF ALTAR

[12] If Jesus were to take his body of flesh, blood and bones to heaven and enjoy them there, what would this mean? It would mean that there would be no resurrection of the dead for anybody. Why not? Because Jesus would be taking his sacrifice off God's altar.

[13] Jesus said: "I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink." (John 6:51, 54, 55) How could we eat Jesus' flesh and drink his blood in order to have everlasting life and at the same time Jesus himself have the flesh and blood themselves in which to live in heaven? It is a common proverb that a person cannot have his cake and eat it too.

[14] Just suppose that Jesus has his earthly human body in heaven. Since clergymen who insist that Jesus has his human body in heaven teach that he is also God himself, then we know what God looks like. He looks like Jesus when down on earth; he is possibly six feet tall, has a Jewish nose, possibly a beard, has man's sex organs, and seems to weigh two hundred pounds or around a hundred kilograms. He is maybe like the painting by the Italian Michelangelo of the Last Judgment in the Sistine Chapel of the Vatican. However, Jesus told the Jews: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape [*morphé*]." (John 5:37, *AV*) The apostle John also said to Christians: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2, *AV*) John's words would not



"Last Judgment" — Sistine Chapel

12, 13. What would it mean if Jesus had taken his human body to heaven to enjoy there, and why so?

14. If Jesus had his human body in heaven, what would this mean about our knowledge of God and Christ, but how is this disproved?

be true if Jesus had his human body with him in heaven, for then we would know what Christians will be like in heaven after their resurrection from the dead.

[15] Another thing: If Jesus had his human body in heaven, then he has the entire digestive system, including the mouth and the stomach; and his faithful disciples, on going to heaven, would have the same things. We remember that Jesus said to them: "I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom." (Luke 22:29, 30) Well, then, after eating and drinking, the food and drink would go through their digestive systems. So what? Well, Jesus said: "Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught." (Matt. 15:17, *AV*) Think of it! Since the arrival of human bodies, there now have to be draught houses in heaven, toilets, both private and public, with separate ones for men and women. And now and forever Jesus, who the clergymen say is very God himself, has to use a heavenly toilet, something that he never had to do in heaven before he became a man!* This has to be true if we carry arguments to their logical conclusions!

[16] How reasonable, though, the Bible is in saying that "flesh and blood cannot inherit God's kingdom"! (1 Cor. 15:50) In explaining the annual Atonement Day or *Yom Kippur* of the Jews, the Jewish Christian Paul proves that Jesus Christ did not take his fleshly body with him to heaven but left it behind as a human sacrifice.

[17] As explained in Leviticus, chapter sixteen, on the yearly Atonement Day the Jewish high priest carried the blood of the sacrificial bull and the sacrificial goat into the Most Holy of the sacred tent or temple made by human hands. As for the skins, the flesh and the dung of the bull and goat, these had to be burned outside the camp or community and thus be disposed of. Both the bull and the goat pictured the sinless Jesus Christ as a human sacrifice. The Most Holy into which the blood of the bull and the goat was brought pictured heaven itself, where God the Creator is.

[18] Here, now, is how God's own Word explains this, in Hebrews 9:11, 12, 24-26: "When Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, 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 deliverance for us. For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. 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 [Christ] would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself."

[19] How were the fleshly bodies of the Atonement Day sacrifices disposed of? Hebrews 13:10-13 answers: "We [Christians] have an altar from which those who do

* Compare with this the words of the prophet Elijah concerning the false god Baal who was likened to a human, at 1 Kings 18:27: "And it came about at noon that Elijah began to mock them and say: 'Call at the top of your voice, for he is a god; for he must be concerned with a matter, and he has excrement and has to go to the privy.' "

15. If Jesus has his human body in heaven, what does this mean as the result of his eating and drinking with his disciples in heaven?
16. How, though, is the Bible reasonable in this matter?
17. On the annual Atonement Day of the Jews how was atonement made?
18. How is this explained for us in Hebrews 9:11, 12, 24-26 as to its significance?
19, 20. What does the disposition of the bodies of the atoning bull and goat picture as regards Jesus Christ?

sacred service at the tent have no authority to eat. For the bodies of those animals whose blood is taken into the holy place by the high priest for sin are burned up outside the camp. Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us, then, go forth to him outside the camp, bearing the reproach he bore."

[20] According to the Atonement Day picture, as fulfilled by Jesus Christ, his fleshly human body was not taken into the true Most Holy, the heaven of God's presence. Like the bodies of the atoning bull and goat, Jesus' earthly body was disposed of according to God's will, that believing mankind might feed upon it by faith.

[21] Even Jesus' literal blood was not taken into heaven itself, but what his shed blood symbolized was taken by him to heaven. God's Word says: "The life [Hebrew, *néfesh*] of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls [*néfesh* in plural]: for it is the blood that maketh an atonement for the soul [*néfesh*]." (Lev. 17:11, *AV*) According to these words Jesus' shed blood pictured his human life poured out. It stood for the value of his sacrificed life. So, when the Jewish high priest with the atoning blood passed beyond the inner curtain into the Most Holy of the tent of worship, it pictured Jesus' being resurrected from the dead and entering with the value of his human sacrifice into heaven itself, there to present this value to God his Father. His life symbolized by his blood was offered for our lives based on our blood.

RESURRECTION BODIES

[22] That Jesus Christ might accomplish this atonement work in the heavens where spirits live, he was, as 1 Peter 3:18 says, resurrected or brought to life "in the spirit." Had he been resurrected as a perfect man again, he could not have done this high priestly work in heaven. What body did he have in his resurrection and what bodies do his faithful followers have in their resurrection? The apostle Paul illustrates it with the growth of a plant from a seed. Even Jesus himself referred to a plant and said: "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:23, 24, *AV*) With what body does that fallen, dead seed come forth?

[23] Nineteen centuries ago the Christians in Corinth put up to Paul the same question, With what body do the dead return in the resurrection? Paul did not answer: 'I believe in the Apostles' Creed; and it says that there will be "the resurrection of the body," the same body identically with which people died. Even Christians who enter the heavenly kingdom get their human bodies back.'

[24] The apostle Paul wrote differently from the so-called Apostles' Creed. Therefore let us read what he wrote in discussing the resurrection of Jesus Christ and his followers. Here it is:

[25] "Nevertheless, someone will say: 'How are the dead to be raised up? Yes, with what sort of body are they coming?' You unreasonable person! What you sow is not made alive unless first it dies; and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; but God gives it a body just as it has pleased him,

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21. What was pictured by the Jewish high priest's taking the atoning blood into the Most Holy?

22, 23. (a) If Jesus had been resurrected as a man, what work could he not have done? (b) With reference to resurrection bodies, what illustration did Jesus use and what did Paul not say?

24, 25. With reference to resurrection bodies of Christ and his disciples, what does Paul write in 1 Corinthians 15:35-41?

and to each of the seeds its own body. Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish. And there are heavenly bodies, and earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, star differs from star in glory."—1 Cor. 15:35-41.

[26] Please note! Paul does not say there is a combination body, a body part heavenly and part earthly, a spiritualized human body, a body part fish and part bird, or part man and part monkey, or a God-man. Paul says that each body is of a distinct sort, a heavenly body of its own sort, an earthly body of its own sort. Well, then, what body does God give to the Christians who have been begotten by his spirit to a heavenly hope? Here is what Paul answers:

[27] "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. 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. Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual. The first man is out of the earth and made of dust; the second man is out of heaven. As the one made of dust is, so those made of dust are also; and as the heavenly one is, so those who are heavenly are also. And just as we have borne the image of the one made of dust, we shall bear also the image of the heavenly one."—1 Cor. 15:42-49.

[28] Paul's words about receiving a different body in the resurrection apply to Jesus himself and not only to his faithful followers begotten by God's spirit. Just as Peter said that Jesus was put to death in the flesh and resurrected to life in the spirit, so Paul here says that in the resurrection Jesus, who is the "last Adam," was raised or "became a life-giving spirit." —1 Cor. 15:45.

[29] If Jesus had been resurrected human, he would again have borne the image of the "first man Adam." Hence in becoming like Jesus in their resurrection his followers would be bearing again the "image of the one made of dust" and not the image of anyone heavenly. But for these Christians a change of body is absolutely necessary, since Paul says right afterward: "However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. . . . we shall be changed. For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. 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.' "—1 Cor. 15:50-54.

DOES ANYTHING SURVIVE DEATH?

[30] So much for the spirit-begotten Christians with a heavenly hope. What about the billions of people, including faithful men and women of God, who died without a heavenly hope prior to Christ's first coming? And what about people today? Hun-

26. What does Paul there show with regard to the bodies that he discusses?
27. In 1 Corinthians 15:42-49 what does Paul write as to the resurrection bodies given to spirit-begotten Christians?
28. How do the foregoing words support the truth that Jesus Christ was resurrected "in the spirit"?
29. Why is a change of body necessary for the heavenly class, and what assurance does Paul give about this change?
30. With regard to the resurrection bodies of people without a heavenly hope, what rule must apply, as stated by Paul in 1 Corinthians 15:37, 38?

dreds of thousands of godly men and women are living without a heavenly hope. What about the resurrection of persons of this kind who die before God destroys this old system of things and introduces his new world or system of things under the kingdom of Jesus Christ? Regarding these descendants of the first man Adam Paul's words quoted above say: "The first man is out of the earth and made of dust . . . As the one made of dust is, so those made of dust are also." To these the rule about kinds of seed must apply, as stated by Paul: "God gives it a body just as it has pleased him, and to each of the seeds its own body."—1 Cor. 15:37, 38.

31 So it will be with persons who remain part of the earthly seed of mankind and who have not been begotten of God's spirit to become a heavenly seed. In the resurrection they will be raised with bodies belonging to the earthly seed. God will give them bodies just as it pleases him, human bodies, but not identically the same human bodies with which they died. 'Oh!' some readers may say, 'how, then, will it be the same person?' Almighty God will see to it that it is the same person, even without the same body.

32 At that these readers will ask: 'Does not something have to survive death in order for the person to be the same person in the resurrection and not some newly created person like the person who died? You have proved from the Bible that the human soul dies when a human creature dies and that the corpse is either eaten up by the fish of the sea or by the worms of the earth and thus it goes out of existence. This being so, nothing survives, no soul, no body.'

31. Accordingly, what bodies will God give them in the resurrection?
32. What question is raised as to the need for something to survive to preserve identity?

33 That is Scripturally right. And Ecclesiastes 12:7 says: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it." The spirit of the wicked as well as the spirit of the righteous returns to God who gave it. How so? Because the spirit [*rúahh*] here mentioned is not the soul [*néfesh*], which has died. The spirit is the force of life that God has given or has caused to be transmitted to every person that is born. God withdraws that life force from all mankind who are under the inheritance of death from Adam, and, when God withdraws this spirit or life force, the human soul dies. (Rom. 5:12) God alone can restore this spirit or life force and thus cause souls to live again. Psalm 104:29, 30 says: "If you conceal your face, they get disturbed. If you take away their spirit, they expire, and back to their dust they go. If you send forth your spirit [not, your soul or their soul], they are created." These inspired words assure us that Almighty God can re-create, yes, re-create human souls.

34 Here some readers will say, 'How can God re-create souls or make the same souls over again, if nothing physical or spiritual lives on after the soul dies and the body goes to dust and gases?'

35 Ah, but there is something of the dead soul that lives on, if God chooses to have it so, and this something lays the basis for a re-creation. What is that? The life record of the dead soul. God can blot out the record of a wicked soul or he can preserve the record of a righteous soul for His own reference and use. Exodus 32:33 (*AV*) says: "The LORD said unto Moses, Whosoever hath sinned against me, him

33. (a) In Ecclesiastes 12:7, what is it that returns to God? (b) How does Psalm 104:29, 30 show that God can re-create human souls?
34, 35. (a) Why is a question raised regarding God's power to re-create? (b) Who determines whether anything of the dead soul shall live on, and what scriptures show this?

will I blot out of my book." Deuteronomy 29:20 (*AV*) says: "The LORD shall blot out his name from under heaven." Psalm 69:28 (*AV*) prays: "Let them be blotted out of the book of the living, and not be written with the righteous." Proverbs 10:7 (*AV*) says: "The memory of the just is blessed: but the name of the wicked shall rot." Hence God does not keep the wicked ones in his memory. Because he blots them out of the book of the living, he will give them no resurrection from the dead. —Matt. 10:28; Ps. 145:20.

[36] Talk about preserving records, men today make motion pictures of a person on a film together with a sound track of his voice. This can be reproduced over television. In fact, men today can preserve on a phonograph record the speech and singing of a person. Even on a magnetic tape men can invisibly preserve television pictures and the voice of an actor. If imperfect dying men can do this because man was created in God's image, what can Almighty God himself do in keeping records, even in his own memory, concerning persons for whom he reserves a resurrection from the dead by means of Jesus Christ? So our record with God is what counts.

[37] Each one of us makes his own record with God. That record represents *you!* It tells of your personality. Your personality does not altogether depend upon your physical body. Because of the continual wearing out and repairing of the tissues and organs of our bodies we get a completely new body every seven years or so. Yet our personality remains as an identification of our being the same person. Even our personalities can change, not because our bodies are renewed, but because God's holy spirit or transforming force acts upon us. Each one develops his own personality pattern, and this is stored up in each one's brain, also in the blood to some extent. The seat of intelligence, of thought, of memory, or consciousness and of personality is not some pagan Greek idea of a soul or *psykhé*. Pagans argue that a soul resides in each of us and is the seat of intelligence and personality; but we know that if the physical brain is damaged in anyone, he loses his intelligence or sanity and no so-called soul inside him keeps him intelligent, sane or possessed of memory and thinking ability. This disproves the pagan theory of an immortal soul as the seat of life and thought.

[38] God knows all this. At his time for resurrecting the earthly dead souls under the kingdom of his Son Jesus Christ, God can consult his records of each one or his own memory of each one. He can give each person resurrected to life on earth a "body just as it has pleased him," with its distinct type of blood. That body will have a human brain, not made, of course, of identically the same atoms or molecules that the person had in the brain with which he died. Yet it will be the same brain. How? In that God will exactly reproduce the brain that the individual had at death. He will repeat its convolutions and implant in them the record that the individual made of himself in the former life. God will implant the exact impressions and memories of all things that happened during the person's previous consciousness, his power of recognizing people and scenes and locations, and all his personality traits, and everything that displays his mental growth or retardation. This will be because, when he died as a soul, he experienced no mental or personality changes afterward in death. At what state of attainment his personality and mentality fell in death, there they remained.—Eccl. 11:3.

36. How is God's ability to preserve records of dead souls shown to be most reasonable?

37. (a) What does each one's record with God represent? (b) How is it proved that soul according to the pagan Grecian idea is not the seat of intelligence and thought and personality?

38. How will God re-create dead souls, and what does Ecclesiastes 11:3 indicate regarding this?

[39] Thus in the resurrection that person with that personality and brain ability will be the individual that died, not some other person like him. Nobody else made the record that is reproduced in this resurrected person; and no person who is merely like him could account for having such a record in himself since he did not work out that particular record. So if you were to die and have a resurrection, and God provided a body with a brain like yours and with your record at death, that resurrected person would be *you,* nobody else but you. Your acquaintances would know it was you.

[40] How wonderful that in God's resurrection of the dead souls we shall know one another and also remember God's past loving-kindness to us! The resurrection of the dead souls to life on earth will open up an opportunity for them to gain life everlasting on a paradise earth under the perfect government of God's kingdom. (Luke 23:42, 43, *Ro; NW*) Besides that, there lives on earth today a great crowd of God-fearing people who are proclaiming God's kingdom worldwide and who will not need a resurrection from the common grave of dead mankind. These people will survive the "war of the great day of God the Almighty" with which this wicked system of things will end shortly. (Rev. 16:14, 16) Thus without dying they will enter into the new world under God's kingdom and gain the prize of everlasting life for themselves. They will also be on hand to welcome back the earthly dead in the resurrection. But that is a subject for discussion some other time.

39. Thus why would the person resurrected be, not some newly created person like him, but the person that died?

40. (a) What opportunity will the resurrection of dead souls on earth open up to them? (b) What special opportunity do proclaimers of God's kingdom today have before them, and why?

PATIENT ENDURANCE BRINGS REWARDS

¶ One of Jehovah's witnesses from Ohio related this experience at an assembly in Point Pleasant, West Virginia, in 1962: "About ten to twelve years ago I was working in a little village where I knew nearly everyone, and everyone knew me. When I knocked on one door the lady said, 'Come in. I'm a Seventh-day Adventist, and there never has been one of Jehovah's witnesses in my house. In fact, I wouldn't have let *you* in if I hadn't known you. I know enough about the Bible to know there is only one truth, only one religion that God recognizes. We can't both be right. I want the truth, and I don't care where it comes from. If my religion can't stand any test, it isn't worth much.' I agreed, 'We both can't be right. Like you, I want a religion that can stand any test.'

¶ "So on this basis a Bible study was started in the book *'Let God Be True.'* We did fine over a period of time till we came to the chapter on the sabbath. During the next six to eight years this person stopped and then resumed the study many times, and the chapter on the sabbath was studied perhaps ten or more times with different Witnesses. During the past five or six years she has been coming to the Kingdom Hall now and then. One never knew who would be with her; maybe her husband, sister, daughter or other relative, or one of the neighbors. In 1960, she started preaching the good news of the Kingdom with me. She is a regular publisher. In September, 1962, she and her sister were baptized. Today one of my greatest joys is to hear her explain the sabbath from the Bible to a person of goodwill."

EASTER

—What Are Its Origins?

BY MANY Easter is considered to be Christendom's chief religious festival. Early on Easter morning large numbers throughout the world meet together for the Easter sunrise service. Everywhere the churches are filled with worshipers, some even several times, and thousands crowd into the square of St. Peter's Basilica on that day to hear the pope give his Easter blessing. Great throngs of pilgrims also flow into the old walled city of Jerusalem to make their Easter pilgrimage.

But Easter also has another side to it. During the Easter season bakeries display hot cross buns, and candy counters feature butter-cream eggs and chocolate rabbits. There are also Easter music, Easter perfume, Easter jewelry, Easter clothing for men and women and Easter dinners. And not to be overlooked is the Easter parade, in which hundreds of thousands parade on New York City's Fifth Avenue alone, to be seen or just to see. In the United States the Easter festival may be said to come to an end on Monday with the egg-rolling contest on the presidential White House lawn, which in times past was a decorous affair but of late appears to have deteriorated into a boisterous egg-throwing affair.[1]

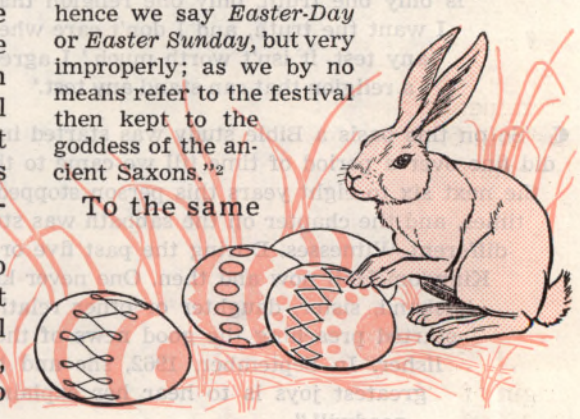
The ostensible purpose of Easter is to celebrate the resurrection of Jesus Christ from the dead. This being so, it may well be asked, What do hot cross buns, eggs, rabbits, new clothes, and so forth, have to do with Easter? Little, except that both for long have been associated with the spring of the year. As *An Encyclopedia of Religion,* by Ferm, says: "Pagan practices were introduced into the Christian observance of Easter at an early age on account of the fact that the feast coincided with the beginning of spring. . . . At that season of the year, the New Year and the creation of the world were celebrated in ancient times by an exchange of gifts (Easter eggs) and by generous hospitality to friends, to the poor, and so forth."

YES, PAGAN ORIGINS

Did you know that the very name "Easter," is of pagan origin? Says an early eighteenth-century Catholic scholar, a Benedictine monk, in a work that may well be said to have been the forerunner of the modern Bible dictionary:

"*Easter* is a word of Saxon origin; and imports a goddess of the Saxons, or rather, of the East, *Estera,* in honor of whom sacrifices being annually offered about the passover time of the year (spring), the name became attached by association of ideas to the Christian festival of the resurrection which happened at the time of passover; hence we say *Easter-Day* or *Easter Sunday,* but very improperly; as we by no means refer to the festival then kept to the goddess of the ancient Saxons."[2]

To the same



effect testify other authorities, from the eighth-century English historian Bede to the lastest encyclopedias.

Concerning the use of hot cross buns at Easter time we are told:

"Like the Greeks, the Romans ate bread marked with a cross . . . at public sacrifices, such bread being usually purchased at the doors of the temple and then taken in with them—a custom alluded to by St. Paul in 1 Cor. x. 28. The cross-bread was eaten by pagan Saxons in honour of Easter, their goddess of light. The Mexicans and Peruvians are shown to have had a similar custom. The custom, in fact, was practically universal, and the early Church adroitly adopted the practice, grafting it on to the Eucharist and so giving us the hot-cross-bun."[3]

What about the Easter eggs? It is a well-known fact that in the ancient pagan cosmogonies, or theories about the origin of the universe, the egg looms up prominently. One tells of the "Egg of Light," another of the "World-Egg." From one or another of these eggs was supposed to have issued the first god, the Maker and Ruler of the World. Eros, the god of "love," is also said to have issued forth from an egg.[4]

True, some claim that the use of eggs at Easter is due to the fact that at one time eggs were banned during Lent, but this does not explain the featuring of eggs on Easter ever since that ban was lifted and now when eggs can be eaten all during Lent. Neither does it explain why the same prominence is not given to other foods that are still banned during Lent and that may be eaten only beginning with Easter. The eating of ham on Easter does not prove the contrary, for it began to be featured in Easter dinners for an entirely different purpose. Says one authority: "Many American Catholics have a boiled ham for dinner on Easter without being aware of the origin of the custom. It is a survival of the ancient habit among the English of eating a gammon of bacon on that day to show their contempt for the Jewish custom of not eating pork."[5]

The more pertinent explanation for eating eggs on Easter is that found in *The Catholic Encyclopedia*: "The custom may have its origin in paganism, for a great many pagan customs, celebrating the return of spring, gravitated to Easter. The egg is the emblem of the germinating life of early spring."[6]

Concerning the Easter bunny, this same religious authority states: "The *Easter Rabbit* lays the eggs, for which reason they are hidden in a nest or in the garden. The rabbit is a pagan symbol and has always been an emblem of fertility."[6]

Even the early Easter sunrise service is not without pagan antecedents. "According to old superstition, the sun rising on Easter morning dances in the heavens; this belief has been traced to old heathen festivals of spring, when the spectators danced in honor to the sun."[7]

And the same must be said of the impressive ceremony that takes place throughout Christendom on the day before Easter in which new fire is blessed and certain candles and lamps are lit. A detailed description of this ceremony includes the following: "The obtaining and blessing of the new fire is probably a rite of Celtic or even pagan origin, incorporated in the Gallican* Church service of the eighth century."[8]

ITS HISTORY

How did all this originate? Certain it is that it does not go back to the beginning of Christianity, for as *The Encyclopædia Britannica* states:

"There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic

* The Roman Catholic Church in France as distinguished from the church in Italy.

fathers. The sanctity of special times or places was an idea quite alien from the early Christian mind; too profoundly absorbed in the events themselves to think of their external accidents [nonessentials]. 'The whole of time is a festival unto Christians because of the excellency of the good things which have been given,' writes Chrysostom. . . . Origen [urges] in the same spirit . . . The ecclesiastical historian Socrates . . . states with perfect truth that neither Christ nor his apostles enjoined the keeping of this or any other festival. 'The apostles,' he writes, 'had no thought of appointing festival days, but of promoting a life of blamelessness and piety;' and he attributes the introduction of the festival of Easter into the church to the perpetuation of an old usage, 'just as many other customs have been established.' This is doubtless the true statement of the case."[9]

This should not surprise us, for had not both Jesus and his apostles foretold a falling away from the pure worhip? This is what Jesus had reference to when in one of his parables he said: "While men [the apostles] were sleeping [in death], his [Christ's] enemy [Satan] came and oversowed weeds [false Christians] in among the wheat [true Christians], and left." And the apostle Paul warned: "I know that after my going away . . . from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." The apostle John likewise foretold a falling away, in fact, said that it had already begun in his day. —Matt. 13:25; Acts 20:29, 30; 1 John 2: 18, 19.

History shows that these prophecies have been fulfilled, and the facts regarding Easter are an illustration of it. Before the end of the second century there was much disputing as to just when Christ's resurrection should be celebrated, Victor, the bishop of Rome at the time, unsuccessfully attempting to impose his views on the rest of the then professedly Christian world.[10] To end this conflict was one of the purposes for which the Council of Nice was called. It ruled that Christ's resurrection should be celebrated on the first Sunday after the first full moon following the spring equinox, or after March 21.[11] It appears that antipathy to the Jews played a part in determining this date.[12]

Concerning this trend in early Christendom Sir James G. Frazer, a historian, revealingly states:

"Taken altogether, the coincidences of the Christian and heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals. The inflexible Protestantism of the primitive missionaries, with their fiery denunciations of heathendom, had been exchanged for the supple policy, the easy tolerance, the comprehensive charity of shrewd ecclesiastics, who clearly perceived that if Christianity was to conquer the world it could do so only by relaxing the too rigid principles of its Founder, by widening a little the narrow gate which leads to salvation."[13]

However, let it be noted that nowhere did Jesus command his followers to conquer the world by conversion or by force of arms. His Kingdom gospel was to be preached in all the world for a *witness* to all nations.—Matt. 24:14.

In this connection it will no doubt be news to most Protestants that just as at one time Christmas was forbidden by law in certain Protestant lands because it was held to be a pagan festival, so "with the rise of Puritanism in England and its abhorrence of religious ceremonial the Protestants for a long time took no note of Easter, or of any other of the church festivals. . . . It was during the Civil War [1861-1865] that the non-ritualistic churches [of the United States] began to observe Easter."[5]

THE SCRIPTURAL POSITION

In view of all the foregoing what should be the attitude of those who would please

God toward the celebration of Easter together with all its pagan appendages? As already noted, neither Jesus nor any of his apostles established any Christian festival days. Nor was this any mere oversight, as shown by Paul's rebuke to the Christians at Galatia: "How is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? You are scrupulously observing days and months and seasons and years." —Gal. 4:9-11.

COMING IN THE NEXT ISSUE

- Speaking the Truth Unites.
- Using Theocratic Assets.
- Do You Know How to Endure Grief?
- God's Patience and Your Worship.

Even more strongly condemned in the Scriptures is the comingling of paganism with the worship of the one true God: "Flee from idolatry. . . . What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God; and I do not want you to become sharers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" Paganism is the product of Satan and his demons, and to mix it with Christianity is an affront to Jehovah God that he will not permit to go unnoticed, for he is "a God exacting exclusive devotion."—1 Cor. 10:14-22; Ex. 20:5.

The adopting of pagan appendages in Christian worship is also ruled out with these words: "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?" None whatever. " 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing' "; " 'and I will take you in.' " Godless paganism is part of this unclean world, and Christians must keep themselves "without spot from the world." —2 Cor. 6:14-18; Jas. 1:27.

Yes, what a discredit to associate such pagan appendages as hot cross buns, eggs, rabbits or hares, eternal fire and suchlike with the greatest of all miracles, the resurrection of Jesus Christ, the Son of God, from the dead, one of the paramount truths of Christianity! True, children need entertainment—and adults too—but surely there are better forms than those that make a pagan caricature of the great truths of God's Word!

Christians show appreciation for the miracle of Christ's resurrection, not by celebrating a certain day set aside by some ancient council of men, and doing so with pagan appendages, but by accepting by faith the fact of Jesus' resurrection and by letting it give them hope for their dead loved ones and for themselves and then letting that hope spur them on to serve Jehovah God with all their heart, mind, soul and strength.—Mark 12:30; 1 Cor. 15:58.

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Early CATALOGUES AND The Christian Greek Scripture CANON



IT HAS been said that at the famous church council of Nicaea held A.D. 325 some forty "gospels" were placed on the floor before the assembled audience and, after prayer had been offered, our four Gospels rose miraculously and settled on the table and because of this they have since been accepted as the true ones. In the light of historical evidence such a story can at once be dismissed as foolish, but it does prompt the question, How did the twenty-seven books now found in our Christian Greek Scriptures come together as a collection? Why should just these books be accepted as genuine and canonical, and others be rejected? In considering this portion of the Bible it should be remembered that, though the Hebrew Scriptures are not dealt with here, the canon is not a divided one, making an "Old Testament" and a "New Testament."

The word "canon" itself shows why it is important to have the right books in our Bible. Originally it referred to a reed used as a measuring rod if a piece of wood was not at hand, and then to a tool, a carpenter's level or a scribe's ruler. The apostle Paul referred to a "rule (Greek: *kanōn*) of conduct" as well as to a literal rule or boundary line. (Gal. 6:16; 2 Cor. 10:13) So canonical books are those that are true and inspired and worthy to be used as a straightedge in determining the right faith and doctrine. If we use books that are not "straight" as a plumb line, our "building" will not be true and it will fail the test of the Master Surveyor.

The Roman Catholic Church claims responsibility for the decision as to which books should be included in the canon, and reference is made to the *Councils of Hippo* (A.D. 393) and Carthage (A.D. 397), where catalogues of books were formulated. The opposite is true, however, for the canon was already settled by then, not by the decree of any council, but by the usage of Christian congregations throughout the ancient world. Says one authority, "It goes without saying that the Church, understood as the entire body of believers, created the Canon . . . it was not the reverse; it was not imposed from the top, be it by bishops or synods."[1] Our examination of the evidence will describe how this came about.

THE EVIDENCE OF EARLY CATALOGUES

A glance at the accompanying chart reveals that several fourth-century catalogues agree exactly with our present canon, or omit only Revelation. Before the end of the second century there is universal acceptance of the four Gospels, Acts and twelve of the apostle Paul's letters. Only a few of the smaller writings were doubted in certain areas.

The most interesting early catalogue is the fragment discovered by L. A. Muratori in the Ambrosian Library, Milan, Italy, and published by him in 1740. Though the

beginning is missing, its reference to Luke as the third Gospel indicates that it first mentioned Matthew and Mark. Another library find is the Cheltenham list, first noticed by T. Mommsen in 1885 at Cheltenham, England. Both lists suffer from some ambiguity, especially concerning the smaller letters, and scholars are not agreed as to which books are meant.

The majority of the catalogues in the chart are specific lists showing which books were accepted as canonical. Those of Irenaeus, Clement of Alexandria, Tertullian and Origen are completed from the quotations they made, which reveal how they regarded the writings referred to. These are further supplemented from the records of the early historian Eusebius. But why do we not find exact lists earlier than the Muratorian fragment?

It was not until men like Marcion came along in the middle of the second century that the need arose to catalogue the books Christians should accept. Marcion constructed his own canon to suit his doctrines, taking only certain of the apostle Paul's letters and an expurgated form of the Gospel of Luke. This, together with the mass of apocryphal literature by now spreading throughout the world, made it imperative to pronounce a clear-cut distinction between what could be received as Scripture and what could not. So we need to work back from the lists at the end of the second century in order to fill the remaining gap of about a hundred years.

COLLECTION OF GOSPELS AND LETTERS

It should not be thought that the early Christians lacked vigor in the collecting of inspired writings, or were all too poor to afford copies. Since false writings worth nearly £3,000 ($8,400) were burned on one occasion by those embracing Christianity, it is certain that they would be replaced by copies of the Scriptures as soon as opportunity afforded. (Acts 19:19) It has been calculated that by the end of the second century 60,000 copies of the major part of the Christian Greek Scriptures could have been in circulation, even if only one in every fifty of those professing Christianity possessed a copy.

Early writers show their familiarity with a Gospel collection. Justin Martyr, about A.D. 150, speaks of "the memoirs, composed by them (the apostles), which are called Gospels." (1 Apology 66) On another occasion he refers to "the memoirs which I say were drawn up by His apostles and those who followed them" (Dialogue with Trypho 103), the last remark referring to Mark and Luke. Ignatius, who died A.D. 115, also refers to "gospel" in the singular, though he has knowledge of more than one.—Ignatius' Letter to the Smyrnaeans 5.1; 7.2.

Irenaeus argues, about A.D. 190, that there were just four Gospels. His term 'fourfold gospel' shows that he knew the Gospels as a collection, and he recommended these writings as the rule or canon of truth. (Against Heresies III. 11.8) Clement of Alexandria, indicating both the authority and collected form of the Gospels, states, "We do not find this saying in the four gospels that have been handed down to us, but in that according to the Egyptians."—Miscellanies III. 13.

A unique work of the second century was Tatian's "Diatessaron," meaning "of the four." This was an early harmony, weaving together into one narrative the various sections of the four canonical Gospels. This again indicates the acceptance of the four as a collection and testifies to their undisputed authority as the authentic record of Jesus' life and words. Because Acts was associated with Luke it may often have been circulated with the

four Gospels, as in the early third-century Chester Beatty manuscript P^{45}.

Just as the early Christians would be anxious to collect together the four Gospels, so they would desire to have all of the apostle Paul's letters. Upon its receipt, a letter would be read to all in the congregation and then the original or a copy would often be sent to another congregation in exchange for their epistle. (1 Thess. 5:27; Col. 4:16) If it was addressed to a number of congregations, it might be copied many times. (Gal. 1:2) Though Paul addressed two letters specifically to Corinth, he expected them to have a wider circulation. (1 Cor. 1:2; 2 Cor. 1:1) Gradually various collections would be formed.

How soon a complete collection was formed we do not know, but scholars generally agree that at least ten Pauline epistles were widely known as an established collection by A.D. 90-100.[2] Early writers show acquaintance with such a collection, for they would weave quotations and extracts into their works. Among these can be named Polycarp, Ignatius and Clement of Rome.[3] Clement of Alexandria uses the collective term "Apostolos" and Irenaeus uses "Apostles," quoting Paul as authoritative more than two hundred times and using all the epistles except possibly Hebrews and Philemon.[3] The third-century Chester Beatty manuscript P^{46} originally contained in one codex ten epistles, including Hebrews (some say eleven, adding in Philemon), so that the united evidence of the entire period prior to formal catalogues testifies both to the canonicity and collected form of Paul's letters.

The authority of all these books is further confirmed by such phrases as the well-known "it is written," found some forty times in the Gospels alone. Not only do the Gospel writers use this expression when referring to the inspired Hebrew Scriptures, but the phrase is used about A.D. 125 when quoting Paul's epistles.[4] Barnabas (not the same as Paul's companion) and Justin both use it in quoting from Matthew. (The Epistle of Barnabas, Chapter 4; Dialogue with Trypho 49) A writing ascribed to Clement of Rome also refers to the Gospels and the epistles as "Scripture." (The Second Epistle of Clement, Chapter 2) More important still is Peter's testimony, "Paul . . . wrote you, speaking about these things as he does also in all his letters. In them, however, are some things hard to understand, which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction." (2 Pet. 3:15, 16) Peter here refers to 'all of Paul's letters'—an early collection.

Not only were the "Gospel" and the "Apostle" placed on the same footing as collected Scripture by Clement of Alexandria, but they were equated with the Hebrew Scriptures. (Miscellanies, Book 4) Justin tells us that at the meetings of the early Christians "the memoirs of the apostles or the writing of the prophets are read, as long as time permits." (1 Apology 67) Ignatius, Theophilus and Tertullian also spoke of the Prophets, the Law and the Gospel as equally authoritative.—Ignatius' Letter to the Smyrnaeans, 5.1; Theophilus to Autolycus, Book 3, chap. 12; On Prescriptions Against Heretics, chap. 36.

THE CANON COMPLETED

Having established the canonical position of the major part of the Christian Greek Scriptures, we can consider the books marked in the chart as disputed by some.

Because Hebrews did not bear Paul's name and seemed to be written in a different style, it was rejected by certain ones, especially in the West, although Clement of Rome used it as a work of authority. (E.g., 1 Clement 36; Heb. 1:3, 4) It was

accepted completely in the East, however, and at Alexandria both Clement and Origen recognized Paul as the author. (*Ecclesiastical History of Eusebius,** pp. 233, 234, 246) It also contains many Pauline constructions and similarities of language, especially to Romans and Corinthians. But as Westcott remarked, "We have been enabled to acknowledge that the apostolic authority of the Epistle is independent of its Pauline authorship . . . no book of the Bible is more completely recognised by universal consent as giving a divine view of the facts of the Gospel."[5] Internal evidence produces the strongest reasons for canonical acceptance.

The book of Revelation is attested to by a unanimity of early commentators including Papias, Justin, Melito and Irenaeus.[6] (Fragments of Papias 8) It was rejected by some in the East because its teachings were unacceptable to certain schools of thought. But this did not disturb its general reception. Even at this early date due regard was also paid to having a correct text, as Irenaeus informs us in referring to Revelation 13:18 when he remarks, "The number is thus found in all the genuine and ancient copies."—*Ecclesiastical History of Eusebius,* p. 188.

This leaves James and Jude and the epistles of Peter and John. There was never any difficulty with First Peter and First John, Papias and Polycarp being among the early testimonies for their authority. (Fragments of Papias 6; The Epistle of Polycarp to the Philippians 2, 7) When it is remembered how small each of the remaining five writings is, we are not surprised to find a paucity of references to them, comprising as they do only one thirty-sixth of the Christian Greek Scriptures. They are all referred to by one second-century Christian or another, but it is only to be expected that shorter works would not be quoted so often and, as they might have had a slower circulation, they would be known in some regions and not others. Second Peter has been questioned most by critics, but Irenaeus uses it, (Irenaeus Against Heresies 5.23.2 and 5.28.3) and internal evidence shows it to be an early work and not of the second century.

PRESENCE OF APOCRYPHAL WORKS

But why does the manuscript Codex Sinaiticus include after the book of Revelation the epistle of Barnabas and the Shepherd of Hermas, and the Codex Alexandrinus add the two Clementine epistles? Many similar writings have been discovered recently claiming apostolic status, and among these the so-called Gospel of Thomas has evoked much discussion. Should some of these works be included in our Bible today?

The historian Eusebius, in summing up the position, sets out three categories of writings. First the acknowledged ones are enumerated and then the disputed ones, both classes being considered canonical. The third group, in which he names the Shepherd of Hermas, Barnabas and others, he calls spurious, although they were read in various congregations at times. (*Ecclesiastical History of Eusebius,* p. 110) The Muratorian fragment states that the Shepherd could be read but was never to the end of time to be recognized as canonical.[4]

When it was found that the apocryphal Gospel of Peter was being read publicly at the end of the second century, it was ordered to be rejected as false. (*Ecclesiastical History of Eusebius,* p. 231) Tertullian tells us that the author of the "Acts of Paul" was punished for posing as a first-century writer. (De Baptismo 17) In a letter written by Theodore of Egypt in the fourth century the apocryphal writings are referred to as "the lying waters of

* Translated by C. F. Crusé, Tenth Edition, 1856.

which so many drank,"[7] and the Muratorian list speaks of them as gall which should not be mixed with honey.[4] So the Christian community was careful to protect the integrity of its writings.

It was often a matter of convenience to bind into a codex an apocryphal work, for it might be read by some, though they would have in mind the distinction shown by the fact that in the two codices cited (the Sinaitic and the Alexandrine) the apocryphal writings followed Revelation,

Chart of Outstanding Early Catalogues

Name and Place	Approximate Date A.D.	Matthew	Mark	Luke	John	Acts	Romans	1 Cor.	2 Cor.	Galatians	Ephesians	Philippians	Colossians	1 Thess.	2 Thess.	1 Timothy	2 Timothy	Titus	Philemon	Hebrews	James	1 Peter	2 Peter	1 John	2 John	3 John	Jude	Revelation
Muratorian Fragment, Italy	170	(A)	(A)	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A			A?	D?	A	A	A?	A	A
Irenaeus, Asia Minor	180	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A		D		A	A	A	A			A
Clement of Alexandria	190	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A		DA		A		DA	DA		DA	A
Tertullian, N. Africa	200	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	D		A		A			A	A
Origen, Alexandria	230	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	DA	DA	A	DA	A	DA	DA	DA	A
Eusebius, Palestine	310	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	DA	DA	A	DA	A	DA	DA	DA	DA
Cyril of Jerusalem	348	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Cheltenham List, N. Africa	360	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A		?	A	DA	A	DA	DA	?	A
Athanasius, Alexandria	367	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Epiphanius, Palestine	368	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	DA
Gregory Nazianzus, Asia Minor	370	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	
Amphilocius, Asia Minor	370	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	DA	A	A	D	A	D	D	D	D
Philastrius, Italy	383	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	D	A	A	A	A	A	A	A	D
Jerome, Italy	394	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	DA	DA	A	DA	A	DA	DA	DA	DA
Augustine, N. Africa	397	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Third Council of Carthage, N. Africa	397	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A

A – Accepted without query as Scriptural and Canonical.
D – Doubted in certain quarters.
DA – Doubted in certain quarters but cataloguer accepted as Scriptural and Canonical.
? – Scholars uncertain of the reading of the text.

the last of the canonical books. Or we might possess a manuscript today that belonged to an apostate congregation giving too much attention to such works, just as in the case that Serapion of Antioch discovered at the end of the second century.

Internal evidence confirms the clear division made between the inspired and the spurious works. The apocryphal writings are much inferior and often fanciful and childish. They are frequently inaccurate. Note the following statements by scholars on these noncanonical books:

"There is no question of any one's having excluded them from the New Testament: they have done that for themselves." —M. R. James, *The Apocryphal New Testament,* p. xii.

"We have only to compare our New Testament books as a whole with other literature of the kind to realise how wide is the gulf which separates them from it. The uncanonical gospels, it is often said, are in reality the best evidence for the canonical."—G. Milligan, *The New Testament Documents,* p. 228.

"Much of the Gospel of Thomas is plainly later and untrustworthy tradition . . . of no use for determining what Jesus said and did."—F. V. Filson, *The Biblical Archaeologist,* 1961, p. 18.

"There is no known extra-cononical Gospel material which is not (when it can be tested at all) in some way subject to suspicion for its genuineness or orthodoxy."—C. F. D. Moule, *The Birth of the New Testament,* p. 192.

"It cannot be said of a single writing preserved to us from the early period of the Church outside the New Testament that it could properly be added today to the Canon."—K. Aland, *The Problem of the New Testament Canon,* p. 24.

INSPIRED OF GOD

The true test of canonicity is the evidence of inspiration. (2 Tim. 3:16) The twenty-seven books of the Christian Greek Scriptures found their place, not by the mere caprice of men, but by the spirit of God. Nothing is missing and nothing extra has been added. John could already see the beginning of a vast additional literature in his old age, but was it needed? (John 21: 25) Even if a genuine saying of Jesus could be found in one of these works, that would not make it an inspired writing. God's Word in its sixty-six books is our guide and its complete harmony and balance testify to its completeness. All praise to Jehovah God, the Creator of this incomparable Book! It can equip us completely and put us on the way to life. Let us use it wisely while we yet have time.

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Bible Statistics

	Hebrew Scriptures	Greek Scriptures	Total
Words	592,493	181,253	773,746
Verses	23,214	7,959	31,173
Chapters	929	260	1,189
Books	39	27	66

As contained in the King James Version Bible.

Aiding Those Aiming to Be Clergymen

QUALIFIED TO TEACH

At a circuit assembly in Norwalk, California, one of Jehovah's witnesses related this experience: "As a Bible study servant, I was aiding a brother in the back-call work. We made a call upon a householder who raised the objection that he did not feel Jehovah's witnesses were qualified to teach him, inasmuch as he was a student attending a theological institute. We spent about an hour answering his Bible questions on the subject of baptism. He felt that the Bible's answer was contrary to what he had been taught, so he decided to call in some other members of this institute to have them substantiate the doctrine that they had taught him.

"He called in two members of his organization for the second back-call. As he listened to the discussion, the two men that he had called in became angry and left. He decided to go to the top man in the organization and see if he would sit in on a Bible discussion. He believed this top man to be so well qualified to teach that one had merely to quote a portion of the Bible and he could tell the chapter and verse where it was found. So he asked the president of the school to come, and, in turn, the president of the school decided that he would like the founder and dean of the school to be present.

"The day for the appointment came. The founder and dean, the vice-president and five others came to my house, along with the theological student. The issue in the discussion was water baptism, as they did not believe that water was necessary for baptism. They offered no scriptures to back up their thinking. The man that the student believed to be so well qualified said that there was no scripture in the Bible that said that a Gentile was baptized in water. I asked him if he could quote the scriptures at Acts 10:45-48. He said that he would have his vice-president read the passage. After it was read, he decided to read it himself. He felt, after reading the scriptures, that the apostle Peter was excited and was wrong in his statement.

"I made a comparison between the dean's thought and the apostle Peter's statement. The reaction of the group was that they believed the Bible. After this three-hour discussion I placed various booklets, and a few days later I called on the student. His reaction to all that had happened was that Jehovah's witnesses were qualified to teach, whereupon we began a systematic Bible study."

OFFERS FROM THE CLERGY

At the Pomona, California, Courageous Ministers Assembly the experience was related about a man who, after attending classes in a college for those aspiring to be clergymen, had become a lay minister in the Baptist Church. He also preached in other churches. Now the time was drawing near for him to become a fully ordained minister of the church. However, this man's wife had long subscribed for *The Watchtower* and finally agreed to have a home Bible study with one of Jehovah's witnesses. Her husband also attended the study. Another Witness began a second study with her husband, and he soon learned that the Witnesses were teaching the truth of God's Word. "After studying a short while," this man related, "I saw it was the truth, and even my sermons in the church began to reflect the truth. My children began going around the house quoting Revelation 18:4, 'Get out of her, my people,' and I realized I had to get out of the church.

"Then the offers started rolling in from my former religious associates. The first offer was from one of the Baptist ministers, and he gave me his ordination papers, hoping I would use them in getting my own from the church. The second offer was from a Methodist clergyman in whose church I had given a sermon; he offered me the assistant pastor's job and wanted me to preach regularly. I told him the only way I could give any more sermons in the church would be as one of Jehovah's witnesses. He withdrew his offer. Then the pastor of the Holiness and Sanctified Church offered me the pastor's job of his old church because he was moving into a new church. All of these offers began to come in after they found out I was about to become one of Jehovah's witnesses.

"Finally the minister of the Baptist church in which I had preached said that he would top any offer that I had received from the other clergymen, if I wouldn't become a Witness. I turned down those four offers and accepted the more valuable prize—to be one of Jehovah's witnesses. Tomorrow morning my wife and I are going to be baptized."



● At Genesis 2:10-14 four rivers are mentioned. However, on Bible maps only two of these, the Hiddekel and the Euphrates, are shown. What about the other two, Pishon and Gihon?—H. N., United States.

Before answering this question it may be well to observe that "Hiddekel," the third river mentioned in the scripture cited, is by common consent recognized to be the river Tigris. In fact, this is the name given for it in the *Septuagint Version* at both Genesis 2:14 and at Daniel 10:4.

As for the first two rivers, Pishon and Gihon, there has been much conjecture on their identity. Bible dictionaries and religious encyclopedias give various theories and some go to great lengths to present these. But in the end it all amounts to conjecture.

The fact that these two rivers cannot with certainty be identified is no cause for concern. It may well be that these two no longer exist. Changes have taken place in the appearance of the earth since those words were first recorded in the book that Moses consulted when compiling this part of Genesis. (Gen. 5:1) Especially is it reasonable to conclude that the flood of Noah's day brought about great changes in the topography of the earth, even as that flood wiped out the garden of Eden, so that angels were no longer needed to guard its entrance. —Ps. 104:6-8; Gen. 3:24.

As Delitzsch so well observes in his *Commentary on Genesis:* "It is therefore unnecessary in order to establish the geographical statements of the sacred writer, that we should be able still to point to four distinct streams (the Tigris and the Euphrates among them), proceeding from a single source, which is plainly impossible. The original oneness of the four streams is, in the sense of the author, as certainly at an end as that paradise is lost."

● What is the explanation for Lot's being called Abraham's brother at Genesis 14:14 when he was in fact his nephew?—A. M., United States.

Lot was, of course, the nephew of Abraham, for Genesis 11:31 says that Terah took "Abram his son and Lot, the son of Haran, his grandson," along with him when they left Ur of the Chaldeans. However, Abraham recognized Lot as a brother, not because Lot was the son of Abraham's dead brother Haran, but because he was in a spiritual family relationship such as obtains today between the members of the New World society of Jehovah's witnesses. Hence Abraham addressed Lot as his brother, as, for instance, in Genesis 13:8, "Please, do not let any quarreling continue between me and you and between my herdsmen and your herdsmen, for we men are brothers."

In view of these facts it was consistent for Genesis 14:14 to speak of Lot as Abraham's brother. Likewise, the members of the twelve tribes of the sons of Israel addressed one another as brothers, although according to the flesh they were really cousins, all of them being sons of twelve brothers. Thus in the Christian Greek Scriptures we find the apostles repeatedly referring to their fellow Jews, not yet Christians, as "Brothers." (See Acts 2:29; 3:17; 23:1, 5, 6.) In the same way these Jews at times addressed the apostles as "brothers." (Acts 2:37; 13:15) In certain instances, however, it seems that the term "brothers" was intended to apply to Jews of the same age or younger, and so we find both Stephen and Paul using the expression, "Brothers and fathers." —Acts 7:2; 22:1.

In Biblical Hebrew there is no specific word for nephew, as is apparent from the fact that the term "nephew" is not found in the Revised Standard Version of the Bible. In Hebrew a nephew is termed either *ben ahh,* "son of a brother," or *ben ahhóth,* "son of a sister." The four references to nephews in the *Authorized Version* use this obsolete word for "grandson" and thus translate Hebrew and Greek words really meaning progeny or grandsons and are so rendered in the *New World Translation.* (See Judges 12:14; Job 18:19; Isaiah 14:22; 1 Timothy 5:4.) The term nephew does occur in the *New World Translation,* at 1 Chronicles 27:32. However, as noted in the footnote of the first edition of that translation, as well as in the margin of the *Authorized Version,* "nephew" or son of an uncle apparently is meant, although the Hebrew word there generally does mean "uncle." But Rotherham's *Emphasised Bible* translates it "relative." Let it be noted, however, that modern Hebrew does have a word for "nephew," namely, *ahh·yán.*

● Why does the *New World Translation* render Psalm 90:2 so differently from other translations?—B. B., United States.

According to the *Revised Standard Version* Psalm 90:2 reads: "Before the mountains were *brought forth*, or ever thou hadst *formed* the earth and the world, from everlasting to everlasting thou art God." The *New World Translation* of this verse reads: "Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God."

The Hebrew word for the first of these expressions is the passive voice of *yalad* and, according to Hebrew lexicographers, it means to be begotten, born, and relates to the ordinary birth process. *Yalad* is applied to both the father's and the mother's part, as can be seen from Job 14:1 ("Man, *born* of woman") and Psalm 2:7 ("I have *become* your *father*").

The Hebrew word for the second verb in Psalm 90:2 is entirely another verb and is used in connection with the birth process to call attention to the pain and travail thereof. It is the Hebrew word *hhil*, which, according to Hebrew authorities, means basically, "to have labor pains." The form of this verb in the Hebrew text here has a sort of reflexive force in which the performer of the act suffers the accompanying sensations. In other words, he experiences the labor pains or childbirth pains. That is why the word is also defined as "to bring forth (in pain)."—Young's *Analytical Concordance to the Bible*.

This same word is found at Deuteronomy 32:18, which reads: "The Rock who fathered you, you proceeded to forget, and you began to leave God out of memory, the One bringing you forth with childbirth pains," without doubt referring to the miracles Jehovah wrought in Egypt in connection with the deliverance of the nation of Israel. Also, we find this Hebrew term at Isaiah 51:2, where we read: "Look to Abraham your father and to Sarah who gradually brought you forth with childbirth pains." Also at Proverbs 25:23: "The wind from the north brings forth as with labor pains a downpour."

From the foregoing references we can see the use of these words particularly in poetic writing, and we see that they are full of meaning, expressive indeed. Modern translations hide the force of these expressions by their free renderings.

Regarding the use of these terms in Psalm 90:2, it might be said that, judged by human standards, the producing of this earth and the productive land with all its complicated mechanisms and chemistry would certainly call for a great deal of effort, painful effort, as measured even by scientists today. The psalmist here speaks from a purely human standpoint and thereby shows both an active imagination and great respect for the amount of work involved for Jehovah to create these things; with what expenditure of time, of course, we do not know.

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"WATCHTOWER" STUDIES FOR THE WEEKS

May 26: Resurrection—of a Dead Body or of a Dead Soul, Which?, also, Identifying the Resurrected, ¶1-8. Page 229.

June 2: Identifying the Resurrected, ¶9-40. Page 236.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1963
Semimonthly

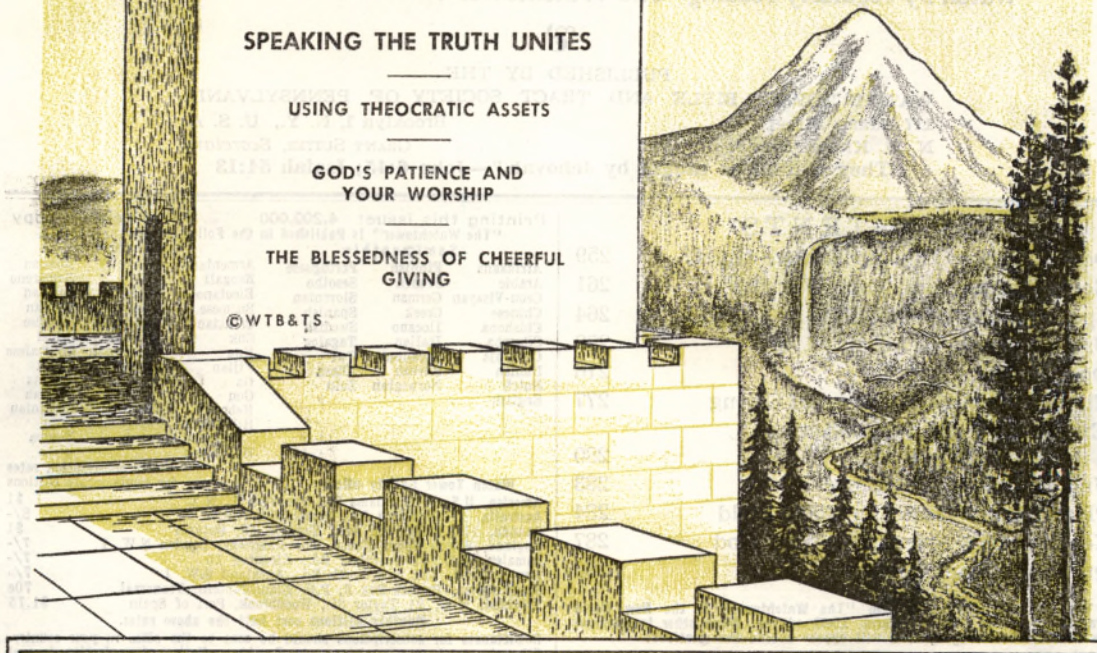
SPEAKING THE TRUTH UNITES

USING THEOCRATIC ASSETS

GOD'S PATIENCE AND YOUR WORSHIP

THE BLESSEDNESS OF CHEERFUL GIVING

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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.

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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; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
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RS – Revised Standard Version
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Do you know how to endure GRIEF?

WHEN the cold hand of death reaches into a person's family and snatches away his mate or some other loved one, the shock of loss can be the severest emotional blow of his life. Many have found grief so difficult to endure that they have suffered sleepless nights, empty days and a feeling of not knowing how to go on, especially if the one lost is a mate. This is a time when it is essential to know how to endure grief.

It is not necessary to keep grief bottled up inside, hiding it behind a stoic exterior. The emotional pressure this builds up may greatly increase the difficulty of enduring it. There is nothing wrong with releasing that pressure by expressing sorrow and the feeling of loss. By permitting a natural outflow of emotion, but not to the extent of losing self-control, a person often feels better.

At the time the Bible patriarch Abraham lost his beloved wife Sarah he did not bottle up his grief in himself. He released it by weeping. (Gen. 23:2) So also did the Israelite king David when his son Absalom was slain. The Bible record states: "Then the king became disturbed and went up to the roof chamber over the gateway and gave way to weeping; and this is what he said as he walked: 'My son Absalom, my son, my son Absalom! O that I might have died, I myself, instead of you, Absalom my son, my son!' " (2 Sam. 18:33) Here was the deep grief felt by a father over the loss of a beloved son.

David did not grieve indefinitely. He knew that the living cannot bring the dead back to life, so they must adjust their life to continue without their dead loved ones. Although David cherished his memories of his son, his grief would have been more difficult to bear if he had closed out the world around him and retreated within himself, striving to live in an imaginary world with his son.

Many persons have come to realize that they keep the emotional wound open if they try to live in a world of memories. Some persons do this by keeping a house for many years looking just as it was when their loved one was living. Those who prolong their grief in this manner vainly attempt to live in the past, instead of realizing that much happiness can be theirs if they will live for the future. The loved one a person has lost would have wanted the survivor to make the necessary adjust-

ments so as to have a happy and productive life. It is wise to make those adjustments.

The bereaved person is certain to be keenly aware of the gap left by the loss of a loved one, but the painful feeling of loss can be lessened by trying to fill that gap with constructive activities. Unselfishly doing helpful things for other distressed people has proved successful with many people who have lost their mates. It has helped them to get their minds off themselves. Perhaps the greatest barrier to enduring grief is the tendency of a person to dwell upon what he personally lost by the death of his loved one. Thinking about how lonely he now is and the things he must now do that his loved one had done for him makes his grief difficult to bear. But, getting his mind off himself and on what he can do for other people, he will find that his emotional wound can heal and the gap in his life can gradually fill in. There is much a person can do to make his life worthwhile if he will think of others, having love for them as he would like them to have love for him.

ARTICLES IN THE NEXT ISSUE

- Do You Belittle Discipline?
- Disciplined Steadfastness.
- Taking Liberties with the Truth.
- Historic Jordan River.
- A God of Love.

The truths of God's written Word are a great source of comfort for a bereaved person, giving him a purpose in life. They can remove the apprehension he might feel from not knowing what has become of his loved one. Through the Bible the Creator of life tells him what happens to a person who ceases to live and it tells him what the hope is for that person to have life once again.

Because of that wonderful hope, a Christian does not need to have the bitter sorrow experienced by those who do not know what the great Life-giver has said about the dead or who lack faith in him because of unbelief. This dependable information does much to lessen the pains of grief. "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." (1 Thess. 4:13) Like the apostle Paul, he can put his trust in "God who raises up the dead." —2 Cor. 1:9.

For those who have gained a knowledge of what Jehovah God has put into his written Word, the Holy Bible, for the benefit and comfort of mankind, the unselfish service of instructing others in God's Word can be an important factor in helping them endure grief. This good spiritual activity can help fill the gap death has left in their lives. It will keep their minds occupied with unselfish and upbuilding activity. It will give them a substantial reason for carrying on.

Those who grieve can find strength in God by turning to him in prayer. No matter what anyone might say, God should not be blamed for the loss of a loved one. By learning from the Scriptures the reason for death and the hope for the dead to live again, a bereaved person has reason to express appreciation to him. This knowledge removes the terrifying and depressing feeling that there is no hope. (Ps. 46:1) It helps immeasurably in the endurance of grief.

With the hope that God's Word gives, a bereaved person can more easily adjust his life so he can carry on without his loved one. He will be grateful that his loved one tasted life and that he was able to contribute to the happiness of it. He will be thankful that God has lovingly provided for the resurrection of the dead.

God's PATIENCE and Your Worship

Why does God allow evildoing to continue? What can we learn from his exercise of patience?

"IF God is Almighty, why does he allow evildoing to continue without doing something about it?' This question has become commonplace as a result of the constant increase of wickedness. But it is a question to which you should know the answer, because it directly affects your worship of God.

Just as many people today misunderstand why God allows evildoing, so also did persons in past generations. "Because sentence against a bad work has not been executed speedily," wrote wise King Solomon, "the heart of the sons of men has become fully set in them to do bad." Similarly, Solomon's father David observed why the wicked one did not respect God: "He has said in his heart: '[God] will not require an accounting.'" Toward the end of the kingdom of Judah's existence this had become the attitude of the people, for they were saying in their heart, "Jehovah will not do good, and he will not do bad." Yes, they interpreted the existence of evildoing as evidence that God was weak, or that he was unconcerned. They came to believe he would not take any action whatsoever.—Eccl. 8:11; Ps. 10:13; Zeph. 1:12.

But contrary to what people thought, God was interested, and he did take an accounting. Some forty years after the prophet Zephaniah recorded the above words God executed judgment by bringing Babylon's armies against his irreformable people. But why did he wait so long before executing judgment? Because God is patient.

EVIDENCE OF GOD'S PATIENCE

How desirable is the quality of patience, especially in a person of power! It is an evidence of genuine love, long-suffering and self-control. According to *Webster's Third New International Dictionary,* "patience" is defined as "the capacity or habit of enduring evil, adversity or pain with fortitude." And "patient" means: "Bearing pains or trials calmly or uncomplainingly; exhibiting power to endure hardship or physical or mental distress; manifesting forbearance under provocation or strain." And another dictionary includes the thought of being "expectant with calmness or without discontent; also, undisturbed by obstacles, delays . . . persevering."

In what a wonderful way Almighty God exercises this quality! When the covering cherub in the garden of Eden turned the first human pair away from him, how it must have pained God! Yet he allowed the rebellion to continue and grow, even though he had the power to wipe it out immediately. But in what way has the en-

during of this evil rebellion and the resulting history of wickedness been beneficial? Why show patience with rebellious persons?

God has been patient with an important and beneficial end in view. First, to teach everyone once and for all that he is the all-powerful God who can carry out his declared purposes no matter what the opposition may be. (Ex. 9:16) Secondly, to allow an opportunity for the sinful offspring of Adam and Eve to repent and take advantage of his provisions for salvation. An outstanding demonstration of this patience of God was in the days of Noah prior to the flood.

At that time "the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time." This evildoing caused God to feel "hurt at his heart," but he did not impatiently destroy mankind. No, God patiently took steps to provide a way of salvation for any who would repent. He instructed Noah to build a massive ark and to preach a message that warned of impending destruction. Over 2,400 years later the apostle Peter observed that "the *patience* of God was waiting in Noah's days, while the ark was being constructed." Was not this exercise of patience a merciful consideration on God's part?—Gen. 6:5, 6; 1 Pet. 3:20; 2 Pet. 2:5.

After the Flood God continued to show patience. "He was merciful; he would cover the error and not bring ruin. And many times he made his anger turn back, and he would not rouse up all his rage. And he kept remembering that they were flesh." But God's nation of Israel spurned his patience, as the psalmist records: "How often they would rebel against him in the wilderness, they would make him feel hurt in the desert! And again and again they would put God to the test, and they pained even the Holy One of Israel." Yet God endured the pain and distress of this unfaithful people, but the more patience he showed the worse they became. Certainly it is just on God's part when he finally executes judgment!—Ps. 78:38-41.

GOD'S PATIENCE TODAY

Today mankind has reached the climax of the ages. Evildoing has reached its apex. The human race flouts the righteous principles of the Bible and ridicules its message of a new world. But, as in Noah's day, God patiently endures these distressing conditions. Many, however, mistake this patience for evidence that God will not require an accounting. In effect, they mimic the unfaithful Jews, who, prior to God's execution of judgment, said: "Jehovah will not do good, and he will not do bad." But they were wrong, and so will all those prove to be who copy their attitude today. This is one of the points the apostle Peter makes in the third chapter of his second letter.

After using Noah's day as an illustration of God's taking action against evildoing, Peter assured that this present world is "being reserved to the day of judgment and of destruction of the ungodly men." But when? The apostle warned against impatience. Christians must get the proper perspective—God's view of matters. "However, let this one fact not be escaping your notice, beloved ones," he wrote, "that one day is with Jehovah as a thousand years and a thousand years as one day." Although it had been over 2,400 years since "the world of that time suffered destruction when it was deluged with water," Peter was emphasizing that from God's point of view that was only about two and a half days ago. Add another 1,899 years since these words were penned about A.D. 64, and it still adds up, from God's viewpoint, to less than two-thirds of a week! Really,

can we accuse God of slowness?—2 Pet. 3:3-8.

Peter argued that one could not rightly do so. "Jehovah is not slow respecting his promise," he continued, "as some people consider slowness, but he is *patient* with *you*." Yes, God allows evildoing to continue because he is patient with people, "because he does not desire any to be destroyed but desires all to attain to repentance." Can you appreciate that? How are you affected by God's patience? Do you love him more because of his consideration for those that have not yet learned of his promises? Or do you love him less because you want the fulfillment of his promises in your behalf right away? —2 Pet. 3:9.

FOLLOW GOD'S EXAMPLE

A mature Christian exercises the godly quality of patience. With all his heart he desires the end of wickedness and the ushering in of God's promised new world, but just because it does not come as soon as he might wish he does not stamp his foot and threaten to stop serving God. Would that not be childish? A child cannot stand to wait, and out of exasperation at those who may cause him to wait he often engages in evildoing. But Peter says not to be like that: "Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace." —2 Pet. 3:10-14.

God's patience is exercised for a good purpose, and Christians should never forget that. Peter goes on to remind us: "Furthermore, *consider the patience of the Lord as salvation,* just as our beloved brother Paul according to the wisdom given him also wrote you." Many years before, Jehovah had explained: "I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living." To this end Jehovah God holds back the cataclysm of Armageddon. His patience is working toward the salvation of hundreds of thousands of persons, and those taking advantage of it may perhaps yet number into the millions!—2 Pet. 3:15; Ezek. 33:11.

Are you among those taking advantage of God's patience? It is vital to do so, for your very life is at stake! Do not deceive yourself into believing that God will not take an accounting, or that he does not observe your actions. "His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one," and "all the wicked ones he will annihilate." For nearly two thousand years Christians have been waiting for His execution of judgment on evildoers, and Bible prophecy shows that it is now at hand. —Ps. 11:4, 5; 145:20.

This, therefore, is the time, not only to take advantage of God's patience by repentantly turning to his Word for instruction, but to follow His example by also exercising patience. There are so many ways you can do this. Children may not respond to correction and teaching as quickly as you might wish. So remember that they are children, with foolishness bound up in their hearts. Exercise patience with them, even as Jehovah does with you. Then, too, husbands and wives are so often called upon to show patience with one another. Follow God's example and be patient. Remember how for so many years Jehovah exercised patience toward his wifelike nation of Israel. So exercise patience, all the while doing as Peter instructed: "Awaiting and keeping close in mind the presence of the day of Jehovah."—2 Pet. 3:12.

Speaking the Truth Unites

WORLD unity has been the dream and desire of many men down through the years. They have wished for world peace. At times their hopes rose high when peace treaties were signed, when disarmament conferences were being held, or when a forum, such as the League of Nations or United Nations, was formed. But history grimly testifies to man's failures in achieving world unity. The magazine *Consolation*, April 3, 1940, quickly bridged a long period in man's history, saying: "A review of 3,421 years of human history shows that in that time there have been 268 years of peace. All of the remaining years were years of war in which some 8,000 peace treaties were broken to smithereens." Thus history tells how the nations of the world make agreements with mental reservations, and under the label of diplomacy speak flattering and peaceful words among themselves. Even to this day they fail to speak truth one with the other, and cannot attain world peace and unity.

"Speak truth each one of you with his neighbor."
—Eph. 4:25

[2] Looking centuries into the future, the prophet Daniel foretold the lack of truthfulness between the great blocs of nations: "As regards these two kings, their heart will be inclined to doing what is bad, and at one table a lie is what they will keep speaking. But nothing will succeed, because the end is yet for the time appointed." (Dan. 11:27) World unity cannot be achieved by the nations in their diplomacy and deception. Failure to recognize and speak the truth is leading the nations to a disastrous end. The so-called United Nations organization is hopelessly divided. They have not been willing to recognize the great source of truth wherein lies the solution to all mankind's problems.

1, 2. How do history and the Bible show why the nations have not achieved world unity?

WHAT IS TRUTH?

[3] The same book that contains Daniel's prophecy telling of the certain failure of world diplomacy gives us the answer. Jesus Christ in praying to his Father, the Great Creator, Jehovah, declared: "Your word is truth." (John 17:17) Though hosts of critics, evolutionists, atheists and religionists have toiled relentlessly to try to discredit the truthfulness of the Word of God, that statement by Christ Jesus stands true. Everything found in the written Word of God, the Bible, is truth. Therein God declares his purpose to establish the rule of his kingdom over the earth, but the nations have failed to concede to the King appointed by Jehovah, Christ Jesus, and so place themselves in the direct path of Jehovah's irresistible will. Failing to take Almighty God into consideration in what they are doing will lead the nations to complete disaster. "Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against

3, 4. (a) What is the truth? (b) What present course of the nations was truly predicted in Psalm 2? (c) Give an example of how the Bible proves itself true in scientific matters.

Jehovah and against his anointed one. At that time he will speak to them in his anger and in his hot displeasure he will disturb them, saying: 'I, even I, have installed my king upon Zion, my holy mountain.' " —Ps. 2:1, 2, 5, 6.

4 The Bible, which so accurately foretold the tumult and disagreements of the nations in these days, clearly reflects the accuracy of its author, Jehovah. Not only do we find a multitude of prophecies giving evidence to the truthfulness of the book, but in proved science we see Jehovah's written Word speaking out centuries ahead of human scientists and proving 100-percent accurate. Nearly 2,700 years ago, at a time when the so-called learned men were speculating about the earth's being flat, Jehovah caused his word to be written: "There is One who is dwelling above the circle of the earth." (Isa. 40:22) The prophet Isaiah had not traveled around the earth. He had not been up in a space vehicle looking down to see that the earth was round, but Jehovah, who dwells in the heavens and who created the earth, gave the truth as to its shape.

5 The earthly globe with its vast treasures of God's creation teaches man many truths; it is a great storehouse to magnify the wisdom and ability of Jehovah. Foolish men may continue to argue against the truthfulness of God's Word, about the earth and its future, but their lot will be frustration. Wise men will listen to the advice of Jehovah, "turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.' " (1 Tim. 6:20) The wise man seeking truth concerning the world events of our day and what is in the near future will look into the Bible to be certain of his reward. In Isaiah 46:9, 10 we are told why: "Remember the first things of a long time ago, that I am the Divine One and there is no other God, nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do.' " The Son of God, Jesus Christ, trained by him in telling truth, gave reliable information and told of many things to come in our day. He told his disciples: "So now I have told you before it occurs, in order that, when it does occur, you may believe." —John 14:29.

6 Whether the world's leaders choose to accept God's truth or not it remains a great truth that the Bible is the most important publication in existence, and it alone shows the way to unity and life. The great prophet Moses, concluding a talk to the congregation of ancient Israel, declared: "Apply your hearts to all the words that I am speaking in warning to you today, that you may command your sons to take care to do all the words of this law. For it is no valueless word for you, but it means your life, and by this word you may lengthen your days upon the soil to which you are crossing the Jordan to take possession of it." (Deut. 32: 46, 47) Jesus Christ emphasized the importance of God's Word in saying at Matthew 4:4: "It is written, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.' " The apostle Paul reminded the young man Timothy that Jehovah's Word had kept him in the way of life. "From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3:15) Jehovah has supplied an abundance of truth in his Word. It is as necessary to men's existence as an inexhaustible supply of water. The seeker for truth can draw and keep draw-

5. Why is it the course of wisdom to look now into the Bible?

6. What valuable information does the Bible alone contain, and how should it be used?

ing, and as he does so he learns how to guide his course of life toward peace and unity with men of goodwill in all nations and races and guide himself to the time of endless peace and unity when all earth's inhabitants will be united under God's kingdom.—Isa. 12:3, 4.

HOW TO SPEAK THE TRUTH

[7] The healthy tongue is like a prancing horse, full of energy. It does not appear to get tired, so it keeps on going. It can speak good things, or it can tell lies. Jesus said at Luke 6:45: "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." The heart must be filled with a supply of truth in order to have the tongue flow steadily with upbuilding conversation. The wise person thinks of this and recognizes the need, as Proverbs 15:28 points out: "The heart of the righteous one meditates so as to answer." Before turning the tongue loose like a wild horse it must be bridled by a good heart. Then it will tell the truth. The same proverb continues and says: "The mouth of the wicked ones bubbles forth with bad things." Therefore, individuals who speak the truth must first gain knowledge of right principles and make it their business to investigate and learn the truth.

[8] It is the obligation of good men to help their neighbors. "Therefore keep comforting one another and building one another up, just as you are in fact doing." (1 Thess. 5:11) It is the truth learned that serves as a foundation toward the uniting of the human family under the Great Creator. The more the supply of truth increases in one's heart the more he will keep thinking in God's way, and the truth will make him take action for his own good and for the good of others. Speaking the truth unites men of all nations. It is such a simple formula for unity that world leaders would never think of trying it out. But the hundreds of thousands of Jehovah's witnesses of all nations now in unity worldwide as a New World society are proof that it is the practical and only way to unity. They are genuinely interested in helping one another as commanded by God. "Speaking the truth, let us by love grow up in all things into him who is the head, Christ. From him all the body, by being harmoniously joined together and being made to co-operate through every joint that gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love. 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. 4:15, 16, 25.

[9] The world today sees there is an ever-increasing number of men who are speaking the truths learned from the Word of God, declaring man's only hope in the kingdom of Almighty God, which will bring righteousness upon the earth and under which the human family will gain everlasting life. It is God's will that men should come to know this truth now. "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and *then the* end will come." (Matt. 24:14) The truth about God's established kingdom and what God will do truly unites men of all races and nationalities as a New World society now. That unity is what the human family needs. Thus it becomes a great service to mankind today to speak the truth that really unites.

7. What is it that makes a tongue speak the truth?
8. How does speaking the truth for the benefit of others unite men of all nations?
9. What great truth now proclaimed is a major factor in uniting men?

10 When men hear the truth and come to know it, they receive true freedom. They do not live in fear and dread, nor do they hate their neighbors or strangers. The words of Christ Jesus prove true: "You will know the truth, and the truth will set you free." (John 8:32) A knowledge of God's truth frees man from slavery to wrong ideas and unsound political philosophy. It unburdens him of the oppressive traditions that bind like prison chains. The truth is light leading to freedom from false religions.

11 Though the truth is not always popular, it is right to tell the truth and it does good. Millions of persons in the earth today are looking for truth of God's established kingdom and everlasting life. It would be doing a disservice to mankind to water down such a message. It must be spoken plainly and kindly, and as it falls on the ears of those who are searching for the truth they take it in and want more. God's truth always stands out in any conversation, just as it did in the days of Christ Jesus when people exclaimed: "Never has another man spoken like this." (John 7:46) Those who live according to truth as Christ Jesus did and speak it likewise become outstanding in speech.—Acts 4:13.

12 Today the invitation is extended to men in all the world to share in speaking the truth about Jehovah's King and kingdom. It is the purpose of God that throughout the entire world people shall hear of his works and learn to observe the will of God as commanded by Christ Jesus. Jesus said: "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. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) If any failed to do this, God would still have it done, by appreciative dedicated Christians. And it is being done today, as the history of Jehovah's people shows. Witnesses by the hundreds of thousands are going throughout the world spreading the truth, letting it be known. The truth spreads like refreshing waters in a dry land. The call goes out in this day of salvation: "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."—Rev. 22:17.

13 God has sent his spirit upon his servants. Great work is being done in harmony with the commission set out at Isaiah 61:1, 2: "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah and the day of vengeance on the part of our God; to comfort all the mourning ones." The truth reveals the nearness of the day of Jehovah's vengeance, emphasizing the need for diligence in studying and speaking the truth worldwide. "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4:2) Now when troublesome times have come to the world there is no more important work to be done than preaching the truth. It is an urgent message because lives of people are involved. For the one who may die tomorrow the news is urgent

10. How does the truth make men free?
11. Why speak the truth plainly if it is not always popular?
12, 13. (a) What obligation to speak does God place upon men who know the truth? (b) Why are preaching and teaching so urgent? (c) Who show they have Jehovah's spirit upon them?



today. Preaching includes teaching, for not all persons who hear the truth readily accept it. Some raise objections, but the preacher who really wields "the sword of the spirit" will overcome objections, though it may require many return visits to take the mental stumbling stones out of the way. The more abundant the truth in one's personal storehouse the better equipped will be his tongue to speak good things and teach those of good heart. "The very lips of the righteous one keep pasturing many, but for want of heart the foolish themselves keep dying."—Prov. 10:21.

BY SPEECH AND BY LIFE

[14] God's way is the right way. He teaches his servants to use upbuilding speech in helping others and speaking truth. When one speaks the truth every day it comes easy to him. It is important in every phase of life to speak the truth. The example of world diplomats is not the example for God's servants to follow. Jesus said: "Just let your word *Yes* mean Yes, your *No,* No; for what is in excess of these is from the wicked one." (Matt. 5:37) That does not allow for flattery or any insincere expression of hospitality or praise. Unity is not fostered by making a promise and then doing something else. Unity does not increase when one speaks *for*



14. What divisive practices of the world are avoided by those who serve Jehovah?



a man in his presence and *against* him in his absence. It is lies that cause disunity and lead to death. Lovers of righteousness who are servants of God will leave no place in their lives for falsehood, whether in business negotiations, contracts, or family relationship. God does not teach man to lie; he hates liers. "Anyone pronouncing the wicked one righteous and anyone pronouncing the righteous one wicked—even both of them are something detestable to Jehovah." (Prov. 17:15; 4:24; 3:29; 6:16-19; 11:1) The world in carrying on its evil practices has developed an attitude of suspicion, mistrust and falsehood. Inspectors and agents of all kinds are on the government payrolls trying to keep cheating and falsehood to a minimum, but the world today, from the small ones to the great ones, still has an unenviable record in the sight of God.

[15] The true servant of Jehovah God speaks truth by his words and by the life he lives. He seeks continually to add to his fund of truth. God has made provision in the family circle for the spreading of truth, and the wise father will preside well over his own household, maintaining the unity of his family on the basis of speaking God's truth. (1 Tim. 3:4; Deut. 6:7) There will be family unity



15. (a) How is the family united by the truth basic for creating unity in any community? (b) How does the truth keep congregations united?

when proper parental control is exercised over the children and they are not allowed to have their own way in everything. There are times when they must give attention to learning. Time must be set aside in the home for the study of truth, and parents must see that children unite together with others in the community in learning more of the truth. God's provision is a theocratic congregation. As servants of God increase throughout the earth the number of congregations increases. In the congregation there are many opportunities to speak truth and incite one another to love and fine works. This is all brought about by the public declaration of truth in the congregation. "Let us consider one another to incite to love and fine works, 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. 10:24, 25) Herein one sees the structure for making unity through the truth. First of all, the individual learns the truth and fills his heart with it. The individual members of a family become united through the truth. United family groups join together and form a congregation. They all become united around God's truth. Whenever there are opportunities for social gatherings, upbuilding conversation on the truth will result in great blessing. Through the congregation organization there are opportunities to help individuals who may have been negligent in filling their hearts with truth. Even if some would tend to drift away, a visit to such ones will be profitable and their strong unity can be restored in the congregation.

[16] It is regrettable that all human creatures on the earth will not accept the truth of God's Word, fill their hearts with it and speak truth one with the other. If they would, unity could spread from individual to family, from family to congregation and from congregation to entire communities and nations; but there is an evil influence at work, Satan the Devil, the father of lies. (John 8:44) He is busy stirring up strife for mankind. Satan has blinded their minds and has taught mankind to be selfish, jealous and violent. Their greed and lust for power have taught them to speak falsehoods. That evil influence must be taken away, and it is God's purpose to do so in the near future. With the destruction of Satan the Devil and all his wicked subjects there will be an end to lying, diplomacy and hypocritical actions. When all men speak truth with one another there will be great happiness and peace.—2 Cor. 4:4; Rev. 20:1-3.

[17] But even now speaking the truth brings happiness. It frees truth lovers from bitterness, faultfinding and envy. People everywhere in the world see the happiness of the united New World society of Jehovah's witnesses, who have reason to be happy because they know where they are going and what the future holds for them. God's Word of truth has illuminated their roadway to life. "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) The truth focuses one's thoughts on spiritual things and gives a vision of the future and its Kingdom blessings. The favor of the Great Giver of everlasting life, Jehovah God, comes upon those who in this time fear him and speak truth with one another. "At that time those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying at-

16. (a) What force is at work to prevent unity in communities and nations? (b) Then how can there ever be a united world?

17. What are the benefits of speaking the truth with others now?

tention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name. 'And they will certainly become mine,' Jehovah of armies has said, 'at the day when I am producing a special property. And I will show compassion upon them, just as a man shows compassion upon his son who is serving him. And you people will again certainly see the distinction between a righteous one and a wicked one, between one serving God and one who has not served him.'" (Mal. 3:16-18) In association with Jehovah's witnesses rejoice in speaking truth for your salvation and the salvation of any who may hear you. —1 Tim. 4:16.

Using THEOCRATIC ASSETS

"Honor Jehovah with your valuable things."
—Prov. 3:9.

THE truth is one of man's most valuable assets. In fact, it is a priceless treasure. Since the truth originates in Jehovah God, it is a theocratic asset. By truth wise men are guided today in the path that leads to everlasting life. By a knowledge of the truth happiness is available in the midst of a very unhappy world. Gold, money and material possessions may be thought about first when assets are mentioned, but money cannot buy happiness, peace of mind or everlasting life. Therefore all of mankind who really know the truth are thankful to Jehovah the Great Provider of truth as they use this valuable theocratic asset.—Ps. 105:1, 2.

[2] By learning the truth about relationship to the Creator, man comes to appreciate the many good things with which he has been endowed by God. He may not be rich in gold and material possessions, but he realizes that the measure of life he possesses is a great asset from God, and if he can gain the blessing of God in using his life he will indeed be very rich. "The blessing of Jehovah—that is what makes rich, and he adds no pain with it." (Prov. 10:22) A man's gold or houses can be quickly taken away from him by other men or by governments, but no one can remove the blessing of Jehovah when Jehovah gives it. With the blessing of Jehovah God a man can use his personal assets or resources to good success.

[3] God expects man to live in harmony with him. Those who appreciate their relationship to Jehovah do so. "None of us, in fact, lives with regard to himself only, . . . we live to Jehovah, . . . we belong to Jehovah." (Rom. 14:7-9) But Jehovah God does not force anyone. He lets individuals have an opportunity to learn the truth and see the privilege of dedicating their lives to the service of God. Then they can use their life to be a blessing to others by following the example of Jesus,

1. Why is the truth so much more valuable than gold?
2. What does a person need to make the best use of his assets?
3. What do those who appreciate their relationship to Jehovah do?

who gave his all in the service of Jehovah. Those who dedicate their lives to God now and who prove obedient to doing his will have the assurance that their lives will be extended to everlasting life. "In the path of righteousness there is life, and the journey in its pathway means no death." —Prov. 12:28.

[4] The righteous standards for living set up by God in his Word protect one's vitality. Jehovah's commandments put up a shield around a man so he will not dissipate his energies in the foolish pursuits of this world, in drunkenness, gluttony, violence, or lecherous living. The wisdom received from God through his truth guides a man to avoid dangers common to the thrill seekers of the twentieth century. Pride or personal gratification leads men to try to climb the highest mountain, travel at the fastest rate of speed, risk life in violent athletic contests or engage in gun duels and fighting. But God has not given man life to waste it in such pursuits commonly practiced in these last days. The proclamation of God's truth is helping men of all kinds to see how they should be using their lives. The apostle Peter showed how a change occurs in lives of truth learners: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. . . . But the end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers."—1 Pet. 4:3-7.

[5] Jesus Christ valued life as a great theocratic asset. The Devil urged Jesus to risk his life in a foolish way. "Then the Devil took him along into the holy city, and he stationed him upon the battlement of the temple and said to him: 'If you are a son of God, hurl yourself down; for it is written, "He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone."' Jesus said to him: 'Again it is written, "You must not put Jehovah your God to the test."'" (Matt. 4:5-7) Why should life be used without respect for God's will? Jesus had the good sense to use his life in harmony with God's will as a dedicated servant of Jehovah and he left us the example to follow. Since life is one of God's gifts to man, a thing from God, it is rightly spent only in God's service, according to the principle Jesus himself set forth: "Pay back, therefore, Caesar's things to Caesar, but God's things to God."—Matt. 22:21.

4, 5. (a) How does knowing Jehovah's commandments become a protection to a man's assets, especially in this twentieth century? (b) How does Jesus' example show the need for good sense in using the life God has given?

USE OF TIME

[6] Following the foolish pursuits of the world is a waster, not only of life force and energy, but of another asset—time. Paul, after mentioning the shameful conduct of the nations, gave good reason for guarding time and using the asset well. "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. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." (Eph. 5:15-17) Today the nations of the world squander time by ceaseless pursuits of pleasure, ignoring the beneficial continuous action of perceiving what the will of Jehovah is. By squandering their time they are also in line to lose life itself. Others squander time out of sheer laziness, not wanting to bear any responsibility. They are being robbed of a valuable asset whether they realize it or not. A wise man

6. (a) Why is time so valuable now? (b) How does laziness become a robber?

once wrote: "I passed along by the field of the lazy individual and by the vineyard of the man in need of heart. And, look! all of it produced weeds. Nettles covered its very surface, and its stone wall itself had been torn down. So I proceeded to behold, I myself; I began taking it to heart; I saw, I took the discipline: A little sleeping, a little slumbering, a little folding of the hands to lie down, and as a highwayman your poverty will certainly come and your neediness as an armed man."—Prov. 24: 30-34.

[7] God's Word emphasizes the need for discipline in using time profitably. "Keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs, singing and accompanying yourselves with music in your hearts to Jehovah, in the name of our Lord Jesus Christ giving thanks always for all things to our God and Father." (Eph. 5:15-20) Dedicated Christian time is devoted to God's things, including taking in knowledge of God's Word, speaking about it to others, being in regular association with those who are also dedicated to God and joining voices in organized praise and thanksgiving to God publicly. The workingman must give the employer his due, but there are other hours in the day. Youths do not spend all their day in school. So the dedicated servant of God uses his time in speaking wherever he may be, such as while traveling to work or to school, during a lunch hour or in a time of relaxation and diversion. This is in addition to definite periods of time set apart for regular theocratic activities at homes in the community. So on many occasions Christians employ another theocratic asset, the power of speech, a marvelous gift from God that is used to the praise of Jehovah. —Ps. 71:24.

7. To what profitable uses can valuable time be put?

INFLUENCE AND STRENGTH

[8] Among the resources of all men, rich or poor, is influence on the lives of others. One could hardly associate with a man like the apostle Paul and not benefit from his influence. His viewpoint was expressed to the Romans: "For I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine." (Rom. 1:11, 12) Today God expects men to be an influence for good wherever they go. A Christian may find himself in his secular work as a companion with men of foul speech or evil thoughts. The fact that he does not join in such evil, but keeps his position as a Christian and speaks of good things, is bound to be a good influence. Christian children in school and at play should also be a good influence. Wise fathers influence their families for good, taking a proper lead in observing God's truth. Christian mothers support the fathers in using their influence on the lives of the children. (Prov. 22:6; 2 Tim. 1:5) In the congregation a Christian may also use his influence for good if he is zealous and ready in mind to apply the counsel and instructions, encouraging others to give full support to all congregation activities. He shows respect for the overseers who preside in a fine way and works harmoniously with them.—1 Tim. 5:17.

[9] Strength and power are theocratic assets when employed to the good of others. The so-called strong men of the world are usually dictators who use power and strength to oppress the people, but this is not what Almighty God expects to see in men. Jehovah, who is all-powerful, has set

8. How can influence prove to be a great asset in personal associations? in a congregation?

9, 10. (a) What is Jehovah's example in using strength and power? (b) In what does Ecclesiastes 7:16-18 show the need to keep balance?

the right example for men in his patience and loving-kindness. Men do well to copy him and use their power in accord with God's will, serving the Creator. Imperfect men are said to have strong points and weaknesses. God's Word counsels on keeping a balanced use of strong points and controlling weaknesses: "Do not become righteous overmuch, nor show yourself excessively wise. Why should you cause desolation to yourself? Do not be wicked overmuch, nor become foolish. Why should you die when it is not your time? It is better that you should take hold of the one, but from the other also do not withdraw your hand; for he that fears God will go forth with them all."—Eccl. 7:16-18.

[10] Seeking knowledge and wisdom are good, but balance is necessary as one gains knowledge and wisdom so he does not become proud or conceited and bring harm to himself. He may see an error by another person and become hypercritical. This can lead to his downfall, because he will begin to lose love and respect for those around him. He forgets that he, too, has weaknesses, which may be different from those of the person he criticizes. Jesus warned: "Stop judging that you may not be judged." (Matt. 7:1-5) God's Word of truth is a guide in proper use of strength and power.

[11] A person with good health is blessed and should show his gratitude to God for such a resource by using his vigor to praise his Creator. (Eccl. 12:1) The servant of God does not expect perfect health, but tries to maintain reasonably good health so he can use his assets to the praise of God. By inheritance from Adam men are sinners and, as years pass, bodies become weak, pains and aches increase. Here comes a test on the good sense of a person. He may not be able to do everything he would like to do, but instead of being upset he should be optimistic and rejoice that he can do something, remembering Job. Each person decides what is good for his health. One should not judge the other when it comes to eating and drinking. (Rom. 14:3, 4) The important consideration for the servant of Jehovah is God's kingdom. "For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit." (Rom. 14:17) To become mixed up with fads and oversensitive about food and fresh air to the extent of sacrificing attendance at meetings or assemblies of Christians or neglecting to have a share in the preaching of the good news could lead one to a loss of integrity. Rather than continual talk about treatments, diets and vitamins, Christians should continually keep in mind the great issue of God's kingdom and in speech and thought take the advice of Paul at Romans 14:19: "So, then, let us pursue the things making for peace and the things that are upbuilding to one another." This course of action will contribute toward the good mental health of all in the congregation, which is far more important than physical health.

PREACHING

[12] Christians can be thankful that among God's requirements for them is the work of preaching from house to house, which gives them necessary exercise and fresh air that are so much missed by the modern generation who lead an increasingly sedentary life. By living with wisdom toward the injurious practices of this world the Christian preserves health and strength. Whatever measure of health one has is an asset to draw on for preaching the good news of God's kingdom.—Matt. 10:7, 12; 1 Cor. 6:9, 10.

11. What is the mature Christian viewpoint toward good health?

12. In what ways is Kingdom service a blessing to a man physically?

[13] Natural abilities and aptitudes are a great blessing. Some are gifted in art and music. Others have quick minds and strong bodies and have been able to train themselves for specialized activities. Natural abilities should not be taken for granted, but are qualities given in trust by God to be used to his praise. They can benefit your fellow Christians and build up the congregation or organization. Frequently work must be done in Kingdom Halls or at conventions of Jehovah's witnesses. What better way could there be of using natural abilities than for the honor of Jehovah and the blessing of his servants? Natural abilities make men of the world puff up with pride, but not so the humble Christian who compares himself with Christ Jesus, the perfect man. Whether a Christian is a doctor, lawyer, engineer, farmer, artist or mechanic, he will find ways of using his talents for the advancement of God's work. That is a part of Christian dedication. Never be stingy in giving of your natural abilities for the advancement of theocratic interests.—Ex. 35:30-35.

[14] Knowledge, power of reasoning, being quick to discern the meaning of God's Word and God's principles—these will all be useful for his benefit and that of others. All who are diligent to attend regular study meetings for consideration of God's purposes are bound to increase in knowledge and power of reasoning, but the value of things learned is to be judged by how they can be used. Paul impressed upon Timothy, at 2 Timothy 2:1, 2: "You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, and 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." And, indeed, unselfish use of knowledge gained is a source of great joy and happiness.

[15] The assets so far mentioned are more valuable than finances and material resources. Among the rich people of the world finances often appear to be a liability rather than an asset. This is not surprising in view of what Jesus said in Matthew 19:24: "Again I say to you, It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." Did that mean that finances or material resources prevent all men from getting into God's kingdom? Jesus' statement raised a question: "Who really can be saved?" He answered: "With men this is impossible, but with God all things are possible." (Matt. 19:25, 26) A young man had asked what he must do to get everlasting life. He was keeping all the laws of God, but lacked one thing: He did not want to dedicate his all to Jehovah's work of helping the poor learn the truth, becoming a follower of Jesus in this work; so he went away grieved because of his many possessions. In the world many who are rich become arrogant, feel independent and seek exaltation, but this does not mean none could learn the truth and dedicate their assets to serving God. Evidently some wealthy persons did become Christians, because Paul told Timothy: "Give orders to those who are rich in the present system of things not to be high-minded, 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 fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the

13. When one is gifted in natural abilities and aptitudes, what is the best way to use these assets?
14. What should be done when one has increased knowledge and power of reasoning?

15, 16. (a) How can finances and material resources prove to be a liability? (b) When a Christian has the asset of riches, how can they be of benefit? (c) How can homes, machines or other equipment be a blessing to their owners as theocratic assets?

future, in order that they may get a firm hold on the real life."—1 Tim. 6:17-19.

16 This Bible counsel to the rich shows how God views matters with respect to material possessions. Whatever you have, whether much or little, should be used to work at good, and you should be liberal, ready to share. Paul commended the Christians at Philippi for giving support in his time of arrest and persecution. (Phil. 4:14-16) Finances have been used to advance the preaching work even from the time of first-century Christians. (2 Cor. 11:8, 9) In modern times the fact that thousands of Kingdom Halls for Christian meetings and instruction are being erected all over the world shows how material resources can be used by groups of Christians for the general advancement of God's work. Homes, large and small, are made available for Bible study meetings. They are used to shelter traveling representatives of the New World society of Jehovah's witnesses. Hospitality is shown, meals are provided. Automobiles, boats or other means of conveyance are employed in the spreading of the good news. Machines and equipment of various kinds are made available when there is need in the work. Through the organization of Jehovah full-time preachers are sent out. Missionary work is done. Jehovah God is blessing the unity of his servants in using their assets received from him for the support of true worship worldwide.—1 Chron. 29: 1-9, 14-16.

BENEFITS IN USING THEOCRATIC ASSETS

17 How will an individual benefit by using his assets to the full in God's service? With a right mental outlook and proper use of these assets one grows to Christian maturity. With Christian maturity many privileges open up. God's organization is expanding rapidly throughout the world and there is great need for mature, qualified men as overseers in the organization. New congregations are being formed from day to day. During the 1962 service year Jehovah's witnesses formed 609 new congregations. Dedicated men have taken oversight, and dedicated women have done their share. Understanding the true meaning of dedication, they have employed all their talents. This is pleasing to God. Why should anyone want to hold back from doing what is good? How foolish it would be to give the best to the old world and give scantily to the support of the New World society! Material resources can be put to work. Families may sacrifice a few material things for the sake of God's work, thereby making it possible to give one or more in the family the great privilege of preaching the good news every day. Others may organize their affairs to leave homes behind and do missionary work where the need is great. Financial support of the work is good, but personal support, using one's personal theocratic assets, is now the greatest need in this day for the final Kingdom announcement. "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38) Think on all the many resources God has provided. Whether *you* are rich or poor in material resources, remember that time, influence, strength, power, health, natural abilities, aptitudes, power of reasoning, knowledge, power of speech and life itself are far more valuable. If all your assets are now being used to the full in harmony with God's will to praise Jehovah, then you are making the wisest investment. To your assets Jehovah has promised to add everlasting life, and Jehovah always keeps his word. —Mark 10:29, 30.

17. What personal benefits result from proper use of any theocratic assets you may have?

DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

● What does it take for one to be able to carry on "to the preserving alive of the soul"?

Strong faith.—Pp. 16, 17.*

● According to H. G. Wells, of what persons was the early organization of Christians composed?

All were preachers.—P. 18.

● In how many different countries, protectorates, islands of the sea and colonies did Jehovah's witnesses preach the good news during 1962?

One hundred and eighty-nine.—P. 23.

● How many persons did Jehovah's witnesses baptize during their 1962 service year in symbol of their dedication to Jehovah God?

69,649.—P. 29.

● What does the hearing of good news invariably bring with it?

A challenging responsibility.—P. 40.

● What chapter of what Bible book gives us a fourfold prophetic picture of Christendom's idolatries?

Ezekiel, chapter 8.—P. 54.

● What does the third of the Ten Commandments forbid?

The taking of the name of Jehovah itself in a worthless or profane way.—P. 68.

● What provokes the battle of Armageddon?

Satan's attack upon God's people.—P. 71.

● Why may not a Christian eat the flesh of an animal that died in a trap or was found killed by another animal?

Because it has not been properly bled.—P. 74.

● What are the Behemoth and Leviathan mentioned in Job, chapters 40 and 41?

The hippopotamus; the crocodile.—Pp. 89, 90.

● How many miracles did Elisha perform? How many did Elijah perform?

Sixteen; eight.—P. 95, 96.

● As pointed out in Micah 6:8, what three things does Jehovah require of those walking with him?

Exercise justice, love kindness and be modest. —Pp. 109-112.

● What leading teaching regarding the Christian congregation has Christendom forgotten or ignored?

That every spirit-begotten Christian is a priest.—P. 137.

● What shows that Jehovah's witnesses understand that Bible teaching?

In that they work to make every member a public praiser of Jehovah.—P. 148.

● What is the best protection for the mind against the smut that is flooding the world?

Filling one's mind with Bible truths.—P. 155.

● By what other name was the apostle Bartholomew known?

Nathanael.—P. 158.

● What prophecy stated by Jehovah in Eden gives a striking example of the Bible's inner harmony?

Genesis 3:15: "And I shall put enmity beween you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Pp. 171, 172.

● What are some of the ways that demons assault and harass people today?

By voices, by sensations of being touched, by shaking their beds, chairs, and so forth. —Pp. 185, 186.

● To what aids can one resort to overcome assaults from wicked spirit forces?

Prayer, study of God's Word, obedience to God's commands, avoiding anything related to spiritism, seeking Christian association. —Pp. 188-190.

● Which Gospel was written first, that of Mark or of Luke?

It appears that Luke wrote his Gospel first. —Pp. 191, 192.

● What does a time of war reveal as to which loyalty comes first for most members of Christendom's churches?

That their loyalty to their country comes ahead of their loyalty to their church.—P. 202.

● Because of being what kind of temple is it possible for God's temple to be scattered worldwide?

A spiritual temple.—P. 203.

● What dead thing comes to life in the resurrection?

The dead soul.—Pp. 241-243.

● What does the very name of Easter as well as its trappings such as hot cross buns, eggs and rabbits show as to its origin?

That it is of pagan origin.—Pp. 244-246.

● Whom did God use to establish the canon of the Christian Greek Scriptures?

Not the councils of the Catholic church, but the Christian congregations throughout the ancient world.—P. 248.

* All references are to *The Watchtower* for 1963.

The BLESSEDNESS of Cheerful Giving

IN Christendom today there seems to be a lack of cheerful giving. Since the Holy Scriptures make it clear that God blesses the cheerful giver, one who gives neither grudgingly nor under compulsion but from his heart, what are we to think of church fund-raising practices?

What of church-sponsored bingo games and raffles? What about the popular money envelopes that call not only for the date of gift but the name of the giver and the amount enclosed? What about passing the collection plate? What about the increasing tendency to discourage small gifts by embarrassing one into giving larger amounts, perhaps more than one can afford? "The priest in a small French village," reports the *Reader's Digest* of February, 1963, "has increased his Sunday collections by using a butterfly net as a collection box. Coins fall through the net. Only bills are large enough to be accepted."

Are such methods conducive to the blessedness that comes from cheerful giving? They certainly do provoke doubts, because voluntary, cheerful responses are repressed, and the happiness that comes from giving may be stifled. We should gain much happiness from Christian giving, for the apostle Paul exhorted the older men of an early Christian congregation: "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 20:35) But when one feels compelled to give, either because of curious glances or frowns, then there is a loss of happiness. Also, those who give large sums out of the desire for prestige have their reward, 'the glory of men,' and they lose out on the blessedness Jesus spoke about. (Matt. 6:1-4)

Though much giving today is hardly cheerful giving, it has not always been that way. Consider the early Christians.

CHEERFUL GIVING OF EARLY CHRISTIANS

How did they give? Says historian Edward Gibbon: "A generous intercourse of charity united the most distant provinces, and the smaller congregations were cheerfully assisted by the alms of their more opulent brethren."[1] Their giving was cheerful because it was entirely voluntary. Says church historian Neander: "The care of providing for the support and maintenance of the stranger, the poor, and the sick, of the old men, widows, and orphans, and of those who were imprisoned for the faith's sake, devolved on the whole community. This was one of the chief purposes for which voluntary contributions at the times of assembling for divine service were established."[2]

There were no paid clergy, no tithing and no passing of collection plates among the early Christians. "In her days of pristine simplicity, the ministers of the Church supported themselves by their own labour."[3] "In every place of worship, however small, there was a box, where all worshipers deposited their offerings."[4] The time of giving and the size of the gift were entirely voluntary. Wrote Tertullian,

who became a convert to Christianity about 190 (A.D.): "Every man once a month brings some modest coin—or whenever he wishes, and only if he does wish, and if he can; for nobody is compelled; it is a voluntary offering."[5]

So wherever the early Christians met they had a box in which one could drop whatever he would like to contribute. Small sums were never discouraged. The early Christians knew what Jesus Christ said about the widow who contributed two small coins of very little value—that she had in reality dropped in more than all the other contributors. (Luke 21:1-4) They knew the principle that the apostle Paul set down: "For if the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." (2 Cor. 8:12) When there was a special need, the early Christians set aside what they could give according to their financial prosperity: "Every first day of the week let each of you at his own house set something aside in store as he may be prospering."—1 Cor. 16:2.

Such kind of giving brought many blessings to the givers. They were giving from their heart, and it brought them happiness. They also had God's blessing upon their giving, and the way the money was used brought benefits to many persons. The result was the blessedness described by the apostle Paul: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. In everything you are being enriched for every sort of generosity, which produces through us an expression of thanks to God." (2 Cor. 9:7, 11) The apostle explains that such giving did not end in meeting the wants of fellow Christians, but it resulted in an overflowing tide of thanksgiving to God. Such giving proved the reality of their faith and glorified God.

The early Christians did more than assist fellow believers; they assisted nonbelievers by bringing them the good news of God's kingdom. When the early Christians materially assisted the apostle Paul in his missionary work, they could feel that they were advancing the interests of God's kingdom. They felt like the apostle himself, who said: "I do all things for the sake of the good news, that I may become a sharer of it with others."—1 Cor. 9:23.

CHEERFUL GIVING OF CHRISTIANS TODAY

True Christians today want to be like the early ones, who enjoyed the blessedness of cheerful giving. Where may one find this kind of giving? By visiting one of the Kingdom Halls of Jehovah's witnesses you will see it. At their Kingdom Halls and other meeting places, no matter how small, Jehovah's witnesses have a box where one may place contributions. The box is never passed around. All is voluntary and one can drop in what he wishes. No one is embarrassed, ridiculed or honored. Funds contributed are not used for the salary of the presiding minister but for the upkeep of the hall and to expand the good news of God's kingdom in the particular locality.

The more than 22,000 congregations of Jehovah's witnesses throughout the world also recognize the need to advance the good news, not only in their own locality and country, but also worldwide. For that reason, congregations, when they are able, pass resolutions to send certain amounts to the Watch Tower Society, which directs the worldwide preaching of Jehovah's witnesses. When a number of congregations of Witnesses meet at circuit assemblies, they not only contribute for the renting of the larger hall but they often pass a resolution to send a contribution to the Society.

Not only do congregations and circuits of Jehovah's witnesses contribute directly

to the Society for furthering the preaching work, but so do individuals. They do this by sending their contribution to the Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn 1, New York. Those living in lands outside the United States send their gifts to the local branch office, the address of which appears at the back of most of the Society's books and booklets.

Though Jehovah's witnesses do not make pledges, obligating them to give specified amounts, they recognize the principle set forth in Paul's words: "Therefore I thought it necessary to encourage the brothers to come to you in advance and to get ready in advance your bountiful gift previously promised, that thus this might be ready as a bountiful gift and not as something extorted." (2 Cor. 9:5) The early Christians felt it right to state in advance what they would like to give, so plans could be made. To that end each year many individual witnesses of Jehovah write a note to the Society saying that during the year they hope to be able to contribute a certain amount directly to the Society to advance the Kingdom work worldwide. It is not a pledge but merely an estimation of what they would like to give and hope to give, Jehovah willing. The Society appreciates this, and no one is reminded when he is unable to give what he had hoped. All is voluntary. Never does the Society look down on a small contribution. Some Witnesses in various lands can contribute only a small amount, like the widow of whom Jesus spoke. And they may even have to save quite a bit and do much planning to send that small amount; yet the amount is not the factor. They know the blessedness of cheerful giving.

How does the Watch Tower Society use contributions, to the blessing of all involved? Last year, for example, the Society was able to spend more than $2,600,000 to aid missionaries and special pioneer ministers in preaching God's kingdom earthwide. The Society also spent $470,000 to help circuit and district servants to meet expenses incurred in visiting congregations of the Witnesses to encourage them in their ministry. Further, this year 104 ministers were brought in from many parts of the world for special training at the Watchtower Bible School of Gilead, expenses paid. The Society also maintains eighty-seven branch homes and offices, operating printing plants at some of them so that the Society's publications, such as this journal, may be distributed worldwide on a small contribution basis.

Though Jehovah's witnesses contribute to the Society directly and to their local Kingdom Hall, their giving does not end with voluntary financial support. They give also of their time and energy to help others learn of God's kingdom. "The whole Church" of the first two centuries, observes one historian, "was essentially a missionary society."[6] They were all cheerful givers. By following the example of those early Christians, rather than the pattern in Christendom, the New World society of Jehovah's witnesses is enjoying today the blessedness of cheerful giving.

REFERENCES

1 *History of Christianity*, by Edward Gibbon, p. 177.
2 *The History of the Christian Religion and Church, During the Three First Centuries*, by Augustus Neander, translated from the German by H. J. Rose, p. 156.
3 *Early Church History*, Edward Backhouse and Charles Tylor, p. 263.
4 *History of the Christian Church*, by John F. Hurst, Vol. I, p. 360.
5 *Apology*, translated by T. R. Glover, p. 175.
6 *Martyrs and Apologists*, De Pressensé, p. 20.

EXERCISING FAITH Is Like ACTING WITH A Title Deed

IF SOMEONE you did not know promised to give you a large, beautiful, productive tract of land, tax-free, would you believe him? Probably you would be very skeptical. Would it begin to appear possible if this person also happened to be the wealthiest one in the land? Would you not build up hope if you also discovered that he was a powerful ruler?

If you inquired further and found that this person had established a lifelong reputation of being absolutely trustworthy and had never lied, would you not begin to believe his promise? Then, would you not act on his offer if he actually turned over the title to this land by giving you a deed that had been searched out and was legally binding?

Certainly, at this point, you could be confident that you had actually inherited something of great value. This confidence would enable you to act on the promise, since that promise was assured by your having the deed to the property.

However, even though you had the assurance and confidence needed, you must still actually work the property, or build upon it, to have it be of use to you. Yes, acting in harmony with your confidence is what would produce benefits to you.

GOD'S PROMISES

This illustration is similar to what is involved regarding God's promises to humble people of earth. What does he promise? "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) Can we believe this? "It is impossible for God to lie." (Heb. 6:18) Does God have it to give? "To Jehovah belong the earth and that which fills it." (Ps. 24:1) Does he have the power to fulfill this promise? "Jehovah your God is the God of gods and the Lord of lords, the God great, mighty and fear-inspiring." (Deut. 10:17) Does his past record show that he can be depended upon to fulfill his promise? "You well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed."—Josh. 23:14.

Because of Jehovah's authority, power and reliability, we can have an assurance, or confidence, similar to

that of a person who has the title deed to property. Having faith in God's promises because of his integrity is like having faith that we own property because of possessing a deed to it. It is an assurance that comes because Jehovah has promised it and because he has proved himself completely reliable in fulfilling his promises. This faith in God is best defined for us in the Bible at Hebrews 11:1 in these words: "Faith is the assured expectation of things hoped for." In the book *Word Pictures in the New Testament* A. T. Robertson says of this scripture: "We venture to suggest the translation 'Faith is the title-deed of things hoped for.' " He points out that the Greek word for "assured expectation" has the meaning of what stands under anything, a contract, or a promise. See *The Watchtower* as of December 15, 1962, page 749, ¶ 5, 6.

So faith in God is more than a desire or a hope. Faith is something added to hope. It means that we are assured of what God has promised to give us or to do for us, even though we do not see it as yet; it is as good as done, even though not yet actually done. Faith is the absolute assurance that what God says is going to happen *will* happen.

Faith should not be confused with credulity or wishful thinking. There is a vast difference. Credulity is defined as "a disposition, arising from weakness or ignorance, to believe too readily, especially impossible or absurd things." To be credulous is to be "easily deceived; gullible."

Much of what passes for faith in the world today is not true faith, but is credulity. Many, without carefully observing and studying God's ways, jump to hasty conclusions that often are greatly out of harmony with the spirit of divine truth. Acting and teaching according to such credulity dishonors God and brings great reproach upon his name. Many times credulous ones claim to have the strongest "faith." But what they feel so strongly about often is what God *did not* say, and they frequently have no inclination to hear or heed what God *did* say.

An example of credulity was Adam's wife, Eve. She believed the serpent in Eden even though she had no evidence that what he spoke was the truth. The outcome was that she "was thoroughly deceived" and lost her life. (1 Tim. 2:14) Millions of people today believe articles of religious faith that are not based on truth. Such credulity will lead to disappointment and even death, as in the case of Eve.

FIRMLY GROUNDED ON EVIDENCE

True faith in God is firmly grounded on evidence and authority. It is the reasonable conclusion derived from examining the facts. These facts that form the basis of evidence come from two sources. One is from what God has created and the other is from what he has revealed.

Reasoning on the established principles of cause and effect, we see in the entire realm of nature the evidences of a Creator. The order and harmony of very small things, such as atoms, as well as the order and harmony of very large things, such as the entire universe, show the intelligent handiwork of a super mind. As Romans 1:20 says: "For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made." So undeniable is the evidence of an intelligent Creator furnished by nature that the Scriptures state: "The senseless one has said in his heart: 'There is no Jehovah.' "—Ps. 14:1.

There is much more that serves as a sound basis for our faith. It is the written revelation of God, his Word, the Bible. Such absolute truth that we need as the solid evidence for our faith is found in the Bible. Its internal harmony, the fulfillment of its prophecies, and the corroboration,

by historians, archaeologists and others, of the facts it contains, stamp it as being of divine origin and absolutely true as a basis for our faith. God's Son, Jesus Christ, confirmed this basis for our faith by saying: "Your word is truth." (John 17:17) All that God expects us to believe beyond what he has provided in nature is in his Word. In it he has given us a firm foundation of facts so we can reason on them and form a firm conviction that the things unseen, and as yet not realized, are assured.

PUTTING FAITH INTO ACTION

Scoffers will contend that they must first see God's promises come true, then they will believe them. But there is nothing more common or necessary, even in the course of everyday living, than faith. It is exercised by our reliance and dependence on things as yet unseen. Does the farmer actually see next season's harvest when he plants the seed? Why does he labor continually for what he does not see? All he has is the seed. How does he know it will grow into a plant? The farmer knows because he has reasoned that the sun that was shining yesterday will shine again, that the rain of yesterday will come again, and that vegetation will still be true to the laws of growth. Faith in the future harvest is based on sound evidence. It is based on the reliability of natural laws that have proved dependable for centuries. Therefore, faith that the harvest will be realized is justified and the farmer acts on this faith, this assurance, by commencing his work. How foolish it would be for him to refuse to plant the seed because of fear that the sun will never shine again, or that it will never rain again, or that the seed will refuse to grow!

Similarly, as we become acquainted with Jehovah and study his works in nature and especially his written revelation, the Bible, we will begin to cultivate confidence in his promises for the future. As the farmer confidently anticipates autumn harvest, and plows, sows, cultivates and waters before he ever sees it, so we should act in harmony with the confidence we have in God's promises being fulfilled in due season before we actually see them fulfilled.

By learning of God's characteristics, we will not have difficulty in exercising, or putting into action, the faith we have in his promises, just as we would not have difficulty in acting with the assurance we would have if we held a title deed to property. Many in times past have put their faith into action because of their confidence in Jehovah. The apostle Paul refers to some of these when he mentions that Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel and many prophets had faith in God's promises and acted upon that faith. As a result, they were able to defeat kingdoms, stop the mouths of lions, stay the force of fire, receive dead ones back to life, suffer persecution and deprivation, yes, even die, because they had the assured expectation of a resurrection from the dead to life in God's new world. So many were these men and women of faith that Paul refers to them as a great "cloud."—Heb. 11:1–12:1.

When God says that a flood is coming and tells man to build an ark for safety, the reasonable course, based on past experience with God and his word, is to have faith in his word and then act upon it by building an ark, even though the flood may be years away. Faithful Noah "did just so." (Gen. 6:22) When God commanded Abraham to sacrifice his son, it was reasonable for Abraham to act in harmony with the faith he had in God and let God care for the fulfillment of the promises made concerning this son. (Gen. 22:1-12) When God commanded Lot to flee out of Sodom to avoid impending disaster, it was reason-

able for Lot to believe it and hurry out, even though it may have appeared to be a nice day.—Gen. 19:12-25.

These were all commendable acts of simple, childlike faith. But please note that in each case there were absolute grounds for that faith. There was a clear command from God. No foolish imagination or whim was the basis for this faith. Noah would have been foolish to build an ark and warn the people for so many years if he had only imagined a flood was coming. Abraham would have been guilty of a criminal act in attempting to offer up Isaac if he just imagined that God wanted him to do so. Lot would have been very simple-minded to run away from Sodom on a bright morning and declare the city about to be destroyed if he had no positive information about it. But in each case God gave clear evidence of his will. So today, we have clear evidence of God's will in his Word. Also, we have this evidence strengthened by observing the fulfillment of Bible prophecy.

OBTAINING TRUE FAITH

How can we obtain this true faith, this "assured expectation," like the assurance that comes by having a title deed to property? First of all, we must have the right heart attitude. We must be humble and we must want to cultivate faith. If we are proud and try to be independent of God, he will not bless our efforts. Next, we must acquire knowledge from the Bible to provide us with the evidence that will assure us of God's ability to back up his word. As Romans 10:17 states: "Faith follows the thing heard," which is the knowledge contained in God's Word. Then we will want to associate with God's people so we can be built up spiritually by them. Meeting with other more mature Christians will help us to understand what we study. An example of this is found at Acts, chapter 8, where the Ethiopian eunuch received assistance from the evangelizer Philip. Finally, we must continually pray for God's holy spirit to aid us.—1 Cor. 2:9, 10.

Faith, then, is reasonable. Acting upon it is also reasonable. God, through the natural and written revelation of himself, appeals to the highest faculty of humans, our reason, and asks us to act upon the proper conclusions that result from the study of his works, words and ways.

True faith, this "assured expectation," is necessary, because "without faith it is impossible to please [God] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

Acting on that faith is also necessary, because, as the Bible writer James stated, "Faith, if it does not have works, is dead in itself." Thus, one who exercises faith acts as one does who has a title deed to property.—Jas. 2:17.

In the very near future, those who properly exercise this faith will actually take possession of what Jehovah now promises. On a beautiful, productive, tax-free earth, "they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for the very mouth of Jehovah of armies has spoken it."—Mic. 4:4.

Unquestioning Obedience

Catholic priest James J. Navagh, bishop of the Ogdensburg Diocese, New York, told delegates to the 67th annual state convention of the Knights of Columbus that Catholics should obey church orders without question. Quoting a Catholic scholar, he said: "If you believe something is white and the church says it is black, believe it is black."

Planting and Watering GOD'S FIELD

as told by OTTO ESTELMANN

ON A little farm in Bavaria, southern Germany, is where I grew up. It was a real pleasure to cultivate the land with horses, oxen and some machinery, but, at the time, I had no idea that my life's work would be planting and watering a different kind of field.

My parents were Lutherans. In our home we had a big Holy Bible, which was never read or opened, except to record births, marriages, deaths or other outstanding events. We also had a prayer book that mother would read on special occasions. Although I attended Sunday school and an agricultural school, I did not learn anything about God's purposes.

I was nineteen when World War I broke out. With thousands of other innocent young men I soon found myself in battle formation on the fighting front. As I marched through burned-out, bombed cities and villages, it grieved me to the heart to see strewn along the highway many unburied corpses. How I sorrowed for the many children, widows, fiancées, war brides, fathers and mothers waiting in vain for news from their beloved who lay dead!

During one battle I received wounds that took me from the fighting front for nearly a year. Suddenly, on November 11, 1918, came the glad news: "The war is over!" Emperor Wilhelm II fled to Holland. Revolution in Germany! Now, too, the Catholic and Protestant clergymen stopped their public praying, "God protect the German Emperor and by your grace protect the German Reich."

A PRECIOUS SEED IS SOWN

One afternoon in November, 1919, a representative of the International Bible Students, as Jehovah's witnesses were then called, visited a neighboring family, and I was invited to go and hear him talk. I listened carefully to his experience with the clergyman in a nearby town when he and seven members of his family had left the Lutheran Church. His clergyman's final advice was: "But, Mr. G——, you and your family can read Russell's books, but you need not leave our church. Why cause such a big stir?" The Bible Student saw right through this hypocritical advice and resigned.

This first meeting with one of Jehovah's witnesses convinced me that there are two different sides to the religious question. One is truth and life; the other, lies and death. Here was performed a miracle of "opening the eyes of the blind" by sowing the seed of Kingdom truth. From then on I started a systematic study of the Bible with the Watch Tower Society's Bible-study aids. Sometimes I studied *all* night long. There was much to learn.

At the first district convention I attended, thousands of Jehovah's people were present. I heard young children answer Bible questions that I as yet could not answer. This scene, together with that of the mass baptism the next day, made an unforgettable impression on my mind.

BEARING FRUIT

Four hours' travel time from my home was a publisher of the good news who agreed to take me along in the house-to-house preaching work for the first time. At the time and place agreed upon I waited for his arrival. His train came, but he did not. Now what was I to do? In my briefcase was a Bible and some literature. In front of me there were a number of houses with people in them. The only logical thing to do was go and work them even without my instructor.

I prayed with all my heart to Jehovah, who knows how to give strength to the weak, and soon I was knocking at the first door. My lips trembled so much that I doubt if the householder understood anything I said. He mumbled something unintelligible back at me and shut the door in my face. What now? Never mind! I'll go to the next door.

At the third house a woman listened attentively and her eyes filled with tears. She told me that her only son was killed in the war and she had no more hope. How glad I was to be able to open my Bible to John 5:28, 29 and read her Jesus' promise of a resurrection. Then I showed her the explanation in the book *The Harp of God*. She dried her tears, her face lit up and she gladly contributed for the book.

After my first two hours of public witnessing I looked up and was elated to see my instructor peddling hard on his bicycle. He missed the train, but still kept his word. (To this day he is serving faithfully in the Argentine branch office of the Society.) We spent several more happy hours together that day planting the Kingdom seed and comforting many others who were mourning. Doing Jehovah's will brought great satisfaction. On December 26, 1920, I was baptized in symbol of my agreement to do Jehovah's will always.

GREATER ACTIVITY

About the year 1924 there was a little group of some forty of us that congregated in the city next to the village where I lived. That spring I received an unexpected invitation from the branch office of the Society to take up greater activity as a full-time "pilgrim," visiting other congregations. The next five years were busy ones spent in Germany, training new publishers, strengthening new and weak congregations and caring for God's field under cultivation.—1 Cor. 3:6-9.

In 1929 I was assigned to Czechoslovakia to show the Society's "Photo-Drama of Creation," comprised of several films and hundreds of beautiful colored slides with appropriate explanations. Every showing was divided into four parts of almost three hours each. Between showings we made many calls on interested persons and conducted Bible studies. It was a joy to note how the attendance increased from night to night. Weak groups that were struggling were strengthened and new congregations were organized. Of course, with this growth of the organization came opposition. In 1934, during a visit to a small congregation, the police came and took me to jail. The charge: "Nazi spy"! My accusers were unable to produce a single witness, so after seven weeks I was set free.

Parts of Czechoslovakia were already occupied by the Nazis by the spring of 1938. That was when I received a telegram from the Society's office in Switzerland instructing me to bring them the various records of the former Czechoslovakian branch without delay. In order to cross the border I had to get permission from the Nazi secret police who were being organized in the country at that time. I succeeded in getting the permit and took advantage of the opportunity to make a short visit to my mother and other relatives en route. Arriving and leaving during the

night, I continued my journey to Switzerland. The very next day a squad of secret police descended on my family's home and searched it from top to bottom looking for me. Certainly Jehovah God had delivered me from the "trap of the birdcatcher." —Ps. 91:3.

TO A DISTANT FIELD

In 1939 I was assigned to Brazil, far across the Atlantic. Three other brothers from Czechoslovakia traveled with me to the new field of service. At the port of Santos we were happy to see four of the brothers who worked at the branch office in Brazil. One of them spoke our language, and that helped a great deal. Since I did not know Portuguese, how was I going to help plant and water God's field here? The brothers kindly provided me with a card bearing a short typed sermon. All I had to say at each door was, "Please read this!" Although I had difficulty with Portuguese, I began to arouse interest in God's kingdom through the Society's literature. I kept a record of the most interested ones, made return visits and began home Bible studies.

After I had been in Brazil for a month I received an assignment to serve in Pôrto Alegre, in the far south of the country. A couple who had just arrived from Switzerland and another brother who had worked in Czechoslovakia accompanied me. However, problems arose. Due to opposition our supply of literature was cut off. But with only my Bible I was able to go on talking about Jehovah's kingdom through Christ. As we continued to plant and water, God gave the increase. Two congregations sprouted in that section, one in the Brazilian city of Livramento and the other in Rivera, a city just across the border in Uruguay.

After twenty-five months of restriction, Jehovah opened the door for me to continue in the blessed privilege of full-time service. When Brother Knorr, the Society's president, visited Brazil in 1945 I was asked to report to the branch office as I was to serve as a special pioneer minister in Rio de Janeiro. Selling some things of value, I raised the needed money for my ticket and soon arrived safe and sound in my new assignment. After six months I succeeded in getting a permanent residence visa, thus having the guarantee of remaining in Brazil. I was then able to carry on my ministry from house to house in a better organized way than back in 1939.

Jehovah continued to enlarge my privileges as I entered the circuit work in 1949. In 1955 I was called to serve in the Brazilian branch office, where, by Jehovah's undeserved kindness, I enjoy the companionship of more than twenty-five brothers who are unreservedly dedicated to doing the divine will. In addition to my duties here I find great happiness in working closely with the local congregation of Jehovah's people.

HARVEST IS GREAT

I am very grateful to Jehovah that the sowing work has yielded fine fruit here in Brazil. Back in 1939 there were only 114 Kingdom publishers in the country. Today more than 26,000 are sharing in the planting and watering!

I think back over forty-two years of service to Jehovah and am glad that I have always accepted each assignment gratefully. A physical handicap prevents me from doing all that I would like to right now, but I am convinced that the one thing I want to do is serve Jehovah and his King, Christ Jesus, forever.

Keeping Our Friendship with God

TRUE friendship makes for peace and security. It also makes for contentment and happiness. That is why we read: "There exists a friend sticking closer than a brother." "A true companion is loving all the time, and is a brother that is born for when there is distress."—Prov. 18:24; 17:17.*

What better friendship could anyone cultivate than that with Jehovah God? Surely, all that can be said in praise of true friendship applies to friendship with him, and that to the superlative degree.

How can we gain that much-prized friendship with God? To gain his friendship we must first take in knowledge of him and his purposes. Then we must exercise faith in that knowledge by dedicating ourselves to do his will. "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." By devoting our all to God we will be heeding Jesus' command: "Make friends for yourselves by means of the unrighteous riches." —Heb. 11:6; Luke 16:9; John 17:3.

How can we keep God's friendship once we have gained it? King David, who himself was a friend of God, answers: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart. He has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance."—Ps. 15:1-3.

Walking faultlessly and practicing righteousness take in ever so many things. It means, first of all, that we remain loyal to Jehovah God. It means giving him "exclusive devotion." It means to "love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." To keep our friendship with Jehovah we must be constant, dependable, loyal, and keep walking with him as did Enoch and other faithful men of old. —Ex. 20:5; Mark 12:30; Gen. 5:24.

This means that we must guard against all improper friendships, for will not such make us the enemies of God? Guarded against also must be the love of money, for we cannot serve two masters, and especially not when the two are opposed to each other as are God and Riches.—Jas. 4:4; Luke 16:13.

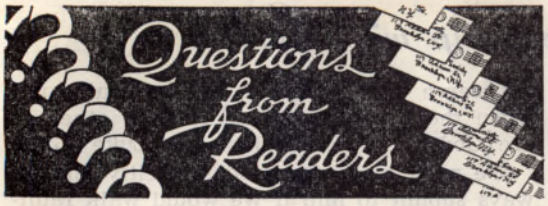
We must also trust God implicitly and always submit to him if we would walk faultlessly before him, enjoying his friendship. That means consulting him in all our ways, letting him direct our paths. Never do we want to push ahead presumptuously with our own ideas or with the private opinions of others. Reading in God's Word or law regularly will help us to keep proper perspective as to our relationship with our Maker and with our neighbor, for were not the kings of Israel commanded to do the same for the same reasons? Nor may we overlook talking with God in prayer. All such will help us to walk modestly with God and so keep from losing God's friendship by acting presumptuously.—Prov. 3:5, 6; Deut. 17:18-20.

Walking faultlessly and practicing righteousness also mean keeping holy, for Jehovah our God is holy. We may not sully ourselves by unclean practices, however insignificant they may seem to be, but must keep strict watch that how we walk is as wise persons.—1 Pet. 1:16; Eph. 5:15.

For us to be keeping our friendship with God we must also be careful as to our dealings with others, especially as regards those in the Christian congregation. We want to go beyond mere justice, not only not doing anything bad to a companion, but lovingly refusing to take up a reproach against an intimate acquaintance who may try us at times. Love covers a multitude of sins.—1 Pet. 4:8.

Speaking the truth in our hearts is also required of us if we would keep our friendship with Jehovah, keep dwelling in his tent. And what does that include? It means that we must be honest with ourselves and others, and in particular that we cherish the truth of God's Word, what it tells us about our incomparable God Jehovah, his attributes, works and purposes. We should delight to meditate or think about these things. If these things are truly in our hearts they will also be upon our lips, for out of the heart's abundance the mouth speaks. By following such a course we will be able to exclaim with the psalmist David: "I will be a guest in your tent for times indefinite," keeping our friendship with God forever.—Ps. 61:4.

* For details see *The Watchtower*, February 15, 1962.



● What determined God's acceptance of Abel's sacrifice and his rejection of Cain's?—C. C., United States.

There is nothing in the Scriptures to indicate that God gave the sons of Adam any instructions as to the nature of the sacrifice that would be pleasing to him. Various theories have been offered along this line, but it seems most reasonable to conclude that Cain and Abel simply offered what they had on hand, in view of their occupations. No doubt they had heard from their parents the account of God's displeasure with them for having eaten of the forbidden fruit and so each in his own way sought to gain acceptance with his Maker.—Gen. 4: 2-5.

Had God not acknowledged either sacrifice there would have been no way of knowing whether Cain's sacrifice was sincere or not. However, when God accepted Abel's sacrifice and not that of Cain, it at once became apparent that Cain was not sincere, that he was not primarily concerned with winning acceptance with God, but rather with keeping ahead of his younger brother. So we read: "Cain . . . originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous." Cain's works were wicked, not in that he offered the wrong kind of sacrifice, fruits of the field instead of an animal that required the shedding of blood, but in that he offered these fruits with the wrong motive. Had his motive been right, then when he noticed that Abel's sacrifice was accepted while his own was rejected, he would have reasoned on what was wrong and would have imitated his younger brother and so also found acceptance with God. Actually, his slaying of Abel was premeditated murder, showing how wicked he really was, pride instilling a murderous hate into his heart.—1 John 3:12; Gen. 4:8.

Abel's offering was accepted because it was both of the right kind and offered in faith. Cain lacked faith, but this fact came to the fore only when he found that his sacrifice was not being accepted by God. So we read: "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks." Just how God indicated that Abel's sacrifice was acceptable and Cain's was not the Bible does not say and it would be idle to speculate.—Heb. 11:4.

ANNOUNCEMENTS

FIELD MINISTRY

Keeping friendship with God requires that we practice righteousness and that we serve him wholeheartedly. (Ps. 15:1, 2) During May, as Jehovah's witnesses render such service, they will offer to all persons the book *"Let God Be True,"* with a booklet, on a contribution of 50c.

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No book of its kind has enjoyed the tremendous circulation that the popular Bible-study aid *"Let God Be True"* has. Far outstripping the all-time best-selling books of fiction, more than eighteen million copies of this rewarding publication of 320 pages have found their way into the homes of the people where fifty-three tongues are spoken. Its plain language and its strict adherence to Bible truth have provided hours of fruitful reading and study to its millions of owners. You too can share these spiritual blessings. Send for your copy today and receive free the timely booklet *"This Good News of the Kingdom."* Send only 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

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June 16: Using Theocratic Assets. Page 270.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

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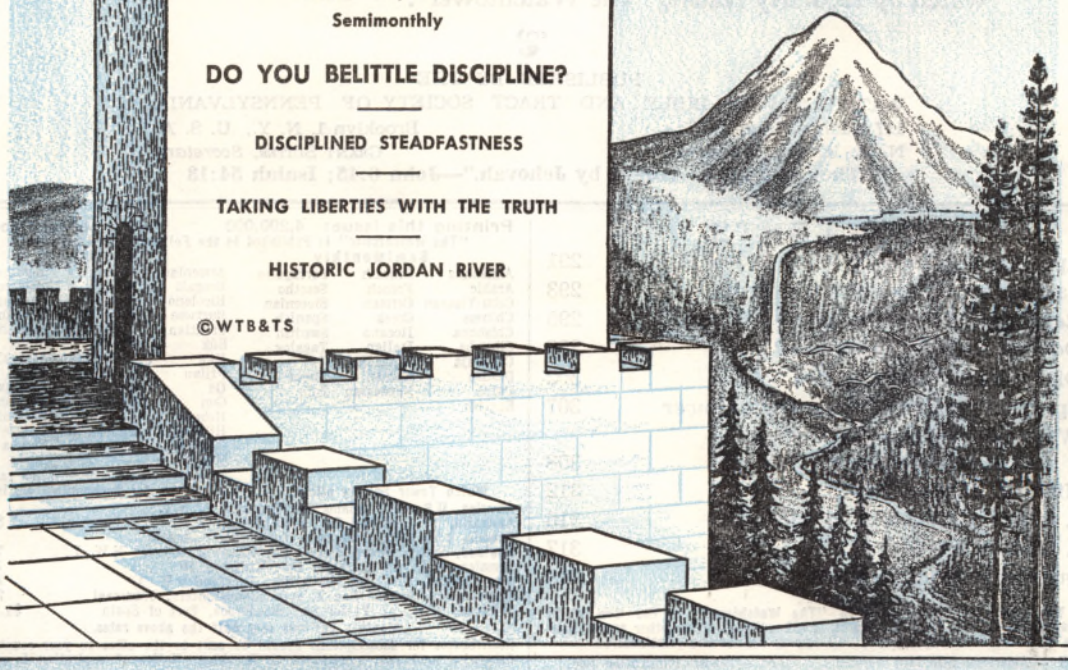
DO YOU BELITTLE DISCIPLINE?

DISCIPLINED STEADFASTNESS

TAKING LIBERTIES WITH THE TRUTH

HISTORIC JORDAN RIVER

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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; Isaiah 54:13

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AS – American Standard Version	*JP* – Jewish Publication Soc.
AT – An American Translation	*Le* – Isaac Leeser's version
AV – Authorized Version (1611)	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*Ro* – J. B. Rotherham's version
Dy – Catholic Douay version	*RS* – Revised Standard Version
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APPRECIATING Beauty

THE great Creator is a lover of beauty. His appreciation of it is apparent from the things he has made. Look where we will and we see nature, when unspoiled by humans, a thing of beauty; not to say anything about beauty in human form and features. It is right also that we appreciate beauty, that we have eyes for beauty and that we enjoy it. All such beauty, together with our faculty for enjoying it, may be said to be but another proof that "God is love."

No question about it, "everything he has made pretty in its time." That is also true of everything associated with the worship of God. In ancient times God ordained that the special structures used for his worship as well as their furnishings be exceedingly beautiful. No wonder the psalmist exulted: "Out of Zion, the perfection of prettiness, God himself has beamed forth." "Strength and beauty are in his sanctuary."—Eccl. 3:11; Ps. 50:2; 96:6.

Still another kind of beauty that the Creator gave his earthly creatures is that found in his Word. It is indeed a Book that is filled with beautiful sentiments, beautifully expressed. That is why one of Israel's poets could say: "Melodies your regulations have become to me." —Ps. 119:54.

Great as may be the pleasure and enjoyment that we find in beauty, still God did not intend for us to make beauty our chief goal in life. He did not intend for us to forget ourselves in beauty, to take it so seriously that we would neglect our worship of God or that we would even break God's laws so as to enjoy beauty.

For one thing, let us never forget that under present imperfect conditions much beauty is transient, temporary. Of this God repeatedly reminds us in his Word: "All flesh is green grass, and all their loving-kindness is like the blossom of the field. The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite." —Isa. 40:6, 8.

Not only is beauty transient, but it can very easily become a snare, and that in two ways: a snare to those possessing it and a snare to those hungering for it. Thus we read regarding the one that became Satan the Devil: "Your heart became haughty because of your beauty. You brought your wisdom to ruin on account of your beaming splendor." The beauty of Absalom, a son of King David, without doubt had a part in turning his head, so that he tried to wrest the kingdom from his father: "Now compared with Absalom there proved to be no man so beautiful in all

Israel as to be praised so much."—Ezek. 28:17; 2 Sam. 14:25.

The woman of today who is exceedingly beautiful is likely to be spoiled; perhaps not so much because of her own vanity as because of the selfishness her beauty arouses in others. Like Absalom, she receives too much praise. Well to be taken to heart, therefore, are the words long ago written by a wise king: "Charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself."—Prov. 31:30.

That excessive love of beauty, a hunger and thirst for it, can become a snare the Scriptures likewise show. Were not the very angelic sons of God enamored by the beauty of mortal women? Yes, "the sons of the true God began to notice the daughters of men, that they were good-looking; and they went taking wives for themselves." What a snare human feminine beauty proved to be to them, preferring it to heavenly glory! And there was that lover of beauty, King David. Rightly he exulted over the glory of the heavens and how wonderfully man is made. But wrongly he lost his head when he saw Bath-sheba bathing and noticed that she "was very good in appearance." Her beauty snared him, to his lasting regret. Beauty can cause a man to forget that a woman is a bad one or belongs to another man. Wisely, therefore, we are counseled: "Do not desire her prettiness in your heart, and may she not take you with her lustrous eyes." —Gen. 6:2; 2 Sam. 11:2; Prov. 6:25.

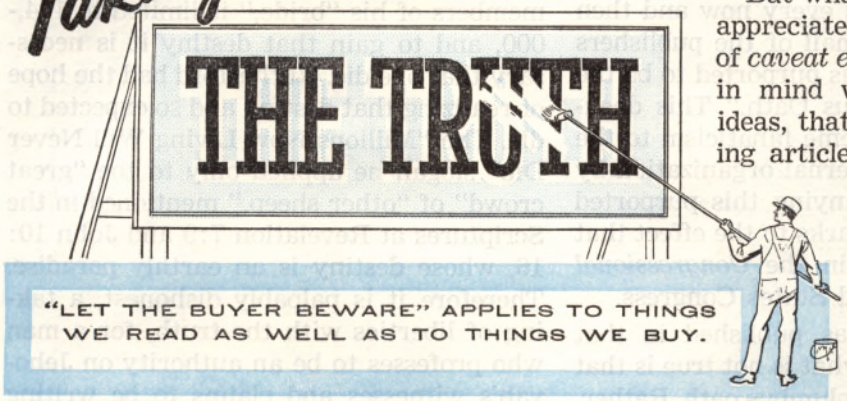
Even in religious matters beauty may be a snare. Many persons are so charmed by their beautiful church buildings and services that they never become conscious of their spiritual need but are content to feed on spiritual husks. In the same category must be placed those who find fault with the newer, more accurate Bible translations because they feel that these lack the literary beauty of the older versions. But is not the meaning more important than the manner?

Those who idolize beauty, who put it before truth, might be likened to those ancient worshipers of beauty, the Greeks. Thus the historian Lord tells us that "the real objects of Greek worship were beauty, grace and heroic strength." And a leading religious encyclopedia says: "The Greeks were eminent for their appreciation of beauty in all its varieties; indeed, their religious creed owed its shape mainly to this peculiarity of their mind." Their religious deities being immoral was incidental to them, so long as these were beautiful. No wonder that back there immorality was so prevalent!—1 Cor. 7:2.

That love of beauty is in itself not a force for righteousness is apparent from the response the prophet Ezekiel got from those who heard his message: "Look! you are to them like . . . one with a pretty voice and playing a stringed instrument well. And they will certainly hear your words," yes, listen to them because they sound beautiful, "but there are none doing them." Beauty itself does not motivate to repentance or to right works.—Ezek. 33:32.

The Creator, Jehovah God, is a lover of beauty and he desires his creatures to be lovers of beauty also. His giving man so many beautiful things, together with the faculty for appreciating them—something the lower animals do not have—is an expression of his love. Do not show ingratitude by esteeming the gift above the Giver. To do that would be both selfish and foolish, for only those who, while appreciating beauty, keep it in its place can hope to enjoy beauty forever in God's new world in which righteousness will dwell.—2 Pet. 3:13.

Taking Liberties with THE TRUTH



"LET THE BUYER BEWARE" APPLIES TO THINGS WE READ AS WELL AS TO THINGS WE BUY.

TRUTH is important to man. It can mean the difference between life and death, riches and poverty, health and sickness, misery and happiness. With good reason does the Bible command: "Speak truth each one of you with his neighbor."—Eph. 4:25.

But because man is fallen, imperfect, weak and selfish he often takes liberties with the truth. While at times this may be due to emotionalism, misguided zeal or a lack of the facts, not infrequently it cannot be so excused but must be charged to dishonesty, to a deliberate attempt to deceive for the purpose of advancing one's viewpoint, cause or profit.

Man's proneness to take liberties with the truth might be said to be more or less taken for granted in the business world. So much is this the case that *caveat emptor,* that is, "Let the buyer beware," is a recognized principle. In an effort to protect its people from this human tendency to take liberties with the truth, some governments have special departments concerned with honest advertising and labeling of products. Thus early in 1963 the United States government issued regulations requiring shoe manufacturers to state plainly in their advertising and labels just what was leather and what was not and whether it was first class, top-grain leather, or not.

But what is not so generally appreciated is that the principle of *caveat emptor* should be kept in mind when one is buying ideas, that is, when he is reading articles or books that are trying to "sell" him on a certain viewpoint, philosophy or religious idea. Writers of such articles or books may, for reasons of their own, be just as likely to be tempted to take liberties with the truth. This may be done very subtly, at times simply by ignoring certain pertinent facts in discussing a certain subject.

For example, today modernistic theologians as a rule do not believe that Moses wrote the first five books of the Bible, generally known as the Pentateuch, and in particular the fifth book, Deuteronomy. However, when discussing just who could have written it, not a few of these studiously ignore any reference to what Deuteronomy itself has to say about who wrote it:

"It came about that as soon as *Moses had finished writing the words of this law* in a book until their completion, Moses began to command the Levites, the carriers of the ark of Jehovah's covenant, saying: 'Taking this book of the law, you must place it at the side of the ark of the covenant of Jehovah your God, and it must serve as a witness there against you.' " Surely to ignore this plain statement in discussing who wrote the book of Deuteronomy as though the Bible left it anonymous is taking liberties with the truth. —Deut. 31:24-26.

SECTARIAN TRIFLING WITH TRUTH

To quote something out of context is another device by which some play free with the truth. Thus every now and then there comes in the mail of the publishers of this journal what is purported to be the "Knights of Columbus Oath." This document attributes extreme fanaticism to the Roman Catholic fraternal organization by that name. Accompanying this purported oath usually are remarks to the effect that this oath appeared in the *Congressional Record* of the United States Congress.

That this oath was published in that *Record* is true; but what is not true is that it is the Knights of Columbus oath. Rather, it was put into the *Congressional Record* as an example of the depths to which some men will stoop in attacking a man running for office on the basis of his religion. Surely to present such an oath as genuine because it appeared in the *Congressional Record* is taking liberties with the truth.

Then again, truths may be stated in such a way as to imply a false conclusion, which is another way of playing free or taking liberties with the truth. Thus one William J. Whalen, a Roman Catholic "layman," who advertises himself as an authority on Jehovah's witnesses, and even boasts of his being objective in his appraisal of them, that is, to be honest and free from emotional bias in discussing them, stated in a magazine article regarding the former president of the Watch Tower Society, J. F. Rutherford, "Though he coined the watchword, 'Millions Now Living Will Never Die,' the judge died in 1942."

Now, both statements are true. Rutherford did coin that statement and he did die in 1942. But what is not true is the implication expressed by the word "though," as if Rutherford expected to be one of those "millions." As Whalen well knows, the witnesses of Jehovah teach that there is one salvation for all those exercising faith in Jesus Christ, but two destinies, an earthly one and a heavenly one. The heavenly one, which is for Jesus Christ and the members of his "bride," is limited to 144,000, and to gain that destiny it is necessary that one die. Rutherford had the hope of realizing that destiny and so expected to die. The "Millions Now Living Will Never Die" slogan he applied only to the "great crowd" of "other sheep," mentioned in the Scriptures at Revelation 7:9 and John 10:16, whose destiny is an earthly paradise. Therefore it is palpably dishonest, a taking of liberties with the truth, for a man who professes to be an authority on Jehovah's witnesses and claims to be writing objectively, so to misrepresent matters, as though Rutherford himself expected to be one of the 'millions now living that will never die.'

In this same magazine article, which is now being reprinted in pamphlet form, Whalen charges Jehovah's witnesses with teaching that "Caesar is Satan." But not so. It is one thing to say that Caesar is a part of the world whose god, according to 2 Corinthians 4:4, is Satan, and something entirely different to say that Caesar is Satan himself. Jehovah's witnesses have always held that they must "pay back Caesar's things to Caesar," and so must be subject to Caesar so long as he does not require anything that directly conflicts with God's law, in which case the rule applies: "We must obey God as ruler rather than men." But as for Satan the Devil, they have always held that they must resist him at all times. Therefore, to say that Jehovah's witnesses believe that Caesar is Satan is to prejudice the governments against Jehovah's witnesses and obviously is taking liberties with the truth. It is of interest to note that the religious leaders in Jesus' day took like liberties with the truth in order to prejudice the rulers

against him.—Mark 12:17; Acts 5:29; Luke 23:2.

IN THE NAME OF SCIENCE

There is also much taking of liberties with the truth in the name of science, especially by evolutionists. Sweeping, groundless assertions are stated as facts regarding man's origin and ascent or descent from the lower animals. A scientist who with righteous indignation comes to grips with this matter of taking liberties with the truth is Ivar Lissner, Ph.D., whose books have been published in fourteen languages. In his latest book, published in 1961, and entitled "But God Was There,"* he speaks of "the ineffable stupidity of all attempts to reconstruct Neanderthal or even Peking man. Exaggeratedly hirsute [hairy] plaster figures of bestial mien glower savagely at us in museums all over the world, their features usually chocolate-brown in color, their hair wild and unkempt, their jaws prognathous [sticking forward] and their foreheads receding—and this despite the fact that we have absolutely no idea what color Paleolithic man's skin was or how his hair grew and virtually no idea of his physiognomy" or facial features. "The American authority T. D. Stewart rightly pointed out in 1948 the impossibility of reconstructing hair, eyes, nose, lips or facial expression. 'The probabilities are that the expression of early man was not less benign than our own,' he wrote.

"When a museum displays models of Peking man, Neanderthal man and modern Homo sapiens [man] side by side, it encourages a conception of physical and intellectual development which is not in accord with the views of contemporary science. Those who make such models tend to give their imagination free rein. . . . The exhibition of these half-human, half animal figures is symptomatic of the moral arrogance of our era and latently inspired by a smug feeling of 'look how far we've come!' " In his book scientist Lissner shows that man at all times was far removed from the lower creation and at all times had some form of religion. In one of his closing chapters he therefore asks, "Why do we cling so stubbornly to outmoded theories? Why do we prefer to look for our origins in the animal rather than in God?" Obviously because they do not want to recognize the debt of gratitude they owe the Creator nor their need to be in subjection to him. They refuse to admit the truth that "Jehovah is God. It is he that made us, and not we ourselves."—Ps. 100:3.

The foregoing illustrations, which could be multiplied many times over, certainly do incriminate certain ones of being guilty of stretching the truth, and that from motives that are suspect. Since this is so, the principle of *caveat emptor*, "Let the buyer beware," is one that all should keep in mind when hearing or reading anything that claims to be the truth and upon which belief or actions are to be based. As the Bible, the Word of God, says: "Make sure of all things; hold fast to what is fine." —1 Thess. 5:21.

* This is the literal translation from the German, which reads, *"Aber Gott War Da."* The English translation is entitled "Man, God and Magic."

RELIGIOUS IDENTIFICATION

● The U.S. Census Bureau, in 1957, made some ambitious studies, finding that 96 percent of the people identified themselves as Protestants, Catholics, or Jews in response to the question: "What is your religion?" Yet the combined totals of all church membership figures indicate that some 68,000,000 Americans do not belong to any church or synagogue.—*A Tale of Ten Cities*, E. J. Lipman and Albert Vorspan, p. 316.

Do you belittle discipline?

ARE you the kind of person that can face an issue squarely and accept the consequences of the decision you make? It is good to be able to do so. Can you do so in regard to the issue of discipline? Many persons really feel that discipline is an issue because they deplore its scarcity. Do you agree with them that more discipline is needed? Do you appreciate discipline; that is, do you value it highly and do you profit from it? How about your religion in this respect? Does your religion discipline you? Has it brought good results to you through discipline? If you feel it has, can you mention specific benefits? You certainly can, if your religion is the worship of Jehovah God.

[2] Even as we should have appreciation for Jehovah himself, his love, our very life in fact, so we should highly esteem and earnestly desire discipline. Especially is it not to be belittled when it comes from God, as the text above cautions. This becomes apparent when we observe how desirable are the elements included in discipline from Jehovah.



"Do not belittle the discipline from Jehovah."—Heb. 12:5.

[3] Discipline is training to act in accordance with rules. The purpose is to correct us as needed. It should mold us so that we will conform to Jehovah's requirements. The training of discipline is to strengthen. It really does make us strong by strengthening, correcting and molding our faculties.

1. (a) What may be said as to facing issues? (b) How does discipline become an issue? (c) Should and does religion discipline?
2. To what extent should we esteem discipline?
3. What is discipline, and how should it affect us?

[4] Discipline sometimes means punishment of the one being disciplined. This might be self-administered chastisement. It can also be from a theocratic authority bringing retribution for an offense. The purpose is to correct error and also to prevent a repetition of offense against Jehovah's requirements.

[5] Discipline means control. This is a result of enforcing obedience and order so that the individuals and the group involved will be effective in their objective. In the case of true Christians the objective is the worship of Jehovah God in conformity with his will and requirements. Disciplined control includes self-control, which is a quality of orderliness; it includes orderly conduct by self-discipline, requiring oneself to conform to Jehovah's requirements.

[6] An interesting point: The discipline of the Christian congregation includes its rules and regulations that are based upon the principles and commandments of God's Word the Bible, and that are

4. What may discipline sometimes mean?
5. How is control involved in discipline?
6. Should "discipline from Jehovah" be belittled?

therefore practical, dependable and for our benefit. In fact, all of God's discipline is for our benefit. As you now recognize the fine elements of discipline, are you inclined to "belittle the discipline from Jehovah"? We hope not, for your own good, for the good of others and for the praise of God.

7 Truthfully, it must be observed that discipline is offensive to many. In the case of some this may be in part because such persons do not have the Bible viewpoint of discipline and have not appreciated its necessity and benefits. But do you know that discipline is an expression of your being loved by the great Creator, Jehovah God? That is true. So let us ask, Would you rather be disciplined and be loved by God or be undisciplined and unloved by God? Can you be loved by God and not be disciplined by him? No, that is not possible. Observe further this statement, at Hebrews: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him." Why? "For whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son." (Heb. 12:5, 6) Not only is discipline an evidence of the love of the Father, Jehovah, but also of the love of Christ Jesus as shown by the words of the Son: "All those for whom I have affection I reprove and discipline. Therefore be zealous and repent." (Rev. 3:19) Spurning such discipline would mean spurning such love.

8 Not only that, but this evidence of the love of God, discipline, is essential for life and for the proper Christian fruitage to be produced. The writer of Hebrews continues: "It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline? But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons. Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? For they for a few days used to discipline us according to what seemed good to them, but he does so for our profit that we may partake of his holiness. 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.

7. Spurning discipline would mean spurning what else?
8. For what is discipline essential, as pointed out in Hebrews 12:7-11?

A GREAT CONTRAST

9 That fine fruit of righteousness is completely unfamiliar to many persons. Why? Due to their undisciplined pursuits. One of the most widespread pursuits among all mankind is also the most unsatisfactory. It is something that a selfish person feels would bring great satisfaction, but it does not. What might this be? This pursuit is self-indulgence. Self-indulgence is completely unsatisfactory and unsatisfying. This is not hard to see. If it should be that you pursue self-indulgence, you know you are not satisfied. Real satisfaction is not enjoyed by your acquaintances who selfishly plunge into self-indulgence, because they always want more. Do you realize that this self-indulgence is part of the scarring mark of these critical days, even as prophesied? "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, . . . without self-control, . . . puffed up with pride, lovers of pleasures rather than lovers of God . . . ; and from these turn away." (2 Tim. 3: 1-5) Certainly "from these turn away"! Turn away from such undisciplined per-

9. (a) Why is discipline's righteous fruitage *unfamiliar* to many persons? (b) How satisfying is self-indulgence?

sons. Turn away from undisciplined practices and be disciplined.

[10] Look at the self-indulgent. Observe such self-indulgent people whose prevalence scars these critical times, adding to their criticalness: people selfish, depraved, degenerate, diseased in mind and body, stumbling along in shortsighted self-seeking, unable to see the glories of Jehovah God and of his new world of righteousness and having no respect for such, having not even self-respect. Arrogance and selfish pride they may have, but no self-respect, because there is no discipline. Do you have sufficient self-respect to value discipline? There is proper, Scriptural self-respect, and a person who has it will appreciate discipline. Not so the self-indulgent.

[11] In marked contrast with that, however, is the succeeding counsel of the apostle to Timothy: "You, however, continue in the things that you learned and were persuaded to believe . . . you have known the holy writings, which are able to make you wise for salvation . . . 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. 3:14-17.

[12] How fine is such inspired guidance, disciplining in what is right and in harmony with Jehovah God, teaching the truth, reproving the error, setting straight things that need to be changed, so that the one who loves righteousness and loves God may experience the good results of theocratic discipline!

[13] So we must by force of the Scriptures conclude and realize that discipline is an essential for life in God's new world. It is an essential for the worship of the true God, Jehovah, now and in the future.

10. (a) What scars these critical times? (b) Show the difference between selfish pride and self-respect.
11. Like Timothy, however, you may be what in contrast?
12. How fine is such contrast?
13. The Scriptures force what realization?

DISCIPLINE'S MANY FORMS

[14] Discipline can be relatively mild and it can be relatively severe. In any case, discipline from Jehovah is for the good of all concerned. It can come to us as training and, if not accepted, may come eventually as punishment.

[15] One way that discipline does come to us is in the form of training by the Word of God. "A son is wise where there is a father's discipline, but the ridiculer is one that has not listened to rebuke." (Prov. 13:1) So when the Word of God directs us in the way to go and we respond and are guided and molded and trained by it, it disciplines us, and we receive the discipline to our advantage. That is the wise course and is in contrast to what certainly is a ridiculous course, that of ridiculing the Father's discipline and rebuke. In respect to the discipline of God's Word, a ridiculer makes himself ridiculous. It is impossible for such one to prove Jehovah's discipline to be wrong. Jehovah has never been wrong and never shall be.

[16] Another mild yet effective form of discipline can and does come to us in a kind remark from a fellow Christian who is looking after our welfare and who desires to help us and puts forth the effort to do so. We are wise in profiting from such remarks. "The ear that is listening to the reproof of life lodges right in among wise people." (Prov. 15:31) Such helpful truth kindly stated by a companion or associate or even a loving Christian stranger would be, in fact, not of his own origin, but would be from the great Source of truth, because it is in harmony with the Word of truth. Such we should properly accept as

14. In what forms may discipline come?
15. Explain training by God's Word.
16. (a) Mild discipline takes what other form? (b) How effective may it be?

loving counsel and assistance from Jehovah God. How it can help our thinking, improve our point of view, aid us in understanding right doctrine and principle! The speaker of such "reproof of life" may not understand the great effect the word spoken may have upon the hearer and yet, if the hearer recognizes such to be true, conforms to what he learns, changes as may be necessary to come into harmony with the Word of God, does not allow preconceived ideas nor prejudice nor contrary religious beliefs to interfere with his being molded by the truth, it will all be of benefit to him. How valuable such mild, kind discipline!

17 Responsiveness to what is learned is a splendid form of self-discipline, by applying what is found to be right, making proper use of the information received. "A lover of discipline is a lover of knowledge, but a hater of reproof is unreasoning." (Prov. 12:1) Self-discipline strengthens self-respect because of our doing what is right voluntarily and with assurance that such is pleasing to Jehovah. How unreasonable men are when they decline such self-discipline!—Jas. 4:16, 17.

18 Discipline (training, molding and help) comes to us in the form of counsel through this magazine, *The Watchtower*. Therein we learn principles of Jehovah and their application in the affairs of life and we are enabled to conform; and so the published truths are provisions of Jehovah for our benefit and from them we can profit greatly.

19 Certain it is that when we violate God's laws we do get hurt. We are injured. If we refuse to be disciplined, not listening to the rebuke we need for correction, it may become necessary for sanctions to be imposed. All forms of willful, sinful rebellion against Jehovah God and his laws and requirements must be accounted for. Some persons simply will not learn from mild discipline, and therefore more rigorous discipline must be administered, sometimes even to the point of disfellowshiping—indeed a severe chastising from Jehovah. Disfellowshiping, expulsion from the Christian congregation because of willful violation of God's laws governing Christians, will have a good effect upon all concerned and also upon all observing if all of such are properly responsive thereto. In such a circumstance, any attachments to the disfellowshiped person, whether these be ties of personal friendship, blood relation or otherwise, must take second place to the theocratic disciplinary action that has been taken. This is so in order that anyone who was previously close to the disfellowshiped person will not himself be hating the reproof that has been administered to the disfellowshiped one, but will also be disciplined in his attitude and conduct.

17. Proper responsiveness involves what form of discipline?
18. Through what does counsel also come?
19. What are sure results of violation of God's laws?

DISCIPLINE'S MANY BENEFITS

20 In the very definition of the word the good results and benefits of discipline are seen, and many of these have been mentioned. It is observed that discipline brings the benefit of correction of our faults. Faults we have in abundance and we therefore need correction and are benefited by it. Thereby we are molded, not in conformity to old-world standards and practices, which are contrary to God's Word, but, rather, theocratically, in harmony with the will of God.

21 Discipline strengthens us. When one stands up for right principles and takes the proper course of action in spite of its being contrary to self-indulgence, he becomes stronger spiritually and is strength-

20. As to faults, what are discipline's benefits?
21. As to strength, what are discipline's benefits?

ened to go right ahead in Jehovah's service. "Peaceable fruit, namely, righteousness" is yielded in that it strengthens one to endure suffering for righteousness, this effect making for steadfastness.

[22] As far as the congregation of God's servants is concerned, discipline is of the greatest benefit. It gains order in the congregation and for the congregation; it keeps the congregation as such in the right way as well as keeping the individuals therein following the course that brings God's approval. This enables the congregation to continue to be used by Jehovah God in the proclamation of the good news of his Kingdom and in the expansion of his pure worship to his praise and to the blessing of countless other persons to whom Bible truths are carried.

[23] Reproof, which is part of discipline, is beneficial because it is given with a view to our salvation. For example, if a disfellowshiped person is really ashamed, if he really repents and changes his course of action, thus responding to discipline administered, he may in time be reinstated in the congregation of God's people. "However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world." (1 Cor. 11:32) How about a person to whom is administered the severe disciplining of Scriptural disfellowshiping and who refuses to be ashamed, repent and turn around? He demonstrates that he hates reproof. Therefore Proverbs 15:10 has application: "Discipline is bad to the one leaving the path; anyone hating reproof will die."

DISCIPLINE EVERY STEP OF THE WAY

[24] With our acceptance of God's Word we must observe and agree that for Christians discipline cannot be avoided. Furthermore, we do not want to avoid Jehovah's discipline; we do not wish to be undisciplined. We remember that discipline from Jehovah is a mark of the Christian congregation and, as such, it is a proof of Jehovah's love for his little ones. Jehovah is long-suffering, and that is for our benefit because it results to us in an opportunity to come to know and serve him. However, Jehovah definitely does and will discipline. Discipline therefore should be with us every step we take on our way to maturity and to life. We would have it no other way.

[25] In our progress toward maturity of understanding and conduct in harmony with Jehovah's Word, we are assisted by the invaluable disciplinary provisions of the New World society. The Bible contains commandments of God, his prophecies, and the revelation of himself and of his principles. Such are a guide for the New World society and all who are in it. So it is that by the New World society's application of the stated Scriptural commands, examples, rules and principles to the issues and problems of life, a great body of theocratic law is being built up. We should benefit by this. It is theocratic because it is in harmony with the Bible law of the Great Theocrat, Jehovah God, and is based upon it. We need to understand Jehovah's Bible and also respect the judgment, authority and instructions of the New World society. They will discipline us, guiding us in all the issues and problems of life to take a course that will be in accordance with and not in violation of the Word of God.

[26] With understanding and considerable satisfaction adults frequently observe the fact that children are subjects for disci-

22. The congregation, individuals therein and countless other persons all benefit in what ways from discipline?
23. Under severe discipline, what choice may be made, and what scriptures apply?
24. How far along the way to life is discipline needed?
25. (a) The New World society assists by what provisions? (b) Relate the Bible to the determination to be made on problems of life. (c) What is the proper attitude toward the Bible and toward the New World society?
26. Who are subjects for discipline?

pline. "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

27 However, we must realize that responsible adults are also subjects for discipline. There are things that adults must learn. They must learn to discipline their children. They must learn to put away jealousy, oversensitiveness, willful misbehavior, abusive speech, resentment, immorality, disrespect, pride, anger, uncleanness. Adults must early learn about Christian neutrality. So it is that discipline enters into the entire adult Christian life. Its possession is an evidence of desired maturity and of sober-mindedness.

ARTICLES IN THE NEXT ISSUE

- Baptism Necessary for Christians.
- Willingly Expand Your Ministry.
- Self-Control Is Proof of Wisdom.
- Is Speaking in Tongues an Evidence of True Worship?

28 There are persons among those who are making progress on the way to maturity and life in the worship of Jehovah God who are prominent. These include various overseers throughout the theocratic New World society. It frequently is their duty to administer loving discipline in behalf of their brothers and fellow servants of God. Must these prominent ones also receive discipline? Yes. They should desire such. They have not outgrown discipline. They are not too big for it. Such share the needs that all others have, needs for constant instruction in God's Word and constantly checking their course of action, being disciplined by all the provisions through the New World society.

29 They need to realize that not only do they put up with their brothers in love but their brothers put up with them in love. Some overseers and prominent ones have been in their positions of great privileges of service over many years, and so over a long period of time they have worked with and for their brothers, and their fellows have worked in cooperation with them. How grateful these overseers should be that over the years others have overlooked their own imperfections and failings and out of love for Jehovah God and his Kingdom interests have continued and still continue cooperating with them! Yes, prominent ones require discipline too and should receive it with gratitude and appreciation.

30 Discipline, then, is not to be laughed at or shunned. Its objective is the advancement of Jehovah's worship. It results in steadfastness in Christian ministry. It enables one to hold his place in Jehovah's work and worship. Its objective also is life for those who receive Jehovah's discipline. No one, therefore, regardless of the position that he may hold in Jehovah's organization, should belittle or scoff at discipline. "The discipline of Jehovah, O my son, do not reject; and do not abhor his reproof, because the one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure."—Prov. 3:11, 12.

31 In the next article we review some facts of procedure and conduct on the part of Jehovah's witnesses earthwide that identify them as truly 'disciplined in righteousness' and that we feel will be appreciated by all who properly evaluate discipline.

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27. (a) Who else are subjects for discipline? (b) What must adults learn? (c) Being disciplined is an evidence of what?

28. (a) What persons among Jehovah's servants are especially noted here? (b) What are their privileges and needs?

29. What should prominent ones realize and appreciate?

30, 31. Therefore, who should accept discipline, and with what results?

Disciplined Steadfastness

"FIRMLY fixed in place" or "fixed in direction"—that is the meaning of steadfast. Steadfastness certainly is required in successfully facing the world's Armageddon. Peter considered the dissolution of "all these things" of Satan's world, his heaven and earth, and after doing so he stated to his Christian brothers: "You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not . . . fall from your own steadfastness." (2 Pet. 3:11-17) To finish the journey to eternal life and to continue in Jehovah's worship, conducting ourselves in the way that pleases God, disciplined steadfastness is required because integrity is at issue.—Heb. 10:38, 39.

[2] Our place in the Christian course that leads to life is a place in Jehovah's work and worship—his ministry. Those forces that oppose Jehovah's kingdom and worship are obstacles on the way to life and they must be overcome. Overcome they can be, through our steadfast integrity, by the loving-kindness of Jehovah God. Would you like to note some of the efforts made under conditions and circumstances that often confront Jehovah's witnesses, testing their steadfastness, and how they view such obstacles?

1. What fact of history enjoins steadfastness on us?
2. What is the place in which we desire to be fixed fast?

STEADFASTNESS IN RESISTING MATERIALISM

[3] While the self-indulgence of materialism is a menace to Christians and constitutes a worldwide affliction of humankind, steadfastness in resisting it shows that one is leading a life in which Jehovah and his worship come first. It should be remembered that being materialistic does not mean that one is necessarily rich materially. The matter is one of where affections are centered. If one loves Jehovah God and puts first his worship and the Kingdom interests, 'seeking first the kingdom of God and his righteousness,' he is going to reflect this in his life. If he gives the greater part of his time and attention to satisfying the desires of his flesh, clearly he is sowing to his flesh.—Matt. 6:33.

[4] That catering to this flesh will not preserve life is proved Scripturally: "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 fine, for in due season we shall reap if we do not tire out."—Gal. 6:7-9.

[5] So in respect to materialism and the

3. What is materialism?
4. By what is everlasting life assured?
5. To what vital question is the issue of materialism resolved?

problem with which it confronts a Christian, the issue resolves itself to this: For what world is one living? We can answer that question with everlasting benefit if we heed the inspired advice given concerning this old world and if, in doing so, we live for the new world of righteousness: "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." (1 John 2:15-17) What a contrast with the passing world: Remaining forever!

FIRM UNDER PERSECUTION AND BANS

[6] Today there are a number of countries where the governments are very much opposed to Jehovah's witnesses because they are preaching the good news of God's kingdom. When you refer to the 1963 *Yearbook of Jehovah's Witnesses* you will find that in the English edition on page 289 there is a report from places where Jehovah's witnesses work under great difficulties today. Tomorrow? We can say with certainty that increase and extension of persecution and bans will come upon those who do not worship the State and do not herald it as their savior. Wherever there is totalitarian rule it is an easy matter for government officials to arrest Jehovah's witnesses, throw them into concentration camps and prisons, ban their work, seize their homes, their assembly places and literature, and even burn their Bibles.

[7] Under such circumstances what can be done to bear up and not be diverted to so-called self-preservation? Primarily it is a matter of maintaining the right mental attitude. How is this possible? It is possible because of the clear insight received from Jehovah through his Word. Jehovah's witnesses are not in doubt as to the situation. They are alerted so that even the great attack by Gog does not come upon them as a surprise without foreknowledge, forewarning and forearming on their part. (Ezekiel, chaps. 38 and 39) Even now in advance, and during that attack, blameless ones who are steadfast under vicious persecution may know that their future will be peaceful. "Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful. But the transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off."—Ps. 37: 37, 38.

[8] Jehovah's servants under ban and persecution recognize that, regardless of the pressure that is applied, *each one does retain an individual responsibility* to God's faithful ministry. Each one knows that God's Word says: "Preach the Word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4:2) Discharging the responsibility that each individual knows he has in conforming to the solemn charge to preach "in troublesome season," his plans are made carefully. Under ban smaller groups of preachers are less conspicuous. Individual activity is sometimes hardly noticed.

[9] If limitations upon the preaching work are so restricting due to Caesar's resorting to totalitarian methods to hinder, it may

6. What is certain regarding persecution today and in the future?
7. Jehovah has provided what, to the benefit of our mental attitude toward persecution and bans?
8. (a) Explain the fundamental charge to each individual servant of God, applying in all circumstances. (b) In what does it result?
9. Show the viewpoint of witnesses under ban toward "incidental" witnessing.

even be wise for all preachers to do "incidental" witnessing. To assist in this, overseers can keep ministers informed on effective ways for starting conversations with strangers, tactfully finding out if they are sheeplike. By this means, even under ban, search out who is worthy. Those who are proved to be interested can be called on regularly, and thus the back-call work be continued. In this way in various lands Bible studies are established and held, and people are helped even to the point of dedication to God and baptism despite bans.

[10] Ministry performed even under difficulties is faithfully reported. Reporting aids one to sense contact with Jehovah's earthly organization. Group and congregation reports stimulate faithfulness as all Kingdom publishers see that something is being accomplished and that others are carrying on preaching despite difficulties. Reports that reach the Society will, when published, be an encouragement to those in other lands. You will realize this when you read the Society's *Yearbook*. Responsible servants of congregations can collect reports at meetings and when visiting the homes of the Kingdom publishers.

[11] But will there be meetings when under ban? Yes, such continue. They are necessarily of small groups, but they are needed to build up and strengthen spiritually. Those attending so value these secret meetings that they space their arrival and their departures over a considerable period of time so that no undue attention by the neighborhood is attracted to any location used for assembly.

[12] Bold in the face of danger, but, nevertheless, cautious as serpents—so Jehovah's witnesses are. Jesus said to be on guard against wicked men. That surely included staying out of the hands of such men. Jesus anticipated persecutors' resorting to the totalitarian tactic of having people become informers for the State even against their own family members: "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; for they will deliver you up to local courts, and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake, for a witness to them and the nations. . . . Further, brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them put to death. And you will be objects of hatred by all people on account of my name; but he that has endured to the end is the one that will be saved."—Matt. 10:16-22.

10. Do reports of field ministry have a place under ban?
11. To what extent are meetings affected by laws and persecution?
12. Matthew 10:16-22 is of what help to Christians under ban?

STEADFASTNESS IN ALL KINDS OF TERRITORY

[13] Not all territory is in countries where the work is under ban, yet all territory calls for the exercise of steadfastness. The field of Kingdom ministry is the world. (Matt. 13:38) Their steadfastness in all kinds of territory proves that Jehovah's witnesses have love for the "sheep" who are still being found in all parts of the field.

[14] To do the best work they can, Jehovah's witnesses carefully organize the assigning of territory, keeping close check on the coverage of it by preaching. Publishers bring back reports on what was done. Good records are kept by house-to-house publishers of those who are not at home and who are busy. Then when next witnessing in such territory, before doing any new sections, the ministers first call on those persons who were absent from

13. What territory does not call for exercising steadfastness?
14. As to all territory in general, what is the objective?

home at the time of the last call or busy at that time. This ensures a more thorough witness' being given and it takes full advantage of the territory available. Calls on busy people later the same day or at other agreed time almost invariably turn out well.

[15] When publishers are witnessing in groups, it is considered important for the group conductor to assign enough territory to keep the group busy the entire time. This makes it unnecessary for ministers to look up the conductor during the course of the field service period to get more territory. After working a few times around the territory, the conductor knows about how much of it a group will require.

[16] Close attention to the matter of alternating the coverage of territory with both *The Watchtower* and *Awake!* and with the other literature offers also helps the placing of Bible literature. Publishers can call more often with magazines because they always have something new and fresh to offer to the people. On other occasions the other Bible-study aids can be carried to the same territory, with the best and most thorough witness being given in this manner. Then, too, as the back-call work is organized and new ones are trained for this and all interested persons are revisited, large areas for house-to-house ministry will not be required.

[17] To Jehovah's witnesses so-called "difficult" territory presents a challenge. It combines with other factors to present a test of their steadfastness. "Let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake . . . Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:2, 3.

[18] If a section or territory has certain peculiarities, then the Kingdom publisher should be aware of such and become familiar with them. He should ask, What do the people believe? Why do they react the way they do? Is there some version of the Bible that they will accept? What do the newspapers show their clergy advocate and stand for? What are they interested in? The answers to such questions will aid the Kingdom publisher to get the Kingdom message to the people. In this there is the good example of the apostle Paul, who informed himself concerning the people and their beliefs in carrying on his missionary activity. He was so observant in his territory that he was able to tell the men of Athens that he had seen an altar "To an Unknown God" in their city. He spoke to them of their religious zeal and then used this as a basis for the sermon he gave them. He was not discouraged by the flagrant idolatry he saw there. He made use of what he found in his assignment. He even quoted some of their writers whom the people would recognize. He was really a model of a foresighted and prepared minister when going into his territory. In meeting the challenge of "difficult" territory, Jehovah's witnesses take the proper view, being thoroughly prepared to witness skillfully in such sections, knowing that those 'skilled at their work will stand approved before kings.'—Prov. 22:29; Acts 17:23, 28, 29.

[19] A development respecting some territory, which is a splendid advantage in the ministry of Jehovah's witnesses, is that of frequent coverage of certain areas. Frequent coverage is not a disadvantage, but

15. Group witnessing calls for what?
16. A faithful witness is furthered in what way by (a) literature choice? (b) back-calls?
17. In "difficult" territory, what challenge is seen and what is to be considered?
18. If a section has certain difficult peculiarities, what are the many things a publisher can do?
19. Explain a development in some territories, and show how it is an advantage in the ministry.

it is an advantage as the work of the ministers is done well. It enables God's ministers and the people on whom calls are made to become acquainted with one another. Witnessing with all humility and kindness, with friendliness and warmth, never returning evil for evil, leaving even a few words of comfort, enables the people to realize that frequent visits are for their good. Jehovah's witnesses assure people that they are happy to speak to them. Do you not agree that the Kingdom message is really worthwhile and certainly not bad news? It is hoped that you do, because Jehovah's witnesses look forward to speaking to all people repeatedly on such beneficial matters as soon as there is an opportunity to call again. So you can see that "coming back" is part of today's work of Bible education.

[20] We realize that it really is desirable for people to know who we are when they see us coming, often even knowing us by name. From such visits, whether literature is accepted or not, the people are gradually receiving an ever-growing knowledge of basic Bible teachings. Jehovah and Armageddon are no longer terms strange to them. The condition of the dead and the hope of everlasting human life on earth are no longer new ideas to them. The more we talk to people, the better we will know their frame of mind, their outlook on life, their needs. Then we can best help them. Frequently covered territory motivates us to make better preparation and to work up fresh approaches that will attract and hold interest. Never minimize the tremendous effect that the Kingdom message has. And, outstandingly, increases are coming from territories frequently worked. So the thing for first concern is not the frequency with which territory is covered but the thoroughness and good quality of the ministry therein. Jehovah's witnesses are a distinct people devoted to true worship of Jehovah God. In the *Time* magazine of February 1, 1963, page 65, under the heading "Believer or Pagan" this is stated: "When I look out into the market place," complains one Catholic priest, "I can no longer distinguish the believer from the pagan. I can distinguish the Jehovah's witness . . . —but not the followers of the traditional faiths." There are millions of people who feel the same way.

20. (a) What is of first concern in regard to a territory? (b) State the helps to high-quality ministry therein.

STEADFASTNESS IN RIGHT CONDUCT AND BEHAVIOR

[21] There must be a determination on our part to be steadfast in moral conduct and good behavior. If morality is not maintained, we will get off the road to life. Do you remember the experience of Israel of old when so near to the land of promise? (Numbers, chap. 25) Uncleanness caused the death of thousands then. We can avoid such deviation of stumbling by keeping our minds off the works that are wicked. Before we heard the good news our minds were on such works, and so we proceeded accordingly and produced bad deeds. But we learned that Christ's death and resurrection were for him to "present you holy and unblemished and open to no accusation before him, provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that good news which you heard." (Col. 1:22, 23) May it be our determination to continue in the faith unblemished and to realize the hope of the good news.

STEADFASTNESS IN MEETING ATTENDANCE

[22] Spiritual strength comes to us from knowledge. Knowledge is obtained in our

21. In respect to conduct and behavior, what choice have we and with what consequences?

22. (a) What other field of Jehovah's worship demands steadfastness? (b) What is a source of spiritual strength?

congregational meetings and personal study of the Word of God. For us to be energized to run the race to the finish and receive the prize of life eternal requires constancy in attending meetings to get that knowledge. Family study and private study develop the desire to be at such gatherings. Every deviation from meeting attendance leaves us without some knowledge that we could have had. Each such loss will leave us just that much weaker to face the enemy. We have to be deep-rooted in the faith to carry on. Each family should have definite times for preparation for meetings and then be a participating unit in discussions when the congregation gets together. Being with our brothers at meetings has the advantage of keeping us in right associations that help us on the way to life. (1 Cor. 15:33) How miserable has been the failure of those who would try to disprove this divine warning! Then hold on to right associations. There is no need to go backward.

[23] Wonderful blessings result now to those who cultivate associations with the New World society, wherein all encourage one another. If one is weak or wobbly, others obey the Scripture command to "straighten up the hands that hang down and the enfeebled knees . . . carefully watching that no one may be deprived of the undeserved kindness of God." (Heb. 12:12, 15) That is real neighbor love. Take your part in giving this encouragement. "Keep comforting one another and building one another up, just as you are in fact doing."—1 Thess. 5:11.

[24] The course of disciplined steadfastness will bring Jehovah's lasting approval and blessing. Persevere. Why should we allow our confidence to weaken with the passing of time or because of some expected difficulties? "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) The enduring keepers of integrity will have good use for what they get as their reward. Jehovah explains this to them when he says concerning the new world: " 'For just as the new heavens and the new earth that I am making are standing before me,' is the utterance of Jehovah, 'so the offspring of you people and the name of you people will keep standing. And it will certainly occur that from new moon to new moon and from sabbath to sabbath all flesh will come in to bow down before me.' " (Isa. 66:22, 23) By maintaining integrity in the Christian course we will be able everlastingly to worship our God and Father, Jehovah. You desire this, do you not? Do not give out in right works. Accept discipline, be steadfast on the way to life, to Jehovah's praise.

23. Explain some of the blessings and benefits of association with the congregation.

24. (a) What will disciplined steadfastness bring? (b) How will the reward of life be used?

Spiritual Power of One "Watchtower"

◆ In Rio de Janeiro, Brazil, a sixty-three-year-old lady received a handful of old newspapers and magazines from a relative. Among these publications was a copy of *The Watchtower*, which she read. Greatly appreciating its contents, she soon tried to get other copies; but she was not able to find any of Jehovah's witnesses. So she learned by heart the contents of the one copy she had and told everybody about the wonderful things she had learned. Only after six years did a Kingdom minister knock on her door at an hour when this elderly lady answered. She was zealous for the truth, having been sustained for six years by just one copy of *The Watchtower*.

Wholehearted Service BRINGS Precious Rewards

AS TOLD BY Mona Brzoska

TEARS came into my eyes as I contemplated the large stadium near Paris filled with tens of thousands of worshipers of Jehovah. It was August of 1961. Just thirty years previously, when my missionary service began in France and Belgium, there was a handful of Jehovah's people in these countries. It seemed incredible that this huge crowd had become servants of Jehovah in three short decades. What a privilege to have had a share in this great gathering! How I thanked Jehovah for having helped me to remember him from my childhood.

It was shortly before the Armistice in 1918 that my parents were attracted by a poster advertising the lecture "Where Are the Dead?" It was sponsored by the International Bible Students Association. What mother learned at that talk was like a searchlight beam on the Scriptures. She was convinced that here was the truth. My father also decided to look into it, and soon weekly studies were held in our home.

I was taken out of Sunday school, and mother explained to me that what I had been taught there about the soul, hell and the trinity was untrue. Every Sunday I was taken to the London Tabernacle and gradually I grew in knowledge and faith. It was in 1925 that I began to think seriously about my personal responsibility toward Jehovah. The enthusiasm manifested at the London convention that year made me happy to know the truth and to have my life before me to use to Jehovah's praise. Though still at school, I decided to dedicate myself to God.

At the time of my dedication, however, the thought of full-time service as a career did not come to my mind, for I was having much success in my studies and had just obtained a scholarship and grant that would permit me to pursue them further. When mother fell ill a problem confronted me: Should I go on with my studies or quit and look after her? I prayed earnestly for guidance and it was not long before I became convinced of Jehovah's will for me.

The breakaway from school was not easy, but soon I saw all it could mean. Away from my former associates I was in closer contact with young brothers and sisters who were already in full-time service. The brothers chosen by the president of the Watch Tower Society to go to India and Spain made a very deep impression on me, and I realized how great was the need for workers in many countries.

It was about this time that I heard a convention talk that I never forgot. It was based on 2 Chronicles 31:21: "And in every work that [Hezekiah] started in the service of the house of the true God . . . it was with all his heart that he acted, and he proved successful." If mother regained her health, I determined that my career would be full-time service to Jehovah, and that, like Hezekiah, I would act with all my heart in order to be successful.

The opportunity came first to do what was then called "auxiliary" pioneer work, a preaching activity that brought me much joy. In 1928 I was able to tell the Society

that I could go wherever workers were needed. A little band of us were chosen for business-house work in some of England's large cities. At first I felt that I could never undertake such a task—it was already a big pull to leave home—but examples like those of Moses and Jeremiah came to my mind and I felt that, if this was what Jehovah was asking me to do, he would help me to accomplish the task if I worked at it wholeheartedly. This he did, and the realization of this fact has often spurred me on when new tasks, beyond my own strength, have been assigned to me.

So many were the joyful and strengthening experiences, that when the call went out for volunteers to work on the Continent, I had to respond: "Here I am! Send me!" The Society accepted me, and now I was to realize my childhood ambition to be a missionary.

MISSIONARY ABROAD

One cold January morning in 1931, when the snow lay thick on the ground, my companion and I disembarked on French soil. How glad I was that I had studied French at school! This really was "pioneering," for in those days there were no missionary homes. Everything was so strange, from little things like the food and drink (nobody drank tea, I discovered!) and cycling on the right side of the road, to important things like the religion of the people. The language presented quite a problem, but constant practice would make us more and more proficient.

Going to the police station for an identity card was something new for me. I suppose the officer thought that we needed some protection, for when I asked if he knew of a suitable room, he gave rapid instructions to one of his men and told us to follow him. Imagine our surprise when we found ourselves in the entrance hall of a Roman Catholic convent where young ladies can have board and lodgings! After this and other adventures we finally found a room within our means.

A big problem was heat in the wintertime. We were often obliged to break the ice on the water in the jug before we could wash in the morning. A little oilstove served to do our simple cooking. We often cycled from ten to fifteen miles to and from our territory. Our work consisted of spreading literature and moving on to fresh fields. Even so, both Catholic and Protestant church magazines began publishing warnings against us. Many times these warnings backfired and actually aroused interest.

Meantime, the Lord's people were becoming known in Europe by their new name, Jehovah's witnesses. What a privilege to share in those early labors. We rarely saw other Witnesses except at conventions and when we went home on our annual vacation. But we used to exchange encouraging letters with our fellow missionaries in other parts of France and also in Spain. Although we were isolated, we never missed our *Watchtower* study every Sunday. This partaking regularly of spiritual food was a safeguard to us.

In 1935 a happy band of us were assigned to Belgium, where there were about sixty Witnesses in all. The priests resented our intrusion in their pastures. They used every means at their disposal to get rid of us, such as warning their flocks, threatening us, calling out the state police, sending children to pester us, throwing stones or puncturing our bicycle tires and going around after us to collect the literature we had spread. Nevertheless, villagers would often say to me: "Give me several of your booklets; when the priest comes I can give him one to satisfy him and keep the rest to read!" Since Belgium was smaller than France, we were able to have periodic get-

togethers at the Branch home. The happy fellowship of our associate ministers was stimulating and inspiring. However, conditions got increasingly difficult as World War II came ever closer.

WAR YEARS

In the summer of 1939 war broke out and it became necessary to move back from the frontier. We lived under constant strain. Often we were hauled off to the authorities and accused of being spies or fifth columnists. More than ever I felt it was a time for wholehearted service. On May 10, 1940, Belgium was invaded and we had to move back before the rapidly advancing Nazi armies. It caused many heart-searchings as we cycled along the Flanders roads, carrying our few belongings with us and sleeping in barns or any kind of shelter that we could find. Most of the villages were deserted, and here and there the dead lay strewed along the roadside, evidence of the bombings and fighting going on around us. I needed to pray earnestly to keep up my courage. One thing made me very grateful though: I had indeed worked wholeheartedly at each task assigned. How I would have regretted it now had I not done so!

One day our group got split up. My partner managed to cross the Channel, but the group I was with was turned back from each Channel port. I had very little money and the situation was fraught with danger for me, not only because of my British citizenship, but especially because of being a full-time minister of Jehovah's witnesses, whom Hitler was determined to wipe out. All refugees were told to return to their homes. This meant going back to Belgium, which, meanwhile, had capitulated. The greater part of France was occupied too. Was our work done?

Back in Belgium I found out that my name was on the Gestapo's "black list." What should I do? Where could I stay? Anyone found harboring a British citizen would be shot on sight, so if I stayed with Witnesses I would be putting their lives in danger. And yet I was without means of support in what was now enemy territory. I could not even obtain a ration card for food. I wondered what Jehovah's will was for me and asked him to make it clear. Just then a Witness I had known for some years renewed an offer of marriage. After making it a matter of prayer, I accepted.

PREACHING UNDERGROUND

Thanks to the cooperation of the Belgian authorities, we were married and found a place to live. The "underground" work was already being organized, and responsible brothers asked me if I would take a part in it. The way, which had seemed so somber, began to brighten. My husband agreed and found work to enable me to continue this new form of full-time service. My job was to deliver spiritual food to the centers, from where it would be distributed to the brothers, after we had translated and mimeographed it secretly.

Our underground activity involved many narrow escapes. One day I arrived at a brother's home just after the Gestapo had left. They had been directed there by an anonymous letter denouncing me. On another occasion I was prevented at the last minute from going to the home of a Witness where I was to get instructions. That very Sunday morning the Gestapo had arrested him. Armed guards were posted at the house for three days to arrest all Witnesses who might call. A brother who did call was not recognized and he warned me to stay away. Sometimes Nazi soldiers helped me off trains and streetcars or offered to hand down my bag, which, unknown to them, was full of our literature!

How precious was that spiritual food that filtered through to us! We met in very

small groups on different days and in different homes, usually around a table set for a meal in case of unwelcome visitors. At Memorial time we always made a special effort in the preaching work. In 1943, during the Memorial week, I found a family of ten and had the joy of seeing them come into Jehovah's organization. The war years made me appreciate as never before the loyal fellowship of Jehovah's people in times of danger and the value of the spiritual food for which many risked their lives.

POSTWAR INCREASE

In time the tide of war changed and our part of Europe was liberated. I was able to return to England for a short time and see my parents again. What a joy to be with them and exchange experiences! It was wonderful to meet so many brothers again, attend meetings freely and see the progress of Jehovah's organization.

As soon as I returned to Belgium my husband and I were invited to work at the small headquarters in Brussels as translators. One of the greatest joys was to discover that during the war years of hardship and danger the little handful of Witnesses in Belgium had grown to hundreds —a wonder possible only by Jehovah's spirit.

December, 1945, brought the first visit of the Society's third president, Brother Knorr, to postwar Belgium. When a graduate of the Watchtower Bible School of Gilead came to help us organize the work, it was my privilege to be his interpreter while he learned French. As the work became better organized the Kingdom publishers began to be counted by the thousands instead of hundreds. More than ever it was a time of wholehearted service, helping people of goodwill to find the way to life.

In 1950 I attended the New York convention at Yankee Stadium and visited the new Brooklyn Bethel, the factory and Gilead School. My feelings were like those of the queen of Sheba—"the half was never told." The death of my husband a short while afterward brought home to me once more how precious a privilege is wholehearted full-time service and all that the love of the brothers and of Jehovah's visible organization can mean in times of stress.

After completion of the new Bethel home in Paris I was assigned to work there, but it was not without a pull at the heartstrings that I left so many loved ones in Belgium. While not forgetting old friends, I have made many new ones. Here, too, a great joy is to see overseers at the Kingdom Ministry School complete the course and return home better equipped to tend Jehovah's "sheep." Had someone told me that first day I disembarked on French soil, or during the dark days of World War II, that such a thing would come about, I surely would have had great difficulty in believing it.

And can you understand just how I felt on looking around that crowded stadium near Paris? Those great crowds came from many of the places where we first spread literature over twenty-five years ago. Certainly wholehearted service brings precious rewards in many ways. I realize that the only way that I can show my gratitude to Jehovah for all his benefits toward me is to continue doing with all my heart the task assigned for each day.

Happy is everyone fearing Jehovah, who is walking in his ways. For you will eat the toil of your own hands. Happy you will be and it will be well with you.—Ps. 128:1, 2.

Historic Jordan River

THOUGH counted small among mighty rivers of the earth, the Jordan is no insignificant stream. Along its banks stirring events have been enacted, and by its waters vital pages of history have been written. Some two hundred references to it make it the most outstanding river mentioned in the Bible. How fascinating to follow its unique course to its strange end!

Contrary to an old tradition, the river does not get its name from two sources called respectively the "Jor" and the "Dan." Drawn from the Hebrew word *Yarden,* the name means the "River That Goes Down" or the "Descender." True to its name, the river drops 3,000 feet in its course from the foot of Mount Hermon to the Dead Sea. The cause of such a steep descent over a course of only 104 miles is a mighty geological fault that formed a depression, a "colossal ditch" continuing on through the Arabah and along the Gulf of Aqaba into the Red Sea.

Because the general direction of the river was from north to south, the country on the east was described as "the region of the Jordan toward the rising of the sun" and that on the west as "the side of the Jordan toward the direction of the sunset." (Deut. 4:47; Josh. 1:15; Deut. 11:30) From early times the Jordan was thought of as a dividing line because of its steep and lofty mountain ranges on both sides, its unbroken length, and the dense jungle along its banks. Realizing that the river could divide Israel's forces, Moses made the sons of Reuben and Gad promise to cross the Jordan to assist in the conquest of the Promised Land. —Num. 32:20-23, 31, 32.

THE UPPER JORDAN

Dominating the entire course of the Jordan, majestic Mount Hermon, the "Mountain Chieftain," raises its lofty peak 9,101 feet into the sky. The Palestinian Targum comments on Deuteronomy 3:9: "The Amoraee call it the Snowy Mountain, because the snow never ceases from it summer or winter." Its own waters flowing down to the Sea of Galilee mirror the whiteness of its glistening snow awaiting the time to melt and swell the gushing springs.

The sources of the river can be traced along four streams. The Banias, to the east, near Caesarea Philippi joins with the Leddan, which was associated with Laish or Dan. Near their junction a third stream, the Hasbani, adds its waters after receiv-

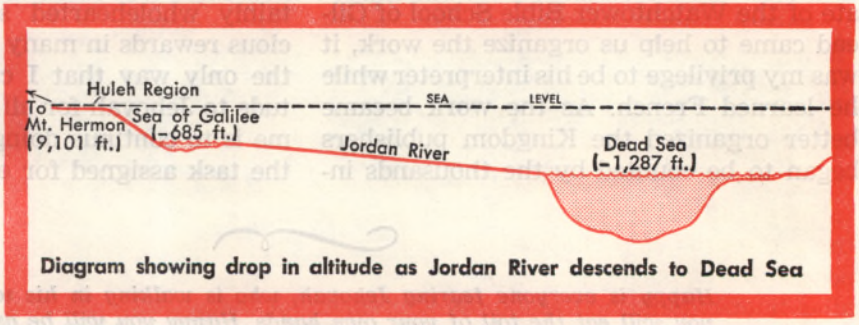


Diagram showing drop in altitude as Jordan River descends to Dead Sea

ing the fourth and smallest stream, the Bareighit, a mile earlier.

Soon the river enters the Huleh region, at one time very swampy through neglect of ancient drainage systems and notorious for its malaria. Lost in a vast forest of papyrus, even the course of the Jordan could not be traced until, in 1869, "Rob Roy" MacGregor explored the lake's few open stretches of water and discovered it. Then the fifteen-foot-high papyrus plants were so densely packed that even the birds could not fly between them. Today the lake has been drained and the riverbed deepened and straightened.

About two miles below the former Lake Huleh the "way by the sea" crossed the Jordan, taking the traveler from the coastal regions to Damascus, an important route in Bible times. (Isa. 9:1) The Arabs called the crossing "the Bridge of the Daughters of Jacob." The nearby mighty city of Hazor, which once dominated this route, was so great in size that one authority calculated that about eight hundred years would be needed to complete the excavation of the site. Truly, as it is termed at Joshua 11:10, it was "the head of all these kingdoms"!*

After racing through a deep gorge the river drops ever downward until it enters the Sea of Galilee 685 feet below sea level.

THE SEA OF GALILEE

"One may call this place the ambition of nature," said Josephus of the Sea of Galilee. (*Wars,* Book 3, chap. 10. 8) He praises the air, the soil and the water. Grapes and figs were available ten months in the year, and walnuts, olives and palm trees grew in abundance. At the hot springs south of Tiberias you can still take the waters for your rheumatism just as the people did 2,000 years ago. No wonder nine towns flourished along its shores in Jesus' time and busy fishing fleets operated hundreds of boats. Even a naval battle took place on the lake A.D. 67 when the Romans defeated the Jewish insurrectionists. By contrast, travelers to the area between 1738 and 1837 generally reported seeing only one boat. Today more life is returning to the lake; a fishing fleet is again building up and finding plenty of fish to catch.

Storms can arise with startling suddenness on this harp-shaped lake. (Matt. 8: 25-27) The winds rush down from the surrounding mountains, channeled through the wadis and ravines and, caught in this below-sea-level pocket of water, hit the lake with tempestuous violence, lashing it into a fury.

When the waters are calm it is possible to sit in a boat three hundred yards from land and hold an ordinary conversation with someone on the shore. So the great crowds would be able to hear Jesus easily when he spoke to them from a boat out on the water.—Luke 5:3.

In modern days the waters of the Jordan and the Sea of Galilee are now being exploited to irrigate the distant Negeb. Pumped up into the Beit Netofa reservoir, they are then carried by a gigantic pipeline nine feet in diameter—large enough to drive a jeep through—to the arid south. And at the southern end of the Sea of Galilee an area that was swampy and desolate has been reclaimed. Bananas, citrus fruits, olives, grapes, vegetables, dairy produce and eggs, as well as eight crops of clover a year, show the productiveness of this fertile valley.

THE LOWER VALLEY

Four miles south the river Yarmuk joins the Jordan. Here in 1932 was inaugurated a hydroelectric scheme with a large storage reservoir. The color of the river now ranges from tawny to coffee-colored,

* See *The Watchtower,* 1961, pages 318 and 319.

as it writhes from one side of the plain to the other, cutting deeply into its banks, carrying much earth and clay along its course. Naaman, used to clear waters, at first objected to such a muddy river. (2 Ki. 5:10-14) But Jesus, the Son of God, willingly went out to John the Baptist to be immersed in this same Jordan River. (Matt. 3:13-16) Really, the clay along its banks can be most useful. Many metal articles for Solomon's temple in Jerusalem were made from Jordan clay molds. At ancient Succoth slag has been found to prove these foundry activities.—1 Ki. 7: 45, 46.

Throughout this sixty-five miles of lower valley, from the air the river looks like a chain of brass loops as it corkscrews about, so that its real length is two hundred miles. Now gliding, now cascading swiftly over rapids, the waters frequently run between steep banks and are hemmed in elsewhere by an impenetrable jungle of trees and bushes that often trail their branches in the stream. (Jer. 12:5; 2 Ki. 6:4) Still the habitat of many wild animals, including the jackal, wolf and wild boar, the Zor, as it is called, once echoed to the roar of lions, but the last one was reported in the fourteenth century. (Jer. 49:19) Above, grayish marl hills lead up to the Ghor, or valley proper, often 150 feet higher than the Zor. A further steep ascent is necessary to reach the plateau on each side of the valley, running up into hills 3,000 feet in height.

Contrasted with the cool air of the hill country, this unique rift valley can burn like a furnace, bringing subtropical conditions. A temperature of 95° to 105° F. is average in summer, but in 1941, for instance, 129° F. was recorded. The contrast is very noticeable if the clouds scudding in over Jerusalem from the Mediterranean are observed. As they pass over the Jordan valley the rising hot air causes them to vanish completely, only to form again over the mountains of Moab in the east.

At times the valley has a parched, desolate appearance because most of its possibilities remain untapped, but at one time it was thickly populated, 130 ancient sites being discovered in the Beth-shean area alone. Its fertility is especially apparent in springtime.—Cant. 2:11, 12.

Birdlife is plentiful in the valley. As you listen to the music of the white-spectacled bulbul or nightingale you may see the brilliant blue- and red-plumed kingfisher flash across the river, or watch a great gray shrike planning its next meal as it impales a beetle on a thornbush spike. A cormorant will flick a fish in the air, and a pelican nimbly intercept it before it comes down again. The valley forms a wonderful migration corridor between eastern Europe and Africa, offering plenty of fresh water and food; it is used by more than four hundred different species of birds. Talking of food, what a sight H. B. Tristram records! He saw swarms of locusts (in the wingless stage) marching up the trees, stripping off even the bark, and then, pushed on by others from behind, falling by thousands into the river, where, "in serried ranks, with noses up and mouths open, rested just on the surface shoals of the common Jordan fish in quiet anticipation of the feast, which was literally for hours dropping into their mouths."*

CROSSING THE RIVER

The usual way to cross the Jordan in Bible times was by one of the fifty or more fords. Shallow ones three feet deep could be crossed by wading, but for others a horse would be required. The best fords are usually marked by a break in the steep banks and tangled undergrowth and could therefore easily be guarded, as occurred

* *The Natural History of the Bible*, H. B. Tristram, 2nd Ed., p. 314.

when the spies were hidden by Rahab, and when the men of Gilead under Jephthah stopped all travelers and tested them with the word "Shibboleth." (Josh. 2:7, 16, 22, 23; Judg. 12:1-6) The control of the fords was partly responsible for Ehud's victory over the Moabites after the death of King Eglon and the successful mopping-up operation against the Midianites fleeing from Gideon's little band of three hundred men. —Judg. 3:28, 29; 7:24, 25.

Elijah and Elisha needed no fords when Jehovah divided the waters so that they crossed dry-shod. (2 Ki. 2:7, 8, 13, 14) Zedekiah, fleeing from Nebuchadnezzar, did not need one either, but only because he was captured before he reached the Jericho ford!—2 Ki. 25:4, 5.

There is no record of any bridges across the river until Roman times and, though primitive ferries worked by two ropes plied the Jordan at Jericho and Damieh (Biblical Adam) at one time, there is no reason to think David used one, as suggested by some versions of 2 Samuel 19:18.

The most outstanding crossing of the Jordan River took place when Joshua led the Israelites into the Promised Land. Already by early April the barley harvest is over in the valley, some six weeks ahead of the hill country. The melting snows of Hermon have found their way through the higher lakes and now fill the Zor to the brim, making the stream swift and deep and, where the banks are low, hundreds of yards wide. (Josh. 3:15) It was a feat worthy of mention when the strong men of Gad swam the river under similar conditions later on.—1 Chron. 12:15.

Imagine the multitude of Israelites crossing, with women and children! It needed a miracle indeed. Through Jehovah's power the miracle did occur and the waters were cut off completely so that the nation could cross "on dry ground." (Josh. 3:16, 17) It may be that a blockage higher up was timed to assist the crossing, just as when, in December, A.D. 1267, a lofty mound collapsed into the river and stopped the waters for sixteen hours. This was recorded by the Arab historian Nowairi when relating how Sultan Beybars had a bridge built to get his army across the Jordan during the Crusades. He refers to the rising waters a "lance length" in depth washing away some of the bridge piers, so this too was a time of flood, though caused at this date by the winter rains. But we must beware of minimizing the miraculous element, as does Josephus, who argues that the nation waded across at a time when the current only ran gently.—*Antiquities*, Book 5, chap. 1. 3.

JERICHO AND THE DEAD SEA

When Lot chose the area of the Jordan he no doubt realized its potential value, fully justified since, as men have terraced, irrigated and cared for it. (Gen. 13:10, 11) Archaeologist Kathleen Kenyon said: "The view to the east from Jericho in the late afternoon, with the palm trees and banana groves of the oasis in the foreground, is one of the most beautiful I know." Similar groves brought the Romans rich revenues. Forty-nine varieties of dates grew in the valley, and Jericho, with its own vital spring, and aided by a system of aqueducts, was a flourishing winter resort. "The city of the palm trees" was a fitting name, and still is.—Deut. 34:3; 2 Chron. 28:15.

Between 1939 and 1948 the settlement of Bet Haarava not far from the Dead Sea used the sweet waters of Jordan to leach the salt from the soil, and became renowned throughout Israel for the best tomatoes, grown all the year round. What a fertile valley!

Have you ever seen clouds five hundred feet *below* sea level? You can see this unu-

sual sight over the wild and beautiful Dead Sea, that end of the historic Jordan. For years nearly seven million tons of water has flowed in each day, and an equal amount evaporates, so that the level of 1,287 feet below sea level stays much the same. But the water is about five times as saline as water in the ocean is.

Yes, historic Jordan River! Scene of wonderful events in human history. The nation of Israel and the prophets Elijah and Elisha crossed it dry-shod, but one of the greatest events ever to occur in the Jordan was the baptism of Jesus Christ.

A Spark of Truth in Childhood

AT A 1962 circuit assembly in Washington, D.C., a woman witness of Jehovah related this experience: "Last year I had the very pleasant experience of receiving a phone call from a Witness in Arlington who asked me if I would conduct a Bible study with a person of goodwill who was attending a college in our territory. Of course, I said Yes. I found this person to be a young girl of twenty years of age who had a very interesting background as far as the truth is concerned. This girl had first heard God's truth when she was seven years of age. As a young child of seven she came in frequent contact with Jehovah's witnesses by knowing a neighborhood maid. When her family found that their child was taking an interest, they immediately ended this association. Then they sent her to a Catholic high school and later on to the Catholic college in Virginia. Yet the spark of truth that was planted at the age of seven did not die out.

"Many things that she had been told about God's purposes were brought to her remembrance. The only one that she could turn to was this maid she knew in her childhood. The maid, living in New York, immediately put her in contact with the Witnesses in Virginia. A Witness called on her but almost immediately she was transferred to the college in our territory in the District of Columbia. Because of opposition from her friends and parents, we studied God's Word in secret. In five months she came to the positive conclusion that she would be a witness for Jehovah.

"Thinking it only fair that she should inform her parents, yet fearful of their opposition, she asked that I accompany her to New York to give her moral support.

"We arrived in New York apprehensive, but certainly not prepared for what actually happened. When informed of her decision, her father grew violent, struck her to the floor and threatened her with a mental institution. He immediately withdrew her from college, forbade her any association with Jehovah's people and arranged a lawsuit against me, charging that I was contributing to the delinquency of a minor. Because she was twenty years of age, she was not free to disobey her parent's request. I left her in New York, with the admonition to stick close to what she knew to be the truth and with the promise that we would renew our friendship when she was twenty-one.

"After her father's demonic spirit calmed, he consulted the family priest, who advised kindness to be shown her. So for the next period of her confinement, she became the center of attention in the family circle, being showered with gifts such as a 1962 convertible, an offer to go to Europe, and so forth. Since she is from a wealthy New York family, these things were possible.

"We are very pleased to say that none of these tactics worked, because when she reached her twenty-first birthday, she informed them that she was still determined to stick to the decision that she made six months previously, to serve Jehovah. Again the violent tempers flared and she was kicked out, told they did not want to see her again and that as far as they were concerned she did not exist. In August, I received another phone call, which not only renewed our friendship—I was to receive another roommate, for when I found out she was homeless I extended her the invitation to live with us. She is now bringing the good news to others every week and freely pursuing her new-found purpose in life. Today you will be glad to know she is our new sister as she has symbolized her dedication to Jehovah by water baptism."

A God of Love

THE Bible identifies Jehovah as a "God of love." "God is love," wrote the apostle John. And Moses recorded: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth."—2 Cor. 13:11; 1 John 4:8; Ex. 34:6.

But some persons object: A God of love would never ask one of his servants to do what Jehovah required of Abraham. He would never ask that a man offer up his only son as a burnt offering. Some people feel that way, but what about you? Does this incident in the Bible increase your love for Jehovah, or does it make God repulsive to you?

It is to our everlasting welfare to cultivate an appreciation for everything God says and does. Therefore, instead of allowing this occurrence to turn us away from Jehovah, we should want to gain a better understanding of it so that it draws us closer to him in love. Viewed properly, what Jehovah required of Abraham, not only will build up our faith in Him as the Life-giver, but will also demonstrate the extent of His own love for mankind.

According to the Bible account, Jehovah instructed Abraham: " 'Take, please, your son, your only son whom you so love, Isaac, and make a trip to the land of Moriah and there offer him up as a burnt offering on one of the mountains that I shall designate to you.' . . . Finally they reached the place that the true God had designated to him, and Abraham built an altar there and set the wood in order and bound Isaac his son hand and foot and put him upon the altar on top of the wood. Then Abraham put out his hand and took the slaughtering knife to kill his son. But Jehovah's angel began calling to him out of the heavens and saying: 'Abraham, Abraham!' to which he answered: 'Here I am!' And he went on to say: 'Do not put out your hand against the boy and do not do anything at all to him, for now I do know that you are God-fearing in that you have not withheld your son, your only one, from me.' "—Gen. 22:1-14.

But why did Jehovah ask Abraham to sacrifice his son, and why is this record preserved in the Bible? The apostle Paul used the incident as an example to encourage fellow Christians to faithfulness. He recalled to their attention Jehovah's promise to Abraham to make a great nation from the descendants of this miraculously born child of his. Paul quoted the promise: "What will be called 'your seed' will be through Isaac." (Heb. 11:17, 18; Gen. 12:2, 3; 15:18; 21:12) But how could such a nation be produced if Isaac were dead? It could not be. And yet God told Abraham to kill Isaac. Did this not appear inconsistent on God's part? How did Abraham react?

The Bible does not record Abraham's inner feelings as he made his way to the sacrificial site, or how he felt as he tied his son on the altar and raised the knife to slit his throat. One can only imagine the mental anguish he must have suffered! Yet Paul pointed out that Abraham was confident. Had not Jehovah promised to make a great nation from his son Isaac? Yes! So how else could God fulfill his promise except by resurrecting Isaac? Yes, Abraham "reckoned that God was able to raise him up even from the dead"; no, not in the new world, but in God's due time, so that

his promise regarding Isaac could be fulfilled.—Heb. 11:19.

What effect did Paul produce in the Hebrew Christians by citing this incident? Were they stumbled and turned away from Jehovah because of what He required Abraham to do? Certainly not! Their faith was strengthened and they were stimulated to serve their great Life-giver Jehovah. They learned from it that obedience to God's law was more important than the preservation of life, even as Jesus taught: 'Whoever tries to save his life will lose it; but whoever loses his life for my sake will save it.'—Luke 9:24.

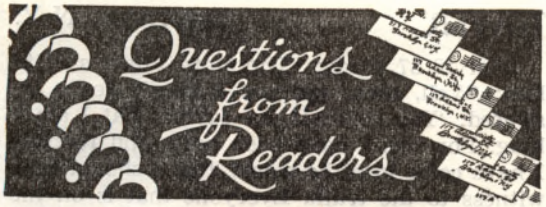
What trust and confidence this example taught one to have in Jehovah! Even when faced with death or, perhaps worse still, the death of a loved one, a Christian can rely on Jehovah, and Jehovah will sustain him. So consider Abraham's example, Paul urged. Copy it. Have the same faith he demonstrated and you will win Jehovah's good pleasure, and the everlasting reward of life in his new world.—Heb. 11:6.

But Jehovah did not ask Abraham to offer his son merely to test his faith. No, there was more to it than that. He was making a prophetic picture demonstrating, not what human parents would have to do to their children, no, but, rather, what he himself was going to do on behalf of believing mankind. It was illustrated in a way that would touch the hearts of human parents, so they would realize that it was not a small thing that God had done. But, rather, as stated at John 3:16: "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." How much love did He show? So much that it makes men today draw back at the thought of doing as much as God did.

But was it loving on Jehovah's part to offer his Son Jesus as a sacrifice? Yes, because billions of human creatures would continue to die unless some provision were made to deliver them from the condemnation to sin and death. In order to save them God's righteous law required that a ransom be paid. (Deut. 19:21; Ps. 51:5; 49:6, 7) So instead of abandoning mankind, Jehovah lovingly gave his most precious possession, his only-begotten Son, to rescue them from certain death. Was that not the supreme sacrifice, the superlative expression of love? If a man were to imitate Jehovah's example, would he not be praised?

For example, if a fire or flood were to threaten the lives of many persons and a man and his son were in position to help, would it not be an act of love for them to make an effort to save their friends and neighbors? And if the son should lose his own life in the process of saving hundreds of others, would it not be considered heroic? Certainly it would. Of course, God's sacrifice of his son is of so much greater worth. Also, it was not that the loss was permanent, for Jehovah restored the life of his Son by raising him from the dead, even as Abraham had complete confidence that Jehovah would do to Isaac.

So how should this prophetic drama involving Abraham make us feel? First, it should teach us to be like Abraham, to give our great Life-giver unquestioning obedience. He is our Maker, and even if obedience to his law should result in our death, we can rely with confidence on his power to restore life. In particular, this incident should *not* turn us away from Jehovah, but should make us love him more than ever, because, in terms that we can grasp, he has helped us to realize what he himself did on our behalf.



● Why did *The Watchtower* of February 15, 1963, on page 115, say: "The privilege of prayer is only for those who have, upon the basis of accurate knowledge, made a dedication of themselves to do Jehovah's will"?—A. G., Iran.

There is much misconception among professed Christians as to who may pray. In fact, most of them think that anyone may pray regarding any matter with the prospect of being heard. But not so. (Prov. 15:29; Jas. 4:3) Prayer is not an unrestricted privilege, but, rather, a restricted, exclusive one. As we read at Hebrews 11:6: "He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." In other words, for one to be heard by God one must not only believe God exists but earnestly be seeking him. That is why Jehovah God told the unfaithful Israelites that he was not hearing their prayers. And Jesus showed that the prayers made for effect as well as those made by self-righteous persons are not heard.—Isa. 1:15; Matt. 6:5-8; Luke 18:11-14.

How restrictive all this makes prayer! As has been previously epitomized in the Watch Tower publications (*"Make Sure of All Things,"* pages 280-286), prayer, to be heard and answered by God, must be made to the right One, Jehovah God, the Creator, the God of the Bible. Secondly, such prayer must be made in the right manner: "No one comes to the Father except through me," said Jesus. (John 14:6) Included in right manner are also sincerity, faith and perseverance. Thirdly, for prayer to be answered it must be regarding right matters, those in harmony with God's will. So Jesus taught his followers to pray to God: "Let your will take place." Even King Solomon of old recognized that prayer was a restricted privilege, for, as regards the foreigners, he asked in behalf of only those who, after hearing of the one true God, Jehovah, would *come* and pray toward His temple at Jerusalem.—Matt. 6:10; 1 Ki. 8:41-43.

Cornelius was such a man who was desirous of doing God's will, for, even though he as an uncircumcised man of the nations did not belong to the dedicated nation of Israel, he is described as "a devout man and one fearing God together with all his household, and he made many gifts of mercy to the people and made supplication to God continually." Cornelius may therefore be said to have been progressing toward dedication, and upon receiving accurate knowledge he did dedicate himself; and from then on he came into covenant relationship with God, and God dealt with him as a son, proof of which He gave by giving Cornelius the holy spirit.—Acts 10:1-44.

Anyone who comes to the true God Jehovah in prayer in the right manner and asks regarding the right things may be said to be of such a mental disposition that he is progressing toward dedication, if not already having made a dedication in his heart, though he may not yet have symbolized it by water immersion. All such persons of goodwill toward God, desirous of doing his will, may be encouraged to pray. Hence, children who are being reared by their parents with a view to their becoming dedicated servants of Jehovah God may also properly be instructed to pray.—1 Cor. 7:14.

However, it can readily be appreciated that persons of the world who have not particularly concerned themselves with a study of the Bible would not know the divine requirements for prayer nor have they manifested an attitude that is pleasing to God. So they would not be in position to offer prayers that would be acceptable to Jehovah.—Prov. 28:9.

It also appears that not a few who for some time were progressing toward dedication are now holding back from taking that step. Yet they continue to associate with God's people and to serve with them. If it is selfishness that is holding them back, if they cannot find it in their hearts to give themselves in complete dedication to God, they may well ask themselves if they still have the privilege of prayer. Apparently not, because those who approach God must be earnestly seeking him. Such should also note that only those seeking Jehovah, righteousness and meekness, those dedicated and earnestly carrying out their dedication, may hope to be hidden in the day of Jehovah's anger.—Heb. 11:6; Zeph. 2:3; Luke 13:24.

● Would it be necessary for a psychiatrist to change his profession before he would be eligible for baptism and recognition as one of Jehovah's witnesses?—R. W., United States.

No, it does not seem that this would be necessary. The fact that the Watch Tower publi-

cations have discouraged dedicated Christians consulting worldly psychiatrists except in extreme cases does not mean that a psychiatrist cannot and does not help those who consult him. Whether a psychiatrist continued to practice his profession upon dedication or not would be entirely his decision to make. It is possible that he could be a far better psychiatrist by reason of his now understanding and appreciating Bible principles, and especially because of his faith in Jehovah God and his dedication to do God's will. See "Scriptural Aspect of Psychosomatic Medicine," in *The Watchtower*, April 15, 1954, pages 232-236.

However, a dedicated Christian psychiatrist would need to be very careful not to unduly influence other Christians so that they would come to him for worldly wisdom instead of going to their overseers for heavenly wisdom. In fact, he would have to lean over backwards, as it were, so as not to imply that his psychiatry is a higher wisdom than that found in the Bible. The Bible contains far better advice for making over our personalities than does either psychiatry or psychoanalysis. And only its wisdom leads to everlasting life.—1 Cor. 13:1-13; Gal. 5:19-23; Col. 3:1-25.

● Why did Jesus answer Pilate the way he did at John 18:37?—M. P., United States.

John 18:37 reads: "Therefore Pilate said to him: 'Well, then, are you a king?' Jesus answered: 'You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice.'" Pilate, having heard that Jesus was said to be the king of the Jews, had previously asked, "Are you the king of the Jews?" And now again he asked, "Well, then, are you a king?" To his first question Jesus had replied, "Is it of your own originality that you say this, or did others tell you about me?" This time he replied: "You yourself are saying that I am a king."—John 18:33-37.

Thus we see that Jesus here was neither affirming nor denying his kingship. Why? So that he could not be charged with sedition against Caesar. This is clear from what the Jews further went on to say in their attempt to influence Pilate to have Jesus executed: "If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar."—John 19:12.

In other words, Jesus was here himself following the counsel he gave his apostles when he sent them forth, to be as cautious as serpents, and that especially when brought before rulers.—Matt. 10:16-18.

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June 30: Disciplined Steadfastness. Page 302.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 1, 1963
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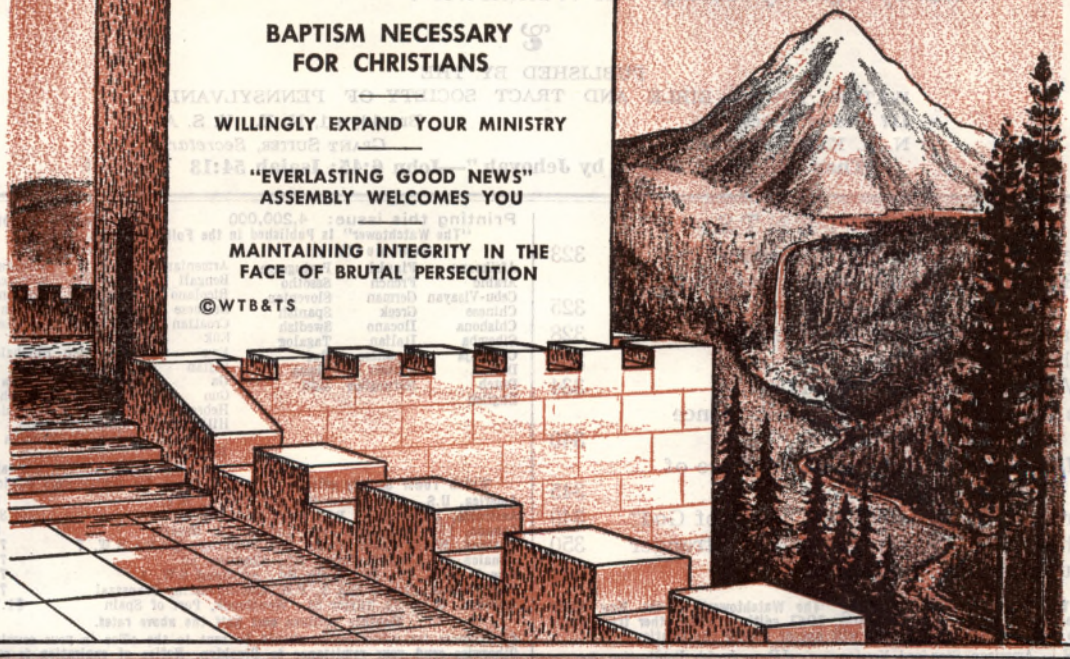
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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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; Isaiah 54:13

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SELF-CONTROL
is proof of wisdom

ANY person who is in his right mind takes satisfaction in being wise. He does not want to be a fool. Among the ways he can show that he is truly wise is by exercising self-control. As the proverb says: "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last."—Prov. 29:11.

To exercise self-control, however, is not easy. It is not the line of least resistance. That is why there is so little of it in evidence today. Conditions today call to mind the days before the Deluge, regarding which we are told that "the badness of man was abundant in the earth" and that "the earth became filled with violence." —Gen. 6:5, 11.

In fact, Jesus Christ prophesied that as it was back in the days of Noah so the days of "the presence of the Son of man," where we now are, will be. In the same vein the apostle Paul foretold that "in the last days critical times hard to deal with will be here. For men will be . . . without self-control." All of which makes it even harder to exercise self-control.—Matt. 24: 37-39; 2 Tim. 3:1-3.

It would be difficult to overstate the case for self-control as being proof of wisdom. "As a city broken through, without a wall, is the man that has no restraint for his spirit." (Prov. 25:28) Every waking moment, even to some extent our sleeping moments, all our thoughts and feelings, all our words and actions come within the purvue of self-control. If we could but clearly, prominently and indelibly impress upon our minds that self-control is proof of wisdom, it would greatly help us in times of stress or temptation. Consider a few examples.

Have you ever been reprimanded or severely rebuked by a superior, and that, perhaps, before others? What was your first impulse? Was it not to try to vindicate yourself, perhaps with hasty, ill-advised speech? Yet that would only have made matters worse. Wisely we are counseled: "If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins." Yes, "an answer, when mild, turns away rage." It takes real self-control to keep your place and to answer with mildness the one who manifests rage, but it is the only wise course, for it smooths out difficulties and makes for peaceful relations. —Eccl. 10:4; Prov. 15:1.

Why, just on general principles it is wise to exercise self-control as to one's words,

especially if one is inclined to be talkative: "The foolish one speaks many words." "In the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly." "Anyone holding back his sayings is possessed of knowledge . . . even anyone foolish, when keeping silent, will be regarded as wise."—Eccl. 10:14; Prov. 10:19; 17: 27, 28.

Then there is the matter of self-control in eating and drinking. Failure to discipline oneself at the table results in overweight, which is America's No. 1 health problem, leading to chronic degenerative diseases, chief of which is cardiovascular disease or "heart trouble." And how many homes have been broken up, how many careers ruined, how much sickness, all because of lack of self-control in "drinking"! It is even as God's Word says: "Who has woe? . . . Who has concern? . . . Those staying a long time with the wine." "Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise." In other words, if you lack self-control these things will make a fool out of you.—Prov. 23:29, 30; 20:1.

Do you own an auto? Then you will also want to exercise self-control in driving it. Year after year auto accidents take thousands of lives and maim millions. In 1962, in West Germany alone, 14,213 lost their lives in traffic accidents and 413,457 were injured. Most recent figures for other countries are 38,000 fatalities for the United States, 9,000 for Italy and 7,000 for Great Britain, with twenty to thirty times as many injuries. According to accident insurance companies, speeding, liquor, daydreaming, drowsiness and negligence are chiefly responsible for these accidents. And what are these but so many instances of lack of self-control?

To mention just one more common area where self-control is proof of wisdom, there is the matter of relations between the sexes. Not so long ago psychologists ridiculed the idea of chastity before marriage, but now we read such statements as these: "No sociological study has ever shown that premarital intercourse, or adultery, makes for happier marriage." "Can anything on the pleasure side of pre-marital sex equal the suffering if the girl becomes pregnant?" "Ten million people in the United States now have or have had syphilis and the figure for gonorrhea is twice as large." —*Love and Marriage,* Magoun.

Nor to be overlooked, we are now told, is the fact that self-control is also necessary within the marital relation, and the best training for this is self-control before marriage. For Christians there are the still more impelling reasons of clear conscience and association with the Christian community to underscore the wisdom of self-control in this regard, "for God will judge fornicators and adulterers."—Heb. 13:4.

Since self-control is proof of wisdom, enlist all the aids you can toward exercising it. Among such is "the fear of Jehovah," which truly "is the beginning of wisdom." One reason for this is that "the fear of Jehovah means the hating of bad." In turn, prayer is an aid to walking in the fear of Jehovah.—Ps. 111:10; Prov. 8:13.

Another aid is humility. A humble person does not chafe against the restrictions that wisdom puts upon his freedom; he recognizes that by the very nature of things all freedom must be relative. Still another aid is empathy; being able to put ourselves in the place of others will enable us to be patient with them.

Self-control is not easy, but it is worth the effort, for it is proof of wisdom, and who does not want to be wise?

"EVERLASTING GOOD NEWS" Assembly Welcomes You

JUNE, 1963! More than a million worshipers of Jehovah and people of goodwill have looked forward to this year and month with keenest desire. Their hopes and anticipations have been riding high ever since two years ago when on June 25, 1961, at Yankee Stadium, New York city, the Watch Tower Society's president, Nathan H. Knorr, announced that there would be a world convention in 1963, that it would begin in the United States and continue on around the world. When he invited conventioners to go along on this global convention tour, a roar of approval went up from the audience. Delegates left for their homes with their hearts and hopes ablaze for '63.

1963 is here! The prayers and hopes of many are about to be realized. For in Milwaukee, Wisconsin (U.S.), June 30 to July 7, the "Everlasting Good News" Assembly of Jehovah's Witnesses will begin and then from there move to Yankee Stadium, New York city, July 7-14. Never has there been anything like it. A convention aflame with the "everlasting good news" on a world tour! Like a city on top of a mountain it will beam its message of hope as it circles the globe.—Matt. 5:14-16.

OPPORTUNITIES ASSEMBLY AFFORDS

This world assembly affords Jehovah's witnesses an opportunity to come together as a people for God's name and purpose. Theirs is not a gathering together merely out of a sense of duty, or out of a burning desire to be with one another, but principally out of love for God and his Word. They want to do his will. Therefore, they come together to take in instruction and to see how they might improve their relationship to God. Think of what this means! Can you imagine getting away to a place that is free from the fears of this world, from its menace of materialism and its immoral, corrupting chatter? That is what it is like at these assemblies. At them you associate with persons who love God. Their speech is wholesome and they are eager to improve their spirituality.

That is what makes assemblies of Jehovah's witnesses so outstanding, for at them you come face to face with working Christianity. You witness Christian principles in operation on a major scale. In some cities, for eight days, such "*out-of-this-world*" living will take place, whereas in others the assemblies will last only four days. But regardless of their length, the same love, spirit and devotion will be manifest at all of them. First in Milwaukee, then in New York, and then to England, Europe and Asia the world convention will go. Such places as Stockholm, Sweden; Munich, Germany; Delhi, India; Hong Kong; Seoul, Korea; Honolulu, Hawaii, and others will be privileged to have this world convention. Then sixty-three days after the first assembly day in Milwaukee, this global convention will have made its way around

the world to its final assembly city, Pasadena, California. There in that city's Rose Bowl, on September 1-8, will be the grand finale of this around-the-world Christian convention. What a unique way to declare the "everlasting good news" in all the world! What a demonstration of truth and light to a dark and dying world! What a privilege to be a part of this assembly! Will you be present at least at one of the cities to benefit from the convention's program? The "Everlasting Good News" Assembly of Jehovah's Witnesses cordially invites you to attend.

THE ASSEMBLY PROGRAM

The world convention's program is carefully designed to be of practical benefit to all who desire to serve Jehovah. God's Word, the Bible, will be the Book of counsel that will be consulted continually. Its benefit to each and every Christian minister will be stressed throughout the assembly. Married and single persons and children will all find help and encouragement in what will be said. Prayer and study of the Bible will be carefully considered. Each assembly program will feature a baptismal service. Candidates will receive instruction and then be baptized. Congregation overseers, pioneers, including vacation and special pioneer ministers, missionaries, circuit and district servants will all find specific instructions dealing with their problems in the ministry.

While people of goodwill are invited to every session, yet they are encouraged to put forth a special effort to hear the public talk "When God Is King over All the Earth." This discourse will be delivered by the president or another official of the Watch Tower Society at each assembly city. The very title of this talk rings with hope and is permeated with the spirit of the "everlasting good news." You will not want to miss it. In Milwaukee, Wisconsin, this speech will be delivered on July 7, and in New York city at Yankee Stadium, July 14, 3 p.m.

Each assembly city will be stimulatingly different. From the very start there will be an international flavor. For through the Watch Tower Society, Jehovah's witnesses have arranged for delegates, that is, branch servants, missionaries, special pioneers and others from nearly every country in the world to be present at various assembly cities. Thus many locations of the world will be represented at each assembly city no matter where you attend the world convention.

RECEIVING AND GIVING

Besides receiving life-giving counsel and instruction through the generous program, every conventioner will be a recipient of the spirit of the occasion. God's spirit will be there. This one fact alone makes attending worthwhile. In addition, however, to see tens of thousands of people working together out of love, willingly giving of themselves without pay, is a profound blessing in this day and age. To behold men, women and children singing together, learning and praying together is uplifting and faith-strengthening indeed in this era of fear of nuclear war.

Think what such scenes do to Christian ministers and people of goodwill who live in isolated territories, where the largest gatherings of the Lord's people are merely a handful by comparison. What joy these scenes arouse in them! They would not miss an assembly for anything. Will you be present to show your appreciation?

Jesus Christ, the Son of God, said: "There is more happiness in giving than there is in receiving." (Acts 20:35) So at the world assembly there will be ample opportunity to give of one's abilities and talents. Doctors and nurses will be needed in the first aid department. Sign painters and

musicians will be in demand. There will be work enough for all who willingly offer themselves, whether they be cooks or bakers, electricians or mechanics, young or old, skilled workers or those just willing to help. Side by side Christians of various races and nationalities will willingly work to care for the many assembly departments. Their joy will be full, because they find pleasure in serving their Christian brothers.

ARTICLES IN THE NEXT ISSUE

- Flee from Desires Incidental to Youth.
- Maintaining Personal Integrity.
- The Price for Breaking God's Law.
- Rosicrucianism—Compatible with Christianity?

The global convention will afford delegates opportunities for spiritual giving also. In each assembly city conventioners are going to call on people in their homes and share with them the "everlasting good news." There will be an exchange of ideas, not only on the convention program by means of talks, demonstrations and interviews, but also by getting acquainted with their Christian brothers and sisters in their own homelands. This will broaden their knowledge and appreciation of one another.

A CONVENTION ON TOUR

Now, imagine if you will, hundreds, yes, in some cases, even more than a thousand of Jehovah's witnesses going from assembly city to assembly city. Can't you just see their joy on arrival in Europe, Asia, Australia and the islands of the sea, because of their being greeted by their Christian brothers in these various lands? What joy, in turn, on the part of those welcoming new arrivals, receiving their love and greetings! What a thrill will be theirs!

Jehovah's witnesses are Bible students, so they will be particularly interested in seeing places of Bible fame. Many will have the privilege to see where the apostle Paul preached. In fact, many may stand in the midst of the Areopagus where Paul stood when he gave his sermon recorded at Acts 17:22-31. No doubt their minds will recall that Paul said: "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. . . ." In Palestine many of Jehovah's witnesses will be privileged to see the city where the temples of Solomon, Zerubbabel and Herod stood. They will see places where Jesus Christ performed his powerful works of preaching, teaching and healing. Some will see the Jordan River where he was baptized, the garden of Gethsemane where he prayed shortly before his impalement. What a unique privilege this world assembly!

Therefore, think about the blessings this month opens up to you as the world convention gets under way. The one and all-important remaining question is, When the global convention reaches its grand finale in the Rose Bowl, Pasadena, California, September 1-8, will you be able to say, "I was a part of it"? Remember, you are welcome to attend.

DURING TEN WEEKS JEHOVAH'S WITNESSES ON WORLD TOUR WILL VISIT TWENTY-FOUR CITIES

Milwaukee, Wisconsin, U.S.A.: June 30–July 7.
New York, New York, U.S.A.: July 7-14.
London, England: July 14-21.
Stockholm, Sweden: July 14-21.
Munich, Germany: July 21-28.
Milan, Italy: July 21-28.
Athens, Greece: July 27-30.
Jerusalem, Jordan: July 31–August 3.
Beirut, Lebanon: August 1-4.
Delhi, India: August 6-11.
Rangoon, Burma: August 8-11.
Bangkok, Thailand: August 8-11.
Hong Kong: August 14-18.
Singapore: August 14-18.
Manila, Philippines: August 14-18.
Djakarta, Indonesia: August 15-18.
Melbourne, Australia: August 16-20.
Shou Feng, Taiwan: August 18-21.
Kyoto, Japan: August 21-25.
Auckland, New Zealand: August 21-25.
Seoul, Korea: August 24-27.
Suva, Fiji: August 24-27.
Honolulu, Hawaii: August 28–September 1.
Pasadena, California, U.S.A.: September 1-8.

BAPTISM Necessary For Christians

NO MATTER where you may live in this world stop and ask yourself, How many things in this life are undeniably necessary? You may reason there are many and start to enumerate them in your mind. Reflect for a moment, though, and reevaluate. Generally speaking, would not most people say there are only three? Food. Shelter. Clothing. However, note what Christ Jesus stated: "On this account I say to you: Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?" (Matt. 6:25) Notice there the emphasis is not on the material but on the spiritual. Why? Because the spiritual, not the material, counts with God. Hence, if we conduct our lives aright we can honor and praise God, our heavenly Life-giver. If we make room for the spirit and avoid the tendencies of fallen flesh we can pursue a course of life necessary for God's approval. (Rom. 7:18, 19, 22, 23) Could there be anything of greater value in these critical, momentous times when the survival of the entire human race is in question?

[2] Hence, in reality, while three things are necessary to keep us alive physically, one more must be added if we are to be successful spiritually. It is appropriate, therefore, to scrutinize carefully our hopes, our aspirations, our goals in life. Hence the questions: What standing do I have with God? What does he want and require from me? How can I give him what is truly due him? The only reasonable answer to these questions is dedication of one's life to God. But what is dedication? Christian dedication is the act of a person in setting himself apart by solemn decision unreservedly and unconditionally to do the will of Jehovah God, through Christ Jesus, as that will is set forth in the Bible, being made plain by God's holy spirit. Without dedicating our life to God, we could hardly expect his favor and approval. Since there is nothing material that we can offer God, for he owns the beasts upon a thousand mountains, it is clear that we can offer only spiritual gifts to him. Jesus points this out clearly: "Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth." —John 4:23, 24; Ps. 50:10.

[3] Actually, dedication, a spiritual relationship, is required of all who would gain life. Note how this point is made at Luke 14:27: "Whoever is not carrying his torture stake and coming after me cannot be my disciple." Furthermore, when we do something like following the Son of God, then God, in turn, does something won-

1. (a) How did Jesus view the necessities of life, and upon what did he place the emphasis? (b) Why must Christians make room for the spirit?
2. (a) What questions will enable us to examine ourselves before God? (b) Define Christian dedication, and show its importance.
3. Into what favored relationship will dedication bring a Christian? Explain its value.

derful for us. What? He permits us to come into a highly favored relationship with him, as close as a father with his son. Imagine the blessing resulting to one who can truly call God his "Father"! Recognizing this prospect and the value of doing the divine will, should we not place the highest premium upon spiritual values rather than material ones? Will this not bring us joy, happiness and peace of mind in this fear-ridden, materialistic world? But you may ask, How can anyone come into a position whereby he can dedicate his life to God and enter into this favored relationship with his heavenly Father?

[4] As with everything we build, this relationship, too, must be constructed on a solid foundation. Its base is accurate knowledge and faith. Actually, one must be drawn to God by faith based on knowledge of his Word. Is this not what Jesus meant when he said, "I am the way and the truth and the life. No one comes to the Father except through me"? (John 14:6) Just how vital is this intellectual understanding and appreciation of God's Word known as "faith"? The apostle Paul answers, at Hebrews 11:6: "Moreover, without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." Yes, we must have a faithful knowledge of God's will in order to do it. In this there is no emotionally directed appeal. Rather, the knowledge is based upon the revealed will of God from his Word, the Bible.

4. Upon what is Christian dedication based? What part does faith play?





[5] And what is Jehovah's will for all who would gain his favor today? His Word reveals it at Ephesians 5:15-17: "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. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." Can we deny that these are wicked days, in which "men become faint out of fear and expectation of the things coming upon the inhabited earth"? (Luke 21:26) Yet there really is no question as to what God's will is, for the reasonable Christian course is to increase our spirituality and mold our lives to the pattern that will eventually merit his approval and blessing.

[6] As we study the Bible our minds are filled with the wonderful truths of God's Word and we are moved by an overpowering desire to make known our appreciation to Jehovah God for his innumerable expressions of kindness. If we held back we would no doubt feel like the prophet Jere-

5. What is Jehovah's will for true Christians today?
6. How can we show our appreciation to Jehovah for all his kindness?

miah, who said that God's Word was as a burning fire shut up in his bones and he could not contain it. (Jer. 20:9) Thus the inescapable conclusion to the matter is our desire to share this good news and unreservedly give ourselves to Jehovah to do his will.

7 However, even though we may have Scriptural knowledge, which is a prime requirement for baptism, still before we can follow through we must be clean morally and spiritually. Commenting on this, Isaiah said: "Turn away, turn away, get out of there, touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah." (Isa. 52:11) It is crystal clear, then, that any who would qualify for Christian dedication and baptism must separate from the world and be clean. Why? Because "the whole world is lying in the power of the wicked one." (1 John 5:19) They must make whatever adjustments are required in their lives to conform to the moral standards laid down in God's Word, the Bible. For example, if one is newly acquainted with the truths of the Bible and has not had time to strip off unclean habits of the world or straighten up his way of living with the opposite sex, then he would not yet qualify for baptism. Marital affairs must be in good order too. One must be clean morally and spiritually. Note what the apostle Paul said at 1 Corinthians 6:9-11: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were." Note—"that is what some of you *were*," not are. What was just quoted from God's Word provides a sharp definition of what we must *not* be if we would qualify for the all-important Christian dedication and baptism.

7. In addition to possessing knowledge, what else is vitally necessary to qualify for dedication and baptism?

JESUS' BAPTISM

8 Now that we know what Christian dedication is and how vitally necessary it is to anyone who would merit Jehovah's approval, we must also recognize the part that accurate knowledge and faith play. Part of the accurate knowledge necessary for Christians in this regard is the relationship between dedication and baptism. Actually, baptism is a *public* symbol of one's *private* dedication to serve God. The pattern for Christian dedication and baptism was set by Jesus, the Son of God. In reality, his baptism was something new. (Heb. 7:26) Prior to Jesus' baptism, John the prophet had been baptizing Jews who were sinners and who were repentant over their sins against the law that Jehovah God had given to the nation of Israel through Moses. (Matt. 3:1-11; Acts 19:4) Jesus was no such repentant sinner. John the Baptist knew that Jesus was holy, pure and undefiled, and John tried to prevent Jesus from being baptized, saying: "I am the one needing to be baptized by you, and are you coming to me?" Jesus overcame John's objection by saying: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." (Matt. 3:14, 15) John then submissively baptized Jesus.

9 There are some interesting and valuable points to be gained by an examination of this baptism of Jesus, the Son of God. First of all, how old was he on this occasion? Luke established this when he said: "Furthermore, Jesus himself, when he commenced his work, was about thirty

8. (a) Show the relationship between dedication and baptism. (b) How was Jesus' baptism something new?
9. Outline some of the interesting and valuable points gained by an examination of the baptism of Jesus.

years old." (Luke 3:23) Hence Jesus was no infant on this occasion. He was a grown man, capable of making the vital decision to dedicate himself to do the divine will. Notice further, he was immersed completely in water. The record states: "After being baptized Jesus immediately came up from the water." (Matt. 3:16) This was no sprinkling ceremony but, rather, a complete immersion. That such was the custom with John is established by the Scriptures at John 3:23: "John also was baptizing in Aenon near Salim, because there was a great quantity of water there." Further, please note that the baptism was performed by an authorized baptizing agent, John the Baptist. Once Jesus came up out of the water there was a change in him. No longer would he pursue the life of a carpenter. Rather, he, by water baptism, symbolized his dedication of himself, body and all, to do Jehovah's will in a way more than the law given through Moses demanded. At his being buried by John under the water Jesus symbolically died to his past situation in earthly life. His will did not die but conformed more and more to the divine will as outlined for him, namely, the preaching of the good news of God's kingdom.—John 4:34; 5:30; Luke 22:42.

[10] Actually, Christian baptism has a similar significance today. Jesus provided the pattern. In order to be valid it must be made with understanding. Even as Jesus was baptized when he had made an intelligent, free-will decision regarding dedication, so Christians today must understand what they are doing. This would preclude infant baptism as unscriptural. (Rom. 10:9, 10) Moreover, one who would be baptized now must be living a clean, honorable life, even as Jesus was. It is obvious that some transformation takes place prior to baptism; otherwise, how could something unclean be dedicated to the clean, pure God, Jehovah? Baptism could not possibly consummate a pretense of dedication. Additionally, the baptizing agent must be a dedicated servant of Jehovah, even as was John. In these days of the established heavenly kingdom, who else is publishing the good news of God's kingdom? Upon whom is Jehovah's name, and into whose hands have his Kingdom interests been placed? Jehovah's witnesses are the only ones, and hence it would only be proper that the baptizer be one of Jehovah's dedicated male representatives of the New World society.—Isa. 43:10; Matt. 24:14, 45-47.

[11] Remember, too, that baptism as performed by John the Baptist was not performed for the removal of sin but was a symbol of repentance for sins against the old Jewish law covenant. Certainly in the case of Jesus he had no sins. (1 Pet. 2:22) Likewise today, true Christian baptism is an outward symbol of what has already taken place inwardly, namely, a complete, wholehearted dedication to do the will of Jehovah God. It is not a religious ceremony that removes sins. Rather, repentance must precede baptism, as pointed out by the apostle Paul at Acts 26:20: "Both to those in Damascus first and to those in Jerusalem, and over all the country of Judea, and to the nations I went bringing the message that they should repent and turn to God by doing works that befit repentance." So baptism is not a ceremony, the water of which washes away sins, but, rather, a symbol of dedication. Preceding it there must be repentance and reverence. Following it there must be a faithful fulfilling of the dedication vows.

[12] Baptism is a serious step, but by the same token it is a joyful step. It must be

10. Show how Christian baptism has a similar significance today.

11. Is baptism a cleansing ceremony? Explain *why* you so answer.

12. Illustrate the seriousness of baptism, and outline how some have mistaken views concerning baptism.

made with intelligence and proper appreciation for its significance. To make the vow of dedication and then fail to carry it out would mean death. (Eccl. 5:4, 5) On the other hand, to fail to make it and hold back when one has sufficient knowledge would also mean death. Some may mistakenly feel that it is not necessary to be baptized, claiming that they have insufficient knowledge and will wait for a more favorable time. Remember, it is not baptism that obligates one; it is knowledge. When one knows enough to recognize that this old world will soon pass away with all its desires, and that the only way we can gain life is to start living for the new world now, he knows enough to be baptized. If one is morally clean at this time, then why delay?—1 John 2:15-17.

[13] One could theorize and offer many reasons as to why it is not yet necessary for him to be baptized. He could think, 'How can I live up to my dedication vows? What assurance do I have that God will help me? What will I do when difficulty arises? Will I remain faithful? Perhaps I should wait until I get more knowledge and it will be more opportune.' Would this not be a form of rationalizing? Would this not be engaging in "the practice of explaining or justifying one's opinions and actions solely by what is considered reasonable"; which is the definition of rationalizing? Also, would this not be leaning on one's own understanding instead of God's? Whose standard should we follow, ours or God's? If there is any doubt as to what is the right thing, would it not be the course of wisdom to get the help and advice of mature Christians who have your best spiritual interests at heart? Remember the assurance Jehovah gives us at Philippians 4:13: "For all things I have the strength by virtue of him who imparts power to me." Hence, why delay, why procrastinate, if we qualify for Christian dedication and baptism?

13. (a) Why is it unwise to rationalize on baptism? (b) What assurance do we have from God that he will help us?

BAPTISM AFTER EXAMINATION

[14] Next, Jesus said we should be baptized in the name of the Father, the Son and the holy spirit. (Matt. 28:19, 20) What does this mean? Fatherhood refers to parenthood, and being baptized in the name of the Father shows that one recognizes the superiority and sovereignty of our heavenly Father, whose name alone is Jehovah. (Ps. 83:18) We must sanctify his name, respect his sovereignty, love his kingdom and serve its interests. (Luke 11:2) Next, being baptized in the name of the Son shows one's appreciation for the high authority and position conferred upon the Son by the Father. There must be love and appreciation for the Son because he is the Ransomer. Without his sacrifice we could not gain life. How great a debt we owe him! (Isa. 55:4; John 4:42) Finally, being baptized in the name of the holy spirit means to recognize such spirit as the active force of Jehovah. It is that same force that unerringly guided the men of old to write the Bible, impelled the early Christians to withstand persecution successfully and that today guides Jehovah's theocratic organization on earth.—2 Pet. 1:21; John 6:63; 1 John 5:6.

[15] One's baptism is a public demonstration of death to a past course of life. If the candidate remained submerged in water, truly it would mean his death. Fittingly, one is raised to life as it were, alive to do the will of Jehovah. Thus one's day of baptism could be said to be the day of one's start in a new life. Baptism serves both as a public confession of one's dedication and as a sign of one's being an ordained minister. Doubly blessed by Jehovah is this individual. The date of one's baptism

14. Explain what it means to be baptized (a) in the name of the Father, (b) the Son, (c) the holy spirit.
15. Outline some of the valuable aspects of baptism.

should be recorded and remembered always. As far as Jehovah's visible organization is concerned it is the date of your ordination to the ministry of the Most High.

[16] However, before candidates are admitted to baptism it is proper and fitting that they answer two questions, so that all those assembled with them for the occasion may be witnesses who have heard from the candidates' own mouths that they understand what they are doing and that they have taken the required steps to qualify for baptism. Those who can answer the questions in the affirmative should say "Yes" after each question, and they should say it loudly and in unison, that is, all at the same time.

[17] The first question is: Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son Jesus Christ?

[18] The second question is: On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?

[19] Everyone who has answered "Yes" to those two questions is eligible for baptism and should be baptized at that same assembly of Jehovah's witnesses. The baptized one should remember the day always, for it is truly a decisive day of his life. On such an occasion it is a very wholesome thing to have a clear perspective of one's responsibilities and privileges in the ministry from this point forward. Remember, baptism is not the ultimate goal but rather the beginning of a very favorable relationship.

[20] Following baptism, that vitally necessary step, how should one view his relationship to Jehovah, His organization, his Christian brothers? What can one do to fulfill one's dedication vows faithfully and joyfully? How can one increase one's spiritual-mindedness and decrease one's desire for the material things of life? What steps should one pursue to gain greater maturity, in order that one might endure and walk in his integrity before God in these critical days? We will leave these questions for the next article to answer.

16-19. (a) What important questions are asked of candidates for baptism? (b) What indicates eligibility for baptism? (c) On this occasion, of what is it good to have a clear perspective? (d) Is baptism the ultimate goal?

20. What questions present themselves for further discussion?

THE RIGHT WAY

One of Jehovah's witnesses in North Carolina (U.S.A.) relates this experience: "My husband was called upon to do some electrical work for a lady who was trying to get it done as cheaply as possible. She wanted him to lower the quality standard that he felt was vital; he would not do this, so he asked her to get someone else to do the work the way she wanted it done. But she finally agreed to having it done the right way. A little later I called by this house with the *Watchtower* subscription offer, and she immediately invited me in and listened to what I had to say. After answering her many questions on the first visit, I was able to start a Bible study on the second. She said that the reason she listened to me was because of the firm stand my husband had taken in doing the work the right way rather than the cheapest."

Willingly

EXPAND YOUR MINISTRY

LOOK about you today and what do you observe? What marks this world and its people? Fear! Yes, no matter whether you look at nations, communities, families or individuals, fear is prevalent everywhere. And of what are people afraid? They fear war. They fear insecurity. They fear hunger. They fear disease. They fear neighbors. They fear governments. They fear knowledge. They fear death.

[2] And yet how many people fear God? That is, fear to displease him so that they do not gain his approval, blessing and protection in these critical days. You say that such people are few and far between. In this you are right. But in reality there are hundreds of thousands of men, women and children who are rid of the fears of this world and who have an inspiring, wholesome purpose in life. How could this be? It is because these people love God, and perfect love casts fear outside. (1 John 4:18) What makes this group of people so different, so happy, so free? It is their dedication to the Most High God, Jehovah, and their having been baptized in public symbol of that dedication.

[3] As pointed out in the previous article, baptism is vitally necessary in order to consummate publicly the inward dedication of one's life to serve the Creator, Jehovah God. One gets baptized to please God, not man. Was Jehovah the Father pleased with the baptism of his Son Jesus Christ? Let the divine record answer:

1. Of what things are people afraid today?
2. How have some become free of this world's fears, and what has brought about such freedom?
3. Was Jehovah pleased with the dedication and baptism of his Son? Why do you so answer?

"After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and *he* saw descending like a dove God's spirit coming upon him. Look! Also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'" —Matt. 3:16, 17.

[4] Following his baptism, what did this Son of God do that brought further divine approval? Of him the record states: "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 and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." (Luke 4:18, 19) Here we see the Son of God participating in the most ennobling of all human careers, the Christian ministry. As he preached the kingdom of God as the only hope for mankind, were the people impressed? Did they respond with appreciation? The record states: "They all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth." (Luke 4:22) Since Christ set the example for all Christians, does it not necessarily follow that all true Christians should also be ministers, public proclaim-

4. (a) Following baptism, what did Jesus do that brought further divine approval? (b) What conclusion must we reach in this connection as Christians?

ers of the good news of God's kingdom? (1 Pet. 2:21) We cannot escape this conclusion as we read such Scriptural direction as that at Romans 10:10-15 and John 21:15-17.

[5] Not only should Christians want to copy the Master in his manner of teaching, but they should also want to imitate his mental disposition. Of him Jehovah's Word prophetically spoke: "Here I have come, in the roll of the book it being written about me. To do your will, O my God, I have delighted, and your law is within my inward parts." (Ps. 40:7, 8) Here, then, is the key to the matter. Jesus willingly did his Father's bidding. His service was not done under compulsion or with reservation, but he was wholehearted, generous, and abundant in his giving. To be willing means "to be desirous, ready, prompt to do, give, grant, etc.; not slow, lazy, or reluctant."

[6] How unlike this description is the average church member today! On July 2, 1961, the late Dr. Robert J. McCracken told the congregation at Riverside Church in New York that "what is needed in the churches is more wholehearted commitment" and "men and women who are devoted, body, mind, and soul, to the service of God and their fellows." McCracken pointed to Jesus as their example: "Nobody ever took Christ for granted. He was such a disturbing personality that the authorities had to liquidate Him. Real Christianity is always an explosive force. The little girl was wiser than she knew when she said about the Bible that it began with Genesis and ended with Revolutions. Few things are more to be lamented today than the dearth of initiative, enterprise, driving energy, creative resource in religion taken as a whole."

5. In what way should Christians imitate Jesus? Explain what "willing" service is.
6. What did one church leader point out as greatly needed in religion today?

[7] In contrast to the spiritual apathy described above, consider the zeal of dedicated Christians known as Jehovah's witnesses. For example, the German church publication *Gemeinschaftsgruss* (Community Greeting) pointed to the failure of church members to work. It confessed: "We must be ashamed of ourselves because of whom? Because of Jehovah's witnesses." After describing how all of Jehovah's witnesses are workers, it raised the question, 'Is one who does not work actually a member of the congregation?' It acknowledged that, "according to what the Bible says, he isn't . . . Therefore we must shame ourselves before this sect. But this shame is only secondary. We must shame ourselves before God, that we have congregations everywhere calling themselves by his name, in which, however, only a few work. God's name is thereby robbed of its holiness."

WITH THE POWER OF REASON

[8] How vital it is, then, to do the works of God! (John 9:4) And yet, is this the sum of the matter? Should Christians be content with a minimum of service to God and, even temporarily, concentrate on expanding material aims and ambitions? While this may seem desirable for some, it is totally undesirable for dedicated Christians. Why? It is dangerous. The Bible counsels: "Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. 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 perfect will of God."

7. In contrast to the general condition of spiritual apathy, how did a German church publication describe the work of Jehovah's witnesses?
8. What course would be dangerous for Christians today?

(Rom. 12:1, 2) We cannot serve both God and Riches, Jesus said.—Matt. 6:24.

[9] Note, each one's power of reason should be employed in making this transformation that will enable him to expand and grow in his ministerial capabilities. One definition of "reason" is: "Due exercise of the reasoning faculty. Right thinking." Here, then, is the key to the matter. If one sincerely wants to be Christlike in his ministry and wants to progress in Christian stature and maturity, he will, of necessity, have to employ right thinking. It is largely a matter of putting first things first and placing the emphasis on the spiritual rather than the material. For example, many persons have taken in an accurate knowledge of Jehovah's purposes in this time of the end. During the 1962 service year alone, Jehovah's witnesses conducted 654,210 Bible studies each week, and some of these persons dedicated their lives to Jehovah to do the divine will. Think of the impact this personal Bible study can have on good soil, good hearts! The seeds of truth can germinate, grow, and finally develop fruitage. Persons once sullen or morose become happy and enthusiastic ministers of the good news. Those once indifferent or even lazy become energetic and trustworthy. Those formerly quick-tempered or even violent gain self-control and, in turn, self-respect. Yes, personal Bible study is a wholesome investment that pays rich dividends. But again, is this the end of the matter? Not at all! Christians are not trying to develop good personalities alone, for this would be a credit to them alone. Rather, they want to bring credit to Jehovah by giving him the sacrifice of their lips. (Heb. 13:15) That means being ministers that preach from house to house. They want to be useful to Jehovah in his ever-expanding New World society.

[10] To this end, up until now, perhaps you have studied God's Word and have already learned of His purposes for a new world of righteousness. Progressively, you may have learned many things, sufficient to persuade you to dedicate your life to Jehovah. If not, we encourage you to keep on taking in such knowledge in order that you may take this eventual step that leads to life. (John 17:3) Continue putting first things first. By all means and at all times place the spiritual above the material. Have a program for daily Bible reading and prepare well for all congregational meetings. Paul counsels all Christians: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God; and you have become such as need milk, not solid food. 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." (Heb. 5:12-14) There it is! What fine instruction and encouragement to work for greater maturity! And what better time is there to start than right now? Surely, with Jehovah's work expanding all over the earth in every country, there is a great need for effective teachers and ministers of the good news.

[11] How, then, can we individually build to greater maturity and become effective teachers? In addition to personal study of the Bible we need the rich association of

9. (a) Explain how one's power of reason is employed in the expansion of ministerial capabilities. (b) Illustrate the benefits resulting from conducting home Bible studies.

10. What should one do to gain spiritual maturity? How does Paul counsel on this point?

11. (a) What courses of instruction are available weekly? Where? Why are they so vital? (b) Give reasons showing the wisdom of regularly attending congregational meetings.

fellow Christians at all congregational meetings. Make it your firm resolve to attend regularly all the courses of instruction Jehovah provides for our training in the ministry. Actually, in each one of the 22,166 congregations of Jehovah's witnesses throughout the world in 189 lands, there are five courses of instruction each week. These courses cover such subjects as a careful, progressive reading of the entire Bible, public speaking, how to participate effectively in public ministerial activity, and other related Biblical subjects; and they are all free. Never will a collection be taken. Indeed, these courses of instruction are spiritually upbuilding and strengthening in these critical days when the faith of all men is being sorely tested. (1 Pet. 1:7) Please consider this your personal invitation to be present at any one or all of these weekly meetings, if you are not already doing so. Paul said: "Let us consider one another to incite to love and fine works, 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. 10:24, 25) Notice the warning, the urgency, the love and the encouragement all included in his one exhortation from Jehovah. To profit regularly from the latest revealed truths from the Temple, flowing down through Jehovah's channel-like organization, be sure to attend these meetings. And remember, too, those of you who are new in your association with the New World society, your presence does so much to enliven the congregation and inject new life into it. Yes, for compelling reasons we should form the good habit of regular meeting attendance, if we have not already done so. Growth to Christian maturity is thereby assured.

[12] Additionally, as maturity and balance are gained, you will grow to appreciate the ministry more and more. What an unspeakable privilege and blessing it is to share the good news of God's kingdom and bring comfort and hope to the hearts of those who sigh and groan over the detestable things they see done today! (Ezek. 9:4-6) That this witnessing is vital, please note what a New York minister, Ralph W. Sockman, said: "Until its members can testify to what their religion is doing for them, the church has failed to reach its full potential as a vital and vigorous institution." He said: "We need those who can take the witness stand and testify to what is in their hearts. . . . Your religion never comes alive until you do something about it." Sockman pointed to Jehovah's witnesses as examples, observing, "They turn their faith into news. They tell what the living Christ has done for them personally."

[13] Yes, here in this vital work, in this sharing of the good news of God's kingdom, we can follow in the footsteps of the Master, Christ Jesus. What higher vocation could one have? What greater privilege and responsibility could one enjoy than to be a minister of Jehovah God, even as Christ Jesus was? As one willingly participates in this rewarding work he is daily reminded of his complete dependence upon Jehovah God and the necessity of learning how to represent the greatest personage in the universe most effectively. And remember the assuring words offered by David: "Jehovah is aware of the days of the faultless ones, and their very inheritance will continue even to time indefinite. They will not be ashamed in the time of calamity, and in the days of famine they will be satisfied." David further said: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread."—Ps. 37:18, 19, 25.

12. Why is "witnessing" so vital?

13. What privileges and rewards are afforded those who willingly represent Jehovah God as his ministers?

LARGER ACTIVITY

[14] As public proclaimers of the good news willingly expand their ministerial efforts, they are reminded of the words of the apostle Paul: "But I am remaining at Ephesus until the festival of Pentecost; for a large door that leads to activity has been opened to me." (1 Cor. 16:8, 9) Indeed, after dedication and baptism, much responsibility requiring activity was placed squarely upon the shoulders of the apostle Paul. But he carried it well and found great joy in his work. He said: "There is more happiness in giving than there is in receiving." (Acts 20:35) And give he did, right down to the very last. Are you willing to offer yourself in connection with the preaching of the good news of God's kingdom? Are you ready to walk through the open door that leads to activity, even as Paul did?

[15] In order to please God we will want to share willingly our knowledge of the Kingdom with others. In this connection we can certainly profit from the counsel Paul gave the early Christians at Rome: "Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, let us prophesy according to the faith proportioned to us; or a ministry, let us be at this ministry; or he that teaches, let him be at his teaching; or he that exhorts, let him be at his exhortation; he that distributes, let him do it with liberality; he that presides, let him do it in real earnest; he that shows mercy, let him do it with cheerfulness."—Rom. 12:6-8.

[16] Armed with this mental disposition, we can appreciatively and faithfully fulfill our dedication vows. Yes, to be baptized, one must be clean morally and spiritually. To remain in Jehovah's favor we must remain clean in word and in deed. Never should we bring reproach upon the name of Jehovah or his organization. Constantly, therefore, ministers of God should think about growing to maturity; and a great help in that right direction is the cultivating of the fruitage of the spirit. (Gal. 5:22, 23) What is meant by this? These qualities (fruits of the spirit of God) are love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. Constantly after baptism each one should examine himself to see what progress he is making in the development of this fruitage. There should be progress, even if we may think it is slow. And even if the progress is really slow, it is still of paramount importance that we individually grow to maturity and progress in spiritual stature. Why? In order that we may, with Jehovah's help, stave off the inroads of the Devil in these critical days before Armageddon.

[17] Something else that is of great assistance in doing the divine will is the organization that Jehovah has provided for the direction and benefit of his people and persons of goodwill. What we have learned has not been on our own. There is a teacher! Jesus said: "It is written in the Prophets, 'And they will all be taught by Jehovah.'" (John 6:45; Isa. 54:13) We have gained all this knowledge through the arrangement Jehovah is pleased to use at the present time, namely, through his anointed spirit-begotten witnesses, comprising the "faithful and discreet slave" class described by Jesus at Matthew 24:45-47. *This slave* class has used the Watch Tower Society as its legal instrument since 1884, and the chief publication of dissemination of Bible truth since 1879 has been *The Watchtower*. It is so even to this day. Develop deep respect for this arrangement, for this is pleasing in the eyes of Jehovah. (Heb. 12:

14, 15. Outline Paul's view of the ministry.
16. Describe what helps greatly in growth to maturity. What benefits result to the cultivator of this fruitage?
17. (a) Outline the role Jehovah's organization plays in aiding us to do the divine will. (b) In what ways should we show respect for Jehovah's organization?

9) This respect should be not only for the organization itself but also for those whom Jehovah has placed in positions of responsibility within the organizational structure. We should trust our proved, faithful brothers and appreciate the hard work they are doing, for truly they are responsible for our souls.—Heb. 13:17.

18 Not only will growth to maturity bring you many blessings, much joy and happiness, but think of the example it will set for all those who are daily coming into the organization at such a rapid rate at the present time. Nothing is quite so inspirational to men of goodwill toward God as the example of those who have unreservedly given themselves in Christian dedication and baptism and who are holding fast to the way of integrity in the strength and power of Jehovah. (Matt. 5:16) Your sticking close to Jehovah, praying daily for his blessing and direction, working diligently with and under the direction of his organization will help you to avoid lapsing into inactivity and losing out on the blessing of life. Once you have started in the way of life you must pursue it and work constantly for the prize. We must never grow weary in well-doing, but, to the contrary, increase our joy and think of ways in which we can willingly expand our ministry.—1 Cor. 9:24; Rev. 2:10.

19 Can you willingly expand your ministry to become a regular proclaimer of the good news, preaching three to four hours in ministerial activity every month? Can you willingly expand your ministry to the point where, after declaring the good news in the house-to-house work, you will make return visits on interested persons and conduct Bible studies with them? Can you willingly expand your ministry to the extent that you will be spending ten hours each month in ministerial activity? Can you willingly expand your ministry of praise and recommend yourself by your fine works so that you might even qualify to be used as an overseer of God's flock in due time, or a ministerial assistant, as the need arises? Remember, Paul said: "If any man is reaching out for an office of overseer, he is desirous of a fine work." —1 Tim. 3:1.

20 Many are the ways in which we can willingly expand our ministry, and many are the blessings that Jehovah has for his dedicated people. Just think of the new world of righteousness he has promised to those who do his will! But even now may we ever appreciate the full significance of Christian dedication and baptism by dispelling the fears of this world and by being living examples of Christian strength and endurance. Not only will we have a wholesome and inspiring purpose in life, but contentment, satisfaction and happiness are gained by us right now. So, taste and see that Jehovah is good, for his blessing is upon those who remain faithful to him in these critical pre-Armageddon days when each one of us will want to expand his ministry willingly.—Rev. 21:1-5; Ps. 110:3.

18. (a) What does a good example do for the many new ones associating? (b) Explain why Christian endurance must be developed.
19, 20. (a) Describe ways in which Christians can willingly expand their ministry. (b) What rewards are there for those who remain faithful?



IS Speaking in Tongues AN EVIDENCE OF TRUE WORSHIP?

A NUMBER of religious organizations throughout Christendom make speaking in tongues prominent in their worship, and they will answer, 'Yes! speaking in tongues is a necessary requirement of true worship.' "We believe," states the *Manual* of one such organization, "in the baptism of the Holy Ghost as it was on the day of Pentecost. We believe all those who receive the Holy Ghost will speak with other tongues."

Generally speaking, in the United States the Pentecostal churches grew out of a movement that had its start around the turn of the century, and whose revivals were characterized by "speaking in other tongues." During the year 1906 the most spectacular of these revivals occurred at Los Angeles, California, where, according to the book *Suddenly from Heaven,* an official history of the Assemblies of God, on April 9, a group of worshipers was hit as though "by a bolt of lightning," and "the entire company was knocked from their chairs to the floor. Seven began to speak in divers kinds of tongues and to magnify God. The shouts were so fervent—and so loud!—that a crowd gathered outside."

Since this incident is viewed by Pentecostals as being similar to the outpouring of the holy spirit at Pentecost, a second Pentecost as it were, the questions arise: Is speaking in tongues a distinguishing mark of a true Christian today? For what purpose were first-century Christians given the miraculous gift of tongues? Did Jesus speak in tongues?

PURPOSE OF GIFT OF TONGUES

Jesus cured the sick, raised the dead and performed many other amazing deeds. These miraculous powers identified him as a true prophet and servant of God, just as the performing of miracles established Moses' authenticity as God's prophet. However, speaking in tongues was not one of the miraculous powers exercised by Jesus. It was not until the festival of Pentecost A.D. 33 that this gift was first received, and on that occasion it served as an effective evidence that Christians had God's spirit upon them.

In the late spring of A.D. 33 the Jews had gathered from inside and outside the Roman Empire for their annual festival of Pentecost. Just ten days before, Jesus had ascended into heaven, and, in obedience to his instructions, 120 of his disciples were waiting in Jerusalem to receive the promised "power from on high." (Luke 24:49) About nine o'clock in the morning on that memorable day there suddenly "occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole

house in which they were sitting. . . . and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."—Acts 2:2-4.

When the Jews heard Jesus' followers speaking in perhaps over a dozen different languages, what effect did it have upon them? "They were astonished," the Bible says, "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 hearing, each one of us, his own language in which we were born? . . . we hear them speaking in our tongues about the magnificent things of God.' "—Acts 2:5-11.

To hear Galileans speaking distinctly in their many different languages was convincing evidence to these foreigners that God's spirit was upon Jesus' followers. It was miraculous! It was entirely different from the 'loud and fervent shouts' of the Pentecostal revival at Los Angeles, for here in Jerusalem many foreigners received instruction in their native languages about "the magnificent things of God."

From what occurred at Pentecost it is evident that the holy spirit was given to early Christians for the practical purpose of preaching the good news. Jesus indicated this in his parting instructions to his disciples: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, . . . 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 1:4-8.

This special gift of tongues received in Jerusalem through God's holy spirit assisted the disciples there in preaching the good news for a sign to those Jewish worshipers from distant parts of the earth. But the real fulfillment of the prophecy of Joel 2:28-32 on that day of Pentecost was the fact that those who were filled with the spirit prophesied. Speaking with tongues was incidental, for a sign of authenticity or divine backing.—Acts 2:16-22.

The Bible records only two other instances of the outpouring of the holy spirit being accompanied with the speaking in tongues. The first occurred about three and a half years after Pentecost, when God turned his attention to the nations and poured out his spirit upon the Gentile Cornelius and his household. Because of its immediate visible manifestation, speaking in tongues was the logical gift for God to bestow on these uncircumcised non-Jews in order to show the apostle Peter that they could be accepted into the Christian congregation.—Acts 10:44-46.

It was similar in the other instance, when the apostle Paul preached to the men at Ephesus who had received John's baptism. Their speaking in tongues was impressive on-the-spot evidence that John's baptism was no longer suitable in God's sight, as it was prior to the outpouring of the spirit at Pentecost A.D. 33.—Acts 19:1-7.

NOT ALL SPOKE IN TONGUES

Now, do these three recorded instances indicate that all first-century Christians spoke in tongues, and that, therefore, all true Christians would today? That is the conclusion drawn by some, but is that what the Bible indicates? Let us examine and see.

First of all, it is interesting to find that the only other place in the inspired Scriptures where the gift of tongues is mentioned is in Paul's first letter to the Corinthians. And on that occasion Paul wrote to the Corinthians concerning tongues because they had attached apparently too much importance to them and had to be straightened out as to their use.

So, in order to determine the Christian's proper position with respect to the gift of tongues, let us examine the three chapters in which the apostle Paul discusses them. In chapter twelve of his letter he explains that there were many miraculous gifts of the spirit, and where did he place tongues in importance? Paul minimized them in verse 28 by listing them last. He then asked: "Not all have gifts of healings, do they? *Not all speak in tongues, do they?*" It is clear that Paul was showing that not all Christians possessed these miraculous gifts, and, therefore, the possession of any one of them, including the speaking in tongues, was not necessary to salvation.—1 Cor. 12:4-11, 28-31.

However, someone may argue that there is a difference between the "gift of tongues" and the speaking in tongues as "evidence" of the outpouring of the holy spirit. All spoke in tongues upon receiving the spirit, they might say, but not all were later endowed with the "gift of tongues." But where is the Scriptural support for such a supposition? It is lacking.

To illustrate: One will observe that other miraculous gifts were also bestowed when the holy spirit was poured out, as at Ephesus when the men "began speaking with tongues *and prophesying.*" (Acts 19:6) Now, do the Scriptures make a distinction between receiving the gift of prophesying at the outpouring of the holy spirit and exercising it later on; that is, that *all* received the gift of prophesying when holy spirit first came upon them, but only *some* exercised it after that? No, the Scriptures do not make such a distinction, just as they do not show that all Christians spoke in tongues on receiving the holy spirit, while only some did afterward! There is no getting away from it, not all Christians spoke with tongues in the first century. It was not necessary to salvation.

GIFT OF TONGUES CEASES

Paul goes on, in the thirteenth chapter of his letter to the Corinthians, to show them the lowly position of tongues as compared with more important matters, especially the "surpassing way" of love. Even those blessed with the gift of tongues "become a sounding piece of brass or a clashing cymbal" if they do not exercise love, he explained. (1 Cor. 12:31; 13:1) And to emphasize the importance and permanence of love as compared to the miraculous gifts of the spirit, he wrote: "Love never fails. But whether there are gifts of prophesying, they will be done away with; *whether there are tongues, they will cease;* whether there is knowledge, it will be done away with."—1 Cor. 13:8.

On the basis of Paul's words here, there should be no question that the miraculous gifts of the spirit were to pass away. But when? It is argued by some that, since Paul said that 'tongues are a sign to the unbelievers,' they would not pass away until unbelievers passed away, that is, until there were no longer any unbelievers. (1 Cor. 14:22) But is that the point Paul is making in this thirteenth chapter? No, it is not. In this chapter he does not associate the cessation of tongues with unbelievers, but, rather, he is comparing the temporariness of the gifts of the spirit with the permanence of love; and he links the transitoriness of these gifts, not with unbelievers, but with the infancy of Christianity.

So after declaring, in verse 8, that the miraculous gifts of prophesying, tongues and knowledge are to be done away with, Paul shows that they were a feature of the babyhood of the Christian congregation. In its infancy such miraculous gifts were needed to identify in a spectacular way that God's favor had shifted from the Jewish nation and was now upon this new congregation of Christians. But, as Paul ex-

plained, when a man reaches adulthood he does away with "the traits of a babe." So when the Christian congregation grew to adulthood, that is, reached maturity by becoming a recognized, established organization, these miraculous gifts passed away. Yet faith, hope and love remained as the distinguishing mark of true Christianity. —1 Cor. 13:9-13.

Regarding the transitoriness of the miraculous gifts M'Clintock and Strong's *Cyclopœdia,* Volume 10, page 484, says: "It thus appears that the miraculous gifts of the first days bestowed upon the Church for a definite purpose were gradually but quickly withdrawn from men when the apostles and those who had learned Christ from their lips had fallen asleep." The Scriptures show that it was "through the laying on of the hands of the apostles the spirit was given." Therefore, when the apostles died, and when those who had received the miraculous gifts through them passed from the earthly scene, the supernatural gifts of the spirit, including speaking in tongues, ceased.—Acts 8:18.

TONGUES THE LESSER GIFT

But since the spiritual gifts were at that time still present, Paul went on, in chapter fourteen of his letter, to encourage the Corinthians to strive after them. But which one in particular? Not tongues, but "preferably that you may prophesy." This would do more good in upbuilding others. For Paul explained: "He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation." He then asked: "If I should come speaking to you in tongues, what good would I do?" Yes, how would it help others if they did not understand what he was saying? So Paul said: "In a congregation I would rather speak five words with my mind, that I might also instruct others verbally, than ten thousand words in a tongue."—1 Cor. 14:1-19.

The Corinthians needed to be reminded of the purpose of the gift of tongues. So Paul wrote: "Tongues are for a sign, not to the believers, but to the unbelievers." Notice that Paul does not associate the cessation of tongues with unbelievers, but, rather, he explains that tongues should serve as a *sign* to unbelievers, as they did at Pentecost. At that time foreign-speaking peoples were attracted to Christianity as a result of hearing God's Word explained to them in their own languages. So the Corinthians should remember that tongues were not given to instruct believers within the congregation, but "for a sign" to unbelievers who might attend a meeting of the believers.—1 Cor. 14:21-26.

As to the use of tongues in the congregation, Paul counseled: "If someone speaks in a tongue, let it be limited to two or three at the most, and in turns; and let someone translate. But if there be no translator, let him keep silent." Such counsel served to control the use of tongues in the congregation. It relegated them to their proper place.—1 Cor. 14:24-28.

JESUS' INSTRUCTIONS?

Does the foregoing, which includes the entire Bible record concerning tongues, indicate that Christians would speak in tongues today? No, for tongues and the other miraculous gifts served as credentials for God's new Christian organization during its infancy. But after serving this honorable purpose these miraculous gifts ceased.

'But hold on,' someone may caution. 'You overlooked the main scripture on the subject, Jesus' own instructions at Mark 16:17, 18: "These signs will accompany those believing: By the use of my name they will expel demons, *they will speak with tongues,* and with their hands they

will pick up serpents, and if they drink anything deadly it will not hurt them at all." See, that proves Christians today would speak in tongues.'

But does it? A person who would deliberately handle poisonous snakes or drink a deadly potion would be considered either very foolish or mentally deranged, even by a Pentecostal. Yet that is what those words say Christians would do.

The fact of the matter is that Bible scholars are agreed that the last twelve verses shown with the book of Mark, which speak about tongues and not being injured by snakes, were not written by Mark but were added by another. Tregelles, a noted nineteenth-century Bible scholar, states: "Eusebius, Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome, as well as other writers, especially Greeks, testify that these verses were *not* written by St. Mark, or not found in the best copies." But even if these words were part of Mark's inspired writings (although the bulk of evidence shows they are not) there is nothing in them contrary to the Scriptural evidence that tongues would pass away following the death of the apostles.

AN EVIDENCE OF TRUE WORSHIP TODAY?

Whereas the apostle Paul showed that the gift of tongues was to cease from the Christian congregation, he pointed to love as the permanent distinguishing characteristic of true Christians. Jesus did also, when he said: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35; 1 Cor. 13:8, 13.

Love is the primary fruitage of God's holy spirit; the others are "joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." It is these qualities, along with faithful obedience to God's command to preach "this good news of the kingdom," that identify one as having the holy spirit today, and not the gift of tongues.—Gal. 5:22, 23; Matt. 24:14.

What, then, is it that on occasions knocks worshipers from their chairs and causes them to shout in different tongues? Since the Scriptures clearly show that it is not God's spirit; if it is not the result of emotionalism or mental unbalance, then it is an instance of the operation of Satan and his demons. The apostle Paul warned that 'Satan would transform himself into an angel of light' and that he would deceive many with "lying signs and portents and with every unrighteous deception." —2 Cor. 11:14; 2 Thess. 2:9, 10.

Those who seek these miraculous gifts that God no longer bestows upon his people lend themselves to such deception by Satan, and often the effects are embarrassing. Aside from the convulsive seizures and emotional shouting, D. A. Hayes in his book *The Gift of Tongues* described an incident similar to those reported by others. "At Los Angeles not long ago," he wrote, "a woman had the gift of tongues, and a reputable Chinaman who heard her said that she was speaking his dialect of Chinese. When he was asked to interpret what she said, he refused to do it, saying that the language was the vilest of the vile."

Such obscenity is characteristic of the work of the demons. No, the so-called 'speaking in tongues' of today is not an evidence of true worship. But, rather, Jesus said that his disciples would be known by the love among themselves.

MAINTAINING INTEGRITY in the face of BRUTAL PERSECUTION

EACH year the evidence mounts to show that the institutions of this world are crumbling. Crime increases in staggering proportions, political upheavals are the order of the day, marriage problems grow, parental authority over the young diminishes, and fiendish weapons are perfected that could annihilate mankind.

All this fulfills Bible prophecy precisely. It shows that we are without doubt living in the final years of this system of things. Of our time Revelation 12:12 says: "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." Because his time is due to expire shortly, this adversary of God "walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

In this time of the end Satan's fury is especially directed toward those who will not submit to his control, the worshipers of the Universal Sovereign, Jehovah God. Because they refuse to cooperate with Satan and his visible organization in their opposition to God, Satan brings pressure on them to force them to compromise their faith.

Hence, one who has cast in his lot with Jehovah God and His Son, Jesus Christ, will be the target of persecution inspired by demon forces. Jesus informed Christians that following in his steps would mean trials in the flesh. He said: "In the world you will have tribulation." (John 16:33) His apostle Paul also stated: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." —2 Tim. 3:12.



That this persecution is unjust can be seen from the meaning of the term. Persecution means primarily the infliction of an injury as a punishment for adherence to some opinion or course of conduct that cannot properly be regarded as criminal, such as a manner of worship. The apostle Peter showed that Christians would 'suffer because they are doing good,' and not for any wrongdoing on their part.—1 Pet. 3:17.

Not all persecution is of the same nature. Some Christians are persecuted by having their family or friends turn against them. Others are thrown into jail. Some have been put under severe mental pressures such as "brainwashing." There are many who are subjected to brutal physical persecution, where blows from fists or weapons are directed against them and they may be deprived of food, water and sanitary facilities. Some are put to death because of their faith. Such brutal persecution has occurred within our lifetime in Russia, Germany, the United States and other parts of the world.

WHY GOD PERMITS IT

It is vital that those who serve God appreciate fully why the all-powerful Jehovah would allow persecution to come upon those he loves. That he could prevent this is unquestionable. But he does not choose to do so, for very important reasons.

In these days God is calling out a people for his name. These he brings together into one fold for the purpose of building up their faith so they can worship him properly. Also, God is educating his people for life in his new world. He does not want any who will be disloyal to him in that new world. Thus he will determine now, before the end of this old world, who will maintain integrity to him and be worthy of living in his new world. God does not want any who are out of harmony with him to disturb the marvelous peace he will establish in that restored paradise. Hence, while God does not cause the persecution, he permits it to come upon those who profess to love him to test their loyalty. Those who do not truly love God will be sifted out of his organization.—Matt. 25:31-33; 2 Cor. 13:5.

However, the greatest reason for permitting persecution is in connection with the issue of universal sovereignty raised by Satan. The integrity of man when put under test has been called into question by Satan. He challenged God, claiming that no human would remain faithful if he, Satan, were permitted to test man. Thus God permits this test to come. Every person that maintains integrity under test proves the Devil a liar and shows he upholds God's side of this issue and supports God's right to rule our universe.—Job, chapters 1 and 2.

Not only will persecution test God's people as to their integrity, but it will strengthen them, for every trial endured with faithfulness brings a victory to the Christian that strengthens his resolve and ability to withstand further tests. As the Christian apostle Peter said: "Take your stand against [the Devil], solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world. But, after you have suffered a little while, the God of all undeserved kindness . . . will himself finish your training, he will make you firm, he will make you strong."—1 Pet. 5:9, 10.

WHAT SATAN WANTS

Satan wants the Christian to compromise his faith in God, thus upholding his side of the challenge. When he tested Jesus he said: "All these things I will give you if you fall down and do *an act* of worship to me." (Matt. 4:9) Satan knew that an act of worship would compromise Jesus' faith and would support his challenge that man would not remain faithful under test.

The Christian must not delude himself and think that the most important thing is to be freed from persecution so he can continue to preach the good news of the Kingdom, and therefore compromise to effect his release. Any compromise is a crack in the Christian's integrity that could begin his downfall. When that compromise consists of "an act of worship" of Satan or any part of his organization, the person who has thus broken integrity to God can no longer represent Jehovah's Kingdom interests on earth.—Ex. 20:5; Matt. 4:10.

Some point to Peter's denial of Christ and ask how he could be forgiven this dereliction so quickly. We must keep in mind that, although he denied knowing Christ, Peter did not engage in an act of idolatry. He did not bow down to an image, whether in the form of a dumb idol or any other form. He did not deny God, but was temporarily overcome by human weakness,

from which he quickly recovered. The situation would have been different if Peter had engaged in an act of idolatry.—Matt. 26:69-75; John 21:15-17.

ATTITUDE UNDER PERSECUTION

Persecution is never pleasant, but the Christian can endure it and be strengthened by it if he maintains the right attitude. Said Peter: "Even if you should suffer for the sake of righteousness, you are happy," and, "If he suffers as a Christian, let him not feel shame, but let him keep on glorifying God."—1 Pet. 3:14; 4:16.

Why should the Christian be happy when under persecution? Because he knows he is doing the right thing, that he is maintaining integrity, that he is pleasing God and upholding His side of the issue. How God and his faithful angelic forces must rejoice when they see imperfect humans stand firm and maintain integrity under brutal persecution!

This right mental attitude greatly aided the early Christians in their trials. On one occasion the apostles were flogged and ordered to stop speaking upon the basis of Jesus' name. What was their attitude? Acts 5:41 tells us: "These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name."

On another occasion Paul and Silas were thrown into jail, into the inner prison, and their feet were put in stocks. What was their attitude? "About the middle of the night Paul and Silas were praying and praising God with song; yes, the prisoners were hearing them." (Acts 16:25) With the proper mental attitude, appreciating why they were being persecuted, they were able to sing praises to Jehovah!

INDIVIDUAL RESPONSIBILITY

A Christian's course of action can influence others. If he compromises his faith, he can affect others adversely. The compromiser would not think of getting a gun and shooting his Christian brothers. But the result is worse when by his course of compromise he causes another to break integrity, resulting in that one's losing opportunities for everlasting life in God's new world.

A course of compromise may mean the easing of difficulties temporarily, but does it really gain anything worthwhile? No, for while one may gain temporary relief, he may forfeit everlasting life in God's restored paradise. Also, the one who compromises does not gain peace, because now his conscience will be tormented, especially if he has caused another to stumble. Most important, by choosing friendship with the world, the compromiser incurs the enmity of God.—Jas. 4:4.

One should look to those among Jehovah's people who remain firm, such as loyal overseers of God's visible organization. But even if an overseer should capitulate, it should not deter the Christian from maintaining integrity. He should stand, not because someone else does, but because of his intense love for God and for what is right, just as the Levites maintained integrity when the other Israelites made the golden calf, and as the eleven apostles of Jesus remained in God's service after Judas compromised.—Heb. 13:7; Ex. 32:26; Acts 1:13-17.

In the case of overseers, heavier responsibility falls upon them. Since their course of action can affect many others, their bloodguilt will be heavier if they weaken and fail. However, if they remain faithful under test, then to their Christian brothers they will prove to be like "a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country."—*Isa.* 32:2.

WHAT TO DO WHEN PERSECUTED

When persecution comes, especially brutal physical persecution, what should the Christian do? He should first of all call to mind the reason why such persecution comes. Then he should guard against becoming overconfident in his own strength or in the strength of other persons. Where physical persecution is involved, one's own physical strength can soon run out.

The Christian's strongest defense is his love for God and his complete reliance on Him. Even after his own physical resources have run out, his mental resources will not be exhausted if he leans upon Jehovah. God will give him strength beyond his own capacity in times of stress. Psalm 46:1, 2 promises: "God is for us a refuge and strength, a help that is readily to be found during distresses. That is why we shall not fear."

Continually meditate upon God and his purposes. Dwell on his Word in your mind, even though all Bibles and Bible literature are taken away from you. Keep the vision of God's new world always before your eyes. Most important, "pray incessantly." (1 Thess. 5:17) This communication with God is indispensable, otherwise you might *think only* about the discomfort of the moment and give in to the inclinations of the flesh. If your heart is right, Jehovah will assist you to withstand this persecution, because "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."—1 Cor. 10:13.

PREPARE BEFORE PERSECUTION COMES

It is necessary to prepare in advance for persecution. It is good to think now about why persecution is permitted and what our course of action should be, so that when it comes we will be mentally prepared for it.

We need to build up our faith, courage and integrity day by day. We will endure in proportion to our faith. Faith will be in proportion to our love of God, which, in turn, grows with knowledge. Strong conviction based on Bible reading, study, and association with other Christians is needed. In addition, we must live the truth. It must become part of our lives. In this way we will be put in the way of smaller tests day by day. As we overcome them we will be strengthened to endure the more severe ones that may come later. However, if we shrink back from doing God's will in our daily lives now, then we will not be prepared to stand the more difficult tests later.

Learn all you can of God and his purposes now. Let that knowledge reach down into your heart and motivate your entire course of life. Remember, the person who knows God best will trust him the most in time of test.

We have reached the time of the greatest crisis in the world's history, a time of shaking and testing for God's people. Shortly, Satan the Devil will make his final, all-out assault against Jehovah's worshipers. With complete confidence and reliance on God, Christians will meet this brutal persecution and come off victorious. They will maintain integrity, to God's honor and glory and to their own salvation. "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it." (Ps. 37:34) What grand encouragement this is for those who maintain integrity in the face of brutal persecution!

TRUE WITNESSES, LIKE THE "WORD OF GOD"

"THE name he is called is The Word of God." Most fittingly, the Christian Bible writer who thus refers to Jesus Christ is also the one who makes more references to the subject of witnessing than any other.—Rev. 19:13.

Jesus Christ, as the Word or Spokesman of God, certainly lived up to his title. He fulfilled the purpose for which he had come to earth: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." He could, some sixty years later in heaven, refer to himself as "the faithful and true witness," and his apostle John referred to him as "the Faithful Witness," the one "Faithful and True." The apostle Paul testifies to the same effect: "Christ Jesus . . . as a witness made the fine public declaration before Pontius Pilate."—John 18:37; Rev. 3:14; 1:5; 19:11; 1 Tim. 6:13.*

All persons who have dedicated themselves to do the will of Jehovah God and to follow in the footsteps of Jesus Christ, the Word of God, must be true witnesses as he was. Not that they can perform miracles or do perfectly as he did. No, not that. But they can be true witnesses to the best of their ability, each one according to what he has.—2 Cor. 8:12.

Among the many ways in which Christians can be true witnesses, like the Word of God, is in giving all honor to Jehovah, for the Word of God at no time called attention to himself: "Jesus said to him: 'Why do you call me good? Nobody is good, except one, God.'" "I cannot do a single thing of my own initiative; just as I hear, I judge; . . . I seek, not my own will, but the will of him that sent me." Yes, to be a true witness like the Word of God one must at all times be careful that his words call attention, not to himself, but to Jehovah God. —Mark 10:18; John 5:30.

More than that, the Word of God made use of every opportunity to witness, as when he was a guest in the home of Simon the Pharisee and when resting by the well of Sychar. So being a true witness today like him means being alert to all opportunities to witness. —Luke 7:36-50; John 4:5-26; 2 Cor. 9:7.

Then again, the Word of God featured the Scriptures in his witnessing, always appealing to them as his authority: "You are mistaken, because you know neither the Scriptures nor the power of God." "Did you not read what was spoken to you by God?" "Is it not written in your Law, 'I said: "You are gods"'?" Are you familiar with the Scriptures and do you feature them in your witnessing, not tending to make them secondary to your reasoning or to the corroborative testimony of imperfect men?—Matt. 22:29-32; John 10:34.

The Word of God put the interests of his Father's name and kingdom first in his life, not only preaching, "Keep on, then, seeking first the kingdom and [God's] righteousness," but also practicing it. He did not needlessly encumber himself with worldly goods. He had a consuming zeal for his Father's worship. True witnesses today, having the same attitude as the Word of God, will not let material considerations of food, clothing and shelter so fill them with anxious thoughts that they neglect their Christian ministry.—Matt. 6:31-33; John 2:17; 1 Tim. 6:6-8.

Another respect in which the Word of God was an exemplary witness was in his being sympathetic and kind, patient, mild and understanding toward people. "He felt pity for them, because they were skinned and thrown about like sheep without a shepherd." And what tenderness and affection were in his words! "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." —Matt. 9:36; 11:28-30.

Once, apparently after a long and strenuous preaching campaign, Jesus, the Word of God, said to his disciples: "Come, you yourselves, privately into a lonely place and rest up a bit." But when the Jews learned about it they got to that lonely place ahead of Jesus and his disciples. Finding the crowd there, did Jesus rebuke them, telling them he needed rest? No, tired though he and his disciples were, "he started to teach them many things." Are you likewise willing to put the spiritual interests ahead of physical comfort?—Mark 6:31-34.

No question about it, much is required of all who would be true witnesses like the "Word of God." Will you endeavor to be like him during the month of June?

* For details see *The Watchtower*, October 1, 1962.

Physically Weaker, Spiritually Stronger

ONE of Jehovah's witnesses in West Germany relates the following: "I was on my way to make some back-calls, but before I got far I had gotten so weak that I had to turn back. I had been suffering for some time from a disease similar to multiple sclerosis. I returned home, and since then, the year 1958, I have been outside my apartment only a few times.

"By Jehovah's undeserved kindness, I was still able to conduct two Bible studies. The persons I studied with came to my home. In this way I was able to maintain an average of about fifteen hours a month. I felt everything was all right, but I was mistaken.

"From then on, my health steadily worsened. I fell in my apartment several times, becoming more of an invalid. Now it was that I began to appreciate more and more the love shown by my Christian brothers. A sister, although having a family to look after, took time to drive me to several doctors, who recommended several forms of treatment, none of which helped much. One day I called up an older sister and asked her if she knew of a nurse who might be available to help look after me, since I was no longer able to get around from room to room. This sister's husband had pounded braces into the various doorposts in my apartment, and this was a great help for me, since I could use them as supports while going from room to room. But now even these supports were no longer sufficient. She told me to call a certain brother who knew of a nurse who was one of Jehovah's witnesses. I called him up, and the next morning this sister came and has been very unselfishly looking after me.

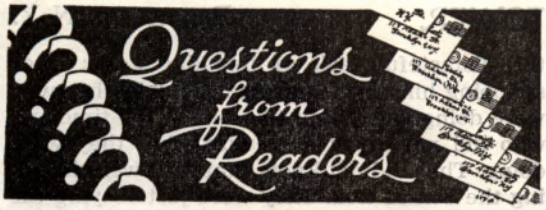
"My health steadily worsened, and I became almost totally paralyzed. A new situation faced me. Since I could no longer write and could just barely speak, I debated how I could keep on witnessing. I thought of dictating letters to persons who had had a recent death in the family. After having thought up a good witness, I arranged for a sister in our congregation to come so she could take dictation for me. She has been doing this regularly ever since.

"In 1961 I suddenly got worse and was on the verge of death. But Jehovah had given me much to do and it had to be done. I was privileged to receive a special assignment of work from the branch office—something I could do in spite of my infirmities. Then, too, there were letters to write, as well as my two home Bible studies. It is apparent that, whereas one may be getting weaker and weaker physically, he can at the same time be getting healthier spiritually.

"I keep in touch with the congregation by means of a tape recorder. A brother records the theocratic ministry school and also the service meeting every week, so I get to hear it all, including the congregation servant's closing comments and the Society's letters that are read to the congregation. Every five weeks one of the servants in the congregation brings me the written review paper and lets me answer the questions orally, as best I can.

"I now appreciate the Society's publications much more than I formerly did. I read the *Watchtower* and *Awake!* magazines from cover to cover and then wait impatiently for the next ones. It always seems to take so long for the newest issues to come!

"Though often in pain, I try not to let my troubles get the better of me. I have so much to occupy me that I barely have time to think about them. I must not forget to mention that a person of goodwill with whom I studied in my apartment was baptized at the assembly in 1961, in Hamburg. Also the man who used to drive an hour to come to me to have a Bible study wrote that he plans on getting baptized. So I have much joy, and this comes not only from being regular in witnessing but also because of the help from brothers and sisters who have made it possible for me to grow spiritually stronger though I have become physically weaker."



● At Acts 11:8 we read where Peter said: "Not at all, Lord, because a defiled or unclean thing has never entered into my mouth." Are we to understand from this that Peter at this time was still adhering to the Mosaic law in this matter?—R. M., United States.

That the law of Moses, which designated certain animals as either clean or unclean, was made invalid by the death of Jesus Christ the Scriptures clearly show: "He [Jehovah] kindly forgave us all our trespasses and blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake."—Col. 2:13, 14.

Since the doing away with the Law would make tremendous changes in the lives of Christ's followers, it is not surprising that it took some time for them to appreciate this fact, so, even though it was more than three years since Christ had died, apparently Peter had not eaten any food ceremonially unclean. Living in a Jewish community no doubt had a bearing on this, and had he openly flouted the restrictions of the Law in these matters it is quite likely that he would have caused a riot, even as a riot broke out when certain Jews thought that Paul had violated the sanctity of the temple by bringing in an uncircumcised person.—Acts 21:27-32.

However, with the lesson that Jehovah gave Peter at that time regarding Gentiles being accepted for a place in the spiritual body of Christ, without doubt Peter also gathered that there were also no more any such things as unclean foods, religiously speaking, of course. The gradual way in which these truths were driven home to the early Christian congregation is underscored by the events recorded at Acts, chapter 15, where we read of the apostles and older men meeting at Jerusalem to pass on such subjects as circumcision and the eating of meats offered to idols. And it might not be amiss to note that, since God's will for his servants was only gradually made plain at a time when inspired apostles were present in the Christian congregation, how much more should we expect that in our day God's will would only gradually be made plain to his servants on earth, the "faithful and discreet slave" class and their "other sheep" companions.—Matt. 24:45-47; John 10:16; Prov. 4:18.

● What is the meaning of Luke 23:34, and why does it appear in the *New World Translation of the Holy Scriptures?* Is not part of the text spurious?—J. W., United States.

That part of Luke 23:34 that has been questioned reads: "But Jesus was saying: 'Father, forgive them, for they do not know what they are doing.'" The reason why these words appear in the *New World Translation of the Holy Scriptures* is that they are found in the Sinaitic and Alexandrine Manuscripts, in the Codex Ephraemi rescriptus, in the Latin *Vulgate* and in both the Curetonian and Peshitta Syriac Versions. This is a formidable array of authority in favor of these words.

The words in question, however, appear within brackets in the *New World Translation of the Holy Scriptures.* This is because the Westcott and Hort Greek text, on which the *New World Translation* is based, has these words enclosed in double brackets. By the double brackets these Greek scholars wished to indicate that the testimony in favor of these words is not unequivocal. There are a few very fine manuscripts that leave them out, among which are the noted Vatican Manuscript No. 1209, the Codex Bezae and the Sinaitic codex of the Syriac translation. Weighing the one set of authorities against the other, the New World Bible Translation Committee decided in favor of those having these words when revising its translation—especially since there was no provision for footnotes in this edition, and it was therefore a case of either leaving them in the text or leaving them out altogether.

In times past these words were held spurious largely on the basis of their not appearing in the noted Vatican Manuscript No. 1209. However, it does not seem that this fact alone should count so heavily against them, in view of their being found in so many other manuscripts of great authority. This appears to be the consensus of modern scholarship, as these words appear in the text of the *Revised Standard Version, A New Translation of the Bible* by James Moffatt, *The New English Bible* and *The New Testament in Modern English* by J. B. Phillips.

In this connection it might be observed that as regards authenticity it might be said that there are three kinds of texts. First, there are those regarding which the testimony is so emphatic and clear that there is no question about their belonging in the text; these comprise upward of 99 percent according to Westcott and Hort. The second group make up those texts concerning which there is no question about their *not belonging* in the Bible, such as the larger portion of 1 John 5:7. Then there are a few texts concerning which the testimony is not entirely unequivocal or clear one way or the other and which require weighing and judging of evidence for and against. Among such is Luke 23:34.

As to those to whom Jesus was referring when he said the words in question, the preceding verse says: "And when they got to the place called Skull, there they impaled him and the evildoers, one on his right and one on his left." Then come Jesus' words, after which the record goes on to say: "Furthermore, to distribute his garments, they cast lots." Obviously Jesus was not asking God to forgive the evildoers who were impaled with him, for the two of them were not doing anything to Jesus. Nor could Jesus have had in mind the chief priests who were responsible for his death, for they did know what they were doing, having handed Jesus over in malice because of envy.—Mark 15:10.

Jesus' words therefore could only refer to the Roman soldiers to whom had been committed the distasteful task of impaling Jesus after stripping him of his garments; it was they who were doing something to Jesus at the time and who did not know or realize what they were doing. They did not know that they were impaling the Son of God. They were just obeying the orders of the Roman governor Pontius Pilate, who had yielded to the insistence of the Jewish mob by handing Jesus over to his executional forces to be impaled. Consequently, it must have been these Roman executional soldiers who needed to be forgiven and for whom Jesus asked forgiveness from his heavenly Father.

● Why do Matthew and Mark speak of the transfiguration as taking place six days after Jesus had made a certain promise to his disciples, whereas the Gospel of Luke says that it occurred eight days later?—J. S., United States.

Apparently Matthew and Mark did not count the first and last days; rather, they counted six whole days as intervening between the promise of the Lord Jesus to his apostles and the transfiguration itself. (Matt. 17:1; Mark 9:2) Luke, we should note, does not profess to give the exact interval. He reports that the transfiguration occurred "about eight days after these words." (Luke 9:28) Since Luke counts portions of the first and last days as whole days, he prefers to give the period in round numbers—"about eight days." Thus Luke reported the number of days from a different viewpoint, and there is really no contradiction.

ANNOUNCEMENTS

FIELD MINISTRY

As followers of Jesus Christ, who is called the "Word of God," Christians must be witnesses of Jehovah God, making known to all men what God has to say in his Word the Bible. (Rev. 1:5; 19:13) Appreciating this grand privilege, during June Jehovah's witnesses will be offering to all persons the *New World Translation of the Holy Scriptures,* and a Bible-study booklet, on a contribution of $1.

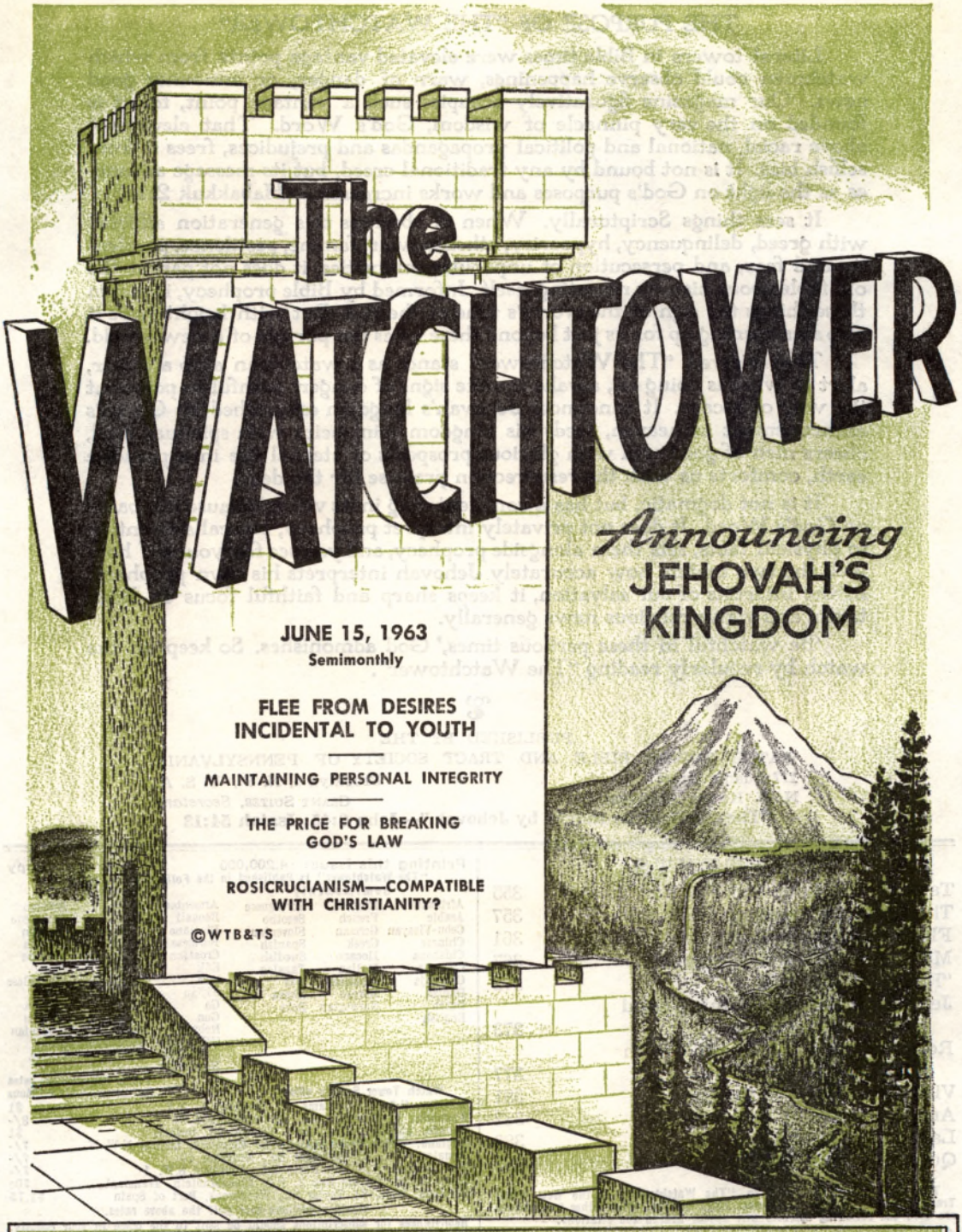
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"WATCHTOWER" STUDIES FOR THE WEEKS

July 7: Baptism Necessary for Christians. Page 328.

July 14: Willingly Expand Your Ministry. Page 334.



"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; Isaiah 54:13

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Take it with LOVE

and you can take it

HAPPY are they that can take it! In this old world we all at times are likely to rebel or chafe a little at what we may be compelled to endure. It may be discipline, or disaster, or racial discrimination, or it may be just the plain monotonous routine of earning a living or caring for a home and family. Do you want to be able to take whatever your lot in life offers without rebelling or chafing? Then take it with love and you will be able to take it!

Of course, it might seem that it would be far simpler if you could escape by running away from it all. Not a few family heads do that very thing, which accounts for so many deserted wives and children. Others, again, try to escape mentally so as to forget, for the time being, their lot in life. Such is termed "escapism," and it is defined as "diversion of the mind to purely imaginative activity or entertainment to escape from reality or routine; especially habitual diversion of this kind." Among such "escape mechanisms" are indulging in fantasies that flatter one's vanity, an extreme case of which is the mentally sick person who imagines he is Napoleon or some other "great" man. Another form this takes is withdrawing into a shell of self-pity or developing a martyr complex. All such escapism is a sign of immaturity and obviously does not solve the problem.

The mature, the right and wise way to take these things is to take them with love. Not that faith and hope cannot help you. No doubt about it, they can and will. But even more so will love, for "the greatest of these [three] is love."—1 Cor. 13:13.

Whatever you may be required to take, love will help you to take it. Discipline, for example. If youths love their parents, their teachers, their instructors, their elders; if old and young alike love those who are set over them, regardless of where or who they may be, then they will be able to take counsel, discipline and correction without chafing or rebelling. Then they will feel like David when he said: "Should the righteous one strike me, it would be a loving-kindness; . . . which my head would not want to refuse."—Ps. 141:5.

Often misunderstanding is hard to take. You may feel that the other one should know better, is laboring under false impressions or is acting inexcusably selfish. Love, however, will enable you to make allowances for that one, to exercise patience and try to straighten out the matter. Love will keep you from being unduly sensitive in your relations with others, thus

making it easier for you to take it. It will enable you to "continue putting up with one another."—Col. 3:13.

Then, again, disaster may strike suddenly, in the form of loss of job, home or loved one. How will you take it? "Curse God and die," as Job's wife foolishly counseled her husband? Or take it with love, thankful for what has been spared? As Job himself said: "Shall we accept merely what is good from the true God and not accept also what is bad?"—Job 2:9, 10.

Or are you the victim of some prejudice—cultural, economic, national or racial? Are you suffering religious persecution? Love will keep you from chafing, from becoming bitter, from seething inside with schemes of vengeance or retaliation. Rather, it will make you feel like Jesus did when he prayed: "Father, forgive them, for they do not know what they are doing."—Luke 23:34.

Or perhaps you are among the many family heads whose lot it is to do monotonous work day in and day out in order to provide for those dependent upon you. Love for your family, however, should enable you to bear this burden without undue chafing. Remember, your family is looking to you to provide for them, they are of your flesh and blood and are *yours!* Is not the fact that you are able to provide for them far more important than the particular way by which you may get the necessary means? Surely!—1 Tim. 5:8.

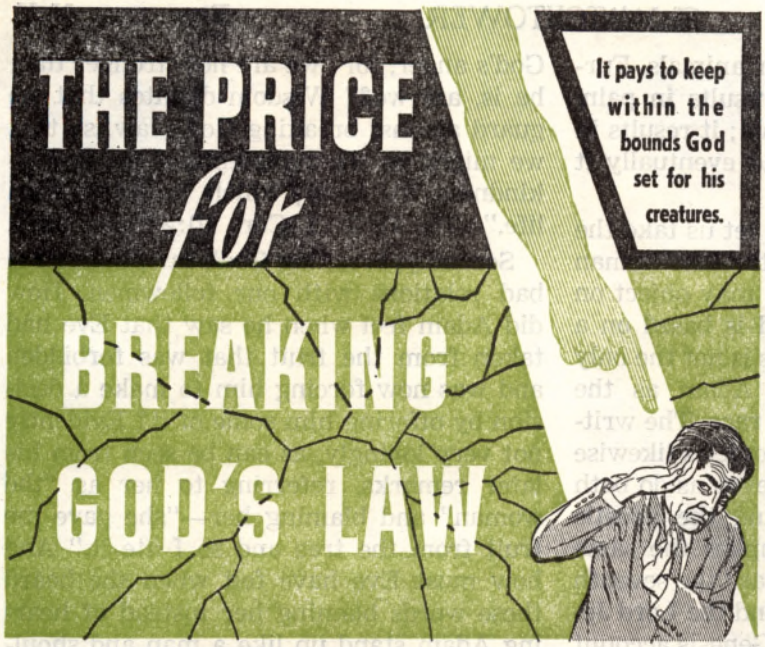
The same, of course, applies if you happen to be the wife and mother. Without love the daily routine of making beds, cooking meals, washing and ironing, cleaning and shopping and otherwise caring for your brood, may be O so dreary. But if you have love in your heart for your husband and provider, for your children that you conceived and, by the miracle of birth, brought into the world, then you will appreciate how much your efforts contribute to their well-being and happiness, and it will not be too hard to take.—Prov. 31: 10-31.

Yes, regardless of what it may be—perhaps weighty responsibilities that you cannot conscientiously get out from under—take it with love and you will be able to take it. Interestingly, men of science are at last becoming aware of the importance of this need of love. Says anthropologist Ashley Montagu in his latest book (1962), *The Humanization of Man:* "This is not a new discovery in the world, what is new is that scientists should be rediscovering these truths by scientific means. Contemporary scientists working in this field are giving a scientific foundation or validation to the Sermon on the Mount and the Golden Rule: To do unto others as you would have them do to you, and love your neighbor as yourself."

Some 3,500 years ago Moses was inspired to write, "You must love your fellow as yourself," and more than 1,900 years ago Jesus showed that love sums up the whole duty of man—love of God and love of neighbor as of oneself. They appreciated the importance of love.—Lev. 19: 18; Mark 12:30, 31.

And in particular does the apostle Paul show us what love is like: "Love is long-suffering and kind. 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." Since love can do all these things, is it any wonder that if you take it with love you can take it?—1 Cor. 13:4-8.

THE PRICE *for* BREAKING GOD'S LAW



WE CANNOT escape it. We are moral creatures subject to God's law. We were created with the faculty of conscience, of distinguishing between right and wrong, and so are accountable to God the Creator for our actions.

If we violate God's law we pay a price, even as His Word warns: "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 fine, for in due season we shall reap if we do not tire out."—Gal. 6:7-9.

In this man differs radically from the brute creation. Moral issues do not exist for them. Ability to think or reason and the ability to speak go hand in hand, and brutes have neither. As evolutionist Hooten admits in his book *Up from the Ape:* "All of the anthropoid apes are vocally and muscularly equipped so that they could have an articulate language if they possessed the required intelligence. . . . There is nothing about a snout that prevents its possessor from speaking; but there is something about the brain that goes with a snout that makes speech impossible." It also makes appreciation of moral values beyond the reach of a beast.

Modern man appears to try to escape from the responsibility of facing moral issues, and not a few psychologists would persuade him that moral questions are unimportant, but more and more the fact is being driven home to them that for man's own well-being he must make peace with his moral nature. It is even as God's Word tells us: "Whenever people of the nations that do not have law [that is, people that do not have God's law through Moses] do by nature the things of the law, these people, although not having [God's] law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2: 14, 15.

Why is this so? Because man alone was created in God's likeness, being endowed with a measure of those attributes that his Creator has in their infinity and perfection, namely, love, justice, wisdom and power. These qualities make man accountable to God, and so when man violates any of God's laws he pays a price therefor in one or more ways. Thus when man breaks God's law it makes for bad relations with his Creator, with his fellowman, with him-

self and even with the lower animals. Further, breaking God's law results in pain, mental, physical or emotional; it results in harm to his personality and eventually it brings about his death.

For an initial illustration let us take the very first instance, that of the first human pair, Adam and Eve. Some may object on the ground that the record is based on a myth. But note that Genesis is not the only Bible book that presents Adam as the primogenitor of the human race. The writer of the book of First Chronicles likewise gives him that distinction, even as do both the Gospel writer Luke and the apostle Paul. The disciple Jude implies the same thing in speaking of Enoch as "the seventh man in line from Adam." And the Lord Jesus himself referred to the Genesis account concerning Adam and Eve as authoritative. —Gen. 3:17; 1 Chron. 1:1; Luke 3:38; 1 Cor. 15:45; 1 Tim. 2:13; Jude 14; Matt. 19:4, 5.

BAD RELATIONS WITH GOD AND WITH FELLOWMEN

What happened in the case of that first human couple? When Adam and Eve sinned they lost God's favor, it brought about bad relations with their God. This is apparent from the very tone of the words God addressed to Adam and Eve upon their transgression: "From the tree from which I commanded you not to eat have you [Adam] eaten?" And, "What is this you [Eve] have done?"—Gen. 3: 11, 13.

We cannot escape it. Breaking God's laws brings with it bad relations with our Maker, Jehovah God, and especially so when there is negligence or even willfulness, as in the case of Adam and Eve. Well did the psalmist state: "You—fear-inspiring you are, and who can stand before you because of the strength of your anger?" It is the utmost folly to incur God's anger, for "we are not stronger than he is, are we?" Wisdom dictates that we guard against breaking God's law, so that we might be the recipients of his loving-kindness, his favor, which "is better than life."—Ps. 76:7; 1 Cor. 10:22; Ps. 63:3.

Secondly, breaking God's laws makes for bad relations with our fellowmen. How did Adam feel when he saw that Eve had taken from the fruit that was forbidden and was now forcing him to make a decision by offering him some of it? Evidently not very lovingly, as can be seen from his later remarks, referring to her as "the woman" and blaming her—"she gave me fruit from the tree and so I ate it." And how must Eve have felt when she heard these words blaming her instead of hearing Adam stand up like a man and shoulder his own blame? Truly their mutual transgression had resulted in poor relations with each other.—Gen. 3:12.

So it has been ever since. Transgressors of God's laws often pay the price of bad relations with their fellowmen in that they get on one another's nerves, or become bitter toward one another. Also, society or their particular group may take action against them as when they are fined, put in prison or are excommunicated. If not always such extreme penalties, there invariably is dishonor, shame or disgrace. The one breaking God's laws may try to keep it secret, but in vain, for "there is nothing . . . secret that will not become known." "Honor is what the wise ones," who keep God's law, "will come to possess, but the stupid ones are exalting dishonor." —Matt. 10:26; Prov. 3:35.

BAD RELATIONS WITH ONESELF AND WITH BEASTS

Bad relations with oneself in the form of a guilty conscience are a further price paid by the one breaking God's law. Both Adam and Eve immediately had guilty

consciences upon breaking God's law; that is why they hid themselves. "All things are clean to clean persons," but they no longer felt clean, due to their sin. (Titus 1:15) When man knowingly breaks God's laws he, in effect, rebels at the degree of freedom God grants him and goes beyond that, only to become a slave to a bad conscience, so having less freedom than before.—Gen. 3:7.

Very frequently willful breakers of God's law overlook this matter of keeping good relations with themselves. As a result they suddenly find themselves plagued with a guilty conscience and frequently seek means to relieve themselves of it, by punishing themselves in various ways, or by confessing to a clergyman or a psychiatrist or by prayers or offerings made to a deity. The Bible shows that being concerned about good relations with God leads to good relations with oneself. To get those good relations requires sincere repentance and faith in the cleansing blood of Jesus Christ, provided for that very purpose. However, depending upon the degree of willfulness involved, there will be more or less punishment. "That slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes. But the one that did not understand and so did things deserving of strokes will be beaten with few." But for willful practice of sin after one's having been enlightened there is no forgiveness.—Luke 12:47, 48; Acts 3:19; 1 John 1:7; Heb. 10:26.

Breaking God's law even results in bad relations with the brute creation. At least, that was the effect upon Adam and Eve. As perfect humans they had perfect control over the lower animals, in keeping with God's mandate to them: "Have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." An expression of that dominion over the lower animals was Adam's naming of them. Yes, Adam and Eve came in close touch with the animals, both domestic and wild, with no danger. But today, what enmity exists between man and his lowly, dumb subjects! On the one hand, man in wanton slaughter has decimated if not wiped out many species, and, on the other hand, the beasts have taken the lives of many of their human rulers. However, God's Word assures us that in His new world the brute creation will again be in subjection to man. —Gen. 1:28; 2:19, 20; Isa. 11:6-9.

CORRUPTION, PHYSICAL AND MORAL

The breaking of the law of God also brings with it corruption of mind and body, aches, pains and psychosomatic ills. Before Adam and Eve broke God's law life was an uninterrupted pleasure, but now they were to suffer pain. Said God to her: "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children." And to Adam God said: "Cursed is the ground on your account. In pain you will eat of its produce all the days of your life."—Gen. 3:16, 17.

What hardship has been the lot of man and woman ever since then! Not only because of the need to eke out a living from the ground, but also because of bodily infirmities and ills. What ills man suffers that can be laid directly to his folly, such as venereal diseases, alcoholism, drug addiction and lung cancer! More than that, call to mind the harm to the body and its health that such injurious emotions as envy, greed, selfish ambition, hate, fear and worry cause. Yes, the body is one, and therefore what affects the body affects the mind, and what affects the mind affects the body; all in keeping with what is known as the psychosomatic principle. The Bible itself recognizes this principle: "A heart that is joyful does good as a curer,

but a spirit that is stricken makes the bones dry." "The spirit of a man can put up with his malady; but as for a stricken spirit, who can bear it?" "The wicked do flee when there is no pursuer, but the righteous are like a young lion that is confident."—Prov. 17:22; 18:14; 28:1.

Just as breaking God's law brings with it physical corruption, so it also brings with it moral corruption. To the extent that a person indulges in sin he becomes gross, coarse, hard and tough. He blunts his sensibilities; he cuts down on the ability or capacity for appreciating the beautiful, the clean, the fine and noble things of life. How rapidly Adam deteriorated upon his breaking God's law! How rank his ingratitude, blaming God, who had given him everything he had, and his wife, with whom he was "one flesh"! Recognizing this tendency, sociologists, even those who have no particular interest in Biblical standards of morality, nevertheless advocate chastity before marriage because the prospects for happiness in marriage are the greatest when both enter it in the virgin state. Yes, sin "conditions" the personality so that once having deliberately committed a gross violation of God's law one is not likely to be the same even though the repentance may be sincere.

ARTICLES IN THE NEXT ISSUE

- Maturity, a Christian Requirement.
- Seeking Maturity in the New World Society.
- Does God Favor a Union of All Religions?
- Did You Live Before You Were Born?

THE ULTIMATE PRICE—DEATH

Finally, there is the ultimate price for breaking God's law, death. For doing so Adam was to return to the ground from which he had been taken: "Dust you are and to dust you will return." God had warned: "In the day you eat from [the forbidden fruit] you will positively die," and Adam and Eve found that warning true. In one of God's thousand-year days Adam and Eve died, he living to be 930 years old. All their offspring are born sinners and all are dying.—Gen. 3:19; 2:17; Rom. 5:12; 2 Pet. 3:8.

Nothing was said to Adam about his soul's going to heaven or to a fiery hell, for Adam *was* a soul, he did not *have* a soul. "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." "The soul that is sinning—it itself will die." "The wages sin pays is death." Where we read of fire in connection with punishment for sin the context invariably shows that it is used as a symbol of destruction.—Gen. 2:7; Ezek. 18:20; Rom. 6:23.

Truly the Creator, Jehovah God, is vindicated as the One who is the Sovereign Lawgiver and Judge in his giving his creatures righteous laws and then requiring them to obey these laws. Breaking them results in a bad harvest. Observing God's laws is the course of wisdom, because it takes note of God's right to dictate to his creatures by reason of his being their Creator and Owner and by reason of his power. It also gives God credit for knowing what is best and unselfishly wishing what is best for them. Such is the course of true wisdom, for concerning the obeying of God's commandments and laws we read: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you." And with those years of peace goes happiness. "Happy is the man that has found wisdom," and "those keeping fast hold of it are to be called happy."—Prov. 3:1, 2, 13, 18.

FLEE from DESIRES INCIDENTAL TO YOUTH



"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."—2 Tim. 2:22.

WILLINGNESS to flee is usually regarded as the mark of a coward. To see a man run from danger generally stirs up in one a feeling of loathing. Especially is this true of the misguided youngster of today with his false sense of courage who, even when he is wrong, prefers belligerently to stand his ground and fight. But courage is not necessarily demonstrated by such a course. It can be shown in a quiet obedience to righteous principles. It can even be shown in fleeing if one takes flight in obedience to instructions from the right person and for the right thing. Joseph's fleeing from Potiphar's wife, Lot and his family fleeing from Sodom and Gomorrah, early Christians fleeing Jerusalem prior to its destruction in A.D. 70, all of these are examples of courageous flight by God's obedient servants.—Gen. 39:11 12; 19:20; Matt. 24:16.

[2] So it is today that youths in a Christian family have the opportunity to demonstrate courage in fleeing from the accepted worldly course of satisfying oneself with every fleshly desire. It takes a clean heart to follow righteous principles so as to live a clean life devoted to the service of God and man. The opportunity is theirs now because the truth concerning what is required of them in the matter of righteous living has been made crystal clear through God's Word. Courage in youth is required because pressure to conform to an evil course is exerted from all sides in the young folks' environment of schoolmates, neighborhood friends and work associates. What a privilege, then, for the young Christian to grasp fully the meaning of Paul's admonition and follow the direction in which he is pointed by it: "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."—2 Tim. 2:22; Prov. 4:18.

[3] "Pursue righteousness," counsels Paul. How well that outlines the course open to youthful Christians today with their whole future before them! What will their future be? Before them are two distinct worlds, worlds of completely different

1. When is fleeing a sign of courage, and what examples do we have?
2. (a) How can youth in the New World society demonstrate courage, and what makes it possible? (b) Why must they show courage today?
3. What choice must be made by youth today, and what will aid in making the right choice?

makeup and offering completely different destinies. They have the choice of a career in either one. In the schools they have been promised glowing careers in the commercial, political or religious fields of this world. On the other hand, Jehovah God is offering youth a career in the full-time service in the New World arrangement for which Christians pray. Do you pray for God's kingdom to come and for his will to be done on earth as in heaven? The right choice will not be easy. Because of this old world's propaganda, youth is influenced by strong temptations and adventurous, deceptive desires. But, on the other hand, through the Bible they are helped by the counsel that God gave to Timothy when he was at the point of decision as all youth are today. The apostle Paul gives these instructions to the young man: "O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.' For making a show of such knowledge some have deviated from the faith." (1 Tim. 6:20, 21) Parents and children, think carefully on these points! Weigh the rewards offered by a dying old world compared with God's new world of righteousness. Then with wisdom and courage make the decision that young Timothy made. He chose serving God's Kingdom interests.

[4] Christian youths have a special responsibility among all the others in the world today because of their love for Jehovah God and the ministry that God has assigned to them. They must care for their special responsibility as youths because they are the future overseers of God's congregation. Just because they are young in years does not mean they are exempt from worshiping God and the responsibility of doing his will. Listen to the excuse young Jeremiah gave to Jehovah God when he was told to preach: "Alas, O Lord Jehovah! Here I actually do not know how to speak, for I am but a boy." Listen to the rebuke he received, followed by the guarantee of Jehovah's backing: "Do not say, 'I am but a boy.' But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak. Do not be afraid because of their faces, for 'I am with you to deliver you,' is the utterance of Jehovah." (Jer. 1:6-8) Such a faithful course on the part of a Christian youth will bring him the love and protection of Jehovah God and Christ Jesus. If Jeremiah could be a faithful minister of God, why cannot you be one? Let no one prevent or discourage you from your God-given privileges. In Jesus' day when some tried to prevent the younger ones from coming to him, he said: "Let the young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to suchlike ones." (Matt. 19:14) At another time he said: "Out of the mouths of babes and sucklings you have furnished praise." (Matt. 21:16) What a favored position obedient youths have in the eyes of Jehovah God and his Son, Christ Jesus!

WRONG DESIRES

[5] Just as youthful Timothy no doubt had to put up a strong guard so as not to practice and follow the youthful customs of his day, so likewise today young Christian ministers must always be on guard against the unwholesome influences of this world. It is a very easy thing for Christian youths to allow themselves to copy and practice the fads so prevalent among those with whom they associate. Many a young per-

4. (a) Why are the youths in the New World society so different from all the other youths in the world? (b) Are those young in years exempt from the ministry, and what encouragement did Jesus offer to youths?

5. What are some of the fads Christian youths must guard against, and why?

son likes to live for excitement. They like thrills such as reckless driving of automobiles, dangerously taking risks and dares just to see how far they can go. But this is very hazardous. One little mis-move or a slight misjudgment could cause one to lose his life or even take the life of someone else. So they should refrain from letting these worldly fads become a part of their way of life. It is true that, when one does not conform to the crowd, the others are going to start calling him a sissy, weakling and killjoy; but who are the weak ones? Who are the killjoys? The ones that are not strong enough to resist daring temptations, those too weak to guard against the things the Devil wants them to do that will not only cause hurt to themselves but also may hurt other people. Flee from recklessness.

6 Youthful Christians want to guard against obscene and foolish talk that is so common among the youth of today and that God speaks against—"neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." (Eph. 5:4) The worldly youths may think it is smart. They may even think it makes them tough and that it must be done to gain popularity. Some may think it is a sign that they have grown up, but it is not. It is only an indication of weakness, a poor vocabulary and worldliness. If Christians begin to copy the worldly youths and talk their indecent, repulsive language, then they are soon going to begin to think the same way. Such thinking is not compatible with God's thoughts and, because of this, it will weaken their faith. If it continues, their faith will be completely gone. Then right desires will be gone. Everything will be lost, just from the seed of obscene talk.

6. Why must obscene and foolish talk be avoided?

7 Engaging in "practical jokes" is not becoming to any minister of God. These can be most harmful. The unscripturalness of such a practice is shown in Proverbs: "Just like someone mad that is shooting fiery missiles, arrows and death, so is the man that has tricked his fellow man and has said: 'Was I not having fun?' " (Prov. 26:18, 19) So for a moment's amusement one's resorting to what he calls a practical joke can be like arrows of death to another. Before playing a practical joke on someone, ask yourself, "How would I like to be the object of the joke?" We should never receive pleasure at the expense of someone else's embarrassment or hurt.

8 Another harmful desire that must be avoided is overindulgence in sports, either as a participant or a spectator. If this is allowed to happen, then on evenings when God's Word should be studied or meetings attended, the time will be spent at some sporting event. On weekends, when one is free from school and secular work, time will not be spent preaching from house to house, as did Jesus and the apostles, if sports take first place in one's life. A reasonable amount of sports can be beneficial, as Paul stated: "For bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." (1 Tim. 4:8) The important thing is to hold it within its bounds. Do not let any pleasure become such a strong desire that it is all that can be thought of or talked about. If that happens, there is the danger that it may draw one away from devotion to Jehovah God, stop his spiritual growth, and his prospects of everlasting life will be endangered.

7. What Scriptural admonition is given against "practical jokes"?
8. What are the dangers of becoming too involved in sports?

[9] The acquiring of wealth and worldly possessions is the desire and ambition of young people, but youths in the New World society know this is not the desire that leads to everlasting life. It is the beginning of the snare of materialism. Listen to what the heavenly Father admonishes: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For 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." (1 Tim. 6:9, 10) These hurtful desires are not going to overtake anyone who does not allow his love and efforts to be toward gaining unnecessary material things. Remember, if materialism captures your thoughts, it has captured you.—Prov. 23:7.

[10] We should not put ourselves in a position where we are sucked into the whirlpool of materialism. Why long for a hi-fi set or think about a high-priced sports car or dream about a home with a two-car garage if these things are beyond your means and you can get along without them? In looking and thinking the desire can become so great that a person will be working evenings and weekends to make money to pay for these things that are not necessities. By making these things your wants your worship of Jehovah God will be hindered because of missing meetings and serving and cultivating wrong desires.

[11] The desire to attract the opposite sex by immodestly displaying the body is great on the part of both males and females today. Do not excite the sexual passions by improper dress or self-display. The wearing of extremely tight-fitting and revealing clothing should be avoided. The young people of the world might think it is stylish to do so, but youth in the New World society should always be cognizant of their position and exercise proper conduct by proper dress. Young women especially should remember the counsel given by Peter on the matter of dress: "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."—1 Pet. 3:3, 4.

[12] Courtship in many countries is a natural thing for youth, and it is a very important part of their life. It is something that must be guarded very closely. Youths may think they can make a date, court and associate with any boy or girl they like in their school or neighborhood, but this is not so. Their associations are limited. These words of counsel from Jehovah God say: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Young Christian ministers have developed good, useful habits because of the New World society's training based on the Bible. So God says that in order to hold onto these good habits youths should seek the companionship of only those who believe as they believe, those who have dedicated their lives to serve God and have symbolized that dedication by being baptized in water. This same counsel God gave to the nation of Israel when he told the parents not to permit their sons or daughters to marry or associate with the youths of the heathen nations around them: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your

9, 10. (a) What are the dangers of materialism, as stated by Paul? (b) How can youths resist the snare of materalism?
11. What should be avoided in our manner of dress?
12. (a) Are Christian youths limited when choosing their associates? (b) How were the Israelites warned against bad association for their children?

son." (Deut. 7:3) If the parents and children did not heed these words, there was the danger that the children would forget the worship due to God and, as a result, bring about their everlasting destruction. "For he will turn your son from following me, and they will certainly serve other gods; and Jehovah's anger will indeed blaze against you, and he will certainly annihilate you in a hurry."—Deut. 7:4.

13 Proper conduct in courting is very important, because it is a dangerous thing to overstimulate the powerful sex impulses. It is something that is not to be trifled with. If one allows himself to become overly stimulated by petting and then realizes the restrictions placed upon him by the law of God and the sexual desires cannot be carried to a culmination, what is the situation? It causes one to be left in a very nervous and emotionally disturbed state. This causes harm spiritually, as well as mentally and physically, and therefore should be avoided. It may lead to immorality, and this God warns against when he says: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, . . . envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." (Gal. 5:19-21) Do not resort to these loose habits that can easily cause loss of life. Christian parents should always know where their children are, and teen-agers should never be ashamed to tell their parents where they were and what they did.

CULTIVATING RIGHT DESIRES

14 It is vital for youth to develop respect for others and be obedient to those over them as they go along in daily life. Show obedience to parents, to Jehovah God's organization and to the overseers God has placed in his congregation. That is one thing that so many young people do not do, in spite of the Scriptural admonition: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your 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) Consider what happened in Elisha's day and see the results of disrespect on the part of those children. The prophet Elisha was going up to Bethel, and young boys came out from the city. When they saw Elisha, they kept saying to him: "Go up, you baldhead! Go up, you baldhead!" Finally he turned around and saw the young boys and he called down evil upon them in the name of Jehovah. Did Jehovah respond and show his displeasure because of their disrespectful conduct? He most certainly did. Out of the woods came two she-bears and they went tearing to pieces forty-two of those children. What a price to pay for not showing proper respect when it was due!—2 Ki. 2:23, 24; Prov. 30:17.

15 Young ministers, make your desire the serving of your Creator and the doing of his work. As it is stated: "Remember, now, your grand



FIELD MINISTRY

13. What are the harmful effects and dangers of petting?
14. For whom must youths have respect?
15. (a) When should one begin to serve Jehovah? (b) With proper desire and planning what expanded privileges of service are extended to youths in the New World society?

Creator in the days of your young manhood, before the calamitous days proceed to come." (Eccl. 12:1) If you remember your Creator in your young days and serve him, then you are going to be using your youthful energy in the most joy-producing of all work, full-time preaching. Start doing this now by being a vacation pioneer. Then stick to it and you will see your privileges of service expand to regular pioneer work, special pioneer work, or possibly circuit work, district work, or the grand prospect of serving in a Bethel home, the headquarters of the Watch Tower Society, in some part of the earth. There are many fields of service open to those who make their career that of a minister and thus serve their Creator. To enjoy any of these fine privileges, it takes planning and having your mind settled on what you are going to do and then working toward that end, permitting nothing to turn you aside. In Romans it is stated: "Put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh."—Rom. 13:14.



BETHEL SERVICE

[16] As you work toward the realization of your goal as a full-time minister, many problems will arise to discourage you. Because of your lack of maturity and your youthfulness, you may make some misstep or commit some error. If you do, admit your wrong, confess the error, go to your parents or to the congregation overseer and receive counsel that will be for your own benefit. God says: "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

[17] Make the new world of righteousness your desire. Make it your hope, your career, by remembering your Creator now; then Jehovah will certainly remember you in the calamity of Armageddon when God destroys the old wicked world. Now is the time to flee from the desires incidental to youth of this old world. Temporary sin with them certainly is a big price to pay for annihilation. Hold to the wholesome desire rooted in the New World hope and make the doing of God's will your career. By doing so you are going to have great gain and joy now by cleanness and contentment of mind and joy of heart. Furthermore, there will be great gain and eternal happiness as you live on into the New World paradise.

[18] Youths, be a good influence for your generation. Talk to your friends about everlasting life in the new world. Show them that the Bible can be understood by young as well as old. Point out to your neighborhood associates and fellow school students that the most important things in life are not the latest dance step and the names of the latest television and movie stars, but that Jehovah God and Christ Jesus are the ones they should know and imitate. Prove to the world by your example and conduct that the only solution for delinquency of youth today is to teach them God's Word and to serve Jehovah God, the Creator. So youths in the New World society must flee from the old-world

16. When one is faced with problems and obstacles, what course is open for overcoming such?

17. (a) If youths remember Jehovah now, when will he remember them? (b) What joys and blessings can youths enjoy now and in the future by serving Jehovah?
18. How can the youths in the New World society be a good influence upon their generation?

amusements, its obscene talk, its jokes, its materialism, its immorality and other wrong desires that are nothing more than snares put there by the hater of youth, Satan the Devil. Look ahead to the most cherished ambition of obedient youths today, that of being a full-time minister of the good news. Being a Christian minister of Jehovah is the grandest career that today's youths could occupy or be trained for. This is the course that leads to endless life and can be a channel through which others can also receive life. You young ministers, study diligently and work hard so that you can be better preachers and representatives of Jehovah's New World society, all to the honor and praise of Jehovah's name.

Maintaining PERSONAL INTEGRITY

ARE you wholeheartedly devoted to Jehovah God, the Creator? Do you love him with all your mind and heart? Do you follow good moral principles in your relationship with all men? Do you keep yourself free from the corrupt influence of this wicked world? If you can answer in the affirmative, it means you are one of the few persons on earth who have fulfilled the requirements for a person of integrity, for integrity means blamelessness, soundness in moral principles, uprightness, honesty, state of being whole, entire.

"Judge me, O Jehovah, for I myself have walked in my own integrity, and in Jehovah I have trusted, that I may not wobble. Examine me, O Jehovah, and put me to the test; refine my kidneys and my heart. For your loving-kindness is in front of my eyes, and I have walked in your truth."
—Ps. 26:1-3.

[2] Just because few people have integrity it does not mean that it is not worth the effort that one must put forth to have it and maintain it. It is true that being a person of integrity is not easy, because we are born imperfect, inclined toward sin. But the beneficial results of happiness now and the prospects of everlasting life make maintaining personal integrity worth all the effort that we put forth. —Ps. 51:5.

[3] King David, a servant of God, knew what integrity meant and he realized the importance of being a man of integrity. He was willing to appear before God's judgment throne and be examined as to his pure, honest intentions and his faithful efforts to worship God alone as Creator. David said: "Judge me, O Jehovah, for I myself have walked in my own integrity, and in Jehovah I have trusted, that I may not wobble. Examine me, O Jehovah, and put me to the test; refine my kidneys [or my deep emotions] and my heart. For your loving-kindness is in front of my eyes, and I have walked in your truth."—Ps. 26:1-3.

WHY PERSONAL INTEGRITY IS ESSENTIAL

[4] There was more than one reason why King David thought it was important to walk in God's ways. It was not just because his own life was involved that he

1, 2. What identifies a person of integrity, and what are some of the benefits for keeping integrity?

3. How did David view the matter of keeping integrity?
4. What reason did David have for displaying integrity?

was so interested in keeping integrity, nor just for the good example that he would set for the Israelite nation over whom he was king. Nor was it only because he wanted to obtain a good report from the heathen nations around him. The primary reason was that the name of the God whom he loved and served was involved. David said: "O magnify Jehovah with me, you people, and let us exalt his name together." (Ps. 34:3) Regardless of what other men thought, regardless of the opposition of his enemies, David was determined to serve Jehovah wholeheartedly. Prayerfully he said: "As for me, in my integrity I shall walk. . . . Among the congregated throngs I shall bless Jehovah."—Ps. 26:11, 12.

5 Do we not owe our pure worship to Jehovah, who is our Creator and who promises to be our everlasting Preserver in his new world of righteousness that is so near at hand? We answer yes, because not only has God given us the life that we have at present, but he has given us the promise of life in the future. The apostle Paul had faith in this promise as a reward for serving Jehovah, because, when he wrote to Timothy, he said: "I have fought the fine 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."—2 Tim. 4:7, 8; Rom. 6:23.

6 To maintain personal integrity one must appreciate that Jehovah will judge the person or the individual. It is true that today Jehovah deals with us through his visible organization. He teaches us through that organization. He corrects and chastises us through that organization. The good news of the Kingdom is being preached throughout the world by means of that organization. But, while he promises that the integrity of the organization will be preserved and maintained, this does not guarantee that just because we are associated with that organization we will maintain personal integrity.—Matt. 24:45-47.

7 Achan was a part of a whole nation that was faithful to God and was then keeping national integrity. But his being born into the nation of God's people, and his being associated with the nation that had just conquered the city of Jericho and was moving into the land of Canaan to possess it by means of God's spirit, did not guarantee for him that God would overlook his sin of covetous disobedience and bless him in that promised land of milk and honey. Achan had failed to keep personal integrity by stealing and then lying about it, and he suffered the penalty of being tracked down, exposed, humiliated and finally permanently disfellowshiped in being stoned to death.—Josh. 7:1-26.

8 In view of the many Bible prophecies, for a certainty we are near the end of this system of things, and if we desire to be saved from its destruction and to be shown God's favor by being protected through his battle of Armageddon and kept alive into the new world, we, too, must walk blamelessly as did David and Paul. Like these integrity-keepers, we are interested in magnifying Jehovah's name by our conduct and example to the world before our fellow Christians, just as the Thessalonians were good examples to the believers in Macedonia. Paul wrote concerning them: "You came to be an example to all the believers in Macedonia and in Achaia."—1 Thess. 1:7; Matt. 24:1-15; 1 Tim. 3:7.

HOW TO MAINTAIN PERSONAL INTEGRITY

9 The problem facing Christians in view of world conditions is how to continue

5. Why do we owe Jehovah our wholehearted devotion?
6, 7. (a) Does organizational integrity guarantee personal integrity? (b) How is this demonstrated in the case of Achan?
8. What will assure our escaping destruction, and whose example did Paul say we should follow?
9. What problems face Christians today, and what will help us?

walking in Jehovah's way. To be helped, we must be able to see ourselves spiritually as Jehovah God and others see us. To see how we appear to others physically we will stand in front of a mirror. That mirror will reflect to us in detail just exactly how we appear to others. We cannot be fooled in maintaining our personal appearance, because we have something to reflect to us what needs correction and by that reflection we are able to improve any defects or flaws.

10 To aid in maintaining personal integrity, Jehovah, the Giver of every good thing, has provided a spiritual mirror. This we read about in these words: "But he who peers into the perfect law that belongs to freedom and who persists in it . . . will be happy in his doing it." (Jas. 1:25) James says the one "who peers," no, not into a literal mirror, but into the perfect law or God's Word, the Bible. Being pleasing to our Creator can be done in no other way than by walking according to the truths and the principles he has set forth for Christians in his Word. If we want to be pleasing to God and receive the reward of everlasting life, we must be people who live by his righteous principles and not our own principles of what we think is right or wrong. If we think it is safe to follow man's principles, just take a quick look at the world, guided by its principles of dog-eat-dog and its law of survival of the fittest. That certainly should convince anyone that it is not a safe course to follow. —Jas. 1:17.

11 One of the evil practices common to this old world is the immoral conduct of its people, a course that Christians cannot afford to imitate if they want Jehovah's approval. If we follow James' counsel to peer into the perfect law, we will find this helpful admonition: "Therefore, become imitators of God, as beloved children, and go on walking in love . . . Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." (Eph. 5:1-4) Some may read that scripture and think, 'Well, that just applies to those who are not Christians or those lacking understanding of God's Word. I would never be guilty of these wrongs.' The records show that thousands who in the past kept integrity later succumbed to the influence of this system and were guilty of these immoral acts. We can resist them, but not on our own strength. It is divine guidance that is needed. When we rely on God's spirit to direct us, then we can recognize the influences of this system of things and survive this day of testing.—1 Cor. 10:6-11.

12 No one should ever think that withstanding the influences of wickedness and maintaining integrity are going to be easy. Those who have not conducted themselves according to God's Word but have committed fornication or adultery have said, 'I just could not help my wrong course. The flesh is weak, and God knows my weaknesses.' Yes, God does know our weaknesses. That is why he is willing to help us. But are we always certain that *we* know our weaknesses? If we do, then we should recognize our need for help.

13 Now let us look further into this perfect law and see that, when we do something wrong, we just cannot always say, 'It is due to the weakness of the flesh,' and try to justify our wrong. Paul, in writing to the Corinthians, says: "No temptation has taken you except what is com-

10. (a) What did James say all integrity-keepers should do, and what would be the results? (b) Whose principles must we follow?

11. What course of conduct common to this world must Christians avoid, and what do the records show?

12, 13. (a) How do some try to justify their wrong? (b) Who did Paul say would help us in overcoming any weaknesses we have?

mon 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." (1 Cor. 10:13) The way out is not the way we think but the way Jehovah God provides. According to Paul, Jehovah is sure to help us so we can keep our uprightness of deportment before him and his people.

[14] Another provision that God has supplied in maintaining integrity is his theocratic organization, a wholly devoted, clean, pure organization that gives us personal guidance so that we can maintain our faithful course. In this organization Jehovah has provided mature, properly trained, faithful overseers in every Christian congregation that are willing to help with any problem that we may have that interferes with our worship of God. They are ever ready to offer counsel from the Scriptures on how we should walk and the way we should talk so as to be identified as Jehovah's integrity-keepers. Let us note what our relationship to these theocratically appointed overseers should be as set forth in Hebrews: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) Overseers must walk circumspectly before God, because Jehovah holds them responsible too. Of him that has much, more will be required.—Luke 12:48.

[15] We have many examples of men and women who maintained their integrity when put to the test. In their lives we can see illustrated examples of wholeheartedness to Jehovah God. We recognize that a pupil learns faster by having what he hears demonstrated, and that was the way that Christ Jesus taught his apostles and disciples. So if we watch the conduct of our overseers in the organization, then it will help us to maintain our uprightness.—Hebrews chap. 11; Matt. 11:1.

14, 15. (a) How does Jehovah's theocratic organization help us maintain integrity? (b) Whose conduct can we faithfully imitate?

EXAMPLES ANCIENT AND MODERN

[16] Job's life is one we would do well to imitate as to his integrity and endurance. Satan tried to destroy Job's integrity. Job lost first his material possessions, then his family whom he dearly loved. Finally he was plagued with disease and sickness. But in spite of Job's losses and the wrong influence brought to bear against him, he endured it and proved Satan the Devil a liar. Job's attitude was: "Until I expire I shall not take away my integrity from myself!" (Job 27:5) So God blessed him. He restored his wealth, his health, and a family.—Job 1:11-19; 2:7; 42:10-13.

[17] No one will escape having his integrity tested. Do not underrate the Devil. He knows our weakest spot. He knows what may shake our faith. For some it may be the loss of material things, which would cause them to work harder to make more money to regain what they had before or to get as much as someone else. He may strike through loved ones, turning them against you because of your love for Jehovah God. If because of our love for Jehovah we lose the love of those dear to us, it should not affect our pure worship to Jehovah God. It should simply deepen our appreciation of the wonderful promise from God to provide a hundredfold. Jesus said: "Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold."—Mark 10:29, 30; Matt. 10:37.

16. What test of integrity did Job face, and with what outcome?

17, 18. In what ways may our integrity be tested today as was Job's?

18 Like Job, it may be physical affliction that will test us. Do not ever think of giving up. Draw strength from Jehovah God and remember what Paul said, that God would make the "way out" in order for you to be able to endure. Under these trying conditions we need the new world ever so much more; so, if anything, our faith in it should be stronger. Always make sure that under these circumstances you are doing your best in studying and preaching. Even invalids are required to keep integrity, and many have been helped to do this through letter writing, using the telephone and other means of preaching.

19 The greatest example for us in maintaining our integrity was the one who walked with the true God serving as one of his witnesses, one who always obeyed his instructions. He exercised faith of conquering power and showed great endurance under stress. This perfect example that we have to follow is God's Son, Christ Jesus. His course is without equal among Jehovah's creatures in maintaining integrity. To test to the limit the integrity of his Son, Jehovah God permitted him to suffer reproach and persecution and finally let him pass out of this life like a disgraced, condemned criminal. But Jesus proved his wholeheartedness to his Father and showed the Devil to be a liar. We should do likewise.—Mark 15:20.

20 Not only do we have Bible examples we can look to as a source of strength and encouragement but we have modern-day examples of integrity-keepers. Thousands of these examples are Jehovah's witnesses who went through the concentration camps and prisons during World War II. All manner of Satanic schemes were used to try to get them to renounce their faith in Jehovah God. The signing of a declaration renouncing Jehovah God and his organization would have permitted them to return to freedom. The record stands, "Few witnesses signed, in spite of beatings and starvation." How were they able to maintain their integrity under these conditions? Listen to what one wrote: "For it was in truth the spiritual food that could keep us alive. What an advantage if one had studied the Scriptures beforehand so as to be able to draw from that reserve now!"

21 What this Christian said under these integrity-breaking conditions should impress upon our minds the need to take in knowledge, not only through personal study of the Bible, but through organizational meetings. Who of us can go away from any assembly of Christians and not feel refreshed and strengthened and more determined to follow the path of the upright for having been there? This is true whether just a few are gathered together for Bible instruction in a private home, hundreds in a Kingdom Hall, or thousands in a stadium or auditorium. "Therefore keep comforting one another and building one another up, just as you are in fact doing." (1 Thess. 5:11) To hear others express their love and faith in Jehovah God is something that strengthens our determination to keep on performing right works and cultivating right desires.

22 To direct our thinking in the right way, the apostle John left this information: "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." (1 John

19. How did Jesus prove to be the perfect example for keeping integrity?
20. (a) Who in this modern day have followed his faithful course? (b) What did one faithful servant say helped him to endure when in prison?
21. Regardless of their size, are we benefited by attending Christian assemblies?
22. What wrong desires did John warn against, and how did Paul say we could overcome such?

2:15, 16) Do we hoard any of these desires in our mind and heart? The desire of the flesh, the desire of the eyes, or the showy display of our means of life? If we do, it is dangerous. Get rid of them. Paul explained how we could, when he said, "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." (Phil. 4:8) Paul's recommendation is to think on the good things that are found in God's Word. The goodness of God, the Kingdom, the blessings of the new world and our privileges of the ministry—these are the things that should occupy our minds and hearts.

RESULTS FROM MAINTAINING PERSONAL INTEGRITY

[23] Maintaining our integrity requires constant attention on the part of every dedicated servant, young or old. It is a full-time job. Consider the wonderful blessings that result from following this faithful course. It is pleasing to Jehovah God to have strong witnesses serving him, able to withstand any opposition or pressure that may come from the inside or from outside the organization. It means closely knit, happy families, recognizing theocratic headship, assisting one another in their worship to Jehovah. These happy families will rejoice in Christian association at their Kingdom Halls, contributing toward healthy congregations. It will mean a clean New World society of Christians, actively praising Jehovah, standing blameless before him on a worldwide scale.

[24] We will be people of integrity if we peer daily into the perfect law and pray sincerely from the heart as David did when he said: "Judge me, O Jehovah, for I myself have walked in my own integrity." If our determination to maintain personal integrity equals David's, we can truly hope in Jehovah and entertain a sure expectation of living forever in his new world with a host of like-minded men of integrity, all a part of the universal family of the pure and holy God, Jehovah.

23. Who must maintain integrity, and what blessings will result from doing so?

24. What is the hope of those maintaining integrity to Jehovah God?

"Fastest in Growth"

The Windsor *Star* recently published some information from the latest census. In a column written by Maurice Jefferies from Ottawa, Canada, the newspaper carried the headline "Jehovah's Witnesses Fastest in Growth." The brief note said: "CENSUS NOTE: The latest report on religious denominations shows that Jehovah's Witnesses make up the fastest-growing denomination in Canada. They doubled in numbers from 34,596 to 68,018 in the last decade." In view of the way census takers count religious adherents, that figure would include all children in families and likely many persons who are studying with Jehovah's witnesses and who name the Witnesses as the religious group with which they associate. Since that is the way most religious organizations count their membership, the census department looked at the Witnesses the way they look at others. The Witnesses themselves, however, count only those who are active ministers, and even of these there were 40,121 in Canada in 1962.

Jehovah WITHHOLDS NOTHING GOOD from His Servants

As told by
WALLACE BAXTER

ON THE next to the last day of 1896 a son was born to Thomas and Mary Baxter. A few days later, in the Primitive Methodist Church in Greenock, Scotland, I was "christened" and named Wallace after one of Scotland's fighters for freedom.

My father was a deeply religious man of broad and liberal outlook. Family worship was conducted every morning. Frequently I was reminded that God supplies all our needs, and my mother would repeat the assuring words of one of my favorite psalms: "No good thing will he withhold from them that walk uprightly." (Ps. 84:11, *AV*) Another truth that greatly impressed me was that stated by Jesus when he said: "Even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) How true! If I had the necessities of life in reasonable measure and all my faculties, what more could I use, and of what value would things be to me if I could not use them?

Paternal love overshadowed my young days, directing and guiding me, yet allowing me considerable freedom of choice and action. I had access to a fine library covering a wide range of religious and educational literature. It seemed to me that education based upon truth, yes, upon God's Word, was the basic need for everyone if the race was to survive. I sensed that people were changing. Hypocrisy, frivolity, immorality and selfishness were on the increase. Surely, I meditated, we are in the last days foretold in the Bible. I attended one church after another, hoping to hear the outspoken message so urgently needed. Disappointed, I now spent each Sunday rambling over the moors and reading the Bible. With World War I raging in Flanders and spiritual apathy creeping over the people, I became convinced that the prophet Zephaniah's stern pronouncements were uttered against this day: "The great day of Jehovah is near . . . a day of fury . . . a day of clouds and of thick gloom."—Zeph. 1:14, 15.

AT WAR

I had heard my uncle, who was a Bible Student, discuss the "Divine Plan" with my father, but I gave his views no credence. Soon I was called to the army and served in France as a telephonist with a battery of howitzer guns. One or two of my soldier chums ventured to voice the opinion that all war is wrong, even if fought by "Christian" nations. The heartrending sights I saw on the battlefield after an engagement convinced me that they were right. I had lived a very sheltered life and now, happily, I was with a group of men who respected me and my views. Mostly, however, I kept to myself and found suitable

companionship with the Bible my mother had given to me.

One night as I lay in my own little dugout an army chaplain moved away the piece of corrugated iron that served as a door and crept inside, smoking a cigarette. He wanted to rest for the night. Out of respect for his holy office, I gladly vacated the dugout, hoping to share breakfast and receive some spiritual word from him. I was terribly disappointed. By early morning he had gone, leaving the "door" open, things in disorder and the floor strewn with cigarette butts. I was disgusted and angry as I swept the place clean. I wondered how he could be so disrespectful as to use my Bible as an ashtray.

A few days later I received a letter from my brother drawing attention to King Solomon's prayer, as recorded at 2 Chronicles, chapter 6. I always had believed that the sincere seeker after God would find him. As I pondered these things, I knelt down in my dugout and solemnly vowed to God that I would serve him with my whole life, if I were spared to return home.

DAY DAWNS

In common with thousands of men at the war, I had narrowly escaped death several times, but the preservation of my life had a special and deep significance for me not shared by most of the others. November 11, 1918, brought the cease-fire on the Western Front and by early spring I was becoming rehabilitated. I purposefully visited my uncle, the Bible Student, now living in Edinburgh. Until well after midnight he answered my questions and rehearsed God's way of salvation. By next evening I had read with clear understanding about one-third of Pastor Russell's book, *The Divine Plan of the Ages*. This was the truth! I recognized that Jesus' words were true: "No man can come to me unless the Father, who sent me, draws him." (John 6:44) It was all very wonderful! Upon my uncle's encouragement I contacted the little group of Bible Students in Greenock. I shall always remember with pleasure my first meeting.

Now I set out to read through the *Studies in the Scriptures* and the *Watchtower* magazine, and became completely absorbed in Kingdom interests. A spiritual brother who labored in a local shipbuilding yard became a most valued friend, and many a long evening we spent delving into the priceless treasures of the Word 'which is able to make one wise for salvation through the faith in connection with Christ Jesus.' (2 Tim. 3:15) In faith I dedicated myself, all of me, to Jehovah. Now I found delight in doing his will. The opportunity to present myself for water baptism came one Sunday morning in September, 1921, during a convention in Glasgow.

This vow to serve God remained undimmed in my heart. For years I kept watching for Jehovah's leading. At conventions I was exhilarated by many glowing talks on the prophecies of Isaiah, chapter 6; and "hearing" Jehovah calling, "Whom shall I send, and who will go for us?" I responded, "Here I am! Send me." (Isa. 6:8) Not only was the call clear and irresistible, but having dedicated myself to Jehovah, I delighted to obey. Full-time service in the field as a pioneer was the answer. No Scriptural obligations prevented me from doing that. In proof of this I enjoyed a short vacation in Ayrshire, preaching with two full-time "colporteurs."

BRINGING ENLIGHTENMENT TO THE WESTERN ISLES

A local brother employed as a post-office clerk joined me in witnessing throughout the Outer Hebrides, a chain of barren, treeless, windswept islands that stretches for 130 miles off the northwest coast of Scotland. The Watch Tower Society as-

signed us there, and we were thrilled at the prospect of bringing enlightenment to the poverty-stricken fisherfolk and tweed weavers.

My experiences during this first seven months of pioneering enriched me with treasure beyond the power of money to buy. In a practical way I learned that "no good thing will he withhold from them that walk uprightly." (Ps. 84:11, *AV*) What "good thing" would I receive next from Jehovah? More pioneering!

Upon receiving our report on coverage of the Western Isles and also Skye, the Society encouraged us to continue our good work in the Orkney and Shetland Islands. I thoroughly enjoyed working in those remote islands, and certainly Jehovah did not withhold anything good. Even the opposition encountered served to teach us how to use the "sword of the spirit" with greater skill. (Eph. 6:17) From day to day amid a profusion of charming wild flowers we trudged over all the inhabited islands that we could reach, often being on the road until late at night, for twilight and dawn were as one.

It was in this territory that I received a copy of the first *Yearbook* published by the Watch Tower Society. A gift of love! I found its daily texts and comments refreshing and upbuilding. These were especially appreciated because, where we were, there were no congregation meetings. Jehovah withheld nothing good from me and through his organization he fired me with zeal for His cause. The reports from distant lands around the earth thrilled me. I read and reread the report from Estonia, because I treasured the invitation that I had received from the Society to go there! Estonia needed pioneers! I was advised to begin learning German; it would be useful in the Baltic States. Instructions to proceed to Estonia reached me in the fall of 1928, after I had been working for several months in Ireland. It was time to depart for eastern Europe!

IN ESTONIA

After a long journey I arrived at the university city of Tartu, Estonia. An English brother introduced me to the German landlady of the pension. Soon I began to feel at ease in the new surroundings. While learning to speak Estonian and German, I asked householders to read a Testimony Card in Estonian, German, or Russian, before offering them literature. Later I served in Pernau and in Tallinn, the capital of Estonia, where the branch office was located.

In April, 1930, I was appointed branch servant and for ten years I had the joy of cooperating with the brothers in preaching and teaching Kingdom truths. The Kingdom news was broadcast by radio throughout Estonia, over the sea to Finland and Sweden, and into Russia. The Russians and the clergy of Estonia did not like it. Dark days came when our two-year-old Society was liquidated, and the Society's office was sealed by the police. All literature at hand was confiscated. Undaunted, we pushed forward in the work, and, with Jehovah's blessing, that year proved to be one of the most fruitful.

In 1938 the book *Riches* and the booklet *Choosing* were given wide circulation before the remaining stocks of literature were confiscated. Then, only two kinds of booklets in Estonian were left for distribution. However, our translator and the Society's printery at Berne, Switzerland, had been busy, and we received the book *Enemies* just before the war prevented further importation. Russian political and military forces were now occupying the country. This brought swift and far-reaching changes. When I first met the Estonians they were bright and cheerful, but now the Russian invasion had changed

even their countenance. A depressing atmosphere of fear prevailed.

UNDER THEOCRATIC DIRECTION

The British consul in Tallinn urged all persons holding British passports to leave the Baltic States. I had no intention of leaving my post and told him so. However, on October 18, 1940, about ten days before the British evacuees departed from Riga, Latvia, I received instructions from the president of the Society to quit Estonia for a land where English is spoken. At once I informed the consul of my change of plans and became one of approximately two hundred refugees that set out for a destination then unknown.

I have experienced many a parting, but none so touching as when I took leave of my Estonian brothers. Often I had wondered how and when the good news of God's kingdom would get into Russia. It never occurred to me that what we were doing in the Baltic States was laying a solid foundation for future expansion in a vast land where the need was and is so great. I am persuaded that many of those dear brothers and sisters have been effectively preaching and teaching the good news of Jehovah's kingdom within Russia and probably in Siberia.

I traveled from Riga across Russia to the seaport of Vladivostok. Throughout the dreary, yet interesting eleven-day railway journey, I observed burned-out churches and queues of peasants waiting for bread. At Chita, in the railroad waiting room, I saw what could have been the living model for Hubert von Herkomer's picture "Refugees," as it is illustrated in the book *Creation*. However, to the visual scene must be added the stench that reeked from the mass of unwashed humanity that crowded the ill-ventilated room. At last we boarded the steamship Hai Tan at Vladivostok and learned that we would be taken to Australia. A sense of relief filled us as Vladivostok sank beneath the horizon with the setting sun. At Hong Kong I saw the East with its appalling conditions for the first time, and in my heart I sincerely prayed, "Let your kingdom come!" (Matt. 6:10) Early in December, 1940, I reached the Society's headquarters in Australia. The brothers were most kind and made me feel at home.

Shortly after my arrival at Strathfield, Jehovah permitted his enemies to ban his witnesses, allowing them to seize and occupy their property. Of course, the witness work continued, more or less underground. I had a share in mimeographing *The Watchtower* and in distributing it to the brothers. Not an issue failed to appear, thus proving that Jehovah holds back nothing good from his servants. During the ban I served at the Society's depot at Brisbane. After the ban was lifted I filled a similar post in Melbourne. In 1948 I was recalled to the Bethel home in Strathfield, and I have served there till now.

Ever since Jehovah took me into his service I never have lacked any good thing, spiritual or temporal! After all my travels, varied experiences and opportunities for advancement in this world (and there have been many), the height of my ambition is to be found in Jehovah's service full time. "For Jehovah God is a sun and a shield; favor and glory are what he gives. Jehovah himself will not hold back anything good from those walking in faultlessness. O Jehovah of armies, happy is the man that is trusting in you."—Ps. 84:11, 12.

ROSICRUCIANISM



Compatible with Christianity?

"*YOU can control your fate!* Only one power controls your destiny, a strange force sleeping in your mind. Awake it! Command it to obey you! Push obstacles aside and attain your fondest hopes and ideals. Let the Rosicrucians show you how this can be done." Thus began a full-page advertisement that appeared in the professional magazine, *The Writer,* October, 1962.

Such claims as these have caused people to ask, What is behind Rosicrucianism? What are its origin and history? What are its teachings and goals? Is it compatible with Christianity?

"Rosicrucian" comes from two Latin words, *rosa* and *crux,* which mean "rose" and "cross." The symbol of Rosicrucianism is that of a red rose in the center of a cross. There are various groups that claim to be Rosicrucian, the above claims being made by Amorc, one of the three better-known groups in the United States. Its name Amorc stands for Ancient Mystic Order Rosae Crucis. It carries on a large correspondence educational campaign, has local chapters in different parts of the world as well as a headquarters "university" at San Jose, California. Amorc as such goes back about fifty years.[1] Although many authorities deal with Rosicrucianism as though there were no other form of it, the facts are that others take strong exception to the claims, teachings and methods of Amorc.[2] However, since most persons ask about Rosicrucianism because of Amorc's advertising, it will be included in our consideration of Rosicrucianism.

As for the history of Rosicrucianism, there may be said to be two origins, one factual and historical, the other traditional and legendary. Historically, Rosicrucianism goes back to the early seventeenth century, when one of Europe's leading scholars, Johann V. Andrea, published anonymously the *Fama Fraternitatis,* a book directed to the rulers of Europe and making a bid for political, social and religious reform.[3] This work contained the legend of one Christian Rosenkreuz, or Rose Cross, from which Rosicrucianism got its name. He was a monk who was supposed to have visited India, Persia and Arabia and brought back with him the secret wisdom of the sages of those lands. It created quite a stir at the time and its ideas were taken up by various ones, thus continuing down to the present day what might be termed, in a very loose way, the Rosicrucian movement.[4]

As for traditional or legendary Rosicrucianism, it is said to go back to the Great White Brotherhood of Egypt in 1500 B.C., was supposedly brought to Palestine by Solomon, to Italy by Pythagoras, and so forth. It includes Essenism, recognizes the role played by Christian Rosenkreuz, and traces its United States origins to the year 1694.[5,6]

Historical Rosicrucianism originally may be said to have had a strong Protestant flavor and appears to have been an effort to combine Christian and pagan teachings, science and religion, astrology and philosophy, medicine and occultism, love of knowledge with love of man. Says one authority: "The Secret Doctrine of the Rosicrucians is a body of esoteric teachings, handed down for ages by wise men deeply versed in the esoteric doctrines and occult lore. This wisdom originally came by way of the Orient, and in fact, even today comprises part of the Inner Teachings of some of the highest Oriental Brotherhoods . . . We must 'Look to the East, whence comes all light.' "[7]

For centuries alchemy, the attempted transmuting of baser metals to gold, appears to have been one of the chief preoccupations of the devotees of Rosicrucianism, although its modern spokesmen insist that a spiritual alchemy was meant, the refining of the "character" of the individual.[8] According to Amorc, Rosicrucianism is "an international fraternity. Members . . . study the mysteries and scientific laws of the world . . . Present-day Rosicrucians believe that the inner soul of man can help him to master the problems of daily life."[9]

Is Rosicrucianism compatible with Christianity? According to Amorc, which claims to be nonreligious, it is. They say: "Orthodox Christians of the most devout kind can consistently belong to the Rosicrucian Order, just as a devout Christian might study law or music, art or chemistry without compromising his position in the Christian Church."[10] Others speak of themselves as "Rosicrucian Christianity."[11]

ITS CHIEF TEACHING

Since it is thus claimed that Rosicrucianism is either Christian or compatible with Christianity, it should be compatible with the Bible, for of it the Founder of Christianity stated: "Your word is truth." And the apostle Paul wrote: "All Scripture is inspired of God and" able to equip completely the man of God for "every good work."—John 17:17; 2 Tim. 3:16, 17.

Among the most basic teachings of Rosicrucianism are reincarnation and its correlative, the immortality of the soul. "The Rosicrucians hold as a very important part of their teaching, the occult doctrine of Metempsychosis, Reincarnation or Transmigration of Souls, the essence of which doctrine is the survival of the individual soul after it passes from the physical body in death, and its reimbodiment in a physical body by a rebirth after a sojourn in the resting place of the souls."[12] And says Lewis of Amorc, "We discover in reincarnation and Karma the only rational and acceptable explanation and cause of the seeming injustice of the inequalities of life . . . The laws of Reincarnation alone make understandable and acceptable the conditions and experiences of our lives . . . Each personality came into existence 'in the beginning of all creation,' and has always existed and will exist into eternity."[13]

Proof is claimed for reincarnation in the impressions and notions that people at times have of having experienced certain things before or having lived at some other time, in that heredity cannot account for all differences in personalities and in the existence of child prodigies, such as Mozart. The various groups of Rosicrucians, however, have their own details as to how long the soul may hover close to the body after death, the stages of transition and the length of time between rebirths. According to Amorc, Jesus Christ was the only one ever to complete the reincarnation and be united with God.[14]

What about these teachings of the immortality of the human soul and reincar-

nation? Are they compatible with Bible-based Christianity? No, they are not! How can they be when the Bible plainly tells us that Jesus "poured out his soul to the very death," that "the soul that is sinning—it itself will die," that when man "goes back to his ground; in that day his thoughts do perish," and that in Sheol, or the abode of the dead, "there is no work nor devising nor knowledge nor wisdom"?—Isa. 53:12; Ezek. 18:20; Ps. 146:4; Eccl. 9:10.

Were reincarnation true, there could be no resurrection, for no one would be dead, but all in a state of "transition." But Jesus Christ plainly told us: "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." As for the so-called proofs of reincarnation, if everyone on earth lived before, then why only the rare exception when persons seem to remember having lived before, and why does only one in hundreds of millions turn out to be a prodigy such as Mozart if every last one of the human race is a reincarnation? No, such circumstantial evidence is all too strained, too tenuous, too slender a thread on which to tie the reincarnation teaching, even if it did not contradict the Bible!*—John 5:28, 29.

CHRISTIANITY UNIQUE AND EXCLUSIVE

That Rosicrucianism is not compatible with Christianity can also be seen from the fact that Christianity claims to be unique and exclusive. Jesus said, "I am the light of the world," and, "I am the way and the truth and the life. No one comes to the Father except through me." Of himself and his followers he further stated: "They are no part of the world, just as I am no part of the world." Christians are told that there can be no sharing, no fellowship, no harmony, no agreement between them and other religions.—John 8:12; 14:6; 17:16; 2 Cor. 6:14-16.

But Rosicrucianism does not agree with these Christian principles, for we are told that Christian Rosenkreuz "founded the mysterious order of Rosicrucianism with the object of throwing occult light upon the misunderstood Christian religion."[15] It is also claimed that Amenhotep IV, upon whom many Rosicrucians look as "their traditional first Grand Master," and "known as the heretic king, . . . abolished the polytheistic religions of the time to advance in their stead the world's first doctrine of monotheism."[16]—1375-58 B.C.

But not so. Monotheism was the form of worship practiced by Abel, Enoch, Noah, Abraham, Isaac and Jacob long before Amenhotep IV ever came upon the scene. And in 1513 B.C. Jehovah God by means of Moses instituted a complete system of worship with the nation of Israel, the distinguishing feature of which was the monotheistic worship of the one true God Jehovah. Supporting the Scriptural position in this matter are such late or recent works as *Man, God and Magic,* by Ivar Lissner, which develops the theme that 'man's original concept of God was monotheistic.' —Ex. 20:1-7.

Rosicrucianism further claims that Moses received his wisdom from Egypt and that Jesus in his infancy went to Egypt not only for protection but also to receive education and training.[17] But if this is so, why do neither the writings of Moses nor the Gospels contain anything about the mysteries of the Egyptian White Brotherhood? Much store is also put in the Book of Jasher[18] and the Great Pyramid of Egypt,[19] but neither Jesus nor his apostles made any reference to either. They stressed the need of going to God's Word and showed that it was all we need to guide us on life's pathway.

* See *What Do the Scriptures Say About "Survival After Death"?* published by the Watchtower Bible and Tract Society, for more information.

Rosicrucianism, by mixing worldly wisdom with Bible teachings, claims "to explain the mystery of life and Being from the scientific standpoint in harmony with religion."[15] But according to God's Word, divine wisdom and worldly wisdom cannot be mixed: "It is written: 'I will make the wisdom of the wise men perish, and the intelligence of the intellectual men I will shove aside.' Where is the [worldly] wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For . . . the world through its wisdom did not get to know God."—1 Cor. 1:19-21.

OTHER WEAKNESSES

Among the other weaknesses that must be charged to Rosicrucianism is its divisiveness. Rosicrucianism is as badly divided as is Christendom, in view of its size. Thus one group stresses astrology as though it were the chief teaching of Rosicrucianism,[20] whereas another insists that it has absolutely nothing to do with astrology.[21] One "authority" scruples against the term "metempsychosis," and others use it interchangeably with reincarnation.

The historicity of Rosicrucianism leaves much to be desired. It is not at all as clear as many of its devotees would have us believe, nor made so clear in what may well be the most comprehensive discussion of Rosicrucianism, at least in the English language, namely, *The Brotherhood of the Rosy Cross.*

Still another weakness of at least certain branches of Rosicrucianism is their inconsistencies. This is especially true of Amorc Rosicrucianism, quite likely due to its trying to appeal to as many as possible to take its courses by mail. Thus, on the one hand, it is said that "reincarnation alone makes understandable and acceptable the conditions and experiences of our lives,"[13] and, on the other hand, it is said that "whether the doctrine of reincarnation is true or not, is of no importance to the student of the practical teachings of Rosicrucianism."[22]

Further, it is stated that Amorc Rosicrucianism is not at all a religion; yet what is reincarnation, the basic tenet, if not a religious belief? Then again, it is claimed that there is nothing in Rosicrucianism to make a Jew or Mohammedan unhappy,[23] yet it is claimed that science and mysticism "disclose only one known incident of perfect development of any Ego, whereby the need for further incarnations on earth was brought to an end. This is in the case of Jesus the Christ, who . . . having attained Christhood through the highest perfection and pureness of consciousness, ascended into heaven and there was absorbed into the consciousness of God and there the Ego of Jesus became one of the Divine elements of the Godhead."[24] Would Jew and Moslem agree with that?

Also, the prospect is held out to the inquirer that he can get all this information without too much time and effort, merely an hour or an hour and a half a week, and that no higher education is required.[25] But when he checks deeper into this Amorc Rosicrucianism, he finds that what is vital is a "psychic idiosyncracy," and "that the student who enters upon the study of the science in this life for the first time cannot expect to become an exponent of the technique in the same life."[26]

NOT COMPATIBLE

Truly, Rosicrucianism is not compatible with Christianity. Whereas Christianity is most exclusive, Rosicrucianism is one of the most eclectic movements, teachings or fraternal organizations on earth, for it has borrowed and appropriated to itself from the widest variety of beliefs and practices. Among its various groups are

those that stress Egyptian origin and yet quote liberally from the Bible; that borrow from both the mysticism of the Jewish cabala and the nirvana of Buddhism; that claim relationship with the wisdom of the Greeks and with the alchemists of the Middle Ages; that claim to be very scientific and yet hold ever so many things that cannot be demonstrated historically or scientifically; that appropriate to themselves theosophical works as well as the teachings of yogi.[2] It may be said to be an extreme attempt to absorb all the wisdom of this world, at the same time coloring it with the Bible.

Rosicrucianism places particular emphasis on, "Man, know thyself." Obviously it is man-oriented and therefore most incompatible with Bible-based Christianity, which is God-oriented and which counsels: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Denying the existence of Satan and his demons, Rosicrucianism has been overreached by them. So it is indeed a case of choosing between eclectic Rosicrucianism and exclusive, Bible-based Christianity. The two are not compatible in any sense of the word.—John 17:3; 2 Cor. 4:4.

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Visiting a House of the Dead

◆ Tourists visiting the Kudowa Czermna Chapel in Poland in 1962 spent several hair-raising minutes. This chapel is known for the numerous skulls kept in it. As the guide, Richard Makowski, was explaining the chapel's history to the tourists, thousands of skulls (from victims of plagues and of the Thirty Years' War) began tumbling from the walls onto the astonished tourists. The tourists panicked, but there were no serious injuries. One wall had begun to bulge out, indicating that the building was in urgent need of repair. Since they did not want to close the chapel during the tourist season, however, the repair work was postponed. But the skulls did not wait, and tumbled to the floor. In 1772 a clergyman living in Kudowa Czermna built this Skull Chapel, a veritable house of the dead. From the fields of Klody, Poland, he gathered up skulls and bones of victims of the Thirty Years' War and also of the plague. These were then placed in the chapel. There are similar chapels—real gathering places for human skulls—to be found in the vicinity of Klody, also in Rome and in Prague, Czechoslovakia.—*Express Wieczorny*, September 2, 1962.

Are You Planning to Attend?

ATTEND what? One of the most signal events of our time—the "Everlasting Good News" Assembly of Jehovah's Witnesses. Though the full significance and impact of this assembly may not yet be readily apparent since it has not yet convened, its uniqueness and importance should be. It is unique in that the assembly will travel around the world in ten weeks, stopping at twenty-four different cities! It is important because it will meet vital spiritual needs in these last days when "critical times hard to deal with" face each and every one of us.—2 Tim. 3:1.

Times hard to deal with pose problems that threaten our present and future happiness. Yet the Son of God, Jesus Christ, confidently declared: "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3) Jesus' words hold true even in these hard-to-deal-with times.

We can be certain about this: Jesus meant that if we are truly conscious of our spiritual need we will not only realize its importance, but we will do something about it! We will put forth vigorous personal efforts to care for our spiritual needs, though it cost us something, though it require advance planning and preparation.

Those who are truly conscious of their spiritual needs will put forth the most earnest effort to attend the "Everlasting Good News" Assembly of Jehovah's Witnesses as it comes to a city in their country or locality.

The assembly begins in Milwaukee, Wisconsin (June 30-July 7), goes to New York city (July 7-14), then to London (July 14-21) and continues, moving around the world, stopping at such other cities as Melbourne, Australia (August 16-20), Auckland, New Zealand (August 21-25), and Honolulu, Hawaii (August 28-September 1). The assembly will stop not only where English is the main language but in many countries, such as West Germany, Italy, India, Burma, Thailand, Japan and Korea. From Korea the assembly moves to Hawaii and then to Pasadena, California, where it concludes September 1-8.

Though the assembly program will last for eight days in Milwaukee, New York, London, Stockholm, Munich, Milan and Pasadena, it will vary somewhat in length in other cities; but at whatever assembly you attend, your spiritual needs will be cared for, stimulating spiritual food will be given, as well as help in solving problems.

Yes, how to cope with problems—this will receive much attention by the assembly program. Problems caused by pressure from an unbelieving world, settling difficulties in Christian love and keeping proper balance in your life will all be satisfyingly considered. Many problems, some peculiar to women, some to men, some to youth, will be discussed on the program. What can be done, for instance, about the many problems facing Christian youths in school as they strive to remain unspotted from the world? (Jas. 1:27) What conduct is expected of Christian youths?

Those who are married or contemplating marriage will receive helpful counsel that can influence their entire future life. Also much beneficial counsel will be given those whose homes are divided religiously and those who are single.

Every aspect of the Christian ministry will be considered. This will be of special interest to all of Jehovah's witnesses, also to persons studying with them in preparation for the ministry.

The assembly's program will provide scientific confirmation of the Bible, also facts that will equip Bible believers to prove to any honest inquirer that the Bible is indeed the inspired Word of God. How can you find greater enjoyment and reap greater benefits from your Bible reading? The assembly's program will answer.

So much more spiritual stimulation and help will be provided at this assembly that you will have to be there to realize the vast scope of its value to you. You will want to encourage others, too, to attend, so they will not miss the inspiring address, to be given on the climactic day, "When God Is King over All the Earth."

Urge others to attend, but by all means care for your spiritual needs in these critical times that provoke problems hard to deal with. Being conscious of your spiritual need, you will do something positive about it. The best thing you can do this year is to attend the "Everlasting Good News" Assembly of Jehovah's Witnesses, earnestly endeavoring not to miss a single session of this momentous Around-the-World Assembly.

Labor That Is Not in Vain

ONE of Jehovah's witnesses who graduated from the Watchtower Bible School of Gilead in 1962 served some years ago with a small congregation in Forfar, Angus, Scotland. He tells of the time when the congregation was made up entirely of women: "Here were nine elderly sisters. If an average age had been worked out, it may have approached seventy-five years. But age was not the only handicap of these sisters; advancing years had brought impediments of poor sight and hearing. Take the assistant congregation servant; she was a valiant sister who gave her various parts on the meetings using a large magnifying glass to see her notes. The Bible study servant was a sprightly eighty-five. Much of that time she had employed an ear trumpet because of her deafness. By the time I got to know her she had one of the more up-to-date hearing aids. They all met in a little gas-lit hall that could accommodate twenty persons at a squeeze.

"Although all nine of the congregation were very well known in the community, their preaching produced nothing in the way of tangible results. Around and around the territory they went, but their evident quaintness and inability to present the truth eloquently seemed to indicate that they were working for nothing. Yet never did they give up. For many years they continued to work and meet together. Then things began to happen.

"A local businessman got to thinking why it was that these elderly women should keep visiting people year in and year out, although receiving no results. To satisfy his curiosity, he obtained some of the literature and read it. Soon he was associating with the congregation, listening to the sisters struggling with their various parts. He began to talk to other associates in the town. Others began to take an interest. One of the first things that this businessman did was to buy one of the best lots in the center of town and construct a fine, spacious Kingdom Hall. Now the congregation continues to grow.

"The last that I heard was that it had reached forty. Some months back I was sent a newspaper cutting describing the first circuit assembly to be held there. On the front page, beaming out was a photograph of the near stone-deaf Bible study servant, now in her ninetieth year. Over the picture was the caption: 'This is the happiest day of my life.' Thus Jehovah had rewarded the valiant effort of these faithful sisters and their year-in-and-year-out service. As the apostle Paul stated at 1 Corinthians 15:58: '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.' "



● What are the obligations of Christian parents toward a mentally retarded child?—M.L., U.S.A.

First Timothy 5:8 is very specific and unmistakable in saying: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." So parents are under obligation to provide for their children, even though they may be retarded, if at all able to do so. Remember, such mental handicap is due to no fault of the child but rather to circumstances, such as an unfortunate birth or early fall, or to the imperfection of the parents.

Parental obligation includes providing not only material but also spiritual needs. Christian parents may not ignore the instructions set forth at Deuteronomy 6:4-7, about the way a father should talk about God's law with his son no matter where they may be together. Not to be overlooked also is the command at Ephesians 6:4, about bringing up children in the discipline and authoritative advice of Jehovah. If a child became the ward of the State, he would certainly not be able to receive life-giving instruction such as a loving parent would be able to impart, in obedience to his Scriptural obligation as a dedicated Christian.

By seeing to it that the child gets this discipline and admonition from Jehovah, the parent is providing for the child's eternal salvation. The obligation to help others to salvation *calls* first of all for you to help members of your

own family to do so, especially if you are a parent and the children are minors dependent upon you for proper religious instruction, guidance and assistance. Would it make sense to go out and try to help others who are strangers to gain salvation while at the same time neglecting a dependent child, your own flesh and blood?

Merely the amount of time you may devote to the ministry is no reason to shift this responsibility. However, if the child is so retarded mentally as to be incapable of taking in any spiritual food or knowledge by which he can exercise faith and gain salvation, this might have a bearing upon whether parents would choose to turn him over to others, such as state welfare institutions, to care for him. Still it may not be overlooked that the child, as the ward of the State, even though regularly visited by the parents, may be subjected to spiritual dangers such as may come from blood transfusions, the celebration of pagan or nationalistic holidays, and so forth. These are some of the things the parents also must consider.

True, having a retarded child in the home may prove to be quite a burden to the rest of the family. But if it can at all be borne, and, in particular, if the child is able to benefit spiritually from being in a Christian home, by all means that burden should be borne. By doing this the parents will be doing the right thing; their course will conform to the Scriptural requirements and will have God's approval and blessing. In the long run this will be the best course, especially if every member of the family joins in the relief program.

Caring for a retarded child should be viewed as a challenge in such cases, in particular, a challenge to manifest the fruitage of the spirit. (Gal. 5:22, 23) A modern authoritative work says concerning retarded children: "They are affectionate . . . and often loved by their mothers and other children in the family. . . . In many cases it is possible for them to be looked after at home, a much happier solution than putting them in mental institutions. If this is to be done, however, the mother must accept the situation and not expect the child will [become normal]. She must love the child but not neglect the other children, or feel guilt." —*Neo-Natal Pediatrics*, W. R. F. Collis.

Whether certain medications will prove helpful for retarded children to any degree is problematical; but in at least some cases, such as in the use of glutamic acid, there has been improvement. Concerning glutamic acid the *Modern Drug Encyclopedia and Therapeutic Index* (Eighth Edition, 1961) says: "Clinical observations suggest the possible value of natural glutamic acid in the improvement of personality and intellectual performance of mentally retarded children and adults." To what extent such a product would prove helpful may depend upon heredity and sex factors as well as whether the child is being cared for by his parents or not.—*Science News Letter*, January 12, 1952.

Each case would have to be determined on its own merits, the seriousness of the situation, the ability of the family to take care of the child and the benefits the child would be able to gain from being at home with other loving family members.—1 Cor. 13:4-8.

ANNOUNCEMENTS

FIELD MINISTRY

As followers of Jesus Christ, who is called the "Word of God," Christians must be witnesses of Jehovah God, making known to all men what God has to say in his Word the Bible. (Rev. 1:5; 19:13) Appreciating this grand privilege, during June Jehovah's Witnesses will be offering to all persons the *New World Translation of the Holy Scriptures*, and a Bible-study booklet, on a contribution of $1.

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This year Jehovah's witnesses will hold a convention that will travel around the world, beginning and ending in the United States. The program will aid everyone present to gain understanding and appreciation of what God requires for people of all nations. Plan now to attend! Milwaukee, Wisconsin, June 30 to July 7; New York, New York, July 7 to 14; London, England, July 14 to 21; Pasadena, California, September 1 to 8. Other locations will be announced later.

"WATCHTOWER" STUDIES FOR THE WEEKS

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July 28: Maintaining Personal Integrity. Page 367.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 1, 1963
Semimonthly

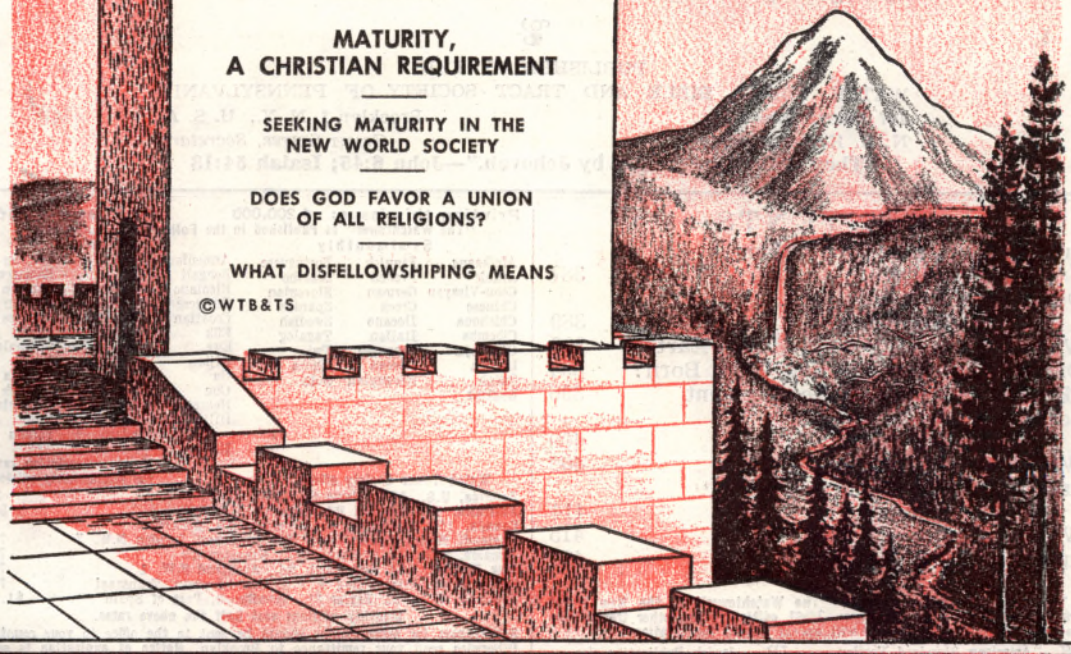
MATURITY,
A CHRISTIAN REQUIREMENT

SEEKING MATURITY IN THE
NEW WORLD SOCIETY

DOES GOD FAVOR A UNION
OF ALL RELIGIONS?

WHAT DISFELLOWSHIPING MEANS

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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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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.

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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; Isaiah 54:13

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AS – American Standard Version	*JP* – Jewish Publication Soc.
AT – An American Translation	*Le* – Isaac Leeser's version
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Putting Yourself IN THE OTHER FELLOW'S Place

DUE to gross carelessness a great fire broke out on a gigantic United States airplane carrier under construction. That fire cost the government upward of $50 million and took scores of lives. The wife of one of the victims heard with anxiety the news about the fire over the radio. When her husband failed to come home at the usual time, she feared the worst. Then the doorbell rang, and how she hurried to answer it! As she opened it, there stood two policemen. Words failed them, but words were not necessary. The kind expression of sympathy upon their faces spoke plainly enough. Yes, her husband was among those that had lost their lives in that fire.

Those policemen knew full well how that woman felt, for they could well imagine how their own wives would have felt in her place. On such occasions a kind facial expression, a gesture or a few words spoken with warm understanding, may be all that is needed to show that we understand, that we can put ourselves in the other fellow's place.

The Bible takes note of this need, for it tells us: "Rejoice with people who rejoice; weep with people who weep." It shows that "a singer with songs upon a gloomy heart" is simply out of place and that there is "a time to weep and a time to laugh; a time to wail and a time to skip about." If we are able to put ourselves in the other fellow's place we will know when it is the time to weep and wail and when to laugh and skip about.—Rom. 12:15; Prov. 25:20; Eccl. 3:4.

This matter of putting ourselves in the other fellow's place applies to all our relations with others. In particular is there need of it in the family circle. How much better parents and children would get along with each other if each were able to put himself in the other's place! Not that parents are to abdicate their authority, but understanding is vital. And how much friction there is between husbands and wives for lack of such understanding! This principle applies even to such minor items as wanting to watch television or listen to the radio when another needs quiet for rest or study. It also applies to being on time for meals and being ready to go out at an agreed time.

Did you ever borrow money and then neglect to return it when you said you would? Did you view your thoughtlessness as something trivial? But what about the other fellow? He may begin wondering if you have forgotten all about it. If you

promised to pay back a sum on a certain date and are unable to do so, could you not at least make an explanation as to why you are unable to keep your promise, instead of ignoring the matter as though you had no obligation? Your creditor doubtless will be only too glad to give you more time, just so long as you do not get the idea that the loan was a gift! It is hardly fair to wheedle out a gift under the pretext of a loan, is it?

How much strife, confusion and needless suffering there are in industry because men do not put themselves in the other fellow's place! Because either labor or management or both fail to do so, strikes at times stretch out for weeks and months. Why, there would be no racial or religious discrimination whatever if people were *able to* put themselves in the places of others who are different in these respects.

Whether you have a request to make or a rebuke to administer, you will be far more effective if you are able to put yourself in the other fellow's place. How well Jesus was able to do this! That is why, after Peter had denied him three times, he did not scold Peter. All that was needed was a look: "And the Lord turned and looked upon Peter, and Peter recalled the utterance of the Lord," about his betraying him. Then Peter "went outside and wept bitterly." Yes, at times a reproving look, at times a pleading tone—how often Jehovah God pleaded with his people!—at times just gentle reasoning with an erring one will do more good than landing upon him with all your weight.—Luke 22:60-62; Gal. 6:1.

The apostle Paul imitated his Master in this respect also. He knew that if he were indifferent to the way others thought and felt he would needlessly offend them, for it is very easy to imply that others, whom you believe to be mistaken, are either lacking in sincerity or in intelligence. He made himself, as it were, "the slave to all," that he might gain the most persons. "And so," he said, "to the Jews I became as a Jew, that I might gain Jews; . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some." No question about it, the apostle Paul knew how to put himself in the other fellow's place.—1 Cor. 9:19-22.

Being able to put yourself in the other fellow's place not only keeps you from offending others needlessly but also protects you from gross selfishness or sins. One of the chief causes of immorality and crime is covetousness, that is, greedily desiring that which belongs to another. But if you can put yourself in the other fellow's place you simply will not covet his auto, job, wife or some other possession. You would not want to lose such things yourself, if you had them, would you?—Deut. 5:21.

Of course, putting yourself in the other fellow's place does not mean you will let yourself be unduly swayed by sentiment when dealing with others who are not deserving. Neither does it mean that you would not give stern reproof at times when it is your duty and it is for the best that you do so. You should be concerned with what is best for the other fellow even as you would want what is the best for yourself, would you not?

In brief, putting yourself in the other fellow's place can do, oh, so much in making relations friendly with others as well as helping you to do what is right. It is just what Jesus meant when he said: "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.



Does God Favor A Union of All Religions?

THE Roman Catholic Ecumenical Council has caused quite a stir among Christendom's clergymen. The Council "may have an effect as profound as anything since the days of Martin Luther," said a spokesman for the Presbyterian Church.[1] "If we should pray for anyone in the world today," says Protestant theologian Paul Tillich, "we should pray for Pope John."[1] And just before the first session of the Council ended, a noted Catholic theologian, Dr. Hans Küng, said that far more important than promulgating formal decrees has been the development of a new "theology of union."[2]

With the Roman Catholics speaking of a "theology of union" and the Protestants excited about the Council and the pope's talk of unity, the question arises: Does God favor a union of all religions?

Much would depend upon what the objective is. Is it a movement to get back to the pure teachings and practices of the early Christians? Or is it a movement to have unity of headquarters and an easy tolerance of conflicting religious teachings? The apostle Paul wrote to the early Christians in Corinth: "I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) Is this the objective of Christendom's unity movement?

To see whether the rooting out of falsehoods and traditions and the going back to the unspotted worship of the early Christians are the objectives of the so-called ecumenical or unity movement, let us take a brief look at the movement's history.

THE MOVE TOWARD RELIGIOUS UNITY

One of the major early efforts to promote religious union was the World Parliament of Religions, held in the American city of Chicago, Illinois, in 1893. The theme on the last day of that clerical convention was "The Religious Union of the Whole Human Family." Cleric T. Chalmers of the Disciples Church said:

> "The first Parliament of Religions seems to be the harbinger of a still larger fraternity that will combine into one world-religion what is best, not in one alone, but in all of the great historic faiths. It may be that, under the guidance of this larger hope, we shall need to revise our phraseology and speak more of Religious unity, than of Christian unity."[3]

Note that the emphasis was on all religions getting together rather than on Christians going back to the unified teaching of the early Christians. The idea was for Christians not only to put up with conflicting doctrines but also to put up with pagan religions, for a newspaper report said of that gathering in Chicago: "The creeds of Christendom, Buddhist and Baptist, Mohammedan and Methodist, Catholic and Confucian, Brahmin and Unitarian, Shinto and Episcopalian, Presbyterian and

Pantheist, Monotheist and Polytheist, representing all shades of thought and conditions of men, have at last met together."[3]

How would those religious leaders go about uniting such a colossal hodgepodge of religions? The formula for such a union was discussed back there in 1893 by cleric J. H. Barrows, who said:

"Those churches which are most nearly on common ground of faith and doctrine must unite—the various branches of Methodism and Presbyterianism, for instance. Then when the sects are united among themselves Protestantism in general will draw together. In the progress of education Catholics and Protestants will discover that the differences between them are not really cardinal, and will broach reunion. This accomplished, the union with other different religions [pagan] is only a question of time."[3]

How has this "theology of union" fared since 1893? The progress, clergymen admit, has been slow. In 1908, the Federal Council of Churches of Christ in America came into being. Then followed a number of conferences, such as the 1927 Lausanne Conference on Faith and Order, which spurred churches to try to understand one another despite their conflicting teachings. Then at Amsterdam, in 1948, the World Council of Churches came into formal existence.

The World Council of Churches has since spearheaded the ecumenical movement among Protestants and non-Roman churches. Since its formation, this council has met twice in general assembly. It met in 1954 at Evanston, Illinois, the Protestant clergymen being somewhat elated because the Roman Catholic Church sent unofficial observers. Then in 1961 the World Council of Churches met in New Delhi, India; this time there were official tag-wearing Catholic observers, the Catholics even marching in the opening ecclesiastical procession, rubbing shoulders with Orthodox, Baptist and Pentecostal participants.

With the urge to merge being made more and more prominent, a number of mergers have followed, as in India, where the Episcopal, Congregational and Presbyterian churches were molded into a single Church of South India, which draws on the theologies of each. Also in the United States, for instance, the Reformed, Christian, Congregational and Evangelical Churches merged to form the United Church of Christ.

Besides some actual mergers there have been many expressions of the growing urge to merge; for example, between Britain's Anglican and Methodist churches. In America Presbyterian leader Eugene Carson Blake dramatically proposed a merger of his denomination with the Episcopal, Methodist and United Church of Christ groups.

What has especially stimulated the merger movement, of course, has been Pope John XXIII's call for an ecumenical conference—not a conference with Protestants but an assembly for Catholic leaders, with Protestants attending only as observers. This Catholic conference has come to be known as Vatican II, since it is only the second Catholic Council to have met in the Vatican itself. (Previous Councils met at other locations; the first one to meet at the Vatican was in 1869.) One purpose of the Council, declared Pope John XXIII, is to help "clear away some of the roadblocks" to reunion of religions.

VIEWS OF THE CATHOLIC COUNCIL

In the minds of some clergymen the Catholic Council had an auspicious background in the fact that Pope John XXIII had had a private meeting with the archbishop of Canterbury, the first archbishop of Canterbury to call on a pope since the

Church of England separated from Rome in 1534.

Enthusiastic and glowing accounts of the Catholic Council have appeared even in nonreligious magazines. Typical of many are the words of *The Saturday Evening Post,* which said: "The Ecumenical council of Pope John XXIII . . . is still one of the most significant events in religious history. It is a move toward unity, in the slow tradition of the Church, as evidenced by invitations to the Eastern Orthodox Churches, and to observers from the Church of England, the World Council of Churches, the Lutheran World Federation, and the World Presbyterian Alliance, groups which effectively represent 351 non-Catholic churches in more than eighty countries."[4]

Catching the spirit of the theology of union, the religious journal *The Christian Century,* which had called itself "An Undenominational Weekly," changed over to calling itself "An Ecumenical Weekly," saying: "The council may prove to be the most important religious event of our time. . . . The Second Vatican Council extended the ecumenical movement. . . . The success of the World Council [of Churches] has made it possible for the pope to bring a Catholic council into existence much earlier than would have been possible otherwise."[5]

Illustrating the keen Protestant interest in the Catholic Council is the fact that leaders of the Episcopal, United Presbyterian, Lutheran, Greek Orthodox and other churches have urged prayers by their members in the council's behalf. For example, Anglican Bishop E. S. Reed of Canada urged his group: "Will you, a loyal Anglican, pray for the Pope's Ecumenical Conference that God may use it for His glory?"

So, as religious leaders talk about religious unity and urge prayers for the pope's conference, it is timely for true Christians to go to God's Word, the Holy Bible, to see what the divine will is concerning a union of all religions.

GOD'S VIEW OF A RELIGIOUS UNION

Since the Israelites were God's people in ancient times, it is well to ask: Did God direct the Israelites to merge with other religions? The Bible account shows that instead of fusing them with other religions, God separated them. He freed his people from Egypt and the idolatrous worship there. When the Israelites entered the Promised Land, Almighty God instructed them to stay away from the Canaanite religion of the people; hence the Bible record says:

"Jehovah continued to speak to Moses, saying: 'Speak to the sons of Israel, and you must say to them, "I am Jehovah your God. The way the land of Egypt does, in which you dwelt, you must not do; and the way the land of Canaan does, into which I am bringing you, you must not do; and in their statutes you must not walk. My judicial decisions you should carry out, and my statutes you should keep so as to walk in them. I am Jehovah your God." ' " —Lev. 18:1-4.

When the Israelites disobeyed that divine command and started to mix with the pagan religions, God's anger was aroused: "So I, in turn, have said, 'I shall not drive them away from before you, and they must become snares to you, and their gods will serve as a lure to you.' "—Judg. 2:3.

God's will was no different with the early Christians; they were to shun union with any false religions, which all other groups were. Jesus Christ made it clear that true Christians were not to unite with other groups, not even with groups such as the Pharisees who professed to worship the same true God, Jehovah. Declared the Son of God: "Every plant that my heav-

enly Father did not plant will be uprooted. Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." Jesus explained that the traditions of those religious leaders had made "the word of God invalid," so true Christians must shun such religions; for as Christ's apostle Paul was later to state: "A little leaven ferments the whole lump."—Matt. 15:13, 14, 6; Gal. 5:9.

So true Christians cannot condone traditions of men that invalidate God's Word. Yet the present unity movement in Christendom would require Christians to be tolerant of conflicting doctrines, many of which must be false. Said Dr. Samuel McCrea Cavert, recently retired as executive secretary of the New York office of the World Council of Churches: "The question is whether we can find a united church where there is enough room for differences." The assumption, then, is that God would put up with falsehood, even a little falsehood. But on the contrary, Christ's apostle declared: "Do you not know that a little leaven ferments the whole lump?"—1 Cor. 5:6.

GOD IS DIVIDING PEOPLE

Moreover, how can religious leaders expect God to favor a union of all religions when God through his King Jesus Christ is dividing people?

Yes, Jesus Christ foretold a great dividing work for these last days in his illustrative parable of the sheep and goats: "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. And he will put the sheep on his right hand, but the goats on his left."—Matt. 25:31-33.

Hence people of all nations are being separated, some into the sheep class, some into the goat class. From Jesus' statement that "broad and spacious is the road leading off into destruction, and many are the ones going in through it," it is clear that the majority of people are being separated into the goat class. (Matt. 7:13) How, then, could those truly of the sheep class even think of union with those who give evident manifestation of being of the goat class? Can man unite what God is dividing?

Not that God does not favor true Christian unity; he does, but not at the expense of purity of doctrine. God favors unity of Christians in one true religion—worship that centers around the pure religion as practiced by early Christians before it became corrupted with conflicting doctrines and corrupting traditions. God favors true Christianity, which is based on his Holy Word and which centers around the kingdom of God. That is God's way to religious unity, and it is the way the New World society of Jehovah's witnesses has chosen. For details see the special *Awake!* of April 22, 1962, entitled "Early Christianity and Modern-Day Religion," available from the Watch Tower Society. Therein are presented the facts of early Christian worship and who measure up to it today.

Since God is dividing people, he could never favor a union of all religions. What God favors is one true religion and the uprooting, not the uniting, of all the rest. This will take place at God's war of Armageddon when 'every plant that the heavenly Father did not plant will be uprooted.' —Matt. 15:13.

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1 *Time*, January 4, 1963.
2 New York *Times*, December 6, 1962.
3 *Studies in the Scriptures*, Vol. IV, pp. 181-183.
4 Issue of October 6, 1962.
5 Issue of January 2, 1963.

When God Is King over All the Earth

THIS is the title of a public lecture that all persons rightly disposed toward God will keenly want to hear. How can you hear it? By attending the "Everlasting Good News" Assembly of Jehovah's Witnesses, which will travel around the world this summer, making it possible for hundreds of thousands of persons to hear the inspiring lecture "When God Is King over All the Earth."

Clearly the title rings with good news—the kind people need today when so many are sighing over world conditions. Indeed, as the Holy Bible says: "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh." (Prov. 29:2) What cause for rejoicing, then, is reflected by the title "When God Is King over All the Earth"!

You are invited to attend the assembly and hear this public talk, to be delivered by the president of the Watch Tower Bible & Tract Society, N. H. Knorr, or other Society official, as this international assembly travels from city to city.

You may have heard one or more of the public lectures given at previous international assemblies of Jehovah's witnesses, such as the one held in New York city, July 30–August 6, 1950—the Theocracy's Increase Assembly of Jehovah's Witnesses. At that assembly, on New World Living Day, Sunday, August 6, a large crowd assembled to hear the talk "Can You Live Forever in Happiness on Earth?" At Yankee Stadium and at overflow areas the throng heard the president of the Society ask: "Could you live happily on an earth so peaceful and secure that there was never any need of military preparedness to forestall or meet the threat of war? Could you live happily on an earth on which human society was not kept in a constant friction by racial divisions, by international boundaries, jealousies, rivalries and hatreds, by commercial monopolies and selfish competition, or by religious prejudices, crusades, inquisitions, bigotry, intolerance and conflict?" A total number of at least 123,707 persons heard the speaker conclusively answer the question that there *is* hope of living forever in happiness on earth.

Also in 1953, many readers of this journal were present at Yankee Stadium during the New World Society Assembly of Jehovah's Witnesses. On Sunday, July 26, 1953, President Knorr addressed the convention on the absorbing subject "After Armageddon—God's New World." Those who attended can still remember those thrilling opening words: "Armageddon will be the worst thing ever to hit the earth within the history of man. God's new world will be the best thing ever to come to distressed mankind and will never pass away." Filling the stadium and overflow areas was a crowd of 165,829 persons who heard that stirring talk.

Then in 1958 there was still a more memorable assembly, the Divine Will International Assembly of Jehovah's Witnesses, July 27–August 3, at which both the Polo Grounds and Yankee Stadium in New York city were used. Yet on God's Kingdom Day, Sunday, August 3, a vast crowd totaling more than a quarter of a million persons filled not only the stands but also the playing fields, corridors, overflow tents and adjoining streets to hear the public lecture "God's Kingdom Rules—Is the World's End Near?"

Now 1963's long-awaited "Everlasting Good News" Assembly is at hand, an assembly that travels around the world, stopping at twenty-four different cities. This will make it possible for many more to hear the public lecture this year than on those previous occasions in 1950, 1953 and 1958. Among the many cities where the Around-the-World Assembly will stop are Milwaukee, Wisconsin (June 30–July 7); New York (July 7-14); London, England (July 14-21); Melbourne, Australia (August 16-20); Auckland, New Zealand (August 21-25); Honolulu, Hawaii (August 28–September 1), and Pasadena, California (September 1-8).

If you are truly conscious of your spiritual need and can possibly travel to one of the convention cities, plan now to do so. Of course, if you are living in one of the convention cities or its suburbs, you will, by all means, want to keep the assembly dates in mind and plan to attend each day's program. Invite your friends and relatives to the public lecture that will inspire all lovers of righteousness with hope, cheer, courage and confidence. Do not miss "When God Is King over All the Earth."

DID YOU LIVE BEFORE YOU WERE BORN?

THE idea that a person has had a previous existence has held a particular fascination for many Western writers. The English novelist Sir Henry Rider Haggard frequently had characters in his novels who philosophized on reincarnation. Just a few years ago a book by another author that dwelt on the subject soared to the top of the best-seller list for books in the United States. Its title was "The Search for Bridey Murphy." The author relates how a housewife under hypnotism describes the life she claimed to have lived as Bridey Murphy from 1798 to 1864. Investigators who checked the information she gave found so many discrepancies that they concluded that she was drawing upon her imagination.

Some persons in the West have made the idea an article of their religious faith. Mormons, for example, contend that they existed before they were born. On this point one of their leaders, Heber J. Grant, stated: "We have been placed upon this earth because of our faithfulness in having kept our first estate. The labors that we performed in the sphere that we left before we came here have had a certain effect upon our lives here, and to a certain extent they govern and control the lives that we lead here, just the same as the labors that we do here will control and govern our lives when we pass from this stage of existence."

In the Far East belief in a preexistence is centered around karma. This is the view that the fate of the soul in the present life is determined by what it did in its previous existence. Everything a person does in this life, it is thought, will inexorably affect his position in the next life and so on for innumerable rebirths. The Hindu Laws of Manu state: "In consequence of many sinful acts committed with his body, a man becomes in the next birth something inanimate, in consequence of sins committed by speech, a bird, and in consequence of mental sins he is reborn in a low caste. . . . A Brahmin who steals the gold of a Brahmin shall pass a thousand times through the bodies of spiders, snakes, lizards, of aquatic animals and of destructive Pukhasas. . . . For stealing grain a man becomes a rat; . . . for stealing fruits and roots, a monkey."

The Law of Karma has no provision for mercy or for forgiveness. It presents a despairing future of possibly a billion rebirths for a transmigrating soul. The prospect is so discouraging that the Maitri Upanishad of Hinduism states: "In this sort of cycle of existence what is the good of enjoyment of desires, when after a man has fed on them there is seen repeatedly his return here to earth? Be pleased to deliver me. In this cycle of existence I am like a frog in a waterless well."

The doctrine of the transmigration of souls, known in India as samsara, presents such a disheartening prospect for the future that the keen desire of believers in karma is to get out of this seemingly end-

less cycle of rebirths that Hindus call "The Wheel" and be freed from the power of karma. Their desire is to be in a state where misery will no longer exist.

What people who believe themselves to be under the power of karma seek is what the Holy Bible shows man how to attain without rebirths. It reveals man to be the product of a Creator who is forgiving and merciful. Instead of putting man under the power of an unrelenting, impersonal law that requires sins to be expiated by rebirths, he lovingly provided a means for man to be forgiven of his sins and to be freed from miseries. An endless life in joy, peace and security is what he has promised to give as a free gift to all who obey him and worship him in the manner he wants to be worshiped.

ARTICLES IN THE NEXT ISSUE

- Strength Imparted Through Encouragement.
- Giving Encouragement to Others.
- The Forgiveness of a Loving Father.
- Family Responsibilities in Keeping Jehovah's Worship Pure.

By the sin-atoning sacrifice of a perfect man, Jehovah provided the means by which humans can be forgiven their sins. Regarding that One the Bible states: "To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name." (Acts 10:43) No matter what their past may have been, that sacrifice makes forgiveness possible if they are repentant. Jehovah does not require them to suffer through multitudinous rebirths to be purified of their sins. "Though the sins of you people should prove to be as scarlet, they will be made white just like snow; though they should be red like crimson cloth, they will become even like wool."—Isa. 1:18.

The idea that the soul transmigrates or that a person had a previous existence before he was born into this one hinges upon the belief that the human soul is immortal and survives the death of the body. The soul usually is regarded as something that continues the conscious existence of a person separate from the body. Although this belief is widely accepted among the religions of the world, including many that profess to be Christian, the Creator of man does not confirm it as being so.

Very plainly the Bible states that when a man dies his conscious awareness of things ceases. "His spirit goes out, he goes back to his ground; in that day his thoughts do perish." (Ps. 146:4) His spirit or life force cannot be regarded as that intangible thing that makes a person the individual that he is any more than the electrical force that operates many types of machines has any connection with the distinctive differences of those machines. The fact that his thoughts perish indicates a cessation of conscious existence. Instead of conveying the thought that the soul is something in man that is immortal, the Bible states that the soul dies. "The soul that is sinning—it itself will die."—Ezek. 18:4.

With nothing in man that can preserve his conscious existence apart from his body, the life he has now is the only existence he has had. His hope for the future is in the provision the loving Creator of man has made for awakening the dead by resurrection. What he does while he is living is a determining factor as to whether he will be remembered and resurrected or forgotten and left in the unconscious state of death. To all who receive the approval of Jehovah will go the gift of eternal life. "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.

MATURITY a Christian Requirement

"He gave . . . with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ."
—Eph. 4:11-13.

MATURITY means, basically, perfection or completeness, full growth. On occasion Paul referred to those possessing it as "older men," that is, older in the comprehension of God's Word, having the quality of mature judgment. Such maturity is not a naturally inherited quality in an individual, but it is one that must be achieved.

[2] A physical maturing goes hand in hand with time and progresses according to time, normally taking about twenty years. During this entire period the body is developing and growing until it reaches its full-grown stature. Then this type of maturing physically has been accomplished.

[3] Physical maturity, however, is not a quality imperative to spiritual maturity, nor the most important in life. In fact, Paul told the young man Timothy: "Bodily training is beneficial for a little." It is helpful to a degree, but notice where he placed the emphasis, continuing in the same verse: "but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." Spiritual maturity is, therefore, all-important, as it involves, not only our present life, but our future destiny. It requires the nurturing of the mind on proper spiritual food so as to develop proper motives, in order that one can develop the desired qualities that measure this maturity, such as devotion, loyalty, perspective, faith, dependability and spirituality or spiritual discernment. In order to proceed toward this goal, Jehovah has a wonderful, salutary program designed for these days. It contributes to the individual's ability to stay alert to the dissimilarity between Jehovah's life-sustaining program and the Devil's death-dealing propaganda. It is not something that is obtained or received automatically with the passing of time, as physical growth, but it can be hastened and improved by using time wisely and profitably. —1 Tim. 4:8.

1. What is the basic meaning of maturity?
2. How is physical maturity attained?
3. (a) Of what value is physical maturity to the Christian? (b) Why is spiritual maturity of greater value than physical maturity? (c) What may hasten spiritual development?

PROGRESS TO MATURITY, A CHRISTIAN REQUIREMENT

[4] It is interesting to notice what sterling counsel Paul gave to the Hebrews when he advised them not to go over the primary doctrines continually, but directed

4. What is required if one expects to attain the position of being "full-grown" in powers of understanding?

them to solid food that could be accrued through the training of perceptive powers. To train means work, and it is unquestionable that Paul's intent was the disciplinary training of the mind to fill it with right thoughts so it could distinguish between right and wrong. He then urges: "Let us press on to maturity." It is definite that the bent of mind and effort should be ever forward toward the goal of being "full-grown in powers of understanding."—Heb. 6:1; 1 Cor. 14:20.

[5] It is true that immaturity is a normal starting point, whether this be in physical life, where the individual goes through infancy, a period of adolescence, then finally matures; or be from the spiritual aspect. Milk is the first food for the child, and then he begins to take more substantial food to build the body as time progresses. A similar situation exists where spiritual growth and discernment are concerned. In the beginning everyone naturally partakes of the milk of the Word, and is, of course, a babe. But he does not continue to partake of milk alone for very long, considering only the fundamental doctrines; he soon partakes of solid food such as belongs to mature people, after progressing to where such nourishment can be digested and made a part of his reservoir of spiritual information. Spiritually, just as physically, the younger person has a higher goal and a desire to "grow up." As one goes through the adolescent or maturing period, it is fortunate when he can view it as Jesus stated: "Happy are those conscious of their spiritual need." This naturally is a healthy spiritual outlook for future progress.—Matt. 5:3.

[6] The converse is true, too, and it could well indicate a deficiency in devotion when one is deterred by other things in life that would impede progress of spiritual growth. Recall how Paul established the congregation in Corinth on his second missionary journey, when he abode there a year and a half. Later he received a report from the 'house of Chloe, that dissensions existed among them.' Then in his counsel he mentioned: "Let no one be boasting in men," so that all would look to God with honor and not to men. The spirit of excessive bitterness and faction was present. Later he calls attention to the fornication existing there and gave them counsel as to corrective measures. When they lost sight of the 'spiritual man' and became overreached by the 'physical man,' they lost their mature status before Jehovah and again became babes. On this Paul commented: "Brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. I fed you milk, not something to eat, for you were not yet strong enough. In fact, neither are you strong enough now, for you are yet fleshly. For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do? . . . let no one be boasting in men." "Let a man so appraise us as being subordinates of Christ and stewards of sacred secrets of God. . . . what is looked for in stewards is for a man to be found faithful." How vigilant Christians must be so as not to be overcome by the deceitful course of looking to men, that is, to compare one with another and follow men rather than our perfect example, Christ Jesus! Never be overcome by materialism, desires of the flesh and other enticements of this old world! These bad things can make cancerous inroads on the spiritual man if permitted, and reduce even the spiritually full-grown Christian to spiritual infancy. The question may well be asked, What are the evidences of *having*

5. (a) What is the food for the "babe" physically and spiritually? (b) Why must a milk diet be forsaken for solid food?
6. (a) What impeded spiritual maturity in the congregation at Corinth? Why? (b) Why must Christians be extremely vigilant of their course of action to avoid retrograding to immaturity?

maturity or at least working toward it? —1 Cor. 1:11; 3:21; 5:1; 3:1-3, 21; 4:1, 2.

EVIDENCES OF MATURITY —DO YOU HAVE THEM?

7 Christ Jesus was the very essence of maturity, possessing all the characteristics of a mature Son of God. Not only did he always speak truth, but he demonstrated loyalty and truth in his actions and deeds. (Rev. 3:7; Acts 4:27) The ever-present quality of righteousness was exhibited by him, as recorded at Hebrews 1:9, where it states: "You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with the oil of exultation."

8 He certainly possessed the qualities of truth, as stated further: "He was full of undeserved kindness and truth." (John 1:14) He was unselfish in every respect because he never sought his own glory but sought the glory of the one who sent him, and he was unequivocally loyal and there was not an unrighteous thought in him. (John 7:18) He was without guile or fault, regardless of what happened to him or what charge was placed against him. He was harmless as well. (Isa. 53:9; 1 Pet. 2:22; Heb. 7:26) He was fully obedient to Almighty God in every respect, because he said he loved to do his Father's will. He was the perfect example of love because he was willing to lay down his life for his friends, as stated at John 15:13, 14: "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." He performed an act of unequaled undeserved kindness, above that of every other creature that ever lived. Paul mentioned that, though he (Jesus) was rich, he became poor for your sake so you might become rich through his poverty. (2 Cor. 8:9) In addition to these qualities, he displayed patience, long-suffering, compassion, benevolence and was self-denying.—Heb. 2:17; Isa. 53:7; 1 Tim. 1:16; Luke 19:41; Matt. 4:23, 24.

9 The way to maturity is made plain by Bible writer Solomon, when he shows some primary requisites and attitudes for making progress toward maturity. He advises: "Listen, O sons, to the discipline of a father and pay attention, so as to know understanding. . . . Keep my commandments and continue living. Acquire wisdom, acquire understanding. Do not forget, and do not turn aside from the sayings of my mouth. Do not leave it, and it will keep you. Love it, and it will safeguard you. Wisdom is the prime thing. Acquire wisdom; and with all that you acquire, acquire understanding. . . . and it will exalt you. . . . To your head it will give a wreath of charm." (Prov. 4:1-9) We recognize immediately in those words the forward and progressive attitude toward maturity and what is necessary to gain possession of it. Bringing it down to a personal basis, we may ask ourselves, Are we diligently enhancing our knowledge of Jehovah's Word, doing so progressively? Are we taking in accurate knowledge, pressing on to the goal of being a full-grown man? Are we heeding the caution of Paul when he warns against the resulting weaknesses if we neglect a forward course? "In order that we should no longer be babes, 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 cunning in contriving error."—Eph. 4:13, 14.

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7. What mature quality did Jesus exhibit for which his Father anointed him?
8. Discuss characteristics of Jesus manifesting the "full-grown man."
9. (a) What course did Solomon recommend that would be profitable for the Christian to pursue? (b) What questions could we ask ourselves in this regard? (c) What warning did Paul give so as not to neglect a forward course?

[10] It is this new information that we take in continually that activates our minds and enables us to put on the "new personality," which is actually a creation of God's will, through his Word. (Col. 3:10) We can see from the apostle Paul's expression that spiritual strength is essential. Therefore, nothing should deter us from the progressive course, ever mindful of the goal of maturity. We notice how apropos are Paul's words when he states: "But speaking the truth, let us by love grow up in all things." Paul in this statement is urging the Ephesians to stimulate growth and to let their course ever be forward.—Eph. 4:15.

EXAMINING OURSELVES

[11] Many questions arise in our minds regarding spirituality. Are we pursuing toward the goal of maturity, which leads to everlasting life? Are we constantly aroused with the heartfelt desire to improve our ministry? Do Kingdom interests dominate our thinking and activity? Is our field ministry productive and are we assisting others toward being productive ministers of Jehovah God? Can we say as did the apostle Paul concerning persons he helped see the truth: "You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. . . . a letter . . . inscribed not with ink but with spirit . . . on fleshly . . . hearts"?—2 Cor. 3:2, 3.

[12] What about our personal study? Do we allot a certain amount of time to adequately cover all the articles in *The Watchtower?* Do we ever overlook or skip some articles of this main organ of communication that Jehovah God is using today? Do we recognize that the instructions given through this channel are so vital that our very lives depend upon our heeding them?

[13] Another way in which we can prove to ourselves whether we are augmenting our maturity is if we can find and work out answers to problems. Can we reason on principles and arrive at right conclusions? When asked questions, can we give Scriptural answers to them? Can we and do we work out problems of our own and those in connection with our ministerial duties? If so, we come within the proper understanding of 1 Corinthians 14:20: "Do not become young children in powers of understanding, but be babes as to badness; yet become full-grown in powers of understanding."

[14] Are we patient and slow to wrath? Are we free from complaint about our fellow Christians? Are we kind to some and not to others? Are our discussions about others or with others upbuilding, that is, discussions with those of our families, members of the congregation, and newly interested ones? Are we of a good, cheerful disposition? Are we not readily depressed? When talking to people in our ministry are we easily offended and slow to forgive? Do we heed the admonition of the apostle Paul where he states: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also"?—Col. 3:13.

[15] Do we easily succumb to temptations, or are we able to resist them? Do we recognize that it is advisable to watch the pathway of our feet so as not to be ensnared? We must keep in mind that Satan

10. Why is the "new personality" so valuable to a Christian, and how may we grow up?
11. What questions may we ponder upon regarding our spirituality?
12. (a) Why is *The Watchtower* of so much value to Christian ministers and others? (b) What should not be neglected?
13. How can we determine whether we are maturing or not?
14. What characteristics should we manifest in our relationship with our fellow Christians?
15. (a) Why is it necessary for a Christian to guard his course carefully? (b) What should a Christian minister work to attain?

is ever aware of the weaknesses of the flesh and ever a foe, walking up and down to see whom he can devour. The course of wisdom concurs with Proverbs 4:14, 15: "Into the path of the wicked ones do not enter, and do not walk straight on into the way of the bad ones. Shun it, do not pass along by it; turn aside from it, and pass along." It is readily discernible that the pathway of the mature Christian is straight, and deviation from it might lead to lamentable consequences. Avoid temptations by exercising good, strong judgment, that of a mature mind. When we thus continually examine ourselves (not others), we can observe what a wonderful thing it is for a Christian to have maturity, the stature of a full-grown man.

SEEKING MATURITY in the New World Society

"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.

TO SEEK means application of effort to achieve an ultimate goal. On the part of a Christian minister, the objective is to receive Jehovah's approval, and there is nothing else that compares with it. To assure success in this respect we are invited by God's Word: "Do your utmost." Of course, the development to maturity constitutes the avenue that must be traveled during our Christian life. Its value in contrast with other things in life was vividly portrayed in Paul's words: "I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord." We should esteem just as highly the procuring of wisdom and maturity in our life course today.—Phil. 3:8.

1, 2. (a) What should be a Christian's desire in life, and what should he do to attain it? (b) What is involved, and what will result to the individual?

[2] Much is involved. Study; yes, a great deal of it, requiring time and mental effort. In fact, more than study is necessary, because the mature Christian minister desires to attain the stature of the "full-grown man," having an overall comprehension so he will be able to convey valuable life-giving instruction to others. The greater the knowledge possessed, the greater will be the faith as well as the conviction and joy, and responsibility.

[3] Study is work, and as physical exercise and labor develop the body, so does activity of the mind enlarge the mental faculties. Regularity of application is the most fruitful, following the routine of school-patterned education. Obviously, devoting of time is essential. In this curriculum the source of material is equally important. Recall the counsel: "Wisdom of this world is foolishness with God." After Paul had advised that Christians should do their utmost to serve Jehovah, he went

3. In a study course, what source of information should be deleted?

on to admonish them to shun sources of information that violate what is righteous with things of this old world: "Shun empty speeches that violate what is holy; for they will advance to more and more ungodliness." This is adequate reason to delete such information from one's specific and guarded course, because one's prime interest is concerning the source of eternal life and requirements for such life so it will be possible to handle "the word of the truth aright."—1 Cor. 3:19; 2 Tim. 2:16, 15.

[4] During an instruction period, knowledge and wisdom are built up in a way somewhat comparable to when a premedical student goes to college and learns the art of medicine through a thorough study course established on a methodical basis for steady advancement. Up to this point the acquisition of knowledge is of a theoretical pattern, largely from books and lectures, and must be followed by practical application before the individual becomes a practicing physician or surgeon. Just to finish a course would not in itself qualify him to be a doctor, because practical experience is still essential. So it is with a minister of Jehovah, since through His word he invites all to "become doers of the word, and not hearers only."—Jas. 1:22.

[5] While it is true that careful study and preparation are desirable for taking in good instructive material, good training is still a requisite, just as the intern does not perform an operation as soon as he receives his diploma. Rather, he would work with a mature doctor for a considerable length of time so as to learn to make application of this theoretical knowledge that he had acquired through earlier study. So it is with a minister. He receives training by accompanying mature ministers, and in that way makes progress, so he can become an efficient doer of the word. He will soon develop in his door-to-door ministry just like the first-century Christians did, and then he will be able to follow through and carry out the next aspect of the ministry, calling on people in their homes where interest has been found, and ultimately develop home Bible studies.

[6] In his pursuit of maturity, the new minister should have good balance in his ministerial work. When such development has been gained, the individual does not stop at this point, because, as he matures to the extent that he can assist others, he will gladly share in the maturing process of others as well. He will be alert, then, examining his teaching ability in regard to the new person that he is assisting or training, to be assured that he is setting the proper example and gives adequate counsel to the other person so that, in turn, he can likewise gain maturity. It brings satisfaction and joy to one's heart when he can help others and observe the molding of the new minister as clay in the potter's hand. This genuinely mature minister and teacher, then, when he has attained that point, will go out of his way to assist new ones in field ministry, in study, in answering Bible questions, and every other way that he can that will be upbuilding. There is nothing so rewarding and gratifying as to observe the bond of love that develops between the one instructing and the one receiving such assistance. It is this closeness of brotherhood that has a ring of permanency in it.

MATURITY IN MEN

[7] Cultivated maturity in Christian brothers or ministers is spoken of commendably

4. (a) What kind of information do we obtain from study? (b) Is study alone sufficient?
5. Why will not study alone make one a minister?
6. (a) How may one measure one's own maturing progress? (b) What will the mature minister continue to do?
7. (a) What does the Bible have to say about maturity? (b) How will the "full-grown man" guard his conduct?

in the Bible. "Let older [mature] men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching." Truly, the full-grown man today is required to keep on speaking and preaching this good news of the Kingdom and to assist others who may be desirous of doing the same thing, because, when the man pays constant attention to himself and his ministry, it will be of great value to him. When the mature man's conduct befits these thoughts expressed, he is handling the word of truth aright.—1 Tim. 5:17; 4:16; 2 Tim. 2:15.

[8] The Christian minister also has a responsibility assigned to him in caring for the spiritual welfare of perhaps his wife or other women of his household. Just as Christ Jesus looks after his body members, so the man must safeguard the woman who is one flesh with him, as well as the children of his household, and the Christian men and women in the congregation.

MATURITY IN WOMEN

[9] Christian women or sisters must recognize their head so they can fully understand the position and course of conduct that results in maturity for them. The married women are admonished to love their husbands; this is a meritorious course.

[10] The women in the early Christian congregation were given kind consideration and came in for commendation. One so noted was Phoebe, of whom the apostle Paul was very considerate. "I recommend to you Phoebe our sister, who is a minister of the congregation that is in Cenchreae, that you may welcome her in the Lord in a way worthy of the holy ones, and that you may assist her in any matter where she may need you, for she herself also proved to be a defender of many, yes, of me myself." (Rom. 16:1, 2) These remarks show that Phoebe was a mature minister in the congregation, thoughtful of those around her and those who worked diligently in the service of Jehovah.

[11] The four daughters of Philip, who were virgins, conducted themselves properly, having full appreciation of Jehovah's Word, because it states that they prophesied or ministered. (Acts 21:9) Other praiseworthy qualities of a woman who manifests mature conduct are set forth by Paul in his first letter to Timothy, as those of a "wife of one husband, having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work." Adhering to such fine principles, an elderly woman or widow, having lived her course of life in an approved manner, shows herself to be worthy of consideration. Qualities not commendable, but brought to our attention by the apostle Paul so as not to do them, are such as "being unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not."—1 Tim. 5:9-13.

[12] Women whose course of conduct has been such as to receive Jehovah's approval have been devoted to the pleasing of their household head; they have done good to their husbands, their families, and those around them. Among other things, a Christian wife is one that her husband can trust explicitly. She rewards him with good, she prepares food for her household, she takes care of the necessary household duties to

8. What are some of the obligations of the Christian minister?
9. What do Christian women recognize in the household?
10. What consideration was extended to Phoebe, and why?
11. (a) What praiseworthy qualities do mature sisters possess? (b) Against what conduct did Paul give warning?
12. What are some additional qualities of a mature woman?

see that everything is in order as a Christian home should be. One of the fine compliments paid to a Christian woman possessing these desirable qualities is found in the thirty-first chapter of Proverbs, verse 26: "Her mouth she has opened in wisdom, and the law of loving-kindness is upon her tongue." This shows that maturity goes beyond her home duties in that she has acquired wisdom and knows Jehovah's Word relative to her position in the congregation. She is a woman who 'fears Jehovah and procures praise for herself.' When she fears Jehovah she will not go contrary to what is required of a mature woman in God's organization. She will be thought well of by those who know her and will be admired for her Christian personality and for carrying out ministerial duties too.

MATURITY IN YOUTH

[13] The young man Timothy was given excellent instruction by his mother Eunice and his grandmother Lois. Yet it was necessary for him, even when very young, to be willing to learn and accept instruction. This is commendable in young people today and brings approval. In this regard Paul spoke approvingly of Timothy, saying: "From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3:15) The same humility and desire to be instructed are required on the part of young individuals as well as on the part of adults. Jesus said that *all* must be childlike in order to be taught. That means to be yielding before instruction. It is always pleasing to see children accept the counsel and instructions of their parents and allow themselves to be molded by good parental training, and even lend themselves to it of their own accord. They, too, can keep in mind the instruction that they should remember the Creator from the days of their youth. (Eccl. 12:1) Here again, in his very young years, our Lord Jesus Christ manifested a fine spirit, showing himself a proper example, when he was first of all concerned about his Father's business, stating: "I must be in the house of my Father."

[14] While it is an obligation on the part of the parents to teach their children the truth of God's Word and train them to be young ministers, it is also the duty of children to respond and accept the training of their parents, to move forward toward maturity, and not rebel.—Eph. 6:1-4; Col. 3:20, 21.

ALL CULTIVATE THE FRUITS OF THE SPIRIT

[15] Of cardinal importance to gaining maturity and spiritual well-being is the acquiring of the fruits of the spirit. Cultivating these fruits of the spirit, therefore, should be an integral part of our life as expressed in our daily conduct. What are these fruits or qualities? They are faith, virtue, self-control, endurance, godly devotion, brotherly affection, love. "For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ." (2 Pet. 1:5-8) Herein lies the complete outline of the progression to maturity that can be embodied in a Christian's life, irrespective of age or sex. These beautiful garments of the heart and disposition of the individual are spoken of by the apostle Paul in this way: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. Continue putting up with one another and forgiving one

13, 14. (a) What examples of good parental training do we have? (b) How should Christian children respond to instructions?

15. What qualities should a Christian minister develop?

another freely . . . clothe yourselves with love, for it is a perfect bond of union." (Col. 3:12-14) Much more is embraced in these words than just the clothing we wear; it is the maturity of a true Christian that is developed. Herein are described the perfect qualities possessed by Christ Jesus and the spotless example that he set for us.

16 According to the standards of this world, an individual may have followed an exemplary course, equivalent to that of the young man that came to Jesus and that had kept all the Law, and who undoubtedly was looked to as an example by some, even being loved by our Lord Jesus Christ. "Jesus looked upon him and felt love for him and said to him: 'One thing is missing about you: Go, sell what things you have and give to the poor, . . . and come be my follower.' But he grew sad at the saying and went off grieved, for he was holding many possessions." (Mark 10:21-23) What did he lack? That important uniting quality, love. The equivalent of keeping the Law or just listening to and believing the good word does not in itself bring Jehovah's approval. More is needed! In the case of this rich man, what proved to be lacking in him was love, and he did not see the need to be a follower of Jesus Christ.

RESULTS OF STRIVING FOR MATURITY

17 If we are constantly applying our minds and striving for the mature status, what will our aim or career be? The true, dedicated servant of Almighty God will with assuredness and emphasis say: THE MINISTRY. This course tolerates no variation, such as veering to the left or right, even temporarily. One must continue to move objectively forward. It leaves no room for slacking off or treating one's dedication to God in a lackadaisical manner. One might say that the development of such an attitude is unthinkable! Some may reason, 'That can never happen to me,'—that maturity just cannot be lost after one has spent so much time developing the attributes of a true Christian, filling one's mind with the Word of Jehovah God. Rather than reasoning this way, we should be of the same mind as the apostle Paul when he stated: "I do not yet consider myself as having laid hold on it; but there is one thing about it: . . . I am pursuing down toward the goal for the prize of the upward call of God." We will fully appreciate that there is no such guarantee as 'once saved, always saved,' but our course will be marked by a continuous forward effort until the fulfillment of the Christian course, either in death for those of the little flock of God's anointed remnant and then immortality in God's heavenly kingdom, or the approval of the "other sheep" to life on earth after Armageddon.—Phil. 3:13, 14.

18 In our confident, advancing course toward the stature of a full-grown man, we will remember the lesson set forth in the course of the Israelite nation, who were in covenant relationship with Jehovah. From time to time the nation of Israel deviated from a course of faithfulness and devotion to God to idolatry and covetousness, the desire for material gain. One individual who did this was the man Achan. In his longing for material gain and his resulting course of covetousness, he reached out for that which did not belong to him *and* actually took it, in fact, seized that which was forbidden. He appropriated to himself 200 shekels of silver and a gold bar weighing 50 shekels. The lure of these so overreached him that he sneakingly hid them in his tent. What a price he paid for this short-time possession of wealth! His wrongdoing was ferreted

16. Is it sufficient for a Christian just to have a good disposition, or what more is necessary?
17. What course must one pursue and to what must one be constantly alert? What will be the reward?
18. What lesson can we learn from Achan's course?

out by faithful Joshua, and then Achan and his entire family were, not only stoned to death, but burned with fire.—Josh. 7: 16-26.

[19] We should ever keep in mind too that one of the kings of Israel at one time possessed great wisdom and had the unique privilege of building the temple of Jehovah. Even after all the wonderful blessings that Jehovah bestowed upon Solomon, he became selfish and deflected from the true worship of Jehovah to the extent that he served the gods of his foreign wives. Such a course could lead only to death. That was the adverse judgment of Jehovah against Solomon, who will have no future life. (1 Kings, chapter 11) This was true not only on the part of those under the Law covenant but we find, too, that it occurred in the days of the early Christian congregation.

[20] There were those who undoubtedly were considered as mature Christians at one time in the days of the early Christian congregation and who then deviated, being overreached by other attractions. Because of reviling and digressing from the truth, Hymenaeus and Philetus, who were talking about the resurrection as having already occurred and thus subverting the faith of some, were disfellowshiped from the congregation because of taking a rebellious course. (2 Tim. 2:17-19) Materialism proved to be very attractive and subtle, and was a means by which one of Paul's companions was overreached. He stated: "Demas has forsaken me because he loved the present system of things." (2 Tim. 4:10) After forsaking the things of the world he was unwilling to keep separate from the world in loyal dedicated service to Almighty God.

19. Does position alone in Jehovah's organization assure approval?
20. What temptations must be guarded against? Cite examples.

[21] Probably one of the most noteworthy manifestations of rebelliousness was on the part of the unfaithful apostle that betrayed Christ Jesus for thirty pieces of silver. (Matt. 26:15) Obviously the thinking on the part of Judas Iscariot as well as others like him indicates a total loss of maturity or disregard for it. Such traitorous action is despicable, considering that such ones had escaped defilement of the world and then became involved again. We need to be ever aware of the fact that such a course is worse than not to have known the truth, as Peter states: "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 returned to its own vomit, and the sow that was bathed to rolling in the mire.' " (2 Pet. 2: 21, 22) The erring ones failed to be vigilantly on guard by being guided by accurate knowledge, so as not to be led away by the sin of law-defying people and thus fall from steadfastness.—2 Pet. 3:17.

[22] Those who are steadfastly striving for maturity realize that digression was not a condition peculiar to the early Christian congregation only, because in recent years we have witnessed the deflection of the "evil slave" class, besides the many others individually who have gone back to the old world by reason of selfishness, reviling, unwillingness to undergo persecution, return to a course of adultery, idolatry and many other subtle schemes promulgated by Satan, the god of this world.—Matt. 24: 48-51.

[23] Just as a regular daily diet of physical food is necessary to sustain the body, so

21. (a) What happened to one of the apostles? (b) How does Peter refer to such a course?
22. Was digression or falling away peculiar to the early Christians only?
23. (a) As good food is essential to good health, what does the mind require to mature? (b) What suggestion does the Society advertise?

must there be a steady and daily intake of God's Word for the nurturing of the mind. Not merely reading, but study is essential, because it calls for diligent application of the mind with the thought of acquiring knowledge. When spiritual discernment is the individual's objective, his efforts will be pointed toward God's Word. It is recalled at Joshua 1:8 that it was a requirement to read the book of the law day and night, and that not idly, but with a definite purpose. It was to direct the reader so he could make his way successful and act wisely. Yes, a diligent study of the Bible daily is very important. The Watch Tower Bible and Tract Society has written across its eight- and nine-story buildings (located in Brooklyn where most of the printing of Bibles and Bible-study aids by the Society is accomplished), in large bold letters so all passersby can readily see, the all-important words, "Read God's Word the Bible Daily." This is a directive for all people of the world; how much more so, then, for all Christians!

[24] The New World society has been using the printed page for many years in the publication of the *Watchtower* magazine as well as books and booklets for study aids to enhance the understanding of the Bible. Many people will retort, 'Well, I have the Bible; I read it.' But even though there are over a billion Bibles in the world, look at the deplorable conditions prevailing. This shows that more than just private Bible reading is essential. It is recalled that, during the days of the early Christian congregation, when a searcher for truth was found reading the scroll of Isaiah by a minister of God who came along, he asked him if he understood what he was reading. He responded: "Really, how could I ever do so [that is, understand], unless someone guided me?" Philip used this opportunity to assist this interested man by explaining the prophecy of Isaiah to him understandably, and then he was baptized. Here is a splendid illustration of how the maturity of Philip was displayed in presenting the prophecy in a comprehensive manner to this interested person. Philip did not have opportunity to study or to turn to references, but ably drew upon the fund of knowledge that he had already acquired—an evidence of maturity.—Acts 8:30-39.

[25] Saul of Tarsus who later became Paul had to come in contact with a minister of Jehovah for instruction before he became full-grown in the ministry. It was recalled that he was directed to Damascus, where he was assisted and taught the fundamentals by Ananias. Ananias took advantage of the opportunity, demonstrating his maturity, in giving Paul proper tutelage on that occasion.—Acts 9:17-19.

MATURING WITH THE CONGREGATION

[26] Today there are more than 22,000 congregations of Jehovah's ministers worldwide. These are provisions by Almighty God for sustaining the maturity of those who have already attained that position, as well as for nurturing others toward it. Like anything else, deriving benefit depends, not only upon the congregation, but upon the individual as well.

[27] Believers even from the days of the early Christians, immediately, on the day of Pentecost, were informed: "Repent, and let each one of you be baptized." And with many other words Peter exhorted them, "and they continued devoting themselves to the teaching of the apostles and to shar-

24. (a) What other provision does the Society use to assist people even though they "have their Bibles"? (b) How did Philip demonstrate his maturity when he met a searcher for truth?

25. How did another mature minister assist a new believer?

26. What provision of Jehovah do we have to sustain maturity?

27, 28. (a) What advice has been given to Christians about the importance of attending congregational meetings? (b) What meeting arrangements has the New World society made, and for what purpose?

ing with one another, to taking of meals and to prayers." The significance of meeting together was immediately emphasized. Of course, Paul, in writing to the Hebrews, complemented this when he admonished them: "Let us consider one another to incite to love and fine works, 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." At this time, over twenty-five years after Pentecost, some must have become negligent in attending meetings and were losing the maturity maintained by regularly meeting together. (Acts 2:38, 40, 42; Heb. 10:24, 25) What about Christian ministers living in the twentieth century, 1,900 years after this counsel was initially written? Are we negligent and do we show disregard for this Christian requirement of assembling together for spiritual sustenance?

[28] Ample arrangements have been provided for us through the New World society. So the questions arise, Do we attend all the meetings, that is, the weekly *Watchtower* study, the greatest aid the Society has for helping believers in God's Word? the weekly service meeting, where ministers receive practical training for their ministry? the weekly theocratic ministry school, where instruction in speaking and preparing sermons for teaching are stressed? the weekly book study, where one of the leading books of the Society on a Bible subject is utilized? and the weekly Sunday public meetings, where timely topics are discussed?

[29] Unfortunately, some have taken the attitude, after dedication and after their having been baptized, that nothing more is required. Remember, dedication marks only the beginning. Are you under the impression that it is not necessary to attend meetings regularly? Such would indicate that you are of the opinion that the congregation is not necessarily the lifeline of a Christian. Rather than such a lackadaisical and immature attitude, why not ask the question, How can I attend *every* meeting? The congregation is truly the arrangement that Jehovah has established in order for each one to progress to maturity. Just consider how fundamentally appropriate it is to be present at these five one-hour meetings weekly. They keep Christian ministers alive to their relationship with Almighty God; up-to-date on fulfillment of prophecy, and alert to the ministry we share in regularly. Yes, each meeting attended makes a contribution to our maturity and may assist in adding to the stature of our brothers' spiritual adulthood.

29. (a) Is dedication all that is necessary? (b) Of what value are the congregation and its meetings to Christians?

PRAYER

[30] Opportunities present themselves for us to talk to God daily. Yes, we can commune with him regularly in prayer. In coming to Jehovah in prayer, to the one who is the Great King of eternity, we should be certain that our words indicate proper respect. Paul states that we should "persevere in prayer." In this communion with God we think not only of ourselves but also of others. Indicative of this, we are also informed by Paul: "I continue mentioning you in my prayers," and his thoughts in this respect were "that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the accurate knowledge of him; the eyes of your heart having been enlightened, that you may know what is the hope to which he called you." Here again we see the tying in of the spirit of wisdom with the acquisition of accurate knowledge. From this we see how urgent

30. (a) What intimate privilege is helpful to maturity? (b) How is it thus helpful to acquiring maturity?

it is that we pay strict attention and listen when God talks to us through His Word. How thankful we should be to Jehovah that he has consented and invited us to pray to him. Without question, prayer is a channel through which to press on to maturity as well.—Rom. 12:12; Eph. 1:16-18.

OVERSEERSHIP, AN AWARD BESTOWED UPON MATURITY

31 As an individual acquires knowledge, dedicates his life, has close association with Jehovah's organization and continues to mature, additional privileges await him. Of course, everything one does should be done whole-souled as to Jehovah and not to be seen of men. (Col. 3:23) Positions of oversight in a congregation are not given as an inducement for an individual to press on to maturity, but they, rather, are rewards for the mature one desiring to serve willingly and with lowliness of mind, humbling himself under the mighty hand of God. (1 Pet. 5:2, 5, 6) As a Christian minister continues to press on to becoming a "full-grown man," he may become a minister who is appointed to teach a few Christians who meet in private homes. Herein lies a grand opportunity of assisting and training new ministers in the door-to-door service, conducting home Bible studies, as well as calling back on others with the good news of the Kingdom. Then one may be favored by an assignment as a ministerial servant in a congregation. Perhaps ultimately one may become the overseer or presiding minister over a congregation, assuming all the responsibilities that go with it and always trusting in Jehovah and recognizing that it is Jehovah's congregation of sheeplike ones.

31. What additional privileges of service may be the rewards for the mature minister?

32 Beyond this, one may have the opportunity of sharing in the full-time ministry; going where the "need is great" to serve, often under difficult circumstances, in aiding God's other sheep. Perhaps one could serve as a circuit overseer where one visits a number of congregations, and then even a district overseer. In addition to all these privileges of ministerial service, others are available to one, such as missionary work, going into foreign territories, and even, perhaps, becoming a member of one of the main offices of supervision known as Bethel in whatever country one resides.

33 This might be termed a progression of cultivating and gaining maturity. Such a course is not easy and one cannot coast, nor is it a miraculous accomplishment. It is the result of constant application of the mind, studying, thinking, doing, preaching, manifesting the fruits of the spirit, and love toward others. It means constant giving, unselfishly. As one becomes mature one has the opportunity of carrying the burdens of others, which is a Christian responsibility and manifestation of love. —Gal. 6:2.

34 Certainly marvelous blessings accompany Christian maturity. Paul showed this when he progressed to the point where he could invite others to follow him as he followed Christ. Truly, he was a genuine full-grown man in the faith, and it was well stated by him with confidence when he was about to finish his course: "For I am already being poured out like a drink offering, and the due time for my releasing is imminent. I have fought the fine 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 righ-

32, 33. (a) What special opportunities may be open for the maturing minister? (b) What will aid one to qualify for these selective services?

34. How did Paul demonstrate his maturity?

teous 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. 4:6-8; 1 Cor. 11:1.

[35] Maturity must be the Christian goal for everyone, and it brings superb satisfaction and joy in the ministry. Strive for Christian maturity, because the greatest rejoicing emanates from the recognition of one's close relationship with others and with Jehovah. With maturity we will always be conscious of Jehovah's blessings. So, therefore, permit nothing to jeopardize the pursuit of becoming a "full-grown man" in Jehovah's New World society. May our gaining maturity be with the objective of praising Jehovah and the great and sovereign name both by deed and by example, so others too can observe the fine course to follow that is illustrated in Paul's well-chosen words to the Philippians: "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: 15, 16.

35. How should we look upon the pursuit of maturity in the New World society?

What DISFELLOWSHIPING MEANS

A LOVING father takes a keen interest in his children. He guides them in the right way and, when necessary, disciplines them to correct errors.

Jehovah has great love for his children, his servants. He guides them in a way that will be pleasing to Him and that will bring them the greatest happiness. As the Great Father, Jehovah also provides for the discipline of his servants who err. This he does, not because he hates them, but because he loves them and wants to keep them on the way to everlasting life. "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines."—Heb. 12:5, 6.

Jehovah administers correction to the wrongdoer through his visible organization. (Isa. 32:1; Matt. 24:45-47) The disciplinary measures taken depend upon the enormity of the sin and upon the attitude of the offender.

However, minor offenses that one individual may commit against another are often resolved by overlooking the trespasses of another. As the apostle Peter said: "Love covers a multitude of sins." (1 Pet. 4:8) Repeated forgiveness is necessary due to human imperfection, and this was emphasized by Jesus in response to Peter's question of how often one was to forgive. Jesus said: "Not, Up to seven times, but, Up to seventy-seven times." —Matt. 18:22.

If a person feels he cannot overlook the difficulty caused by another's offense, then he can resolve it by lovingly discussing it with the one he feels has given offense. This is the first step to take; as Jesus said:

"If your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." (Matt. 18:15) If the matter cannot so be resolved, then other mature servants of God may be asked to give counsel. Jesus gave this as the second step: "Take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established." (Matt. 18:16) Where this does not solve the difficulty, or when the sin is of a very serious nature, then "speak to the congregation," Jesus advised; that is, bring it before those in authority in the congregation.—Matt. 18:17.

If the attitude of the violator is one of heartfelt repentance, Jehovah even extends mercy to one who commits violations of his righteous principles that are serious enough to be called to the attention of the congregation. An act of wrongdoing, an indiscretion committed in a moment of weakness, while reprehensible, does not make a person a hardened sinner. Those who stumble into serious wrongs but who are truly repentant and confess their sins of their own free will may receive undeserved kindness and loving assistance from Jehovah's organization. As Peter told men of Israel: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah." (Acts 3:19) So today when wrongdoers have not *practiced* sin, but show they are cut to the heart and pledge not to continue in a course of sin, they are dealt with very mercifully by Jehovah and need not be cut off from the congregation. If the sin has not caused public notoriety and does not endanger the congregation, the one involved may be placed on probation. The terms of the discipline would be made clear and the one under such surveillance would report to the overseer once each month for the specified period as a loving arrangement to assist the individual to regain himself.

DISFELLOWSHIPING

However, there are times when offenses against God and man cannot be overlooked, nor settled by asking for counsel, nor resolved by placing the offender on probation. There are offenses that call for more drastic action on the part of God's visible organization.

In ancient Israel the laws given by God governed the correction. Offenders who went beyond the atoning provisions of the law were to be cut off from the congregation of Israel. How? By being put to death. Later, in the Christian congregation, those who persisted in transgressing against Jehovah's merciful provisions and who failed to show evidence of proper repentance were likewise cut off, though not being put to death. This was done by their being disfellowshiped, or excommunicated, from the Christian congregation. The requirement of adherence to righteousness was binding on both ancient Israel and the early Christian congregation. For Israel the injunction was: "Clear out what is bad from your midst." (Deut. 17:7) For the Christian congregation the principle was reaffirmed: "Remove the wicked man from among yourselves."—1 Cor. 5:13.

Therefore, the ones who are hardened in wrongdoing are the ones who are disfellowshiped. It is where serious violations of Jehovah's righteous requirements have become a practice that this measure is taken. First John 3:4 states: "Everyone who practices sin is also practicing lawlessness." So dedicated Christians who become practicers of lawlessness in the Christian congregation today are disfellowshiped.

What kind of offenses are regarded as disfellowshiping offenses? These include persistence in sexual offenses, stealing, lying, dishonest business practices, rebel-

lion against Jehovah's organization, slandering, drunkenness, apostasy, teaching of false doctrine and other wrongs. As the apostle Paul warned: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom."—1 Cor. 6:9, 10.

PURPOSE

What is the purpose of this cutting off from God's congregation? The most important purpose is the preservation of Jehovah's pure worship. No corrupting influence is allowed to remain. The one who practices wrongdoing must be taken out for the protection and purity of the congregation, since "a little leaven ferments the whole lump." (Gal. 5:9) If not cleared out, this corruption can block the free flow of Jehovah's spirit to the entire congregation. Jehovah will not bless that which is impure, as was evidenced in the case of Achan. (Josh. 7:1-26) These serious derelictions can be compared to a cancer. If a body member is cancerous, the entire body is in danger. If necessary, the diseased member is amputated in order to save the rest of the body.

Another benefit derived is that others in the congregation will have their confidence in God's visible organization strengthened by observing its firm stand for righteous principles. Also, it serves as a powerful warning example to those in the congregation, since they will be able to see the disastrous consequences of ignoring Jehovah's laws. Paul said: "Reprove before all onlookers persons who practice sin, that the rest also may have fear."—1 Tim. 5:20.

In the Christian congregation there is yet another important benefit, this time to the one disfellowshiped. Under the Christian system of things, the offender is not put to death. Through this drastic disfellowshiping action, the offender might be shaken and shocked to his senses and become ashamed of his bad course of action. This, in turn, could produce proper repentance and he could then take steps to turn from his bad course and begin to walk in the way that Jehovah approves. "For sadness in a godly way makes for repentance to salvation." (2 Cor. 7:10) Thus in time the one cut off would have hopes of becoming reconciled to God and to his visible organization and be forgiven. As the apostle Paul counseled: "This rebuke given by the majority is sufficient for such a man, so that, on the contrary now, you should kindly forgive and comfort him, that somehow such a man may not be swallowed up by his being overly sad."—2 Cor. 2:6, 7.

Truly, under the Christian system of things, this is indeed a marvelous display of undeserved kindness on God's part. "You are not under law but under undeserved kindness."—Rom. 6:14.

MEANING FOR THOSE DISFELLOWSHIPED

It is a great tragedy for one to be disfellowshiped. For this means a cutting off, not just from God's visible organization on earth, but it means a cutting off from Jehovah and his favor. The disfellowshiping action taken by the congregation is merely the confirmation of what has already taken place in the heavens. These visible agents of God merely acknowledge what Jehovah has already done in heaven. As Jesus stated: "Whatever things you may bind on earth will be things bound in heaven."—Matt. 18:18.

A disfellowshiped person is cut off from the congregation, and the congregation has nothing to do with him. Those in the congregation will not extend the hand of fellowship to this one, nor will they so much

as say "Hello" or "Good-bye" to him. He is not welcome in their private homes, even if such home serves as a center of worship for a local group of Jehovah's witnesses. This is in harmony with Scriptural principles. Second John 9, 10 says: "Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him." Romans 16:17 also counsels: "Now I exhort you, brothers, to keep your eye on those who cause divisions and occasions for stumbling contrary to the teaching that you have learned, and avoid them."

The transgressor loses other precious privileges in addition. He is removed from any positions of special service in the congregation. While he may attend all meetings at the Kingdom Hall that are open to the public, he will not be permitted to talk to individuals, address the congregation from the platform, nor contribute to discussions by offering comments from his seat. As long as he behaves properly he may come and sit, but if he becomes obstreperous he will be asked to leave. Additionally, he will no longer represent Jehovah's organization in the field ministry. His activity will not be recognized by the congregation, and if he turns in a report of any activity, it will not be accepted or recorded.

The disfellowshiped person may purchase literature as any of the public can, but he will not be given the monthly *Kingdom Ministry,* since he is no longer a minister of the good news of the Kingdom. Neither can he feel that by moving to another congregation he will be freed from the sanctions placed upon him. The local congregation will be notified and public announcement made of his disfellowshiping for the protection of the congregation there.

However, one who is disfellowshiped can become reconciled to Jehovah and to his organization in time and be reinstated as a brother, provided he repents, changes his course, manifests a humble attitude and proves over a period of time that he earnestly desires to live in harmony with God's Word. However, even after reinstatement, his position will never again be quite the same. He has broken a precious trust and cannot be given oversight in the congregation. Hence, he suffers the loss of servants' privileges on earth irrevocably.

The principle here is similar to the case of Jacob's firstborn, Reuben. Because Reuben committed incestuous immorality with his father's concubine, he lost the right of firstborn. He was not to be enrolled genealogically as such, nor would the tribe of Reuben exercise the privileges of overseership in the nation of Israel, either as governors or as priests. (Gen. 49:3, 4; 1 Chron. 5:1) Similarly today, servants excommunicated from Jehovah's visible organization are disqualified from ever again taking a position of oversight among Jehovah's people. If a reinstated person has been conducting Bible studies with an isolated group, and this group is then organized into a congregation, another dedicated brother will be appointed as servant. However, until the congregation is formed and servants are needed, he may continue to conduct studies with the group, since he may share in the field ministry, publishing the good news of the Kingdom.

ATTITUDE OF THOSE IN CONGREGATION

Under Jehovah's law arrangement for ancient Israel, the people in the congregation executed the death sentence on those deserving it. At Deuteronomy 17:6, 7 we read: "At the mouth of two witnesses or

of three witnesses the one dying should be put to death. He will not be put to death at the mouth of one witness. The hand of the witnesses first of all should come upon him to put him to death, and the hand of all the people afterward; and you must clear out what is bad from your midst."

In the Christian congregation a like principle of cooperation and participation is found. While the erring one is not put to death, his excommunication is observed and acted upon by all in the congregation. This Scriptural procedure is described at 1 Corinthians 5:11: "I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man."

Therefore the members of the congregation will not associate with the disfellowshiped one, either in the Kingdom Hall or elsewhere. They will not converse with such one or show him recognition in any way. If the disfellowshiped person attempts to talk to others in the congregation, they should walk away from him. In this way he will feel the full import of his sin. Otherwise, if all communicated freely with the offender, he would be tempted to feel that his transgression was not such a terrible thing. If it occurs that someone visiting in the congregation or at a larger assembly is not aware that a person has been disfellowshiped and attempts to talk to that one, other brothers observing will tactfully inform him of the situation. Also, the disfellowshiped person who wants to do what is right should inform any approaching him in innocence that he is disfellowshiped and they should not be conversing with him.

There is another aspect to the need for those in the congregation to cooperate with the committee responsible for taking the disfellowshiping action. What this is 2 John 11 makes clear: "For he that says a greeting to him is a sharer in his wicked works." Yes, one's attitude toward a person cut off from the congregation shows his attitude toward Jehovah's righteous principles. When one ignores the disfellowshiping action and continues his association with the disfellowshiped person, then it shows a bad attitude toward Jehovah's laws. He, in effect, is showing that he upholds the offender and thinks Jehovah's righteous laws are of no account. The seriousness of not abiding by the disfellowshiping procedure can be seen when he is called "a sharer" in the wicked works of the one disfellowshiped. Actually, the one who deliberately does not abide by the congregation's decision puts himself in line to be disfellowshiped for continuing to associate with such one. Since he is classified the same as the one disfellowshiped, "a sharer," then it is reasonable for the same action to be taken against this dissenter. He too can be cut off from Jehovah's favor and from his visible organization.

What if a disfellowshiped person and a member of the congregation both work at the same place of secular employment? Could they have association then, since their work may require them to have communication with one another? Here again, it is a matter of recognizing the changed status of the one who is disfellowshiped. While it is permissible to converse to the extent necessary for carrying out the functions of the work, it would not be proper to associate in the sense of communicating freely, without regard for his status. Only the necessary business would be discussed, never spiritual matters or any other matter that does not come under the category of necessary business related to the secular employment. If the contact required is

too frequent and intimate, the Christian could consider changing his employment so as not to violate his conscience.

However, what is the position of those who are related by blood ties to the one disfellowshiped? What principles are involved regarding headship and the instructing of children in the home? How is reinstatement in time possible? Additionally, with such serious consequences involved, should one be tempted not to confess his wrongdoing if no one would have known otherwise? And, finally, how can one guard against a course that will lead to being disfellowshiped? For information on these vital matters, we look forward to succeeding issues of the *Watchtower* magazine.

PRESERVING OUR SOULS ALIVE BY FAITHFULNESS

"WHAT benefit will it be to a man if he gains the whole world but forfeits his soul [life]? or what will a man give in exchange for his soul" or life? (Matt. 16:26) Why did Jesus ask these questions? To underscore the value of one's soul or life. Without life we could enjoy nothing else; all material possessions would be useless. He who is wise, therefore, will not only recognize the truth of Jesus' words but will act in harmony with them. He will be among those who "have faith to the preserving alive of the soul." —Heb. 10:39.*

It would be impossible to be faithful, to be true and constant, without faith. Thus we find that the men listed at Hebrews chapter 11 as men of faith were also, one and all, faithful. In particular did such men as Abraham, Isaac, Jacob, Moses, Joshua and David prove faithful over many, many years. Of course, the greatest example of all, the one who underwent the severest test as to faithfulness, was none other than Jesus Christ, "the Chief Agent and Perfecter of our faith," who "for the joy that was set before him," that of vindicating his Father's name, "endured a torture stake, despising shame." Fittingly he has received the title "Faithful and True."—Heb. 12:2; Rev. 19:11.

Such examples of faith and faithfulness give us confidence that we too can have faith and keep faithful to the preserving alive of our souls. Not in our own strength or wisdom, but with the help of Jehovah God, who is faithful, even as the apostle Peter assures us: "Let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good." Jehovah's promise to Joshua also applies to his servants today: "I shall neither desert you nor leave you entirely."—1 Pet. 4:19; Josh. 1:5.

A first step toward proving unfaithful is one's shrinking back. This shrinking back may begin very subtly, and therein lies the danger. We can start on the road leading to unfaithfulness and eventual destruction without hardly being aware of it. How so? Simply by slowing down or by refusing to make progress, by refusing to meet the challenge that new truths or added privileges of service or change in methods of work presents. This shrinking back may be due to laziness, because of the effort involved, or it may be due to materialism, because of the self-denial involved.

Preserving our souls alive by faithfulness is by no means a matter of following the lines of least resistance. On the contrary, we must fight the fine fight of faith and as fine soldiers endure the suffering of evil. And, as the facts already are indicating, we can expect our way to become ever more difficult until the final assault of Gog of Magog on the spiritually prosperous New World society. We must begin now to steel ourselves for what the future may bring.—1 Tim. 6:12; 2 Tim. 2:3.

However, for our faith to ensure our faithfulness it must be far more than merely a belief, a wish or a hope. It must be an "assured expectation of things hoped for." That means being so sure of what we hope for that it spurs us to act in harmony with our hope. This faith is also said to be "the evident demonstration of realities though not beheld." Our grasp of evidence giving reason for conviction is so strong that it is said to be faith. Such faith moves one to perform works of faith.—Heb. 11:1.

Of what do these works consist? On the one

* For details see *The Watchtower*, December 15, 1962.

hand, they consist of right conduct, keeping strict watch that how you walk is as a wise person, so that instead of bringing forth the works of the flesh you will be bringing forth the fruitage of the spirit, "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." And on the other hand, these works consist of activity in fulfillment of the Christian's preaching commission by your preaching the good news of God's kingdom, buying out the opportune time to do so. —Gal. 5:22, 23; Eph. 5:15, 16.

During the month of July the Christian witnesses of Jehovah will have many opportunities to demonstrate their faith by faithfulness in their preaching commission, to the preserving alive of their souls. Among these will be offering Bible-study aids in preaching from house to house, even doing some of this witnessing in territories where there are no Witnesses organized into congregations. Also, for many in the United States and in Europe July will afford opportunity to attend the round-the-world convention of Jehovah's witnesses before it moves on to the Orient. Will you be among those present?

Water-witching and ESP

AFTER reading the article "Protection from Wicked Spirit Forces," in *The Watchtower* of November 15, 1962, the president of The American Society of Dowsers, Inc., wrote a letter taking exception to the conclusion reached in the article; namely, that because of the link to extrasensory perception or spiritism Christians do well to abstain from water-witching or divining for water or minerals. Nonetheless, the president of The American Society of Dowsers, Inc., does give that society's view as to how dowsing works. He writes: "The point of the article is, perhaps, well taken. We agree with the theory that dowsing is a form of ESP and that engaging in any form of ESP *can* lead to 'possession' or the involvement with 'wicked spirit forces' unless proper precautions are taken. . . . We prefer the positive approach of warning people interested in dowsing of the dangers."

Even though the American dowsing society sincerely believes that dowsers can take precautions to avoid "possession" and that much good can be accomplished through forms of ESP, the thing that Christians must keep in mind is that any form of divination or spiritism is condemned by God because of its very nature. It is not holy angels that are behind this ESP but wicked angels or evil spirit creatures whose objective is to mislead mankind. Abstaining from ESP in all its forms is not only proper Scriptural precaution but it is also obedience to God.—Rev. 21:8.



● Would it be correct to say that the "royal priesthood" refers only to the anointed Christians but that the term "general priesthood" includes both the remnant of anointed Christians and the "great crowd" of praisers to Jehovah?—V. K., United States.

The teaching concerning a "general priesthood" is a doctrine in Christendom and as such it is also called "the priesthood of all believers." It is defined by Webster's *Third New International Dictionary* as "a doctrine of the Protestant Christian Church: every individual has direct access to God without ecclesiastical mediation and each individual shares the responsibility of ministering to the other members of the community of believers." The term basically carries the thought that every Christian should tell others about God's Word and purposes and not leave the responsibility up to a "clergy" class. "This doctrine," says *The Interpreter's Bible*, "is a declaration not so much of right as of responsibility." (Vol. 11, p. 619) Viewed from this standpoint—every Christian's taking on the responsibility of preaching—it can be said that this *principle*, implied by the term "general priesthood," has application to all Christians.

However, if one were to say that both the anointed remnant and the "great crowd" are in the "general priesthood," this would not be Biblically correct. Why? Christendom's belief is that "all Christians are priests before God." (*Theology Today*, October, 1958, p. 303) Actually what the Scriptures teach is that every *spirit-begotten* Christian is a priest. Hence, viewed Scripturally, the terms priest and priesthood apply solely to the 144,000 members of the "holy priesthood" or "royal priesthood." —1 Pet. 2:5, 9; Rev. 14:1-4.

To those spirit-anointed or spirit-begotten Christians of the "holy priesthood" Peter's words about offering up "spiritual sacrifices acceptable to God through Jesus Christ" particularly apply. However, since the year 1931, a "great crowd" of sheeplike worshipers of Jehovah God out of all nations and languages have associated themselves with the remnant of the "holy priesthood." (Rev. 7:9-15) Though not of the "holy priesthood," this "great crowd" who have earthly hopes are precious in God's eyes and He fills his house with glory by reason of the fact that so many of these sheeplike worshipers become associated with the priestly class. (Hag. 2:7) Because of all this close contact with the priestly remnant, this "great crowd" have the same obligation that the remnant have; that is, to declare abroad the excellencies of Jehovah God. This the "great crowd" are doing. In their assisting the remnant of the "royal priesthood," the "great crowd" are compared, not to priests or Levites, but to the Nethinim and Gibeonites who were loyal adherents to the remnant of the faithful Jews, the ancient witnesses of Jehovah. The antitypical Nethinim and Gibeonites have associated with the priestly remnant in worshiping Jehovah alone as God, willingly becoming temple assistants in support of the remnant of "living stones" of the spiritual temple.

Thus it is in the New World society of Jehovah's witnesses, not in Christendom, that we really find the "general priesthood"—not only the successful application of what is implied by that term but also the existence of a remnant of the "royal priesthood," whose priesthood is truly general because each and every one of them offers up spiritual sacrifices acceptable to God through Jesus Christ. (1 Pet. 2:5) Because the Scriptures themselves limit the words priest and priesthood to anointed Christians, it is Biblically accurate to say that the general priesthood embraces only the spirit-begotten Christians.



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In their ministry during July Jehovah's witnesses will continue to manifest faith, to the preserving alive of their souls and to the blessing of men of goodwill. To that end, they will joyfully embrace the opportunity of presenting everywhere the fine Bible-study aids *"Let Your Name Be Sanctified"* and *"Your Will Be Done on Earth,"* with two booklets, on a contribution of $1.

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"WATCHTOWER" STUDIES FOR THE WEEKS

August 4: Maturity, a Christian Requirement, and Seeking Maturity in the New World Society, ¶1-8. Page 396.

August 11: Seeking Maturity in the New World Society, ¶9-35. Page 402.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 15, 1963
Semimonthly

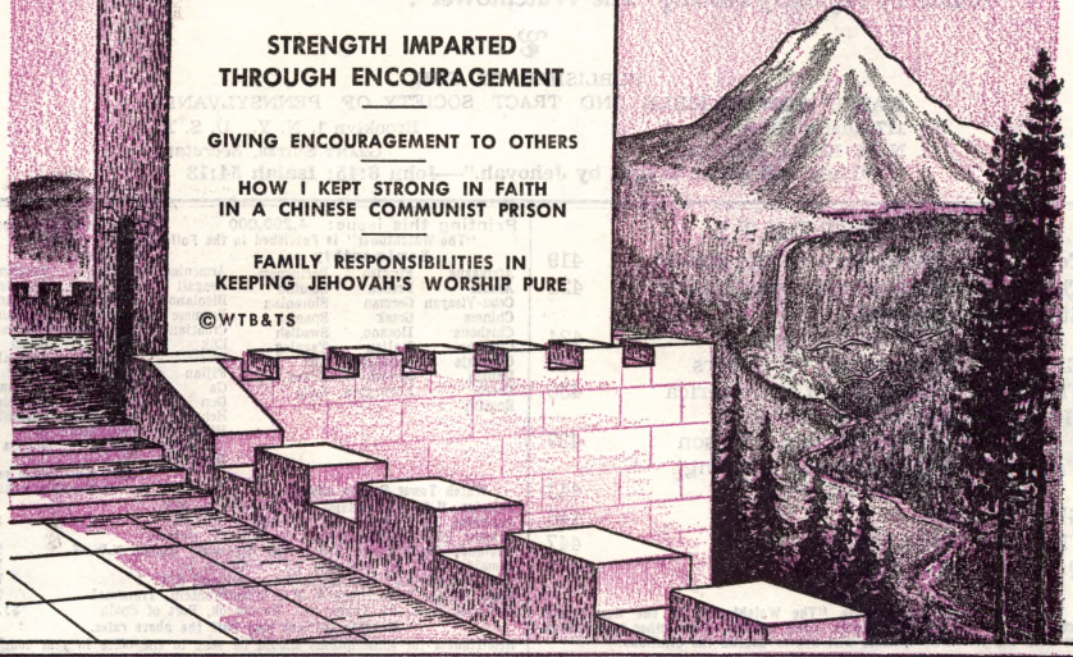
STRENGTH IMPARTED THROUGH ENCOURAGEMENT

GIVING ENCOURAGEMENT TO OTHERS

HOW I KEPT STRONG IN FAITH IN A CHINESE COMMUNIST PRISON

FAMILY RESPONSIBILITIES IN KEEPING JEHOVAH'S WORSHIP PURE

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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; Isaiah 54:13

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AT – An American Translation	*Le* – Isaac Leeser's version
AV – Authorized Version (1611)	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*Ro* – J. B. Rotherham's version
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CONTENDING "According to the Rules"

THIS life holds out many good and desirable things. And it is but natural that persons with health, strength and hope should look forward to gaining some of these. There is nothing wrong with the desire to get ahead, to succeed. For example, the apostle Paul clearly says that it is commendable to want to become an overseer in a Christian congregation: "If any man is reaching out for an office of overseer, he is desirous of a fine work." —1 Tim. 3:1.

However, while there is nothing wrong with aspiring to a position of greater responsibility, trying to succeed in worthwhile matters, there is something decidedly wrong when one is so concerned with realizing his objectives that he rides roughshod over everyone in his way and violates the rules. For example, aspiring to the office of an overseer is a good thing, but it is dead wrong to scheme to gain that office by playing politics, by slandering another or plotting his downfall.

Needless to say, the world is full of people who are doing that very thing; that is why lawlessness abounds and the love for God on the part of many has grown cold. When you really come down to it, all delinquency, all immorality, all crime, all the squabbles between nations and blocs of nations are because persons and nations refuse to contend according to the rules.—Matt. 24:12.

Rules are necessary for the peace and well-being of all concerned. Rules limit your freedom for the benefit of your neighbor, even as they limit the freedom of your neighbor for your benefit. In other words, for all to enjoy freedom each one's freedom must be relative. So it at once becomes apparent that this matter of contending according to the rules applies to all our relations with our fellowman and, chief of all, in our relations with our Creator, the Maker of the rules.

Going by the rules is therefore the right thing to do. Only by so doing can we have a clear conscience, which is not an insignificant item. Every time you resist the temptation to violate the rules, to circumvent them for some personal advantage, large or small, you get a reward in moral strength, in satisfaction, in increased self-respect, and that is certainly worth it.—1 Tim. 1:19.

Further, contending according to the rules is the only fair thing to do in your relations with your fellowman or neigh-

bor. You want others to be just in dealing with you, so you should be just in dealing with them. You do not want others to take unfair advantage of you, so you should not want to take unfair advantage of them: "Just as you want men to do to you, do the same way to them."—Luke 6:31.

Going by the rules is also the wise way, for in the long run it is true that "crime does not pay." At the moment, one may appear to succeed in wrongdoing, but "there is nothing . . . carefully concealed that will never become known and never come into the open." As the apostle Paul noted in advising his fellow Christian Timothy: "If anyone contends even in the games, he is not crowned unless he has contended according to the rules."—Luke 8:17; 2 Tim. 2:5.

Due to inherited selfishness, "the inclination of the heart of man is bad from his youth up," so we need to be on guard and fortify ourselves so as to be always contending according to the rules. (Gen. 8:21) One of the greatest aids is faith and trust in Jehovah. Trust God that you will have your daily bread, that he will not forsake you when you refuse to stoop to dishonest practices. "Jehovah himself will not hold back anything good from those walking in faultlessness."—Ps. 84:11.

Another great aid is appreciation. While setting your sights on a goal ahead or working for the attainment of a desirable possession, do not undervalue the blessings you do have. Do not be like wicked Ahab, who, although king of Israel, was miserable because he had set his heart upon another man's vineyard. The little he did not have meant more to him than the much he did have. The only way he could get that vineyard was by murdering its owner, and this was done. But at what a price! A terrible judgment of death came upon both himself and his wicked wife, whose advice he followed.—1 Ki. 21:1-26.

Another great aid for all who would contend according to the rules is modesty. Do not aim too high, do not be greedy for much wealth or many possessions and you will be less likely to be tempted to violate the rules, to do wrong to realize your goals. Not without good reason does Jehovah command: "Be modest in walking with your God." And well does the wise maker of proverbs note that "wisdom is with the modest ones." The king of Israel was counseled not to "increase silver and gold for himself very much." And the apostle Paul warns that "those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin."—Mic. 6:8; Prov. 11:2; Deut. 17:17; 1 Tim. 6:9.

The greatest aid of all is love, love of God and for one's neighbor. (Mark 12:29-31) Love of God will make you want to please him and fear to displease him and so will help you to contend according to the rules, even though it may seem that you could get away with violating them as far as man is concerned. Love of neighbor will keep you from violating the rules to his harm, for "love does not work evil to one's neighbor."—Rom. 13:10.

This old world is in the mess it is politically, religiously, economically and socially because it is filled with and run by persons who are not concerned with contending according to the rules. But contending according to the rules is the wise thing, the right thing to do. Faith in God, appreciation of your blessings, modesty and love will help you to contend according to the rules, to your own happiness and well-being.

THE FORGIVENESS OF A Loving Father

WHO is the person that is so righteous that he has no need of forgiveness? Actually there is not one, for "all have sinned and fall short of the glory of God." It is the wise person, therefore, that recognizes his need of forgiveness, and, in harmony with the instructions of the Lord Jesus, humbly prays to God: "Forgive us our sins."—Rom. 3:23; Luke 11:4.

But will God hear the confessions of the repentant sinner who is truly sorry for his wrongdoing and desires with all his heart to do what is right? Indeed, he will! David, a man well acquainted with the forgiveness of God, sang: "For you, O Jehovah, are good and ready to forgive; and the loving-kindness to all those calling upon you is abundant." Years later an assembly of Levites acknowledged: "You are a God of acts of forgiveness, gracious and merciful, slow to anger and abundant in loving-kindness."—Ps. 86:5; Neh. 9:17; Dan. 9:9.

Who today is in need of God's forgiveness? How can it be obtained?

God's wonderful disposition to forgive is an invitation to all those who may have strayed into sinful ways. So do not feel that you are beyond recovery, that your sins disqualify you from God's mercy. Take courage in Jehovah's large capacity to forgive. Accept the invitation: "Let the wicked man leave his way, and the harmful man his thoughts; and let him return to Jehovah, who will have mercy upon him, and to our God, for he will forgive in a large way."—Isa. 55:7.

While he was on the earth Jesus magnified this large capacity of his Father to forgive. Especially did he do so on the occasion when the self-righteous scribes and Pharisees ridiculed him, saying: "This man welcomes sinners and eats with them." Jesus responded by giving a series of illustrations in which he vindicated his welcoming of tax collectors and sinners by showing that such ones who repented became beloved by God.—Luke 15:2.

THE LOST SHEEP AND THE DRACHMA COIN

First, he asked which one of those Pharisees would not go searching if one out of his flock of a hundred sheep got lost. He explained that just as there would be great joy on finding that one lost sheep, so there is more joy in heaven over just one sinner that repents than over ninety-nine self-righteous persons who feel no need of repentance. Yes, those that recognize themselves as sinners and who desire to correct their ways make the hearts of God's heavenly family rejoice. —Luke 15:3-7.

To further illustrate the point, Jesus asked: "What woman with ten drachma coins, if she loses one drachma coin, does not light a lamp and sweep her house and search carefully until she finds it?" He explained that, just as her joy is great on finding this one coin, so great joy arises among God's heavenly family when just one humble sinner repents and takes up His service.—Luke 15:8-10.

THE PRODIGAL SON

Finally, to magnify the loving forgiveness of his heavenly Father in terms that would touch the heart even more deeply and encourage one to serve God, Jesus told the illustration of the prodigal son. It has been rated as the finest short story ever told by a man.

"A certain man had two sons," Jesus began. "And the younger of them said to his father, 'Father, give me the part of the property that falls to my share.' Then he divided his means of living to them. Later, after not many days, the younger son gathered all things together and traveled abroad into a distant country, and there squandered his property by living a debauched life. When he had spent everything, a severe famine occurred throughout that country, and he started to be in need. He even went and attached himself to one of the citizens of that country, and he sent him into his fields to herd swine. And he used to desire to be filled with the carob pods which the swine were eating, and no one would give him anything.



"When he came to his senses, he said, 'How many hired men of my father are abounding with bread, while I am perishing here from famine! I will rise and journey to my father and say to him: "Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men." ' So he rose and went to his father. While he was yet a long way off, his father caught sight of him and was moved with pity, and he ran and fell upon his neck and tenderly kissed him. Then the son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men.' But the father said to his slaves, 'Quick! bring out a robe, the best one, and clothe him with it, and put a ring on his hand and sandals on his feet. And bring the fattened young bull, slaughter it and let us eat and enjoy ourselves, because this my son was dead but has come to life again; he was lost but has been found.' And they started to enjoy themselves.

"Now his older son was in the field; and as he came and got near the house he heard a music concert and dancing. So he called one of the servants to him and inquired what these things meant. He said to him, 'Your brother has come, and your father slaughtered the fattened young bull, because he got him back in good health.' But he became wrathful and was unwilling to go in. Then his father came out and began to entreat him. In reply he said to his father, 'Here it is so many years I have slaved for you and never once did I transgress your commandment, and yet to me you never once gave a kid for me to enjoy myself with my friends. But as soon as this your son who ate up your means of living with harlots arrived, you slaughtered the fattened young bull for him.' Then he said to him, 'Child, you have always been with me, and all the things that are mine are yours; but we just had to enjoy ourselves and rejoice, because this your brother was dead but has become alive, and he was lost but has been found.' "—Luke 15:11-32.

THE FORGIVING FATHER

How beautifully Jesus described the forgiving disposition of his heavenly Father! To think that the great Creator of the universe would accept a repentant sinner

in such a sympathetic, tender manner! Yet Jesus, who knew the Father best, showed by this touching illustration that that is exactly how the Father treats those who have a change of heart and come "home" to serve him.

But this conception of God as a Father who is ready to forgive was not new. Long before, Jehovah himself had explained that he dwelt with lowly ones who felt crushed because of their own sinfulness. He said: "In the height and in the holy place is where I reside, also with the one crushed and lowly in spirit."—Isa. 57:15.

OBTAINING THE FATHER'S FORGIVENESS

After being jolted to his senses, this was how the prodigal son felt—"crushed and lowly in spirit." He was truly sorry for his foolish conduct and felt unworthy even to be called a son of his father. So with a repentant, lowly spirit he returned to volunteer as his father's slave.

Similarly, there were many in the first century from among God's people of Israel that had forsaken their heavenly Father and were pursuing a wicked course. However, when they heard the Kingdom message preached by John the Baptist and Jesus it shocked them to their senses. They felt sorry for their sinful ways, and, like the prodigal son, they returned to volunteer as slaves of God. Because of their lowly spirit and genuine repentance Jesus warmly welcomed them, even as he illustrated that his heavenly Father had done in a spiritual way. They became Jesus' disciples and were sent out by him to preach concerning the kingdom of God.

Circumstances are similar today during Christ's second presence. Prior to 1931 in particular some persons became acquainted with the truths of God's Word and associated closely with the anointed remnant of Christ's brothers. But instead of remaining to serve the heavenly Father, they, like the prodigal son, desired to enjoy the pleasures that the present system of things offered. They were not willing to wait to receive the blessings of the Kingdom rule, but wanted material blessings immediately.

In time, however, these modern counterparts of the prodigal son became famished due to the spiritual famine that struck Christendom. They had a change of heart. So, humbling themselves, they returned, confessed their sins and volunteered as slaves of God. Were they accepted? Indeed they were! Just as the loving father tenderly received his prodigal son and honored him with a feast, so these repentant ones of the Lord's "other sheep" have been honored with a spiritual feast of fat things and many privileges of service. They too have become active preachers of the kingdom of God. How loving and merciful the Father is toward those that recognize their need of forgiveness and return to him!

Since all have sinned, all can benefit from the humility and contriteness of heart demonstrated by the prodigal son. Not only did he feel sorry for his sins, but he proved his repentance by confessing his wrongdoing and requesting to be allowed to serve his father. If you want the favor and forgiveness of the heavenly Father you must do the same. Do not hold back! Do not let a feeling of unworthiness prevent you from turning to God to serve Him. Take courage, for Jehovah is "good and ready to forgive; and the loving-kindness to all those calling upon [him] is abundant."—Ps. 86:5.

STRENGTH Imparted Through ENCOURAGEMENT

"We ... have strong encouragement to lay hold on the hope set before us." —HEB. 6:18.

HOW important encouragement is in time of stress! When our own weaknesses make us despondent, how much we appreciate a word of appreciation or an expression that gives hope! It is refreshing. It eases the burden of work and enables us to meet our problems with greater confidence. It imparts to us the strength we need to face the future. It imbues us with courage to hold firm under severe pressure. The Word of God particularly emphasizes the benefit of encouragement. Thus when the apostle Paul wrote to the believers in Rome, he said: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine." (Rom. 1:11, 12) He knew that his Christian brothers in Rome, troubled by their own weaknesses and surrounded as they were by a world filled with all kinds of unrighteousness, needed encouragement, and he was anxious to give it to them personally. He also appreciated that the benefits would not be one-sided, for the giving of encouragement results in mutual upbuilding; yes, there is an "interchange of encouragement."

[2] The kind of upbuilding that Paul wished for the believers in Rome does not result from flattery, which the unprincipled old world often confuses with encouragement. Flattery is false, insincere or excessive praise. Falsehood and insincerity do not impart strength; they do not build up. More often they simply result in contempt for the one who flatters. As Paul had earlier written to the Thessalonians: "At no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness." (1 Thess. 2:5) Confidence that is built on falsehood is a delusion, and hope that is not founded in truth leads only to disappointment. So when the leaders of nations lie to their people to hold their support in times of national crisis, there is no real upbuilding or imparting of strength. Likewise, when the religious clergy lie about the condition of the dead to those who have been bereaved, the comfort given is shallow and ineffectual. There is no real encouragement there. To give encouragement that imparts strength you must speak the truth. (Ps. 146:4; Eccl.

1. What effect does encouragement have on the one who receives it, and how did the apostle Paul indicate his appreciation of its importance?

2. What is the difference between encouragement and flattery, and what is the best source of encouragement?

9:5; John 5:28, 29) Speaking the Word of God to those grieved over the failures of this corrupt world as well as their own shortcomings is by far the best way to inspire others with courage and to give them a sustaining hope.

GOD PROVIDES THE PATTERN

[3] Jehovah God himself has taken the lead in giving encouragement. Immediately after Adam had plunged humankind into sin, God announced that he would raise up a deliverer, and in so doing he provided a basis for hope for Adam's then unborn offspring. He did not forget that promise, but emphasized and amplified it in pronouncements to his servants in the generations that followed. Concerning his promise made to Abraham it is stated: "In this manner God, when he purposed to demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel, stepped in with an oath, in order that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us. This hope we have as an anchor for the soul, both sure and firm." (Heb. 6:17-19) Yes, by providing a sound basis for hope God encourages his servants, he builds their confidence, he makes it possible for them to face the future without fear. His unfailing promises recorded in the Bible are an unlimited source of strength for those of us living right now in this twentieth century. "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.

[4] With this God-given hope goes responsibility. Those who bear the name of God must be his witnesses, making known to others his name and purposes. They must order their lives in harmony with his will. But God does not make their service a burden, driving them beyond their capacity. He lovingly cares for them, as a shepherd would his sheep. "Like a shepherd he will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry them. Those giving suck he will conduct with care." (Isa. 40:11) God does not rob us of joy by requiring too much. Nor does he reject us simply because we may stumble. "As a father shows mercy to his sons, Jehovah has shown mercy to those fearing him. For he himself well knows the formation of us, remembering that we are dust." (Ps. 103:13, 14) He is merciful, loving and compassionate, and his forgiveness gives us courage to press on.

[5] It calls for strong faith to persevere in the service of God, but Jehovah has made every provision to strengthen our faith. In addition to his matchless promises, he has surrounded us with men of faith whose example infuses us with courage and renewed vigor for the race that is set before us. There were Abel and Samson, who laid down their lives in Jehovah's service; Noah, who maintained integrity though surrounded by an ungodly world; Moses, who forsook all the riches of Egypt for the service of the true God; the Israelites who trusted that Jehovah would deliver them from the military pursuit forces of Pharaoh; and David, who fearlessly faced the Philistine giant Goliath in the name of Jehovah. "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the Chief

3. In what way has God taken the lead in giving encouragement, and how does this affect us?
4. What responsibility rests on those who accept the hope that God gives, but why is this not burdensome?
5. When we consider the accounts of men of faith recorded in the Scriptures, how does it make us react?

Agent and Perfecter of our faith, Jesus." —Heb. 12:1, 2.

[6] When we look intently at the Chief Agent and Perfecter of our faith, what do we see? Again, cause to take courage! For in Jesus we have a God-given model. In him we have a living example of the course that we should follow. Every step that we take in the footsteps of that One is a source of satisfaction and joy; it is refreshing! As Jesus himself said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30.

[7] It is true that following in the footsteps of Jesus brings persecution from the old world. "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) Jesus himself warned of this, saying: "A slave is not greater than his master. If they have persecuted me, they will persecute you also." But even this does not cause the Christian witnesses of Jehovah to lose heart. They call to mind the words of Jesus on the night before his own death when he said: "In the world you will have tribulation, but take courage! I have conquered the world." (John 15:20; 16:33) The apostles did take courage. They did not quit. True, Peter faltered, denying the Lord, but he repented. As Jesus had told him: "I have made supplication for you that your faith may not give out; and you, when once you have returned, strengthen your brothers." (Luke 22:32) Peter did just that. His faithful ministry was a source of strength to his Christian brothers; the things that he told them were upbuilding; and he wrote words of encouragement. "I have written you in few words," said Peter, "to give encouragement and an earnest witness that this is the true undeserved kindness of God; in which stand firm." (1 Pet. 5:12) He did not want any to forsake God's organization and to turn aside to false teachings, but he knew that they were constantly under pressure from the world. So he wrote in his first canonical letter to encourage them, to strengthen their conviction that they had the true faith.

6. How does the example of the Chief Agent and Perfecter of our faith affect us?

7. (a) Why must true Christians face persecution, but why is there reason to take courage? (b) How did Peter carry out Jesus' counsel to 'strengthen his brothers'?

A LETTER OF ENCOURAGEMENT

[8] Just what did Peter say by way of encouragement to his fellow Christians, so setting an example for us in encouraging one another? He was well aware of the fact that the source of greatest strength to him was his God-given hope, so he wrote about that hope, knowing that it would do the most good for his Christian

8. In writing his first canonical letter, what did Peter discuss that is a source of great encouragement, and how can we benefit from it?



'Through Sylvanus I have written you to give encouragement.'

brothers if he could stir up greater appreciation for it on their part. He emphasized that theirs was a "living hope," something dependable, an expectation that would not lead to disappointment. "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last period of time." This hope was a cause for great rejoicing and unspeakable joy among them. It was something of which the prophets had been moved by God's spirit to speak; it was a matter into which even the angels desired to peer. But God had given it to Christian men and women. How grateful they should be! How this should strengthen and uphold them! (1 Pet. 1:3-5, 8-12) Even to this day it is true that, whether one has been called to heavenly life as one of the 144,000 members of Christ's "little flock" or hopes to be among the 'upright ones who will reside in the earth,' he finds the greatest encouragement in fixing his mind on the promises of God, studying them in the Bible, meditating on them, discussing them with his Christian brothers and advocating them to others.—Luke 12:32; Prov. 2:21.

[9] So great is the strength imparted by this dependable hope that the Christian is able to rejoice and stand firm in the face of severe trials that test his faith. Thus Peter went on to say: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1:6, 7) Paul, too, coupled the hope ahead with the matter of endurance when he said: "Rejoice in the hope ahead. Endure under tribulation." And in Jesus' case we find exemplified the remarkable strength that God-given hope imparts, as we read: "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." Those who closely consider the example of Christ do not get tired and give out; they do not quit.—Rom. 12:12; Heb. 12:2, 3; 1 Pet. 4:13, 14.

[10] There is vital work for every Christian to do. So through Peter's first letter we are encouraged, yes, we are urged to 'brace up our minds for activity,' and we are under obligation to offer like encouragement to one another. The work of Christ's anointed body members is likened to that of the priests who served in Jerusalem's temple, for they themselves "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." They do not offer up animal sacrifices, but spiritual sacrifices, a "sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (1 Pet. 1:13; 2:4-9; Heb. 13:15) They proclaim the loving purposes of Jehovah God, who has called them out of the spiritual darkness of the world into the marvelous light of his truth. For such service spiritual strength is vital.

[11] Having the truth of God's Word to light their path and to strengthen them, they do not share the world's fears; they

9. How does the Christian hope affect one's ability to face persecution?

10. For what activity did Peter admonish Christians to brace up their minds, and in this connection what should we do for one another?

11. With God's Word to guide us, how do we *view* the world's causes for fear, so what are we called on to do?

do not suffer agitation over its crises. They heed the command: "The object of their fear do not you fear, 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. 3:14, 15) Because of the position they take, they are constantly called on to explain why they do not share the world's concern and why they do not devote themselves to the perpetuation of the institutions of the world, as others do. They have to explain why it is that they are no part of the world. In the eyes of worldly men their position may seem to be morally wrong, so they must make a defense, not in irritation, but with a mild temper and deep respect. They make clear that they rest their hope in God and his Son, and that they must obey God as ruler rather than men. As persons dedicated to God, they point out, it would be wrong for them to seek friendship with the world, because this would make them enemies of God. It takes courage to maintain such a stand amid a hostile world. —1 Pet. 1:20, 21; John 15:19; Jas. 4:4.

12 Now these anointed witnesses have joined with them a great crowd of others, dedicated persons who serve in association with the temple class, who are a source of great encouragement to them and who share with them in fulfilling Jesus' command: "Go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20; Rev. 7:9, 10) This is a big task, an urgent one, and it calls for united effort. To this end Peter urges Christians to have "intense love for one another" and to build one another up by "ministering to one another." They must work together. Even Jesus says: "Look! I am with you all the days until the conclusion of the system of things." What wonderful encouragement! —1 Pet. 4:8-11.

13 In view of the corrupt condition of the world, Peter also found it necessary to give encouragement along other lines. It was not encouragement that took the form of commendation; nor was he speaking of matters that were designed to fill them with hope. Rather, this encouragement took the form of exhortation to avoid wrong conduct. "Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires, which are the very ones that carry on a conflict against the soul." "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries." Counsel such as that is good for all of us. In view of the fact that we constantly rub elbows with a degraded world, it helps us to keep clearly in mind what is right and what is wrong. It protects us from adopting the world's twisted thinking and strengthens our righteous hatred of ungodly practices. It helps us to keep clearly in mind what these "fleshly desires" are —not things to be sought after, but enemies that carry on a conflict against the soul, and which, if we let them, will insinuate themselves into our lives and result in the destruction of our life, our soul. We need encouragement such as that, and Jehovah provides it for his modern-day worshipers even as he did for the early Christians through the apostles.—1 Pet. 2:11, 12, 16; 4:3-5.

12. (a) Who have joined with the anointed remnant in their preaching and teaching work, and with what effect? (b) How does Peter show that Christians can strengthen one another as they share in the ministry?

13. What other kind of encouragement did the apostle Peter include in his letter, what did he say, and how does it strengthen us?

[14] In his letter of encouragement Peter also gave consideration to some of the discouraging domestic and employment problems confronting the brothers and affecting their worship. For example, some of them were suffering because of harsh masters, and much of the abuse was apparently because certain ones who were slaves owned by masters desired to do the will of God. They were suffering because of their "conscience toward God," even as many today are discriminated against by their secular employers because of their Christian faith. How should they view their situation? "If, when you are doing good and you suffer, you endure it, this is a thing agreeable with God," Peter wrote. And he went on to compare their situation with that of Christ himself, saying: "In fact, 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 deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." How encouraging to have a pattern like that to follow!—1 Pet. 2:18-23.

[15] This same fine example of subjection was recommended for Christian wives, even for those who were married to unbelieving husbands, because in starting out his counsel to wives, Peter uses the expression "in like manner," so directing their attention to the preceding statements regarding subjection. They too have a model in Christ, and he is just as much a model to them now as he was in the first century. Encouraging them as to the outcome of their patient endurance, Peter counsels: "Be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." Husbands, too, have their problems and find themselves in need of encouragement. So Peter, himself a married man and moved by Jehovah's spirit, discussed what confronted them and urged the men to try to be understanding in dealing with their wives, to recognize that the wife is "a weaker vessel, the feminine one," and so they should not expect her to react emotionally as a man or to do her work in the same way that a man would. The really important thing on which both husband and wife need to keep their minds fixed is their relationship with God, and never should they allow domestic problems to becloud their earnest desire to help each other to lay hold of the prize of eternal life. What practical encouragement! How helpful it was for all to have their difficult problems discussed, to have pointed out to them the Christian principles that should guide them, and to see highlighted the good that was being accomplished by their faithfulness under difficult circumstances! This same inspired letter is a source of strength to us in these trialsome days.—1 Pet. 3:1-9.

[16] Overseers were not overlooked in Peter's letter, as if they needed no encouragement. To the contrary, he discussed with them matters that they would particularly appreciate: proper view of their ministry, their relationship to God and to the brothers, handling of difficult problems, and persecution. "Shepherd the flock of God in your care, . . . those who are

14. What strengthening comments were offered for the benefit of those serving in the employ of oppressive masters, and how does this counsel benefit many even in this day?

15. (a) To what was the attention of Christian wives directed as a source of encouragement? (b) What advice was given to husbands to encourage them? (c) On what must both husband and wife fix their minds if they are to strengthen and help each other?

16. In First Peter chapter 5 what matters were discussed with overseers, and why?

God's inheritance," he said. What overseer, even now, is not deeply moved when he stops to remind himself that those in the congregation of which he has oversight are persons who belong to God? Viewing the matter in this way, the overseer does not 'lord it over the flock' or become proud, but he heeds the advice: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; while you throw all your anxiety upon him, because he cares for you." It is, indeed, a source of encouragement to a humble overseer to realize that he does not have to carry the whole load by himself. He is urged to look to God for guidance in handling problems, throwing all his anxieties on God, checking His Word for guidance and seeking Him in prayer. Nor does he stand alone when confronted with persecution from Satan's world; as Peter said: "The same things in the way of sufferings are being accomplished in the entire association of your brothers in the world. But, after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong." (1 Pet. 5:1-10) Overseers have good reason to take courage.

17 Without question, Jehovah himself is the Giver of strength to his people. He is the One who inspired the writing of these words of encouragement that we have considered. The promises contained in his own Word, the Bible, are what fill us with hope. He has instructed us so that we can meet the problems of life with success. With him to back us up, we can stand firm even in the face of world opposition. So with David we say: "Jehovah is my strength and my shield. In him my heart has trusted, and I have been helped, so that my heart exults, and with my song I shall laud him. Jehovah is a strength to his people."—Ps. 28:7, 8.

17. So who really is the great Giver of strength, and why so?

Giving ENCOURAGEMENT to Others

EVERYONE has opportunities to give encouragement to others, and how much it is appreciated when he uses those opportunities to good advantage! More than anyone else Jehovah is a Giver of encouragement; he forgives our shortcomings, builds up our hope, and strengthens us for the trials and work that lie before us. His Son Jesus Christ likewise proved to be an encourager of those who had good hearts, showing compassion for

1. Why is the giving of encouragement to others a Christian obligation, and what fine examples do we have in this?

the sick and afflicted, setting the example for his disciples by working right along with them in preaching the good news, yes, even laying down his life on their behalf. (John 15:13) The apostles too appreciated that the carrying out of their commission called, not only for efficiency to get the preaching work done, but also for loving encouragement to their fellow workers, and this they provided by upbuilding letters, personal visits and inspiring discourses to the congregations. (1 Pet. 5:12; Heb. 13:22; Acts 11:23; 20:2) What fine examples for us to follow! And follow them we must, for the Scriptures urge us to become imitators of God, to walk in the footsteps of his Son, and to imitate the apostles as they imitated Christ. So, it follows that we are under obligation to encourage one another.—Eph. 5:1; 1 Pet. 2:21; 1 Cor. 11:1.

[2] Yet in the world around us men are prone to tear one another apart, to condemn the policies and practices of others simply to get prominence for themselves. They push the other fellow down so that he will not be competition for them. Too often there are no words of commendation for workers even when they do well; but let them make a mistake, and they are promptly called on the carpet. Housewives, too, become downhearted when their husbands take them for granted. Such a spirit, whether at home or in the business world, robs people of any pleasure they might have had in their work, leaving them discouraged, dejected and lonely. As a result, it is reported, more than ten thousand persons throughout the world commit suicide every day. What a shameful and selfish way to treat one's fellowman, whether done deliberately or simply through indifference! What is wrong? What is lacking? Encouragement, yes; but why? Because the giving of encouragement is founded on love, and this is a loveless world. It was long ago foretold of these last days in which we live that men would be "lovers of themselves," but that in their relations with others they would be "unthankful, disloyal, having no natural affection." —2 Tim. 3:1-3.

2. What discouraging practices do we see in the world around us, and why are they so prevalent?

THINK IN TERMS OF GIVING

[3] It is obvious that not everyone with whom we come in contact will be encouraging. Some are going to be so concerned about themselves that they fail to see the opportunities to show kindness; others have no compunction about causing distress to others. If they are inconsiderate of us, should we make ourselves over into their unloving image? How foolish that would be! Not selfish men, but Christ is the model to follow. When he was being mistreated, he did not go mistreating in return. Even when his own disciples, those he had taught and encouraged, his fellow worshipers, deserted him, did he denounce them and give up? No. He knew that the important thing was to do the will of his heavenly Father, and it was to him that he committed himself.

[4] Jesus recommended that we too think in terms of giving rather than receiving: "There is more happiness in giving than there is in receiving." (Acts 20:35) That is true of many things, and it certainly is true of encouragement. If we are overly concerned because others fail to give us encouragement when we think they should, we are going to get discouraged. Why not rather look for opportunities to give encouragement, and let the encouragement you receive from others be simply an added dividend? Consider that even those

3, 4. How should we react when others fail to extend encouragement?

who fail to give encouragement when they could, often do so because they themselves are despondent; they need encouragement. Instead of becoming discouraged and disappointed with them, how much better it would be to become compassionate, strengthening even those who let us down! Surely it does make us happy to receive encouragement, but much more happiness is ours when we give it.

5 There are so many ways that encouragement can be given. Sincere words of commendation can mean much to a worker. Simply a word of warm appreciation for a kindness shown or a service performed spurs one on to do more of the same and to do it better. Oftentimes an act of kindness speaks more eloquently than words and bolsters the morale of everyone involved. Your fellowship, too, will encourage those who may be downhearted or lonely, and sharing with them some good news will brighten their outlook. Yes, just a friendly smile warms the hearts of others. But better than all these are the imparting of hope from the Word of God and the exhortation that we can provide by both word and example to give others the strength and courage to do what is right. If we but think in terms of giving encouragement, we will find opportunities far exceeding our expectations.

WITHIN THE FAMILY

6 A good place to start looking for opportunities is right at home. If we make a habit of it there, it will come naturally elsewhere. Of course, love is the basis for encouragement; it is also what holds the family together, and concerning it Paul wrote to the Colossians: "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." (Col. 3:12-14) How mutually strengthening it is for persons who apply this godly counsel to be together!

7 It is only natural for a man to want to please his wife and for a woman to be anxious to please her husband. (1 Cor. 7:33, 34) Yet there are few things that can be more disheartening than repeated failure in something that means so much. When a woman works hard to keep the house clean, prepare food for the family and otherwise please her husband and it is simply taken for granted, she may get discouraged. But, you may ask, is there any need to tell her that she has done well, when that is what she is supposed to do? The Bible answers when it says: "Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her. There are many daughters that have shown capableness, but you —you have ascended above them all." —Prov. 31:28, 29.

8 Even when there are shortcomings, the bond of family love is not going to be strengthened by magnifying them out of all proportion. If need be, give the matter attention, but particularly see and express appreciation for the good work that has been done. Commendation even for little things can give one the spirit and strength to push on and do more and better in the days to come. Likewise when accidents occur there is opportunity to give encouragement. A man who appreciates what it means "that they are no longer two, but one flesh," is not going to stand back and

5. What are some of the ways to give encouragement?
6. Where should we start in making a practice of encouraging others, and why?

7, 8. What opportunities are there for a man to encourage his wife, and why is it important?

chide his wife with remarks such as, "Why do you have to be so clumsy?" She probably already feels bad enough about it. Why make it worse? Why not make her feelings as important to you as your own? A kindly word and a little assistance will bring real encouragement. It is a little thing, but it shows love, and it is love that is the perfect bond of union.—Matt. 19:5, 6.

9 By her very diligence a good wife also upbuilds her husband. "In her the heart of her owner has put trust, and there is no gain lacking. She has rewarded him with good, and not bad, all the days of her life. She is watching over the goings on of her household, and the bread of laziness she does not eat." (Prov. 31:11, 12, 27) Such a wife is not a competitor, one who seeks to evade his headship, but she cooperates and works willingly under his direction. She considers, not only their immediate good, but their lasting welfare. She is a "woman that fears Jehovah." (Eph. 5:22, 23; Prov. 31:30) Being of such a disposition, she puts first the spiritual welfare of the family, and of material things she takes the viewpoint: "So, having sustenance and covering, we shall be content with these things." Thus she helps to ward off the snares of materialism and to avert anxiety due to excessive financial obligations that might crowd out service to God. (1 Tim. 6:6-8; Matt. 13:22) By keeping other interests in the background and by her own enthusiastic interest in spiritual matters she can encourage her husband to give these spiritual matters the attention they deserve.

10 Even with one's children, what could be a source of greater encouragement to them than to help them to learn the value of spiritual things? If they are not given thorough instruction in godly principles, the anxieties and frustrations that will beset them in life will cause constant irritation and grief. (Col. 3:21; Eph. 6:4) It is not going to be a blessing to them if they have been taught to pursue material possessions, devoting all their energies to work in the commercial field. What a frustration for anyone to spend all his effort building in a world that God is going to destroy because of its wickedness! How much better, how much more rewarding, how much more encouraging, to devote one's life to the service of God, if possible, as a full-time pioneer minister! As the psalmist said to God, "a day in your courtyards is better than a thousand elsewhere. I have chosen to stand at the threshold in the house of my God rather than to move around in the tents of wickedness." (Ps. 84:10) It shows love of one's children to encourage them to pursue such a life. Of course, children too should learn to give encouragement.

11 Yes, young folks too can learn to think in terms of giving. They should not adopt the view that everyone is supposed to wait on them. They need to learn to show appreciation for the hard work of their parents, to listen and obey when they are spoken to, and to be willing workers under the direction of their parents in helping with chores that need to be done; more than that, taking the initiative and offering to be of assistance when they see that there are jobs that need attention. By their conduct when away from home, too, they can be a blessing to themselves and others. The Scriptures wisely counsel: "Listen to your father who caused your birth, and do not despise your mother just because she has grown old. . . . The father of a righteous one will without fail be joyful; the one becoming father to a wise one will also rejoice in him. Your father

9. In what ways can a Christian wife upbuild her husband?

10. To what should children be encouraged to devote their efforts, and why?

11, 12. Are there opportunities for young folks to encourage their parents? In what ways?

and your mother will rejoice, and she that gave birth to you will be joyful."—Prov. 23:22-25; 10:1; 15:20; 19:13.

12 When children apply this counsel they do not fail to show appreciation for the love of their parents even when they have grown old. In 1 Timothy 5:4, 8 the counsel is recorded: "If any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." How encouraging it is to parents to find that they have not been forgotten by their children just because they have grown old!

RESPONSIBILITY OF OVERSEERS

13 Although everyone can be a source of encouragement to his fellowman, apart from one's close companions and the members of one's own family, those who are in positions of oversight have the greatest influence on others either to encourage or to discourage. This places upon them the obligation to be aware of the opportunities, yes, the responsibility that is theirs in this regard. In this they can learn much from the great overseers, Jehovah God and Jesus Christ. By his Word of truth Jehovah gives us hope, he builds us up; he does not drive us beyond our capacity, but shows loving concern for his people. Do you as an overseer use your words to build up those with whom you work? Do you show consideration for their individual physical and mental limitations? Are they really glad to see you when you stop to speak to them about their work, or are they apprehensive, wondering what is wrong this time? Jesus' disciples were grateful for his fellowship. Though they called him Lord and Master, he proved himself to be a fellow worker. He was their overseer, but one who set the example for them by sharing right along with them in the work that was to be done. (1 Pet. 2:25) He knew that his disciples must learn humility, and this lesson too he taught them, not by constantly humiliating them, but by demonstrating humility in his own life. (John 13:1-17) Those who worked with him found him to be, not harsh and cutting in his remarks or in too much of a hurry to listen to them, but "mild-tempered and lowly in heart," and in their association with him they found 'refreshment for their souls.'—Matt. 11:29.

14 So it is that the overseer who imitates Christ does not simply tell others what to do, but as a qualified teacher he *shows* them, sharing in the work right along with them. He is an example to the flock. (1 Tim. 3:2) Because he does not consider himself to be above his Christian brothers, they are drawn to him and have confidence that they can look to him for help. (Matt. 23:8) They know that he recognizes the importance of getting the work done and strives for efficiency, but they know too that love will make him patient and understanding in dealing with his fellow workers.

15 It is true that at times people are going to fall short or do things that are wrong, and the overseer is the one who must see that the situation is given proper attention. Is this the time to call the

13. (a) Why do overseers have a special responsibility in the giving of encouragement? (b) In this connection, what are some of the points to which consideration can well be given?

14. (a) How does an overseer show himself to be a teacher, and with what effect on his brothers? (b) When efficiency is tempered with love, what effect does it have on one's dealings with others?

15. In case someone falls short in his work or actually does something wrong, how do the Scriptures admonish the overseer to handle the situation, and with what objective in mind?

transgressor to account and give him a tongue-lashing? Is that necessary? Perhaps the wrong was unintentional. Note how the Scriptures say to handle the situation: "Brothers, 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) The goal is to restore the one who has erred, not to whip him. This calls for a spirit of mildness. The result will be an upbuilding of the one who has erred.

16 In this connection, note how Elihu introduced his counsel to Job: "O Job, please hear my words, and to all my speaking do give ear. Look, Please! I have to open my mouth; my tongue with my palate has to speak. My sayings are the uprightness of my heart, and knowledge is what my lips do utter sincerely. . . . If you are able, make reply to me, array words before me; do take your station. Look! I am to the true God just what you are; from the clay I was shaped, I too. Look! No frightfulness in me will terrify you, and no pressure by me will be heavy upon you." And then he went on to reason on the situation with Job. But note how Elihu approached the problem. He entreated Job. He made it clear that before God he did not feel at all superior to Job and that there was no cause for Job to be terrified at what he was going to say. What a fine way to handle the situation!—Job 33:1-7.

17 It is just such a manner that Paul recommended to Timothy when he said: "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) Yet when wrongdoers make a practice of sin and show no sincere repentance, what needs to be encouraged is right conduct, not the wrongdoer. When such willful transgression has been thoroughly proved, it is time to apply the counsel found later on in the same chapter, at 1 Timothy 5:20: "Reprove before all onlookers persons who practice sin, that the rest also may have fear."—Heb. 12:7-11.

OPPORTUNITIES FOR ALL

18 Whether in the home or elsewhere, whether one is a congregation overseer or not, there are opportunities for all to upbuild and encourage one another. Everyone influences those around him. He can build up or he can tear down; he can stimulate or he can create indifference. Whether he wants to or not, he has influence. Let that influence be for good. Such will be the case with our speech if we follow the fine counsel recorded at Colossians 3:8, 9: "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." If we have taken good things into our minds, if our hearts are filled with wholesome desires, what we speak will be upbuilding; for out of the heart's abundance the mouth speaks. (Matt. 12:34, 35) If our hearts are good, we will not speak disrespectfully or slightingly of Christian overseers or of counsel received through Jehovah's organization, as did Diotrephes, but we will reckon to be "of double honor" those who are faithfully presiding over God's congregation. (3 John 9; 1 Tim. 5:17) Nor will we speak discouragingly to those who are desirous of enlarging

16. How did Elihu manifest the right viewpoint in counseling Job?

17. What advice did the apostle Paul give Timothy on admonishing others, and how was the situation to be handled when a person was found to make a deliberate practice of sin?

18. (a) How many people actually influence the lives of others, so how should that influence be used? (b) When speaking about Christian overseers or to those who are desirous of enlarging their privileges of service, how can we be upbuilding, and what examples show the importance of this?

their privileges of service, perhaps taking up full-time pioneer service or moving out to some locality where the need for Kingdom ministers is great. We will not be like the faithless spies who discouraged the Israelites with defeatist reports so that they wanted to turn back to Egypt and not go on to the Promised Land. Rather, like faithful Joshua and Caleb, we will urge them to show courage by taking hold of the service privileges that are open to them.—Num. 13:27–14:9.

[19] By our very zeal and faithfulness in the service of God we can be a source of strength to one another. By our example of zealous participation in the ministry we help others to do the same. As we relate to others the fine experiences we enjoy in the ministry, as we share with them the gems of knowledge that we glean from our Bible study, we encourage one another, just as the apostles did when they visited with their Christian brothers. (Acts 15:3, 30, 31) By our concern for those who are sick and afflicted, and for those imprisoned for righteousness' sake, by our keeping in touch with them and visiting them where this is possible, we strengthen their hearts. (2 Cor. 7:6, 7; Acts 28:15) By our refusal to compromise with Satan's world we help others to stand firm. And by our willingness, not merely to inconvenience ourselves, but even to risk our life and freedom where necessary in order to upbuild one another, we give one another courage to speak God's Word without fear. May all of Jehovah's dedicated witnesses continue to make full use of such opportunities to encourage one another.

[20] So let us consider the needs of those around us, let us copy the example of our Father in heaven and his Son by encouraging others. "Therefore keep comforting one other and building one another up, just as you are in fact doing." In speaking about and working with your Christian overseers, upbuild them and the viewpoint of others toward them. "We request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you; and to give them more than extraordinary consideration in love because of their work. Be peaceable with one another." On the other hand, you who are overseers, do not dishearten, but rather encourage your brothers. "Admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all." No matter who we are or who it is with whom we have contact, whether at home, in the Christian congregation or in our secular work, "see that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others." (1 Thess. 5:11-15) Yes, let us encourage one another.

19. What are some other ways in which we can encourage one another?

20. As to "building one another up," what advice is found in 1 Thessalonians 5:11-15?

The First Bible Printed in America

The first Bible ever printed in America is no longer intelligible to anyone. The last man who could read it died in 1895. It was translated by John Eliot into the language of the Massachusetts Indians in 1663. It was entitled: "MAMUSSE WUNNEETUPANATAMWE UPBIBLUM GOD naneeswe NUKKONE TESTAMENT MEQUOSHKINNUMUK kah wonk WUSKU TESTAMENT—THE WHOLE HOLY HIS BIBLE GOD both OLD TESTAMENT and also NEW TESTAMENT." Book collectors gladly pay up to $7,500 for a copy of the translation, even though it cannot be read by them.



How I Kept Strong in Faith in a Chinese Communist Prison

By Harold King

ON May 27, 1963, a Chinese police officer walked with me toward the bridge separating Hong Kong from China. For over four and a half years I had been confined in the prisons of Communist China. During all this time I had not been allowed to visit with even one fellow Christian. All Bibles and Bible literature had been taken from my possession. But this was the day of my release! Across the bridge brother missionaries from the Hong Kong branch of the Watch Tower Society waited to welcome me. In a few moments I was in their arms, but speech was impossible. How grateful to God I was that I could again be among His people!

As we went on to the Society's branch office in Hong Kong those who had come to greet me inquired anxiously about my welfare, and they were eager to know about their Christian brothers who are still in Communist China. As best I could, I poured out to them the account of what had happened.

RESTRICTED ACTIVITY

It was back in 1954 that the authorities called Stanley Jones and myself, both of whom were missionaries, down to the police station and told us that we would have to stop preaching from house to house. If we wanted to do any preaching we were told to do it in our "church" and not outside of it. While they did not prohibit our conducting home Bible studies, they demanded the addresses of all those on whom we called.

This called for some adjustments in our preaching activity, in order to keep it going at least to some extent. Of course, the police had not told us that all of Jehovah's witnesses must stop preaching from house to house; they said it only to us missionaries. So our Chinese brothers did not slow down in the ministry even a little bit, but were eager to press on, showing that Jehovah's spirit was on them.

As for those with whom we conducted Bible studies, even when told that the police had demanded their names and addresses, the majority wanted their studies to continue. But pressures increased. As soon as a foreigner entered a lane of Chinese homes, he was spotted. He was not stopped from going in, but when he left, the "lane representative" would go directly to the home where he had been to find out what he had been doing there. This caused some to become intimidated. Pressures also built up from another quarter: there were political meetings that they were expected to attend. More and more of their time was taken, and some began to fall back. On the other hand, those with faith that Jehovah God would back them

up continued to study and attend the congregation meetings regularly, refusing to get involved in the political sessions at the factories and schools.

TRIAL OF FAITH FOR CHINESE WITNESSES

Then direct action began to be taken against our zealous Chinese publishers of the Kingdom. Nancy Yuan was the first one of our Christian sisters to be arrested in Shanghai, being taken away from her four children, the youngest of whom was only a year old. Efforts on our part to intervene in her behalf were all repulsed. Where she was sent we did not know. But we do know that a letter to her mother about a year after her arrest showed that she was still strong in faith and had not wavered in her confidence in Jehovah's power to deliver.

From 1957 onward the government operated what was called a "rectification" campaign. Every worker was required to write an autobiography and then attend special meetings, where he was criticized on his conduct and his outlook on life. Here our brothers ran into great difficulty. They had been preaching to their workmates, telling them of the end of this wicked world and the hope of a righteous new world under Jesus Christ. But now these workmates turned on them and charged that they had been preaching that the Chinese People's Republic was going to be destroyed by God. Those who refused to accept the socialist view of things, as well as those who refused to attend such sessions, were soon arrested. One by one our brothers went to jail.

Up to this time there had been a peak of fifty-eight publishers in the congregation at Shanghai, and publishers who had moved had spread the "good news" to other centers throughout the vast territory of China. On Sunday there were 120 or more persons attending the meetings in Shanghai alone. But gradually the fearful ones left off their association with us. Nevertheless, the central core of the congregation became even more resolute, determined to continue in the work that God had given them to do. They were fearless, because they had full confidence in the almighty power of the true God.

MISSIONARIES TO PRISON

On October 14, 1958, when breakfast had just been spread in our missionary home, and Stanley Jones was about to offer prayer, a loud pounding came on the door. In a moment the police were in upon us, guns in hand, and we were put in handcuffs. At first Stanley protested that the guns and handcuffs were not necessary, because we were Christians, but to no avail. With the neighbors called in as witnesses, the house was searched from top to bottom. But nothing was found except our Bibles and Bible literature and the records we kept in the ministry. At noon we were hustled into two waiting automobiles and taken to the police station. That morning was the last time I had the freedom to speak to Stanley. He had been a fine partner in the Lord's service. His heart was always tied in with the hearts of the Chinese brothers. He had a deep appreciation of spiritual things, and from what I have heard in roundabout ways, he is still strong in devotion to Jehovah God, though he remains in prison in Communist China.

At prison the interrogation began. At first it was three times a day. Later, twice a day. Then less often. No physical violence was used. Not a blow was ever struck. There was only the persistent questioning and the writing of summaries of what was said at these sessions. It was extremely trying. I knew what I had done while living in Shanghai; I knew what I had said. But I had not done and said things with the motive that the govern-

ment attached to them. For instance, we had taught the people from the Bible that Satan is the god of this world, and that this wicked world is going to be destroyed at the battle of Armageddon. But for us to agree that this was subversive activity against the State was preposterous. Yet that is what the authorities wanted us to say. They were firm in their charge that we were agents of imperialism, but we were not. We found that what they call an "imperialist" is anyone who is not a Communist and whom they believe to be fighting against communism. Any refusal to admit to the charges made was viewed as failure to admit our "crimes." It did seem to satisfy them to some extent, however, when I said that it was true that *if* everyone responded to the message we were preaching (which they obviously would not), then it *could* result in the situation they envisaged. Two full years, largely in solitary confinement, were spent in "preparing" me for trial.

The trial itself was very brief. Charges were read, and I was permitted to answer only Yes or No to questions asked; no explanations were permitted. I was sentenced to five years in prison, two of which I had already spent. Stanley, who had been in charge of the work, was sentenced to seven years. That is the last time I saw him, but even then we were not permitted to speak.

KEEPING STRONG IN FAITH

When I was first put in prison, the cell was infested with vermin, all of which seemed to be extremely hungry. There was no way I could get away from them. The attacks persisted all night, and I could not sleep. The rice and water I was given to eat gave me indigestion. The next morning when the warder came to my cell he realized that I was in a very bad state, and he sent me to the prison doctor. That day the cell was cleaned and sprayed, and my diet was changed. The cell itself was bare; only a covered wooden bucket being provided as a toilet. I had to sit on the floor and eat on the floor, and at night I slept on the floor, though some bedding was permitted and this I could spread under myself. No writing materials were permitted in my possession except to write the summary of interrogation sessions. Virtually the only reading matter I saw was a Chinese news review. I was not allowed to do any work beyond cleaning my own cell. I was left with no alternative but to sit and think.

Right from the start I realized that I would have to take steps to stay strong in faith. No sooner had I been locked in my cell on the day of my arrest than I got down on my knees to pray aloud, but almost at once I was interrupted when the guard swung open the inspection window and demanded to know who I was talking to. I explained that I was praying to my God as a Christian should. "Well, you can't do that in here," he ordered. So I sat down and continued to say my prayers less noticeably.

To keep alive my appreciation of spiritual things I arranged for a program of "preaching" activity. But to whom does one preach when in solitary confinement? I decided that I would build up some appropriate Bible sermons from the things I could remember and then preach to imaginary characters. Then I started out on the work, as it were, knocking on an imaginary door and witnessing to an imaginary householder, visiting several doors during the morning. In time I met an imaginary Mrs. Carter, who showed some interest, and after a number of return visits we arranged to have a regular Bible study. In the course of this study we covered the principal themes from the book *"Let God Be True,"* as I remembered them. All this I did aloud, so that the sound of these things would further impress them on my

mind. I am sure that the warders thought I was going out of my mind, but it was really keeping me strong in faith and of a sound mind. It helped to keep me equipped to take up the ministry again when I should be released. I had confidence that Jehovah our God is able to preserve his servants and deliver them, if only they remain faithful to him. No, I did not feel that he had to get me out of prison to accomplish that; my expectation was of deliverance into the new world. I felt like certain faithful Hebrews of ancient times. When called to trial before the king because they would not forsake the worship of God, they said: "If it is to be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue us. But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship."—Dan. 3:17, 18.

After my trial, when I was transferred from the detention house to the Shanghai prison, my living conditions improved. Although I was kept in an isolated cell and not permitted to mix with the other prisoners, in time I was granted a bit more freedom of movement. I was allowed to spend time during the day out in the gallery by my prison cell; and, while there was no furniture in the cell, there was a small table and stool in the gallery that I could use. I was also given the use of writing materials, and these I immediately put to use.

SONGS OF PRAISE TO BOLSTER FAITH

I began committing to writing some Bible themes in such a form that they could be used as verses for a song, and then I would hum various combinations of notes until I found a little tune that would fit. In time I built up a sizable collection of songs designed to help me keep Jehovah's purposes in mind. Some of the songs had only a few verses, while others had as many as 144 verses, tracing the promises in the Bible from Genesis to Revelation. These helped me to review portions of the Bible and to trace the themes that run through the Scriptures. For example, I had songs entitled "Selecting the Seed," "Answer the Call of Jehovah," "The Memorial," "The Greatest of These Is Love," "More than a Million Brothers," and "From House to House." What strength these gave to me as I sang:

What power or force of old Satan
Ever could tear us apart
From a God whom we love
oh so deeply and true,
Yes, love with the whole of our heart.
Could you tear up Sinai's mountain
And plant it in the depths of the sea?
'Twould be an easier task, friend,
than ever to try
To tear us from Jah's sovereignty!

But as we stand loyal to Jehovah,
With unbreakable love as a tie,
The most desperate actions
of Satan, our foe,
We shall firmly and surely defy.
Should even he go to the full limit,
And slay us because of our stand,
There, by our side, stands Christ Jesus
our King,
With the keys of the grave in his hand.

Every morning before breakfast I would sing about five of my songs, and in the evening another four or five.

Although my initial endeavors at prayer in prison were rather roughly interrupted, I realized the importance of staying close to Jehovah. I might be isolated from my fellowmen, but no one could isolate me from God. When I was moved to the Shanghai jail I again determined to pray in a more open manner. I realized that this was one way that I could give a witness to those around me. So, open to the view

of any who might pass my cell, I knelt in my cell three times a day and prayed aloud, keeping in mind Daniel, of whom the Bible speaks. Even when it was forbidden by law, "three times in a day he was kneeling on his knees and praying and offering praise before his God." (Dan. 6: 10) I prayed that God would grant me the wisdom to say and do the right things, to honor him. I prayed that his glorious purpose would be triumphant. Earnestly I prayed on behalf of my brothers in every part of the world. It seemed that on such occasions God's spirit guided my mind to the most beneficial matters and gave me a feeling of composure. What spiritual strength and comfort prayer brought to me! And by this means all came to know me as a Christian minister.

COMING IN THE NEXT ISSUE

- Religion and the Nuclear Age.
- Surviving Through Faith.
- Do You Pay for Your Sins After Death?
- Proper Viewpoint of Discipline.

Yet at times I was assailed with doubts about whether I had really done all I should have in Jehovah's service before my imprisonment. At first I worried about it, but then I found that I was benefiting by reviewing the situation, seeing where I had fallen short and where I could do better in the future; and I resolved that I would be a much better minister in the future, if I should be given the freedom with which to do so. Making this a matter of prayer to Jehovah, I felt reassured, and the result was that my days in jail strengthened my conviction and my determination to carry on in Jehovah's service.

Each year I arranged to celebrate the Memorial of Christ's death in the best way I could. From my prison window I watched the moon grow full near the start of spring. I calculated as carefully as I could the date for the celebration. Of course, I had no way to obtain the emblems, the bread and the wine, and the warders refused to give such things to me. So the first two years I could only go through the motions, using imaginary emblems, even as I had preached to imaginary householders. Then the third year I found some tins of black currants in my Red Cross parcel, and from these I succeeded in making wine, while rice, which is unleavened, served for bread. This year I had both my wine and some unleavened water biscuits from the Red Cross parcel to use as emblems. I sang and prayed and gave a regular talk for the occasion, just as would be done in any congregation of Jehovah's people. So I felt that each year I was united with my brothers all over the world on this most important occasion.

Though my activities in prison were extremely limited, I did endeavor to witness by example. I recalled the faithfulness of the Jew Nehemiah, who, while in captivity, performed so faithfully as butler to the king of Persia that he was granted leave to go to Jerusalem to tend to matters involving the worship of his God. Repeatedly I asked for an assignment of labor to perform, but this was denied. However, it was required of every prisoner that he clean his own cell, and I endeavored to make mine exemplary. Gradually I expanded my efforts, cleaning the area in front of my cell during the time I was allowed to be out, and then the empty cells near mine. In time I was even cleaning and polishing the warders' desks. I was sincere in my desire to do something helpful, and in time this won the confidence of the warders. As one of them said to me: 'Everything you do you do so well, whether it is cleaning the place or studying the language. I hope that when you get back to England you will use this zeal of yours to serve the peo-

ple.' I assured him that is exactly what I looked forward to doing.

I never felt any hatred for these men who were assigned to guard me. It seemed to me that they were much like the army officers that were given the job of nailing Jesus on the torture stake; they did not know what they were doing. So I prayed that God would forgive them, and punish only those who were really reprehensible and malicious in their hatred for him and for his people.

AGAIN WITH JEHOVAH'S PEOPLE!

When, at last, I was told that the time for my release was near, and five months early at that, how relieved I was! After being given tours of Shanghai and the surrounding territory, and being shown what communism has done for the people in a material way, I was finally sent across the bridge into the arms of my waiting Christian brothers on the twenty-seventh of May. What a wonderful thing it is to be back among the people of God!

The brothers in Hong Kong were so lovingly kind to me that it was indeed hard to tear myself away. But on June 1 I was put on a plane en route to my home in England. The first stop was in Japan, where a large group of Witnesses were on hand to greet me. They had not been notified of my travel plans, but they had been following the news of my release in the public press and they figured that I just might be on that plane. They wanted to be there to welcome me.

In New York I was overwhelmed with joy to see the Watch Tower Society's president, Brother Knorr, at the airport to greet me, and he was the first to put his arms around me in a loving welcome. Great changes had taken place at the Brooklyn Bethel home and printing plant since I had last seen them in 1947, before leaving for China, but the same spirit of love is there, only on an enlarged scale.

Here, too, the brothers wanted to know of my experiences, and I was glad to relate them and to assure them with conviction that, in spite of the events of the last four and a half years, never in all my twenty-five years of full-time ministry has my faith been so strong as it is today. Why so? Because there are no guns, no walls, no prison bars that can keep the spirit of God from reaching his people! If we have applied ourselves to a study of his Word and allowed it to sink down deep into our hearts, there is nothing to fear. We do not stand in our own strength. But with God's almighty power he is able to make even the most frail of us come off victorious in the face of persecution!

● How strong is your faith? Could you face up to such constant interrogation and years of isolation in prison and yet not falter? Remember, the Scriptures say that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) The time to fortify yourself is before persecution comes. How? By wise use of your time now, studying and meditating on God's Word so it becomes deeply rooted in your heart, by regularly associating with Jehovah's people, and by using what you learn in Jehovah's service. Thus you will be among those "who through use have their perceptive powers trained to distinguish both right and wrong." (Heb. 5:14) This perception is vital when confronted with opposition. But if you rely on Jehovah now, availing yourself of the spiritual provisions he has made, you will be in position to draw strength from him in time of crisis, and he will sustain you.—The Publishers.

FAMILY RESPONSIBILITIES IN Keeping Jehovah's Worship Pure

IN ORDER to preserve the purity of Jehovah's worship, the Bible lays upon the Christian congregation the responsibility to 'remove the wicked man from among themselves.' (1 Cor. 5:13) This cutting off, disfellowshiping, or excommunicating from God's visible organization preserves His pure worship, acts as a protection for the entire congregation, and also may move the wrongdoer to repent of his wicked works and become reconciled to God.—2 Cor. 7:10.

In the July 1, 1963, issue of the *Watchtower* magazine, the Scriptural principles involved in disfellowshiping, or excommunicating, were discussed. The purpose of this procedure, the consequences to those disfellowshiped, and the attitude that other members of the Christian congregation are to take were examined from God's Word. The principles are definite, clear and easily understood where a disfellowshiped person is not related to others in the Christian congregation. All association with him is severed.

But what of those who are related to the one cut off? What should be the attitude of those who do have family or blood ties with that one? In analyzing the responsibilities of family members in keeping Jehovah's worship pure, there are two situations that must be considered. One is where relatives in good standing with the congregation *do not* live under the same roof with the disfellowshiped person; that is, where relatives are not of the immediate family circle. The other situation is where those in good standing *do* live under the same roof with the disfellowshiped person, where the disfellowshiped one is a member of the immediate family circle.

RELATIVES NOT IN IMMEDIATE FAMILY CIRCLE

The disfellowshiping of a relative does not cancel out natural blood ties. However, it would be well to appreciate that only the contacts absolutely necessary in matters pertaining to family interests should be carried on with one who is disfellowshiped and who lives outside the family circle.

The principle here is similar to that mentioned in the July 1 issue of *The Watchtower*, page 413, where it was pointed out that Christians who are secularly employed at the same establishment with a disfellowshiped person do not converse with him unless it is necessary in order to perform the work, and then the conversation is limited to that work. In the case of the disfellowshiped relative who does not live in the same home, contact with him is also kept to what is absolutely necessary. As with secular employment, this contact is limited and even curtailed completely if at all possible.

An important point to note is that, while there are natural ties that may be the reason for an occasional contact, the spiritual ties are completely severed. There can be no discussing of matters of worship with relatives who are disfellowshiped.

What if a person cut off from God's congregation unexpectedly visits dedicated

relatives? What should the Christian do then? If this is the first occurrence of such visit, the dedicated Christian can, if his conscience permits, carry on family courtesies on that particular occasion. However, if his conscience does not permit this, he is under no obligation to do so. If courtesies are extended, though, the Christian should make it clear that this will not be made a regular practice. If it becomes habitual, it is no different from associating with any other disfellowshiped person, and it violates the spirit of the disfellowshiping decree. The excommunicated relative should be made to realize that his visits are not now welcomed as they were previously when he was walking correctly with Jehovah.—2 John 9-11.

It is vital that dedicated Christians in the congregation, by their actions, make clear to the disfellowshiped relative that his course of conduct is disapproved by the family. They must maintain a firm stand for righteous principles. The wrongdoer has to realize that his status is completely changed, that his faithful Christian relatives thoroughly disapprove of his wicked course and show this disapproval by limiting contacts to only those which are unavoidable.

The importance of this can readily be seen in smaller communities, where some congregations may include several related family groups. If all family ties with an excommunicated person were kept as before, in what way could it be said that the brothers were cooperating with the disfellowshiping procedure, which is designed to keep God's visible organization clean? Actually, they would be violating the spirit of the disfellowshiping action. Furthermore, instead of this being any kindness to the disfellowshiped one, they would actually be doing him harm.

Permitting the transacting of necessary business with relatives who are disfellowshiped should be viewed as the exception. The Scriptural rules are: "Keep your eye on those who create divisions and occasions for stumbling contrary to the teaching that you have learned, and avoid them." "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man." "Remove the wicked man from among yourselves."—Rom. 16:17; 1 Cor. 5:11, 13.

The foundation principle for this matter is found at Matthew 12:47-50. Someone said to Jesus: "Look! Your mother and your brothers are standing outside, seeking to speak to you." Jesus replied: "Who is my mother, and who are my brothers? . . . whoever does the will of my Father who is in heaven, the same is my brother, and sister, and mother."

Bible principles do not support regular association with relatives who do not live in the same home with a disfellowshiped person. Our main purpose should be to keep the worship of Jehovah pure. We should not see how close we can get to relatives who are disfellowshiped from Jehovah's organization, but we should "quit mixing in company" with them.

INSIDE THE FAMILY CIRCLE

Additional principles come into play where a disfellowshiped person lives in the same home and is part of the same family circle with Christians. Some of the Scriptural principles that need to be taken into consideration are (1) 1 Timothy 5:8: "If anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (2) Matthew 22:21: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (3) Matthew 19:5, 6: " 'For this reason a man

will leave his father and his mother and will stick to his wife, and the two will be one flesh' . . . Therefore, what God has yoked together let no man put apart." (4) Colossians 3:18, 19: "You wives, be in subjection to your husbands . . . You husbands, keep on loving your wives." (5) Ephesians 6:1, 2: "Children, be obedient to your parents in union with the Lord . . . 'Honor your father and your mother.' "

The Christian head of the house, the father, is therefore required to continue the physical association with, and to provide food, shelter and clothing for those in his household who are disfellowshiped. If the disfellowshiped one is a minor child, the parents cannot disassociate themselves from him. He is still part of the household. God's laws require that the parental responsibility be carried out. Even Caesar's laws require that minor children be provided for by the parents. So the parents are still under command from God to correct and discipline the child. This must be done by using Biblical principles. Parents should require that the minor attend the family study and listen, although he would not participate in the discussion with the group. The parents should strongly recommend his reading the Bible and publications explaining the Bible, such as the *Watchtower* and *Awake!* magazines and other Bible helps. If the disfellowshiped minor has questions to ask, he can ask one of his parents in private and he will be shown how to find the answers or be given the answer, but that is all. This, together with the minor's attendance at Christian meetings, will aid in his restoration. (Jas. 5:20) Parents must appreciate the seriousness of their child's dedication and baptism and realize that dedication to Jehovah puts the child under Jehovah's corrective arrangements when his laws are violated.

Regarding the relationship between husband and wife, Jesus' words at Matthew 19:5, 6 must be adhered to. No one can set apart man and wife, not even if one of the two is disfellowshiped. The exception, of course, is where adultery has been committed. Then the innocent mate may depart if so desired. (Matt. 19:9) When attending congregation meetings at the Kingdom Hall, husband and wife, together with children, are to remain together and not be separated because one is disfellowshiped. There is no spiritual communication involved here. They are merely sitting together as a family. This family bond must not be tampered with. However, it would be improper for the mate in good standing to try to force the company of the disfellowshiped mate on other brothers in the congregation when conversing with them. While the family unit stays together, the excommunicated member of the family still may not associate with other members of the congregation.

But does this principle of staying together apply if a man and woman are engaged to be married and one is afterward disfellowshiped? No, as the marriage has not been consummated. The Christian should sever the tie with the disfellowshiped one. "Get out from among them, and separate yourselves." (2 Cor. 6:17) If the Christian disregards this by marrying the disfellowshiped one, he too can be disfellowshiped.

Although established family ties in the household remain unbroken when one is disfellowshiped and the normal functions of the household are carried out daily as usual, there is something that is broken. This is the spiritual communication between the one disfellowshiped and others in the family circle. As with other examples previously mentioned, when one is disfellowshiped, discussion with him of

matters involving worship must be terminated.

Hence, if it is the wife that is excommunicated, the husband will continue to conduct the family Bible study with the children, and on appropriate occasions he may lead his children in prayer. The wife may sit in and hear the prayer or follow along in the study, thereby taking in valuable information, but she would not contribute to the discussion.

If the husband is the one disfellowshiped, the wife and children are still in subjection to the head in family matters. This is not canceled out. The wife does not become the head of the house in carrying out the daily pursuits of life. But if the husband sincerely wants to do what is right, he will take the necessary actions to reconcile himself with Jehovah and his visible organization. He will realize that he is not qualified to direct family spiritual affairs. However, the wife, at some convenient time when the husband is not in charge of the situation, will arrange to study the Bible with her children.

The same principle applies at mealtimes. There can be no spiritual association here. The disfellowshiped family head is not in position to lead his family in prayer, nor would he properly call on someone else present to represent the family in prayer, thus having them do so at his direction. Any who want to pray may do so privately. However, in his absence, faithful dedicated members of the family could join together in prayer.

If the excommunicated husband insists on offering prayer at mealtimes, the dedicated members of the household would not say "Amen" to the prayer, nor would they join hands as some have the custom, as this would be participating spiritually. They could bow their heads and offer their own silent prayer to Jehovah. If he insists on expressing his views on religious matters, he cannot be prevented from doing so in his own house; but faithful Christian members of the household are not obligated to participate in a discussion. They show respect for the decree disfellowshiping the wrongdoer from God's organization. "We must obey God as ruler rather than men."—Acts 5:29.

It is a serious responsibility for Christians to keep the worship of Jehovah pure. To do this the Christian will comply with Jehovah's righteous requirements, even where members of his own family are cut off from God's visible organization. Love for God comes first. The Christian takes appropriate measures to show he agrees with Jehovah's ways, thereby pleasing Him and maintaining pure worship.

GLORY TO GOD?

◈ A candid observation in *The New Schaff-Herzog Encyclopedia of Religious Knowledge* testifies how ineffective Christendom's Christmas celebration is in bringing glory to God: "The religious significance of Christmas has been too commonly minimized among Christians, the day among adults being degraded into one merely for the exchange of presents, often neither given nor received in any affection, but out of a sense of obligation or as barter. In too many homes the children, whose day it more particularly is, are not taught to link their merry-making on Christmas with the gift of God to the world in the person of his Son Jesus Christ. Although some of our denominations hold service on that day, the vast majority of Protestants do not attend, and most of our denominations keep their churches closed."—Volume III, page 48.

THE OTHER SIDE OF THE HANDBILL

THE following experience was related by a woman witness of Jehovah at a circuit assembly in Illinois: "I was born into a Catholic family and had gone to several churches when, finally, I decided not to go to any of them as there was 'something lacking.' Several years ago I returned home from work one day to find a handbill advertising a public lecture of Jehovah's witnesses. I was not impressed with the title of the lecture, nor the name Jehovah's witnesses, as I never heard of them before; in fact, I did not even know who Jehovah was! But the message on the other side of the handbill asked the question, 'How Well Do You Know Your Bible?' This impressed me.

"I always wanted to know the Bible, so I wrote out a check and sent for the *New World Translation* before making supper and went to the corner to mail it. After I received the Bible, a Witness called on me one Saturday morning. During our conversation I recognized she knew something about the Bible. I mentioned that I wished I knew the Bible, and a study was started immediately. After she left, my husband threw up his hands and said, 'Don't get me mixed up with these people!' Not knowing anything about 'these people,' I read the book *'Let God Be True'* almost in its entirety that night. In the morning I mentioned to him that this was the only book on religion I had ever read that made sense. It was not long afterward that he joined our Bible study.

"In the meantime my mother passed away. My sister called and said, 'Don't study anymore with these people. With mother's death and your studying the Bible, you are so confused. I'm coming over to straighten you out and comfort you.' That evening I placed the book *'Let God Be True'* with her and started a study the following week, which continued until we were both dedicated to Jehovah and baptized on the same day. My husband, who did not want anything to do with 'these people,' was baptized fifteen months later. I thank Jehovah God for sending someone to spread the Word of life—and I thank that someone who left a little handbill at our door when we were not at home."



● Why does the *New World Translation* speak of the men who came from the East to view the child Jesus as astrologers? (Matt. 2:1) According to Strong's dictionary of Greek words, the word here is *magos* and means 'a Magian, i.e., Oriental scientist, by implication a magician, a sorcerer.'—R. A., United States.

Because *magos* means Magus or Magian, various Bible versions do have "Magi" in a marginal or footnote reading at Matthew 2:1, such as the *Newberry Study Bible* and the *American Standard Version*. On the other hand, some translations have the word "Magi" right in the text. Among such are *Weymouth* and the *Catholic Confraternity*. Now, who were these magi and for what were they renowned?

Many dictionaries speak of the magi as being a priestly caste of ancient Media and Persia. The *Imperial Bible Dictionary* gives considerable information about the background of the magi:

"According to Herodotus the magi were a tribe of the Medes, who professed to interpret dreams, and had the official charge of sacred rites; they were, in short, the learned and priestly class, and having, as was supposed, the skill of deriving from books and the observation of the stars a supernatural insight into coming events, they came to be possessed of great influence, and never failed to be consulted on all great occasions. Whether there was a native class among the Babylonians who practised the same learning and arts, or the Median tribe became naturalized also there, there can be no doubt that a class bearing the name of magi, and holding much the same position as among the Persians, existed in Babylon. Nay, so much did they appear to be at home there, that the word Chaldean came to be nearly synonymous with magus among the Greeks and Romans, and reference is also made in Scripture to the great account that was made among the Babylonians of that kind of mystic lore and assumed supernatural skill, for which the magi

were renowned. Indeed, later investigations tend rather to make Babylon than Media and Persia the centre of full-blown magianism. 'Originally, the Median priests were not called magi. . . . From the Chaldeans, however, they received the name of magi for their priestly caste, and it is thus we are to explain what Herodotus says of the magi being a Median tribe.' "

It is true that the word *magos* can mean "Oriental scientist," but what kind of science was it for which the magi were famous? Was it science as it is understood today? Hardly. Rather, it appears to have been compounded largely of magic and astrology. The prophet Isaiah said concerning Babylon and its magi: "Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth; that perhaps you might be able to benefit, that perhaps you might strike people with awe. You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you." —Isa. 47:12, 13.

Rightly, then, the word *magos* at Matthew 2:1 was taken by the ancient readers of Matthew to refer to astrologers. Among them are Justin, Origen and Tertullian. Wrote Tertullian, for instance: "We know the mutual alliance of magic and astrology. The interpreters of the stars, then, were the first . . . to present Him [Jesus] 'gifts.' " (*The Ante-Nicene Fathers*, Vol. III, p. 65) The name "Magi" became current "as a generic term for astrologers in the East." —*The New Funk & Wagnalls Encyclopedia*, Vol. 22, p. 8076.

So it is most likely that those particular "magi" or "wise men" of Matthew 2:1 were astrologers, for were they not being guided by lights in the sky, by what appeared to be a moving star? (Matt. 2:2) This is strong circumstantial evidence that these magi were astrologers. Thus *The New Testament* by Charles B. Williams reads "star-gazers," at Matthew 2:1, with a footnote in explanation: "That is, students of stars in relation to events on earth." Fittingly, then, not only the *New World Translation*, but also three other modern English translations, *An American Translation*, *The New English Bible* and *The New Testament in Modern English* by J. B. Phillips, all read, at Matthew 2:1, "astrologers."



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In their ministry during July Jehovah's witnesses will continue to manifest faith, to the preserving alive of their souls and to the blessing of men of goodwill. To that end, they will joyfully embrace the opportunity of presenting everywhere the fine Bible-study aids *"Let Your Name Be Sanctified"* and *"Your Will Be Done on Earth,"* with two booklets, on a contribution of $1.

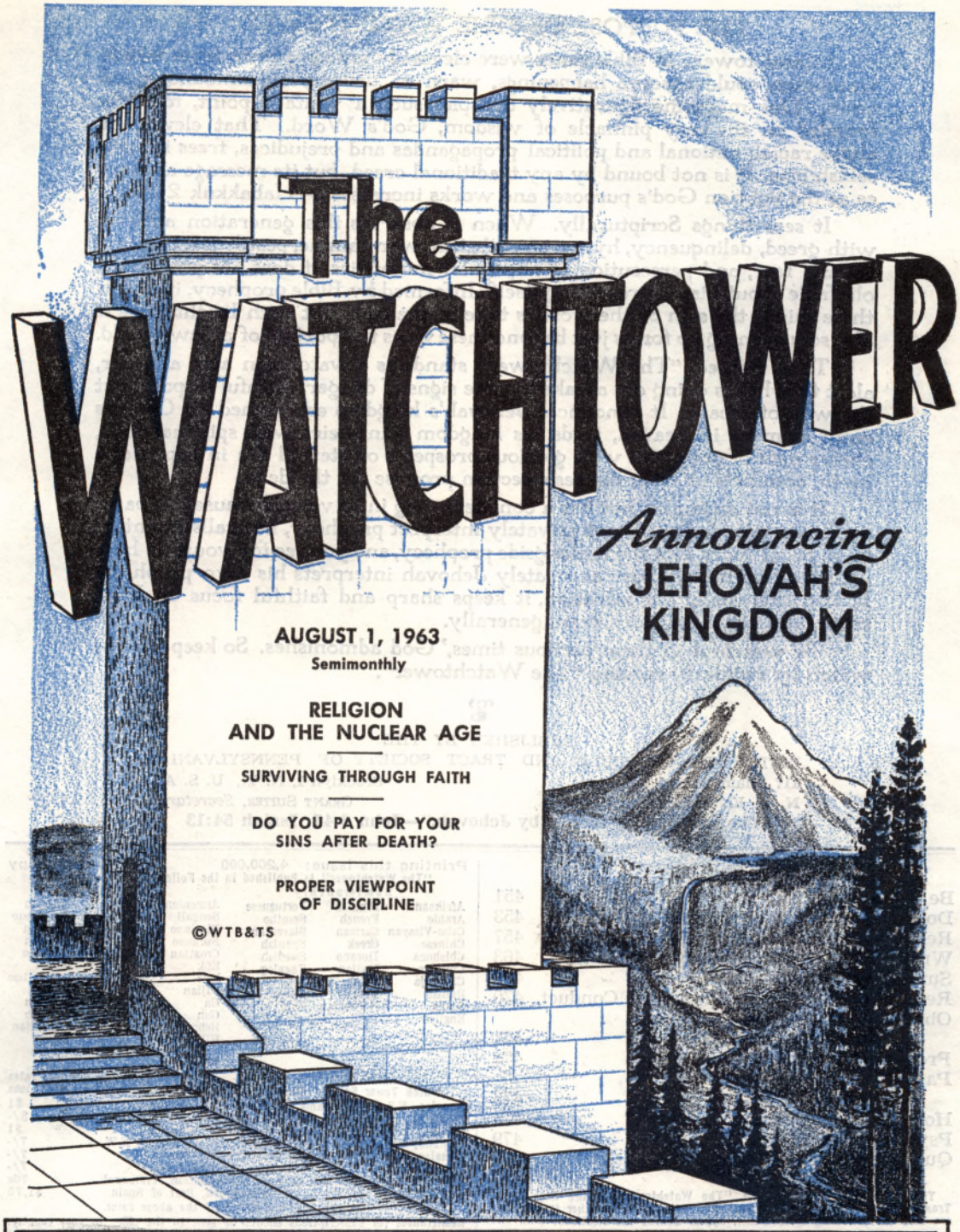
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"WATCHTOWER" STUDIES FOR THE WEEKS

August 18: Strength Imparted Through Encouragement. Page 424.

August 25: Giving Encouragement to Others. Page 430.



"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; Isaiah 54:13

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
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BE A Happy Giver

"GIVE till it hurts!" So say those conducting charity drives. But not God in his Word, the Bible. In it we read: "God loves a cheerful giver." He puts the emphasis where it belongs, on the motive, on the quality of the giving. Where there is cheerful giving the amount will take care of itself.—2 Cor. 9:7.

Why does God love a cheerful giver? Not because he needs anything, for he does not; "the beasts upon a thousand mountains" belong to him. He loves a cheerful giver because cheerful giving implies love and he has a kinship with those who manifest love. "God is love." The cheerful giver is glad he is able to give, that he has an opportunity to give or to help another. —Ps. 50:10; 1 John 4:8.

Much giving today, however, is not such cheerful giving. For example, industry in the United States gave upward of $55 million in goods, services and cash to ransom the Cuban "freedom fighters." To get these contributions, subtle political pressure was used together with the promise that contributions would be tax deductible and could be charged at wholesale rather than manufacturing rates. (As a result, not a few drug companies actually made a profit from their contributions!) For others, political pressure was not subtle. Thus one firm facing a government lawsuit was bluntly directed how much to contribute in goods and cash. Obviously, all such were not cheerful givers!

To whom should we give? To all asking? To all we would like to help? It would take a man as rich as Croesus to be able to do that. First we should be certain that those to whom we give are either deserving or necessitous, if not both. It is a tendency of fallen human nature to want to give to the rich, to those not having any need, with hope of repayment, and to overlook the poor. That is why Jesus counseled us to invite the poor when we want to spread a feast.—Luke 14:12-14.

Opportunities to give continually present themselves. Be alert to take advantage of them, and do so cheerfully. There is the family circle. Before a man and woman became husband and wife they each found ever so many opportunities to give to each other or to do for each other favors, and they did them cheerfully; no question about that. After marriage, why not keep that love alive by going beyond what duty requires of you and continue to give and

do "extras," to make the other happy, and doing so cheerfully? The same applies to the parent-children and brother-sister relationships.

Or is yours the opportunity to extend hospitality to relatives, acquaintances or fellow Christians? How shall you show it? "Be hospitable to one another without grumbling." It means so much to the recipients of your hospitality when you extend it cheerfully, as though it were a privilege. And that it is, for is there not "more happiness in giving than there is in receiving"?—1 Pet. 4:9; Acts 20:35.

Not that this matter of giving cheerfully is limited to material things. Depending upon your maturity, understanding, influence and the Christian fruitage of God's holy spirit in your life, you will have opportunities to give of your time, your knowledge, your interest, your companionship, yes, yourself, to another that is deserving or necessitous. Let your heart go out to such a one, put yourself in his place, exercise empathy, give of these things cheerfully. Do not give because of a feeling of compulsion, grim duty, but, as Christian shepherds are counseled, give willingly, eagerly, yes, cheerfully.—1 Pet. 5:2.

Then, too, because none are perfect, we all err, we offend or are offended by others. It may be necessary for us to call another to account, or another may come to us with an apology. Shall we be severe and exact, demanding the last ounce of flesh, Shylock-like? Or, if we do extend mercy, will we do it reluctantly, rubbing it in, as it were, as if we are doing the erring one a favor? No, rather, let us heed the counsel: "He that shows mercy, let him do it with cheerfulness." Be a cheerful giver of forgiveness!—Rom. 12:8.

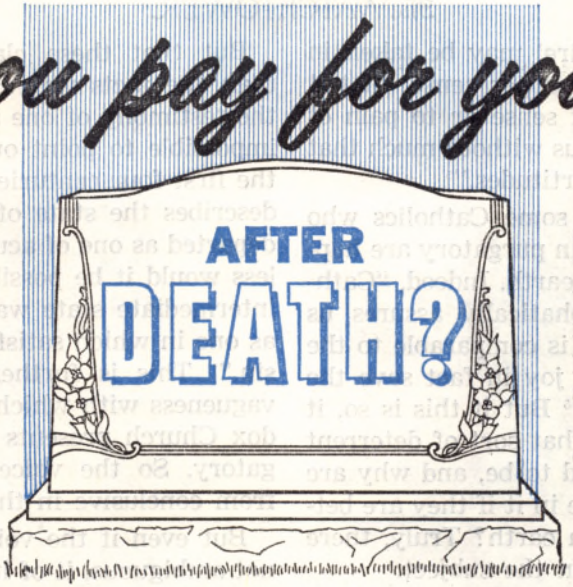
But the best gift we could possibly give one is a knowledge and understanding of God's Word, the Bible. Jesus appreciated this truth. His cures and his feeding the multitudes were incidental to his preaching the good news about God's kingdom and gaining everlasting life. In fact, he rebuked those who were interested only in his material gifts: "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.

Of course, for selfish persons, those who lack appreciation and who would exploit our giving cheerfully, such as spoiled mates or children, our giving may justifiably be done in measure so as to drive home the point that it is a gift and not a debt being paid. Thus one who abuses mercy repeatedly would no longer be deserving of mercy. That is why Jesus also said: "Do not . . . throw your pearls before swine."—Matt. 7:6.

However, we do not want to overlook the fact that there is a reverse side to this "coin" of being a cheerful giver, namely, the privilege of the one who is on the receiving end to do his part toward making giving a cheerful matter. Do not take gifts, kindnesses or favors for granted, regardless of how often you may be the recipient of them. Do not always be expecting a certain favor; express sincere appreciation each time you have the blessing of receiving, and do not always limit this expression to words. For example, you might show appreciation by helping to pay for the gasoline when you go along on an auto trip. At times you may want to make a gift of some flowers or a box of sweets. Thus you will also be sharing in the blessing of giving.

Truly, God loves a cheerful giver and so does everyone else. Be one yourself, and make it easy for others who give to you to be cheerful givers by showing fitting appreciation.

Do you pay for your sins



Nearly all the world's religions answer Yes. But what does the Bible say?

DO YOU pay for your sins after death, especially in a purgatory? Yes, say ever so many of the world's religions. The devout Chinese believes that "a spirit wanders in purgatory for two years after death and must be assisted before it can enter heaven." To aid such spirits, in times past the Chinese used to offer up sacrifices, but now they burn houses made of paper especially for this purpose.[1] There is an elaborate description of purgatorial suffering in the sacred writings of Buddhism.[2]

In fact, we are told that "an analogy to purgatory can be traced in most religions. Thus the fundamental ideas of a middle state after death and of a purification preparatory to perfect blessedness are met with in Zoroaster, who takes souls through twelve stages before they are sufficiently purified to enter heaven; and the Stoics conceived of a middle place of enlightenment," which they called *empurosis,* that is, a place of fire.[3]

As for Christendom, while here and there a Protestant clergyman may subscribe to the purgatory teaching,[4] it is especially known as a teaching of the Roman Catholic Church. Said its Council of Trent: "Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught . . . that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavor to have the sound doctrine . . . regarding purgatory everywhere taught and preached, held and believed by the faithful."[5] So it is a teaching of the Catholic church that you do indeed pay for your sins after death.

While this is the official position of the Roman Catholic Church, there is the greatest vagueness about the details of this teaching. Just where is purgatory located? What is the duration of the suffering and how can one tell when one's loved ones have finally reached heaven? And in particular are there vagueness and decided difference of opinion as to the exact nature of the suffering.

Says Jesuit writer R. W. Gleason: "We must remark that at times purgatory has been presented as a veritable antechamber of hell; and this by theologians of no small merit. The souls imprisoned there are tortured by demons, we are told; their sufferings are more intense than any imaginable on this earth." However, not all are so certain. As Gleason also notes: "When Bellarmine tells us that it is indeed certain that the pain of fire exists in purgatory,

but that the word 'fire' may be taken in a metaphorical or a proper sense, that it may refer to pain of sense or to pain of loss, he really leaves us without much that is clear-cut in our certitudes."[5]

In fact, there are some Catholics who even hold that those in purgatory are happier than those upon earth. Indeed, "Catherine of Genoa emphatically assures us that no joy on earth is comparable to the joy of purgatory, no joy in fact save the joy of heaven itself."[5] But if this is so, it may well be asked what sort of deterrent is purgatory supposed to be, and why are prayers said for those in it if they are better off than those on earth? Truly, there is much ambiguity on the subject.

It is not surprising, therefore, that the same Council of Trent that defined purgatory at the same time admonished the Catholic clergy that "they must not allow uncertainties or things which have the appearance of falsity to be given forth or handled, and they are to prohibit as scandalous and offensive such things as minister to curiosity or superstition or savor of filthy lucre. Let the bishops see to it that the prayers . . . be not rendered in a perfunctory manner but diligently and punctually."[6]

THE VOICE OF TRADITION?

"Catholics Thank God There *IS* a Purgatory." So reads an advertisement sponsored by the Knights of Columbus. Among the claims made in these advertisements for purgatory's existence is that "the fathers and doctors of the Church speak repeatedly of the first Christians praying for the dead." Also that "Tertullian, second century, admonished 'the faithful wife to pray for the soul of her deceased husband.' The fourth century historian Eusebius, St. Cyril of Jerusalem, St. Ephrem, St. Ambrose and St. John Chrysostom all speak of prayers for the departed souls."

But that these claims presume more than the facts warrant is apparent from the testimony of one authority, that "it is impossible to point out in any writing of the first four centuries any passage which describes the state of any of the faithful departed as one of acute suffering . . . Still less would it be possible to show that the intermediate state was regarded by them as one in which satisfaction was made for sin."[7] This is further borne out by the vagueness with which the Eastern Orthodox Church presents its teaching of purgatory. So the voice of tradition is far from conclusive in this regard.

But even if the voice of tradition were not ambiguous, it of itself would not prove the existence of a purgatory. Why not? Because the writers of the Christian Greek Scriptures warned that there would be a falling away from true faith after their departure, in fact, that it had its beginning even in their day. Moreover, it is granted that some of this early testimony which purported to favor the teaching of purgatory must be credited to "the survival of *pre-Christian* customs."[5]—Acts 20:29, 30; 1 John 2:18.

SCRIPTURAL

It is also claimed that the teaching of purgatory finds support in the Scriptures. Among the leading texts used to prove this is 1 Corinthians 3:11-15, which reads: "Other foundation no one can lay, but that which has been laid, which is Christ Jesus. But if anyone builds upon this foundation, gold, silver, precious stones, wood, hay, straw—the work of each will be made manifest, for the day of the Lord will declare it, since the day is to be revealed in fire. The fire will assay the quality of everyone's work: if his work abides which he has built thereon, he will receive reward; if his work burns he will lose his

reward, but himself will be saved, yet so as through fire."—*Cath. Confrat.*

Can this text be used to prove a purgatory? No, it cannot. In the first place, since a Christian's works are not literally gold and silver, hay or straw, neither would the fire be literal. In the second place, the fire is said to consume one's work if it is not the right kind. Certainly it is not the works that go to purgatory. Thirdly, the statement is that the person shall be saved "*as* through fire," not actually through fire. Apparently in an effort to make this text say more than it does, Msgr. Knox rendered it: "Yet he himself will be saved, though only as men are saved by passing through fire."

So what is Paul speaking about at 1 Corinthians 3:11-15? Gold, silver and precious stones endure through flames, but wood, hay and stubble do not. Likewise works of which God approves are not destroyed by his judgments, but erroneous doctrines and works cannot stand before Jehovah's fiery tests. If the one performing these latter works is prepared to suffer the loss of them when confronted by counsel or judgment from God's Word of truth, then he will be saved by this cleansing, as though by fire. The Christian minister in his planting and watering work needs to watch how he works, that he builds with durable materials, doing all things in harmony with the truth and according to the example set by Christ Jesus.—1 Cor. 3: 5-10.

Matthew 5:25, 26 (*Cath. Confrat.*) is another text quoted to prove there is a purgatory: "Come to terms with thy opponent quickly while thou art with him on the way; lest thy opponent deliver thee to the judge, and the judge to the officer, and thou be cast into prison. Amen I say to thee, thou wilt not come out from it until thou hast paid the last penny." But what Jesus is here discussing is not the payment for sins after death but the wisdom of settling cases out of court. By no stretch of the imagination can this be used to prove purgatory. Only if purgatory itself were proved could this principle be said to apply to it. Besides, Jesus' words imply that anyone can escape the penalty, which is something denied by those teaching purgatory.

Still another text used to teach purgatory contains these words of Jesus: "Whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come." (Matt. 12:32, *Cath. Confrat.*) It is argued that this implies forgiveness in the world to come, and for this to be so there must be a purgatory. But not so. First, the basic sense of the text is simply that such sin against the holy spirit is unforgivable at any time, and even in "the world to come" there will be no provision for such forgiveness. (Compare Mark 3:29.) The Bible does speak of a resurrection of judgment for those who have done vile things but not willfully so.

When that resurrection takes place there will be the opportunity for such ones to gain everlasting life through their obedience, but it will also be possible for them through disobedience then to sin against the holy spirit. This will prove to be an unforgivable sin for them, and will result in everlasting destruction.—Acts 24:15; John 5:28, 29; Rev. 20:11-15.

THE BIBLE ANSWER

Do you pay for your sins after death? Not according to the Bible, the Word of God. In the first place it tells us that man does not have a soul but is a soul: "The Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a living soul." Secondly, the Bible testifies that the soul is mortal, not immortal: "The soul that sinneth the same shall die." "He [Je-

sus] hath delivered his soul unto death." And, thirdly, it assures us that the dead are unconscious: "They live under sentence of death; and when death comes, of nothing will they be aware any longer; no reward can they receive, . . . no love, no hatred, no envy can they feel . . . Whatever lies in thy power, do while do it thou canst; there will be no doing, no scheming, no wisdom or skill left to thee in the grave, that soon shall be thy home."—Gen. 2:7; Ezek. 18:20; Isa. 53:12, *Dy;* Eccl. 9:5, 6, 10, *Knox.*

So if man *is* a soul rather than *having* a soul, and if that soul is mortal, and if at death his thoughts perish, then how could man be conscious in purgatory after death?

The idea of atoning for one's sins by suffering after death, or even in this present life, is foreign to the Scriptures. When Jesus cured the paralytic brought to him, Jesus simply said: "Take courage, son; thy sins are forgiven thee." That was it. Jesus said nothing about his needing to suffer for them. Likewise when he showed his disciples that "repentance and remission of sins" was to be preached, he said nothing about doing penance or suffering later for one's sins. And so also the apostle Peter counseled the Jews: "Repent therefore and be converted, that your sins may be blotted out," but again nothing about penance or suffering for sins. Testifying to the same truth, the apostle John wrote: "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 the blood of Jesus Christ cleanses us from *all* sin, that leaves none to be cleansed by purgatorial fires.—Matt. 9:2; Luke 24:47; Acts 3:19; 1 John 1:7, *Cath. Confrat.*

The Word of God does not present as alternatives life in bliss or life in blisters, but life or death. Jehovah God is loving and just. Everlasting life is one of his gifts. If man does not appreciate that gift, Jehovah God does not torture him. Man simply does not receive everlasting life. When Adam showed that he did not appreciate everlasting life, God did not tell him that he would go to a purgatory, or to a burning hell for that matter, neither did he hold out any hope of Adam's getting to heaven. Plainly he told Adam: "Still thou shalt earn thy bread with the sweat of thy brow, until thou goest back into the ground from which thou wast taken; dust thou art, and unto dust shalt thou return." As so plainly put by the apostle Paul: "The wages of sin is death."—Gen. 3:19, *Knox;* Rom. 6:23, *Dy.*

But perhaps someone will object, saying, 'What about such expressions as "where their worm dies not, and the fire is not quenched," "lifting up his eyes, being in torments," "their portion shall be in the pool that burns with fire"? Do not such statements as these contradict the foregoing?' Not at all. The Bible, being God's Word, cannot and does not contradict itself. We all use figurative or symbolic language at times, expressions that are not to be understood literally, and so also with the Bible writers. If we but examine the subject matter and the context of such expressions we will find that they are not to be taken literally.—Mark 9:47; Luke 16:23; Rev. 21:8, *Cath. Confrat.*

The testimony of the Bible is unequivocal, reasonable and just. The idea that you pay for your sins after death, and that by suffering, is pagan, not a Scriptural teaching. Man pays for his sins with death. Yes, "sin offers death, for wages."—Rom. 6:23, *Knox.*

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RELIGION and the NUCLEAR AGE

WHAT will our earth look like one hundred years from now? This is a challenging question. Will the nuclear age have made life a mere push-button affair for our children's children? Will earth and its environs still be a battleground for communism and capitalism, or their successors? Or will the earth have been burnt to a nuclear cinder? Why, some are even prophesying extinction for mankind within the next ten years! However, we can be sure of this one thing: That ten years, a hundred years and a thousand years from now, the earth and man will still be here. The Author of true prophecy, earth's Creator Himself, assures us of this, saying that he "did not create it simply for nothing, [he] formed it even to be inhabited."—Isa. 45:18.

[2] If earth is to continue as man's habitation, what outcome can be expected for this nuclear age? Will the changes in human affairs continue to accelerate, as they have done during the past hundred years? In so short a space of time, man has come from the horse-and-buggy era clear through into the day of the astronaut. Particularly since A.D. 1914 there have been world-shaking upheavals. Two great world wars have devastated the earth. Kingdoms have toppled, and great empires have crumbled. The Communist state, appearing during World War I, has reached out to embrace one-third of earth's inhabitants and to set up a great power struggle with the capitalist states of Christendom. Christendom, on its part, has taken the lead in establishing first the League of Nations and later the United Nations, crying out hopefully, "'There is peace! There is peace!' when there is no peace."—Jer. 6:14.

[3] Strange as it may seem to some, the answers to the momentous questions of the nuclear age are to be found in—RELIGION. Some may ask, How can this be so, when religion has failed so miserably in its efforts to stop the nuclear arms race? True, worldly religion has become divided and ineffectual. Christendom has turned largely to human, materialistic philosophies, instead of the Word of God. (Jer. 2:13) The many sects of Catholicism, Protestantism and so-called heathendom continue to disagree, and the issue is becoming further confused with the appearance of many additional new religions. As nuclear stockpiles grow, the people look in vain to the leaders of sectarian religion, even as Ezekiel prophesied: "There will come anguish, and they will certainly seek peace but there will be none. There will come adversity upon adversity, and there will occur report upon report, and peo-

"But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."
—Ps. 37:11.

1. What challenging questions face mankind today, but what does the Creator assure us?
2. What momentous changes have the past hundred years witnessed?
3. Wherein has worldly religion failed?

ple will actually seek a vision from a prophet, and the law itself will perish from a priest and counsel from elderly men." —Ezek. 7:25, 26.

4 Yet, we say RELIGION has the answer to our problems. By this, do we mean the Red religion of communism? Certainly not! It is true that, over a great part of the earth, communism has plowed the traditional religions underground, substituting in their place its own cult of State- and hero-worship. Published photographs of Moscow crowds frenziedly hailing large pictures of astronauts (such as the "heavenly twins" of August, 1962, space flight) show how deep-rooted is the Communist religion. Moreover, it has abandoned the finer qualities of loving-kindness, trueness, righteousness and peace, to boast loudly of its nuclear ascendancy. (Ps. 85:10) A noted columnist indicated recently what may happen to it, in these words: "The fact that the Russians and Chinese both profess the secular religion of communism is no reason why they should not fall into a vital conflict. We should not forget how ferocious have been the wars of religion within Christendom. We who have, we hope, outlived those wars, need not be surprised to see them break out among the Communists."* Whether it comes to this extreme or not, it is certain that the Red religion does not have the recipe for peace.

5 If it is RELIGION that has the solution to nuclear age problems, it must be a religion far different from the thousands of conflicting sects of Christendom, heathendom and communism. Far from bringing peace to the earth, these worldly religions are prophesied to perish with the nuclear powers with which they fellowship. The prophecy of Revelation chapter 17 describes harlotrous religion as riding atop the UN "beast," and her devastation by "horns" that rise up from within the very organization that she sponsored. Any triumph by these radical "horns" will also be short-lived, for they too will be thrown into confusion as God's judgment of Armageddon catches up on them. (Rev. 16:14, 16; Hag. 2:21, 22) It is woe to those who worship man-made gods or the god of war, putting faith in ICBM's, space rockets and asteroid bombs!—Ps. 20:7.

6 The RELIGION that will succeed is no part of this condemned world. It is no new religion. It is far, far older than Communism, Protestantism, Catholicism, Mohammedanism and the time-honored religions of the Orient. It is the original religion for mankind, the religion that promises something far better than nuclear annihilation for the human race, for it holds faith in the Almighty God, who says: "And just a little while longer, and the wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:10, 11.

7 Faith in the Creator-God of the true religion is a prime necessity in this nuclear age, for it marks the only path of salvation. "Moreover, without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

'BELIEVING THAT HE IS'

8 Belief in the true God is essential to survival. Foreknowing these critical times, God provided a basis for faith by making

* Walter Lippmann, New York *Herald Tribune*, April 10, 1962.

4. Does the Red religion have the recipe for peace?
5. What fate awaits worldly religion?
6. What is the religion that will succeed, and what does it promise?
7. What marks the only path of salvation?
8, 9. (a) By whom has God made a record concerning his purposes? (b) Who was the prophet first inspired to write, and what were his qualifications?

a wonderfully convincing record of his divine works and purposes. "God . . . long ago spoke on many occasions and in many ways to our forefathers by means of the prophets," and these words of God were recorded in great detail for our later use. (Heb. 1:1) They are the words that make up the Holy Bible. "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.

[9] The first prophet used by God to make an inspired *written* record as it appears in the Bible was Moses. How was Moses qualified for this task? Was it by his superior education "in all the wisdom of the Egyptians," whose civilization was one of the most advanced of ancient times? (Acts 7:22) No doubt this education gave him background knowledge, but what *really* counted was the godly education supplied by his own Hebrew mother, Jochebed, during his tender, early years. (Ex. 2:1-10) Moreover, when the issue had been forced as to whether he would continue to enjoy a soft, materialistic life among the luxuries of Pharaoh's house, or throw his lot in with God's persecuted people, he "by faith" chose the hard way.—Heb. 11:23-28.

[10] Moses believed in God, and what he wrote should strengthen our belief. Under inspiration of God, he edited the earliest human writings, compiling them into what is now known as the Bible book of Genesis. These included "a history of the heavens and the earth" and "the book of Adam's history," which had been written down by the original man on earth. (Gen. 2:4; 5:1) Being "by far the meekest of all the men who were upon the surface of the ground," Moses implicitly obeyed the directions of God's invisible, activating force in making the permanent, reliable record concerning God's creations. He was one of those men of faith who "spoke from God as they were borne along by holy spirit."—Num. 12:3; 2 Pet. 1:21.

[11] The creation record made by Moses has stood firm against the assaults of critics for close on 3,500 years! This all builds faith in God as the Inspirer of His Word. Moreover, proved science today continues to produce evidence upon evidence in support of God's own account of creation. Of course, it has to be that way, for the Great Scientist and Designer of the laws upon which creation rests would not err in making the record of that creation. The accuracy and immutability of the Genesis account are faith-inspiring indeed!—Mal. 3:6.

[12] It is a scientific axiom that the simplest explanation of any phenomenon usually proves to be the correct one. How beautifully simple is the opening statement of the Bible, and what a wealth of meaning does it contain! "In the beginning God created the heavens and the earth." (Gen. 1:1) Oh, yes, some have tried to argue their theories that the universe never had a beginning, that it is continuous in space and time, that the heavens are older than the earth, and so forth. However, in recent years, the 100-inch telescope and probes by man-made satellites have compelled the critics to retreat to the position held by Moses 3,500 years ago. The study of the heavens has now revealed an expanding universe, said to be five or six billion years old, and all of it still flying apart as the result of one initial, creative explosion! This first and most stupendous of nuclear explosions, if that is what actually occurred, was for a wise purpose, in bringing forth the vast material universe, with all its order and design. How puny and de-

10. What did Moses compile, and by what direction?

11. What fact concerning the creation record strengthens faith in God?

12. How has Genesis 1:1 been vindicated?

structive by comparison would man-made explosions of the newborn "nuclear age" be!

13 "Now the earth proved to be formless and waste and there was darkness upon the surface of the watery deep; and God's active force was moving to and fro over the surface of the waters." (Gen. 1:2) This was the situation some billions of years after the original creative act, as recorded by Moses. Again, atheistic scientists have drawn issue, not only with God in using his active force, but with the statement concerning "darkness upon the surface of the watery deep." In the first place, we might ask, If it was not God's active force, what other marvelously controlled force brought forth all the design and purpose to be seen in mineral, vegetable and animal creations here upon earth? As to the "darkness," mighty telescopes are again forcing the critics into retreat. These are now revealing great celestial systems similar to our own, the dark "diffuse nebula" in space, in which they say a bright, shining sun is later formed to give light to nearby bodies. This harmonizes with Moses' statement: "And God proceeded to say: 'Let light come to be.' Then there came to be light." —Gen. 1:3.

14 We could continue verse by verse through the entire period of the six creative days, periods of time that other Bible passages show to have been each 7,000 years in length.* Science now stands in line with the Bible, confirming the order of the appearance of dry land, the earth's putting forth vegetation, the appearance of the heavenly luminaries, and the bringing forth of fish, bird, animal and human souls. Advancing scientific investigation has been compelled to ditch Darwin's theories in favor of the Great Scientist's age-old statement that he created every living thing "according to its kind," so that it could change and reproduce only within divinely appointed boundaries. (Gen. 1:11, 12, 21, 24, 25) No mechanical assembly-line reproduction is this, but there is wondrous variation among the individuals of each kind.

15 Man himself is the crowning point of all this earthly creation, testifying to God's marvelous creative ability. Man was created higher than the animals, and was given wisdom from above, so that he could have appreciation of spiritual values and a strong moral sense, and be capable of expressing love toward his Creator and fellowman. He was wonderfully equipped to carry out the mandate that God gave him: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." (Gen. 1:26-28) Man was made for the earth, not for the moon or outer space.

16 Truly, all the harmony and design in creation testify to an order-loving God. Many people will argue convincingly on the existence of God, basing their conclusions on the order that they see in His creation. By the same line of argument, they should be show-



Science now stands in line with the Bible account of creation

* See *"Let God Be True,"* pages 177-179, for detailed explanation.

13. What scientific discoveries appear to harmonize with Genesis 1:2, 3?

14, 15. What other facts of creation testify to the supreme wisdom of the Creator?

16. Why could God the Creator not be the author of the religious confusion on earth?

ing that the confused sectarianism to be seen in the multitude of religions on earth today is clear proof that these religions are not of God. "God is a God, not of disorder, but of peace." (1 Cor. 14:33) Thus, God purposed only one religion for mankind on this earth, a realistic, practical religion that would unite all men as children around their heavenly Father. This religion they would express, not by some mystic chanting or formalism, but thankfully in loving service to God, the Creator, according to His divine will.—1 John 2:17.

17 The first man started out as an obedient son of God. The pity is that he later willfully abandoned his belief and faith in God, lost the true religion, and embarked on a course of sectarian rebellion. As a result, false religion has engulfed most of mankind, to becloud the identity of the true God and His religion. (2 Cor. 4:4) The cumulative fruits of false religion are to be seen in today's nuclear-age problems. —Matt. 7:15-20.

18 There are many today who acknowledge that there is a Creator-God. Yet, ask them his name, and they cannot tell you. They are confused as to his identity. Some say he is Jesus Christ. However, the Bible says that Jesus is "the faithful and true witness, the beginning of the *creation by God.*" (Rev. 3:14) Others hold that the Creator, Jesus and "the Holy Ghost" are a trinity of three Gods in one, and that Jesus was actually a God-man while on earth. However, the Bible says that Jesus was merely a man while on earth: "For there is one God, and one mediator between God and men, a man Christ Jesus." (1 Tim. 2:5) The "God-man" idea actually comes from "heathendom." It was prominent in the Roman religion, which exalted the emperor as god incarnate. It is similar to the recently dissolved emperor worship of Japan, in which the emperor was described as "arahito-Gami," meaning "God in man's form." In view of the worldwide confusion as to the identity of the true God and Creator, it is important to faith that he be identified by His name.

17. How did the false religion originate, and what are its fruits?
18. What ignorance prevails as to the Creator-God?

BELIEVING WHO HE IS

19 In addition to writing the faith-inspiring creation record, Moses wrote much concerning the Creator-God and His awe-inspiring Name. On one occasion God placed Moses in the cleft of a rock, and passing by, He declared His name. Was it "Lord, Lord"? No! It was "Jehovah, Jehovah," and Jehovah went on to describe the illustrious qualities that His name stands for. (Ex. 33:21–34:7) At the end of a long line of faith-building experiences, Moses had compelling reason to glorify Jehovah by name: "For I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he."—Deut. 32: 3, 4.

20 As this inspired record by Moses shows, God has an illustrious name. In the Hebrew language it is written יהוה, and is believed to have been pronounced like the romanization *Yahweh.* In English it is pronounced *Jehovah,* in Spanish *Jehová,* in Japanese *Ehoba.* Though the pronunciation varies from language to language, the name is easily recognizable in each language, serving to distinguish the Lord of the universe and the God of all creation from all the inferior lords and gods known in both Biblical and secular history. The name has its own distinctive meaning: "I shall prove to be what I shall prove to be."

19. What is God's name, and how did Moses glorify it?
20. Why is the Name important?

(Ex. 3:14) Jehovah vindicated his name in a typical way, when he delivered Israel from Egypt as a people for his name, striking Egypt with devastating plagues and finally destroying the flower of its military might in the Red Sea. It was no wonder that "the people began to fear Jehovah and to put faith in Jehovah and in Moses his servant."—Ex. 14:28-31; Acts 15:14.

[21] However, there are many religions today, especially in Christendom, that profess to believe the Bible, but that shy away from putting faith in Jehovah, the Creator-God of the Bible. They say they believe in God, but they do not want Jehovah as their God. They agree with what Moses wrote about creation, but they do not agree with what he wrote about God. They prefer to worship a mystic Trinity of gods, a "God incarnate," or a nameless "Lord." They are so sensitive about the name "Jehovah" that they even expurgate it from their modern Bible translations. Their substitution of "Lord" or "God" for "Jehovah" is not translation. It is interpretation, a 'taking away' from God's Word, in direct violation of Jehovah's command through Moses, at Deuteronomy 4:2.

[22] Thus the ten-man panel chosen by the Joint Committee of the Churches in Great Britain declares through its director, Professor Godfrey R. Driver, that in its new translation of the Old Testament of the Bible, the name "Jehovah" will not appear. Why? Because "the word 'Jehovah' (is) merely a solecism produced in 1502," says Driver.* If "Jehovah" is a "solecism" (a corruption of, or deviation from the original, according to *Webster*), would it not be more honest on the translators' part to write the Name in its original form? The name "Jehovah" in English, and its equivalents in other languages, have become recognizable by long usage. How ridiculous to say now that the name should be eliminated because of a deviation in pronunciation! By the same argument, the name "Jesus" should be removed, for "Jesus" is a solecism based on the Greek equivalent of the Hebrew "Jehoshuah." Following the same reasoning, we should substitute "he," "she" or some other identity-destroying pronoun or common noun in place of many other names whose original pronunciation has not been carried over into the translation. In time, some of these translators might even come out with a Bible that omits all names, for fear of pronouncing them wrong!

[23] Why this widespread reticence in using God's name? There is a strong reason. The great religious systems of Christendom have ceased to trust in the Creator-God, Jehovah. Instead, they have rested hope of survival in the political nations of the West, with their nuclear armaments. They have taken the "religion of *their* choice," so that they may be free from responsibility to Jehovah, the God of the Bible. In this way they have lined themselves up with an opposing god, the originator of earth's multitude of religious sects, the one whom Jehovah's Chief Witness, Christ Jesus, referred to as "the father of the lie." (John 8:44) Thus they disqualify themselves from the blessing that Moses bestowed prophetically on the Christian nation of spiritual Israel: "Happy you are, O Israel! Who is there *like you*, a people enjoying salvation in Jehovah, the shield of your help, and the One who is your eminent sword?"—Deut. 33:29.

[24] Happy today is this "Israel of God," made up of the Christian witnesses of Jehovah. These are truly "enjoying salvation in Jehovah," and they look forward con-

* AP Dispatch from London, August 19, 1962.

21. How do many modern religions show disrespect for the Name?
22. What reason does one translation committee give for rejecting the Name, but is this a valid reason?
23. What reason actually lies behind rejecting the Name?
24. Why may "the Israel of God" be termed happy?

fidently to their "eminent sword" solving all nuclear-age problems, as he crushes warlike nations, together with their devilish instruments of annihilation, in Armageddon's war. In faith they take up the song of victory, as Moses did at Jehovah's miraculous victory at the Red Sea. "My strength and my might is Jah, since he serves for my salvation. This is my God, and I shall laud him; my father's God, and I shall raise him on high. Who among the gods is like you, O Jehovah? Who is like you, proving yourself mighty in holiness? The One to be feared with songs of praise, the One doing marvels. Jehovah will rule as king to time indefinite, even forever." —Ex. 15:2, 11, 18.

[25] Yes, Jehovah will rule as king forever. Already, in A.D. 1914, he established his heavenly kingdom in the hands of his Son, Christ Jesus, the Lamb of God. Christ's footstep followers, many of whom have been resurrected to share with him in his Kingdom glory, are now "singing the song of Moses the slave of God and the song of the Lamb, saying: 'Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest.' "—Rev. 15:3, 4.

[26] Today, men of goodwill from all the nations are also embracing the true religion, the worship of Jehovah, and are busily witnessing concerning his righteous decrees. They have faith, too, that the sacrifice of the Lamb of God will result in benefits of eternal life for them. It will be a happy, fruitful life on earth, where they will be co-workers with God, performing his divine will in transforming this globe into a delightful garden park. Thus, the true religion, the worship and service of Jehovah, will bring everlasting delight to the Armageddon survivors, to their children and their children's children. It will also bring delight to their fathers, and their fathers' fathers, and to all others who have gone into the common grave of humankind through the millenniums of human history, and whom Jehovah purposes to bring forth to life through a resurrection. (John 5:28, 29) All men who choose to embrace the true religion on earth will live for an exhilarating eternity of praise to that greatest of all names—JEHOVAH. —Ex. 3:15.

25. What is the content of the 'song of Moses and of the Lamb'?

26. What faith do men of goodwill now hold?

Wrong Kind of Christianity

In discussing the decision of the United States Supreme Court banning official prayers in the public schools, Edward O. Miller wrote in *The Christian Century* of August 1, 1962: "Business leaders who have consistently demanded that the government stay out of their domain now proclaim that unless the government undergirds religion, the God of Abraham and of Jesus could be overthrown. Since when do Christians run to the government to save God? Christianity came near to destruction when the Roman emperor Constantine gave it official sanction and made it respectable. As Kierkegaard wrote in his *Attack Upon Christendom,* a Christianity that looks to government for aid 'betrays the fact that it is not the Christianity of the New Testament.' "

SURVIVING Through Faith

"He that approaches God must believe . . . that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

MANY claim to believe in God, but do they believe in him as God, Jehovah? Do they 'look intently toward the payment of the reward,' as did that bold champion of Jehovah's name, the prophet Moses? (Heb. 11:26) It is only the "meek ones of the earth," those who wholeheartedly "seek Jehovah," together with righteousness and meekness, that are promised the reward of survival through "the day of Jehovah's anger" into his new world of peace. (Zeph. 2:3) They must earnestly seek God through his Word, the Bible, and in association with his witnesses. They must realize that, while the creation may stand in proof of the existence of God, it is only the Bible, his revelation to mankind through his prophets, that makes known his eternal Name, the fullness of his abounding love, and his glorious purpose to deliver those who love him, in vindication of his Name.—1 Pet. 1:25.

[2] Preeminently, God "has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things." (Heb. 1:2) This Son is also named the Word and Christ Jesus. Having been Jehovah's companion worker in the creation, he is well qualified to speak of all the glories of Jehovah's accomplishments. "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of undeserved kindness and truth." (John 1:14) All who seek the Father, Jehovah, must do so through His Son, for he is the one who shed his own human lifeblood to redeem man from sin, and who is thus able to make intercession with Jehovah on behalf of sinful men.—John 14:6; Heb. 9:11-14.

[3] The Son is not only the Mediator between God and man, but he is also the greatest of all prophets. He is the one of whom Moses spoke: "At that Jehovah said to me, '. . . A prophet I shall raise up for them from the midst of their brothers, like you; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him. And it must occur that the man who will not listen to my words that he will speak in my name, I shall myself require an account from him.' " (Deut. 18:17-19) Peter later identified this prophet typified by Moses as "the Christ appointed for you, Jesus." (Acts 3:19-24) In whose name did he prophesy? In his own name, Jesus? No, but in the name of the God who sent him, Jehovah. Thus he testified concerning his Father, Jehovah: "I cannot do a single thing of my own initiative; just as I hear, I judge; and the judgment that I render is righteous, because I seek, not my own will,

1. Who are promised the reward of survival, and what must they do?
2. Through whom must men seek Jehovah, and why?
3. How is he the Prophet like Moses, and why greater than Moses?

but the will of him that sent me." (John 5:30) He taught his followers to pray, "Our Father in the heavens, let your name be sanctified," and he himself prayed in an hour of trial, "Father, glorify your name." (Matt. 6:9; John 12:28) As the Prophet greater than Moses, Jesus did even more than Moses in declaring and glorifying Jehovah's name. At the close of his earthly course, he could say in prayer to Jehovah: "I have made your name manifest to the men you gave me out of the world. . . . Sanctify them by means of the truth; your word is truth."—John 17:6, 17.

[4] In the name of Jehovah God, the prophet Jesus spoke prophecy that is of vital concern to men living on earth in this nuclear age. In Matthew chapters 24 and 25, he foretold the world wars, the famines, the earthquakes, the increase of lawlessness, the preaching of God's kingdom, the rise to prominence of the UN, the growth of materialism, and many other evidences marking this age as "the conclusion of the system of things." Culminating this great prophecy, Jesus spoke of himself as coming in Kingdom glory to separate the nations as sheep and goats. To the sheep he says: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world." These sheeplike ones are depicted as showing goodwill to Christ's brothers. (Matt. 24:3, 7, 12, 14, 15, 37-39; 25:31-46) Today, those who earnestly seek Jehovah's reward through faith do well to associate and serve with the New World society of Jehovah's witnesses.

[5] In connection with this end of the world, Jesus also said: "But he that has endured to the end is the one that will be saved." (Matt. 24:13) This endurance in faith is important to all who will survive and attain to the reward. Jesus himself is the superlative example of endurance, so that we are all admonished to "look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured the torture stake, despising shame, and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls." (Heb. 12:2, 3) "For the joy that was set before him"! So, too, we may endure all trials, "as seeing the One who is invisible," and in the glorious prospect of Jehovah's new-world blessings!—Heb. 11:27.

[6] What is the reward, for which we are admonished to strive so earnestly? To his joint-heirs in the kingdom of heaven, Jesus said: "Have no fear, little flock, because your Father has approved of giving you the kingdom." "Seek continually his kingdom." (Luke 12:32, 31) Again, Paul says: God "will render to each one according to his works: everlasting life to those who are seeking glory and honor and incorruptibleness by endurance in work that is good." (Rom. 2:6, 7) So the prize for the "little flock" of 144,000 followers of Jesus Christ is Kingdom glory with everlasting life. After describing this flock of spiritual Israel in Revelation 7:4-8, the prophet Jesus goes on to give a vision of "a great crowd, which no man was able to number," taken from among all tribes of mankind. These also seek God's reward in faith, by "rendering him sacred service day and night in his temple." Will they be disappointed? No, for the prophecy goes on to say that "the Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from

4. What great prophecies did Jesus speak that are of vital concern in this nuclear age?
5. How did Jesus emphasize joyful endurance, both in word and deed?
6. What rewards await the "little flock" and the "great crowd"? Why?

their eyes." (Vss. 9-17) Whether the reward is eternal life with the Lamb, Christ Jesus, in his heavenly Kingdom, or eternal life in the earthly realm of that kingdom, how worth-while it is to strive after that reward in strong faith, and with endurance!

TRIALS OF ENDURANCE

[7] Viewed properly, the trials that confront men of faith are a cause for rejoicing. Why so? Because, properly met, they will bring satisfaction, and with it the strength that results from keeping integrity. For this reason Peter writes: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1:6, 7) Like the faithful prophets of old, like Jesus, the great prophet and exemplar, like the courageous modern-day overcomers among Jehovah's witnesses, let all with rejoicing keep up this battle of faith!

[8] As an aid to enduring in strong faith, we should always regard as precious our inestimable privilege of holding high the glorious Name of Jehovah God. (Psalm 145) It is because of Satan's wicked challenge to Jehovah's supremacy that he has been permitted to test and persecute God's servants up until this day. (Ex. 9:16) By enduring in integrity we may share in Jehovah's vindication. What a deep love do we have for Jehovah's holy Name! That Name means more to us than any other name in the wide universe! Only by holding integrity to Jehovah can we show our heartfelt appreciation of all that he has created and made, our appreciation of the gift of life, yes, our appreciation of his overwhelming loving-kindness in providing the way of everlasting life through his Son, Christ Jesus. Thus, in exultant faith we respond to the call: "Sing to Jehovah, bless his name. From day to day tell the good news of salvation by him."—Ps. 96:2.

[9] Coupled with a love for Jehovah and his righteousness, we must have a deep hatred for what is unrighteousness, that which reproaches or defames Jehovah's name, or transgresses his righteous principles. In this, we should be like-minded with Christ Jesus, of whom it was prophetically written: "You have loved righteousness and you hate wickedness. That is why God, your God, has anointed you with the oil of exultation more than your partners." (Ps. 45:7) May we, too, share in that joyful exultation by hating everything that violates Jehovah's right principles. Not that we will hate individuals as such, but we will certainly not want to company with those who say of Jehovah: "In the knowledge of your ways we have found no delight." (Job 21:14) Rather, let us spend time with others of like precious faith, and in studying the thoughts of Jehovah. "How great your works are, O Jehovah! Very deep your thoughts are. No unreasoning man himself can know them, and no one stupid can understand this."—Ps. 92:5, 6.

[10] Yes, study! What a help to endurance! What a faith builder, setting hearts on the attainment of the reward! Do we all appreciate, and dig deep down for the full wealth of information contained in each issue of *The Watchtower?* In most countries today, religion is a mere social convenience, to be called on for christenings, weddings and funerals. There is much ceremonial, but interest in doctrine or proph-

7, 8. (a) What results through keeping integrity in faith? (b) What aids immeasurably toward endurance?

9, 10. (a) What must be coupled with love for Jehovah? (b) Why is study of such vital importance, and what are some Scriptural examples?

ecy is practically nil. There is no living faith, there is none of the zealous search for Scriptural truth that was so forcefully exemplified by the early Christian witnesses. Why, "day after day they were in constant attendance at the temple with one accord" for Bible instruction, and as they preached to others the grand truths they learned, these also "received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 2: 46; 17:11) It was a daily matter; it was their very life. So, today, those who seek the rewards of faith must abandon the lazy customs of old-world religion, set eyes in faith on Jehovah's new world and become whole-souled in daily personal Bible study, as well as in regular meeting attendance with true Christians.

[11] A modern-day example of true Christian zeal for the Bible and its study is found in those witnesses of Jehovah who suffered in the Nazi concentration camps. After her own release from concentration camp, Genevieve de Gaulle, niece of General de Gaulle, the present president of France, had this to say concerning Jehovah's witnesses in the Ravensbruck Women's Camp: "Indeed, I have true admiration for them. They belonged to various nationalities: German, Polish, Russian and Czech, and have endured very great sufferings for their beliefs. . . . All of them showed very great courage and their attitude commanded eventually even the respect of the S.S. They could have been immediately freed if they had renounced their faith. But, on the contrary, they did not cease resistance, even succeeding in introducing books and tracts into the camp, which writings caused several among them to be hanged."*

* *Jehovah's Witnesses in the Divine Purpose*, page 174.

11, 12. (a) What modern-day example illustrates appreciation of Jehovah's provision? (b) Why are study and association so essential at this particular time?

[12] Think! Is our own faith so strong that we would risk being hanged to obtain the latest issue of *The Watchtower?* Have we built up our faith to the point where we are confident of withstanding any test that the final assault of Gog of Magog may bring upon us? The day may come when it will be very difficult to meet together, even as our brothers met such trials in Nazi concentration camps, and as others are meeting them in Soviet camps today. Now, in this breathing space of comparative freedom of assembly there is the golden opportunity to meet together regularly four or five times a week, and to drink in both Christian association and those precious Bible truths that will fortify our faith to survive into the new world of righteousness. "Look! Now is the especially acceptable time. Look! Now is the day of salvation."—2 Cor. 6:2.

[13] Other trials of faith are not the direct frontal attack of persecutions. They are the indirect attack, the ambushes that Satan sets along the way, and they may come unexpectedly at any time. Again, it is strong faith and deep appreciation of Jehovah's righteousness that will win the day. As Proverbs 6:16-19 advises, there are seven things that are detestable to Jehovah's soul. The first of these is "lofty eyes." One might study hard, gain a fine knowledge of the Scriptures, and progress to great service privileges in Jehovah's organization. However, what will all this benefit if he gets puffed up, and starts to think that he is someone? His pride will only preface a great fall. Self-assurance will open him wide to Satan's attack, and the large shield of faith will be missing when one of the wicked one's burning missiles strikes through to humble him. (Eph. 6:16) Even the man of faith, Moses, stumbled on one occasion, only to recover himself and remain in God's favor. (Num. 20:

13. Why should we guard against "lofty eyes"?

7-13) Despite his glorious privilege as God's prophet, Moses remained the 'meekest of men,' and in this we do well to follow his example.

[14] Living in a corrupt, delinquent world, the man of faith is surrounded by so many evil influences, that he must keep up his guard at all times. There are other "things that Jehovah does hate," and which we should likewise hate with a godly hatred. They are "a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions among brothers." These hurtful things belong in Satan's world, and they will perish with Satan's world. In the zeal of true faith, we must guard against their entry into our individual lives and into the Christian congregation. Remember, "Jehovah is righteous; he does love righteous acts. The upright are the ones that will behold his face." —Ps. 11:7.

[15] A live faith is not content with receiving. It is the faith that gives! How better can one give of his faith than by regular weekly service to Jehovah, in companionship with others of like faith? Yes, work with a purpose, calling again on goodwill persons, studying with them, and sharing to the full in the happy sequence outlined in Romans 10:13-15: "For 'everyone who calls on the name of Jehovah will be saved.' However, how will they call on 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 be sent forth? Just as it is written: 'How comely are the feet of those who declare good news of good things!' " Comely indeed in Jehovah's sight are those whom he sends forth, and who accept this grand privilege of sharing faith with others!

[16] Today, there is a new and young generation growing up in the New World society of Jehovah's witnesses. These, too, need faith. Many who are now coming to associate with Jehovah's people have not had to endure fiery persecutions such as those of World War II. They have not passed through mobbings, prison camps, jailings, bannings and reproaches that older Witnesses have experienced. Yet, these, too, should study to build the same sterling quality of faith that has characterized Jehovah's servants in all ages. These, too, should be diligent to equip themselves with faith's armor, heeding Paul's admonition to the young man Timothy: "Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the fine public declaration in front of many witnesses." —1 Tim. 6:12.

[17] Faith in Jehovah will draw one closer to Jehovah, and drawing close to Jehovah means approaching him in prayer. In this connection Peter exhorts: "But the end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:7, 8) Keep close to Jehovah in prayer, for it is the prayer of faith, coupled with love, that keeps one's feet on the path toward the reward of life everlasting in God's new world.

[18] Truly, "the end of all things has drawn close," and this can be well appreciated by the way the nations of mankind are struggling under the problems of their self-made nuclear crisis. It is the time to

14. What other hateful things must be guarded against, and why?
15. What wonderful privilege accompanies a living faith?
16. What advice applies to the young generation today?
17, 18. Why is this the time to "be vigilant with a view to prayers"?

be completely vigilant, to keep one's faith at concert pitch, so as to be ready to follow every leading of Jehovah and his Son, during these climactic days leading to Armageddon. What a tremendous day will that be, and may we then, all of us, be able to show the tested quality of our faith, for praise and glory and honor at the Armageddon "revelation of Jesus Christ"! —1 Pet. 1:7.

19 Reverting again to the prophet Moses, we may read in his psalm how great are the rewards for men of faith who earnestly seek after God. These are the ones who come to dwell "in the secret place of the Most High" and "under the very shadow of the Almighty One." They say to Jehovah, "You are my refuge and my stronghold, my God, in whom I will trust." To these trusting ones, Jehovah gives assurance: "You will not be afraid of anything dreadful by night, nor of the arrow that flies by day, nor of the pestilence that walks in the gloom, nor of the destruction that despoils at midday. A thousand will fall at your very side and ten thousand at your right hand; to you it will not come near. Only with your eyes will you look on and see the retribution itself of the wicked ones. Because you said: 'Jehovah is my refuge,' you have made the Most High himself your dwelling; no calamity will befall you, and not even a plague will draw near to your tent. For he will give his own angels a command concerning you, to guard you in all your ways." What glorious promise of protection during the fast-gathering storm of Armageddon!

20 Why does Jehovah promise such protection? The psalm continues: "I shall protect him because he has come to know my name." It is because the one diligently seeking God has come to know Jehovah, and all that His glorious name stands for. It is because he believes that God, Jehovah, exists, and because he has complete faith in attaining to Jehovah's promised rewards. It is because he calls upon Jehovah in faith. "He will call upon me, and I shall answer him. I shall be with him in distress. I shall rescue him and glorify him. With length of days I shall satisfy him, and I shall cause him to see salvation by me."—Ps. 91:1, 2, 5-11, 14-16.

ARTICLES IN THE NEXT ISSUE

- Protect the New Generation.
- Each One Will Render an Account.
- The Bible, Tradition and Your Worship.
- Did You Commit the Unforgivable Sin?

21 As "length of days" extend out into an eternity of joyful service of the Creator-God, Jehovah, the recipients of his blessings in the new world will rejoice that they became men of faith during the closing days of this old world. They will rejoice that they had belief in Jehovah God, and belief in his power to reward them. They will rejoice that their faith became a vibrant, living thing, and that it strengthened them to withstand the buffetings of Satan's world during its nuclear-age death throes. The rewards of that faith will be the grandest kind, an eternity of rewards, with exultation rising upon exultation, as man peers more and more into the glorious works of Jehovah, and experiences more and more His paternal goodness. Those holding fast the faith of the true religion during the momentary "last days" of this old world will be amply rewarded in the eternity of peaceful, joyful living in the new world to come! "And this is the conquest that has conquered the world, our faith."—1 John 5:4.

19, 20. (a) What glorious promise of protection is contained in the 91st Psalm? (b) Why does Jehovah provide such protection?

21. (a) In what may Armageddon survivors *rejoice?* (b) What is the conquest that overcomes the world, and with what reward?

Recommending the Truth by Fine Conduct

CHANGE IN ATTITUDE

The apostle Paul, at 2 Corinthians 6:3-10, tells how true Christians recommend the truth to others by their conduct and fine qualities, such as kindness. Recently a Witness in the State of Indiana offered *The Watchtower* and *Awake!* to a householder and was told: *"This* time I'll take them and read them." She proceeded to tell the Witness that she was very grateful to one of Jehovah's witnesses who had called on her mother and kindly comforted and encouraged her while her father was in the hospital. This householder had previously been very opposed to the truth, but the kindness shown her parents changed her attitude.

NEATNESS IMPRESSED THEM

A Witness, doing rooming work for an assembly at Americus, Georgia, reported calling at two motels: "I called on the manager of a motel and told him that I was with the Watchtower Rooming Committee. He said, 'You don't mean Jehovah's witnesses, do you?' I said, 'Yes.' He said, 'My wife and I were talking about you people the other day. We had just had a group here at our motel who were attending a religious meeting. They and their children were very careless about caring for their rooms; they strewed papers and trash on the grounds and were very noisy. My wife had said, "Why couldn't they have been like Jehovah's witnesses?" When they were here they left their rooms so neat and clean that we didn't have to do much after their assembly. Even the maids mentioned the difference in Jehovah's witnesses and other people. We're so glad to have you folks back!'

"I later called at another motel. The lady in charge asked me what I was selling. I said, 'I'm not selling anything. I'm with the Watchtower Rooming Committee. We're going to need rooms for an assembly.' She said, 'Well, we certainly want to welcome you back.' She then showed me how neat and clean the rooms were and stated the rates. As I was ready to leave, she said, 'I would like to ask one favor of you.' She explained, 'I would like for you to send the same people in here as I had at your last assembly. They were the nicest and neatest people I ever met.' I told her that I could not promise that, 'but I would like for you to have someone else stay here and see if they are not just as nice and neat.' She replied, 'I'm sure that they will be just the same, but I just thought so much of the others that I wanted to have them back.'"

NO PROBLEMS

A circuit minister of Jehovah's witnesses in British Columbia, Canada, reports: "While serving the Lonsdale congregation I was doing store-to-store work with the magazines in the territory which included a hotel. I called on the manager with the magazines and he readily took them. He said that there must be something in these journals. I asked him why he said so. His reply was that he had had his hotel full of Witnesses during the assembly and he said, 'Frankly, I wish I could have my hotel filled with them every day. You don't know how good it is to have people in a hotel who cause no problems. So if these magazines teach people to behave this way then I want to read them.'"

CONDUCT THAT BEARS WITNESS

A minister in Alberta, Canada, tells how he and another Witness called at a home in Calgary and a lady came to the door: "The lady asked us: 'Are you Jehovah's witnesses?' On finding out we were, she invited us inside and told us she respected Jehovah's witnesses because of their conduct and thoughtfulness of others. She told us that at one time she was a lady detective and as such she was very observant of people. One day she and her husband stopped at a restaurant in British Columbia. While they waited for their meal, she was watching the waitresses as they went about serving their customers. Finally she said to her husband: 'I can tell you the religion of that girl over there.' He said, 'Oh, what is it?' 'She is one of Jehovah's witnesses,' the lady told her husband. So they called the girl over, and it was true. After the waitress left, the husband asked, 'What made you think she was one of Jehovah's witnesses?' The detective-minded lady said, 'Her conduct and thoughtfulness of others, seeing to it that they were well cared for.' As a result of that girl's conduct, several magazines were placed and arrangements made for a back-call."

OBSERVING SUBJECTION IN ALL REALMS OF LIFE

SUBJECTION! Ever so many persons rebel at the thought of subjection, but dedicated Christians know that, like it or not, all except God are and must be in subjection to someone. Even Jesus Christ is in subjection to his Father, trinitarian dogma to the contrary notwithstanding.—1 Cor. 11:3; 15:28.*

We cannot escape it. Jehovah God is a God of order. To have order requires organization, and to have organization involves the principle of subjection, which principle applies to every sphere of human activity, to every realm of life. As the apostle Peter expresses it: "Be in subjection . . . But all of you gird yourselves with lowliness of mind toward one another."—1 Pet. 5:5.

Thus there is no question about slaves being in subjection to their masters, which subjection they are to render uncomplainingly. Not, however, in everything, but only in things to which their masters have a legal right. Masters may not properly interfere with the religion of their slaves, neither may they demand of their slaves criminal acts. This underscores the fact that the subjection of slaves to their masters is a relative, a comparative subjection, not a total one. It does not leave God out of consideration. To the extent that Christians today are beholden to employers so as to provide things honest in the sight of all men, to that extent they may be said to be similarly in subjection.—Titus 2:9-12.

Relative subjection is also required of Christian wives, and that regardless of whether their husbands are Christians or not. While they are to be in subjection "to their husbands in everything," this subjection must be balanced with a fear of God and a conscientious regard for God's will. (Eph. 5:24) Proof of its being a relative subjection is seen in the fact that it is to be done that no reproach may fall upon Jehovah's worship.—Titus 2:3-5.

Then there is the relative subjection of all Christians to the superior authorities, the political rulers that have been set in their relative positions by God. Christians cannot escape this subjection so long as both are upon this earth. Though Christians are free, they may not use this freedom as an excuse to flout the laws that do not conflict with God's laws nor to indulge in moral badness, arousing the governments to righteous indignation. Rather, Christians will give to all their due, honor and respect according to their station.—Rom. 13:1-7.

Such subjection, however, does not mean making concordats with worldly governments, in which certain favors are gained in exchange for letting the governments pass on appointments to high office, as some have done. Such friendship with the world would mean enmity with God; it being a subjection that makes them part of the world. That the subjection of Christians to Caesar is relative is also seen in the fact that it is a matter of conscience. —Jas. 4:4; John 17:16.

But, above all, Christians must be in subjection to Jehovah God and his visible earthly instrument or channel. Concerning this subjection within the Christian congregation, the apostle Paul writes: "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17.

Subjection within the Christian congregation has many facets, as it were. The young are to be in subjection to the older, the women to the men, the individual members to the appointed servants, the ministerial assistants to the presiding overseer. Such submission or subjection is shown by cooperating with one another, by being punctual, by being dependable, by doing one's best. In particular does it mean being in subjection to the arrangements for the field ministry, be those instructions given by the governing body directly or through its traveling or local representatives.

By observing subjection in all the realms of life, total subjection to Jehovah God, theocratic subjection within his New World society of witnesses, and relative subjection to those over them as economic masters, husbands or the political superior authorities of this old world, Christians will be keeping integrity, avoid casting reproach upon Jehovah's pure worship and gain Jehovah's approval and everlasting life in his new world of righteousness.

* For details see *The Watchtower*, November 1, 15, December 1, 1962.

PROPER VIEWPOINT of Discipline

"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. 12:11.

When the great Universal Sovereign, Jehovah, disciplines an individual, that individual will want to exert himself strenuously to take corrective measures in harmony with Jehovah's requirements. He should not look lightly at the correction that comes from God. The Christian apostle Paul said: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines." (Heb. 12: 5, 6) Because of God's great love for his servants, and because "he does not desire any to be destroyed," he disciplines in righteousness.—2 Pet. 3:9.

Some forms of discipline are more severe than others. The consequences are correspondingly more severe, as noted in the articles "What Disfellowshiping Means" and "Family Responsibility in Keeping Jehovah's Worship Pure," found in the July 1 and 15, 1963, issues of the *Watchtower* magazine.

If a person takes correction with the proper attitude, the benefits and blessings are many. Proverbs 6:23 says: "The reproofs of discipline are the way of life." Yes, everlasting life is bound up in the way one receives discipline from Jehovah.

This proper attitude toward discipline is especially needed when one has been disfellowshiped, or excommunicated, from Jehovah's visible organization. One who has committed sins against God and man to the extent that he must be cut off from the Christian congregation has lost Jehovah's favor. It is imperative that he regain it if he wants life in God's new world of righteousness. But how is it possible for one who has been disfellowshiped to be reinstated in Jehovah's organization and reestablish a proper relationship with Jehovah?

HOW REINSTATEMENT IS POSSIBLE

To be reinstated means to be put back, or established again, as in a former state. For someone who has been cut off from God's visible organization to be reinstated means for him to be put back, or established again, as a member of the congregation.

To put oneself in the way of being restored, one should do as Jehovah commands at Isaiah 1:18: "Come, now, you people, and let us set matters straight between us." The results of doing this or not doing it are noted: "If you people show willingness and do listen, the good of the land you will eat. But if you people refuse and are actually rebellious, with a sword you will be eaten up."—Isa. 1:19, 20.

Reinstatement is not just a matter of waiting for a specified time to elapse and then making the proper request in writing to the congregation. No; during the period of excommunication the wrongdoer's heart condition, his basic attitude, must undergo a profound change. The sinner must fully

realize the gravity of his wicked course and the great reproach he has brought upon Jehovah and his organization. He must feel cut to the heart. But he must do more. He must go farther than mere recognition of a wrong and feeling sorry. He must repent, which means to feel such sorrow for sin or fault as to be disposed to change one's life for the better. There has to be a converting or changing of his entire course of action. Yes, he must "set matters straight" in harmony with God's righteous requirements. Then he can approach the congregation committee, acknowledge his wrong, and give evidence he is living a clean life and will continue to do so. In this way he will prove that he is worthy of receiving Jehovah's undeserved kindness and be reinstated.

If these necessary evidences of sorrow and change are present, then his reinstatement could be considered by the congregation committee after sufficient time had elapsed, which in most cases is at least a year.

WHY CONFESS?

When the Christian considers the Scriptural aspects of disfellowshiping it should make him keenly aware of the displeasure God expresses toward persistent wrongdoing. It should make him realize just how serious a thing it is to practice sin. It should make him reaffirm his determination never to pursue a course of wrongdoing. How disastrous it is to be disfellowshiped! What great reproach is brought upon God, upon God's congregation, upon the individual concerned and upon his family members!

With such grave consequences involved, a few who have fallen into sin might be tempted to reason this way: 'Well, I know I have done wrong, but I also know that if I tell anyone about it I might be disfellowshiped. I've learned how terrible this can be, and I don't want to go through that. I had better not tell anyone about this. Nobody will ever know, and all that shame will be avoided.'

Such reasoning ignores many things. One is God's quality of mercy. Another is the benefit that comes from being disciplined by Jehovah. The heart attitude of such a person is wrong. His reasoning is fallacious and dangerous to himself. In the first place he does not appreciate that this will begin to sear his conscience and open the way for more wrongdoing. Since he "got away" with it once, it will be easier to do again. The fallacy is that his sin is not against just another person, or against just God's congregation. His sin is against Jehovah! While it might be possible to hide a course of wickedness from other people for a while, it is not possible to hide it from Jehovah!

Jehovah observes what men do. "Jehovah is in his holy temple. Jehovah—in the heavens is his throne. His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one." (Ps. 11:4, 5) "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) "For my eyes are upon all their ways. They have not been concealed from before me, neither has their error been hid from in front of my eyes." (Jer. 16:17) "As for Jehovah, he sees what the heart is." —1 Sam. 16:7.

From this it is evident that a person overtaken in serious violations of Jehovah's laws should not try to "get away" with sin and think he will be free from Jehovah's discipline. "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (Jas. 4:6) Jehovah will oppose any who sin grievously and who then try to remain in his clean organization without confessing their er-

ror to the visible authorities in the Christian congregation. The person who falls into sin, but who wants to do what is right, should go to the overseer of the congregation and make an honest confession of his transgression. Said the Bible writer James: "Therefore openly confess your sins to one another and pray for one another, that you may get healed."—Jas. 5:16.

If this openness, humility and willingness to confess are not manifested, then this person will be plagued by a guilty conscience whenever he hears or reads counsel regarding such matters in the future. If he hardens himself, he will eventually be taken out of God's congregation by the angels. Jesus warned: "The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness." (Matt. 13:41) Jehovah withdraws his spirit from such an individual, as in the case of King Saul. (1 Sam. 16:14) With this powerful force for protection gone, the person may be led to complete debauchery and control by demonic forces.—1 Cor. 5:5.

The honest-hearted person should not lose sight of Jehovah's marvelous quality of mercy when he considers seeking out the overseer for confession and correction. If someone is overtaken and breaks God's law, but quickly confesses, it may be that in Jehovah's undeserved kindness he will not be cut off from the congregation. Instead, other disciplinary measures may be taken. However, this is for the congregation committee to decide in harmony with Jehovah's just requirements balanced by His mercy and forgiveness.

What if a Christian knows definitely of a grievous sin that was committed by another in the congregation? Is he under obligation to bring it to the attention of the congregation? If the sin is the kind that would bring reproach upon God and upon His congregation, especially if it could lead to disfellowshiping, then the Christian is obligated to go to the congregation committee and tell them what he knows of this. One who fails to do this fails to show love for God and the congregation, because he allows uncleanness to remain in it.

HOW TO AVOID WRONG CONDUCT

To avoid a course that might lead to disfellowshiping, each Christian will want to stick close to God. This can be done by continually feeding from Jehovah's spiritual table. Study his Word, the Bible, continually. Associate with other Christians who will strengthen you and serve as wholesome companions in this evil-filled world. Fill your time by participating in the work that Jehovah has given his servants to do at this time.

Constantly seek to improve the quality of your worship. Train your perceptive powers by using the things you learn in your daily life. This will help you to progress toward Christian maturity, for the apostle Paul said that mature persons are "those who through use have their perceptive powers trained to distinguish both right and wrong." (Heb. 5:14) This does not mean that a mature person can be careless where sin is concerned. All must "keep strict watch that how [they] walk is not as unwise but as wise persons, buying out the opportune time for [themselves], because the days are wicked . . . go on perceiving what the will of Jehovah is." (Eph. 5:15-17) Yes, "having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness."—2 Pet. 3:17.

Sin begins in the mind. Wrong desire will grow if not curbed. It will eventually give birth to sin. As James 1:14, 15 states:

"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." Wrong desire is like quicksand and can pull one down into sin if not counteracted immediately.

If improper desires are aroused—and this is not difficult for imperfect humans—determine the source of those desires and seek to keep away from it. If one is susceptible to overdrinking, then he should not buy alcoholic beverages or accept them if others offer them. If one finds himself in dangerous situations with members of the opposite sex, then that association should be limited to gatherings where one will not be alone with one of the opposite sex. Do not overestimate your ability to resist temptation of this sort. "Let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) Young people wisely will accept the grouping of themselves in company with others, under the guidance of a mature adult or Christian couple. Christian parents will carefully guide their young to keep them out of the way of immorality by not permitting their "going steady" or "dating" when too young. Do not let the corrupt standards of this dying world be the standards by which you guide your children. Since marriage is the proper reason for members of the opposite sex keeping company, they should obviously be of a more responsible age before going out together. However, even adults must carefully guard their conduct with the opposite sex. It is not only the young that can get into difficulty.

Do not take the first step toward sin, whether it is in regard to alcohol, sexual morality, or any other type of difficulty. Small things lead to big things. Small thefts will dull the conscience and permit big thefts. Small lies train the mind for big lies. Not saying "No" to that extra drink will weaken the resolve and pave the way for drunkenness. "Necking" and "petting" can lead to fornication. Irregularity in meeting Christian obligations will weaken one's ability to fulfill his worship to God.

Profit by the discipline given to others. When discipline is administered through the medium of Christian publications or from the platform in Christian meetings, take the counsel to heart. See how it could apply to you. Let it serve as a warning for you to keep your guard up and not relax your vigilance where the performance of God's will is concerned.—1 Tim. 5:20.

As you stay close to God's word and his organization, and pray for his spirit to guide you, your love of God will grow. That love of God will serve as a mighty bulwark against the encroachments of sin, since it will help you to grow in your love for what is right and your hatred for what is wrong.

The proper viewpoint of discipline will aid all in the congregations of Jehovah's people. It will enlarge our appreciation for God's ways of dealing with his people. It will make us realize that, since thousands have been disfellowshiped, it could happen to us if we do not walk carefully in the ways that Jehovah has outlined in his Word. It will also encourage us to serve Jehovah God, who is so concerned with his people, when we understand the reasons for discipline and the benefits that are derived.

We can therefore look forward with confidence to God's new world where all who are living will be educated and trained so they will worship Jehovah properly and enjoy loving, clean association with their fellowman.

PAPIAS

and the Gospels of Matthew and Mark

ARE you a Bible lover? If so, the name of Papias (Pa'pi·as) will be of interest to you. Why so? Because his writings contain the earliest information we have on the origin of some of the books of the Christian Greek Scriptures, that is, apart from the testimony of the Scriptures themselves.[1]

Various dates are given for both the birth and death of Papias, but "no fact is known inconsistent with c. [A.D.] 60-135 as the period of Papias' life."[2] He was a companion of Polycarp, who, it is said, had personally known some of the apostles,[3] and he resided in the region of Phrygia in the province of Asia, today known as Asia Minor.

According to the second-century religious writer Irenaeus, Papias was a learned man and held in high esteem and respect as a reliable channel for the apostolic teachings.[4] Eusebius, prominent church historian of the fourth century, however, gives contradictory testimony regarding Papias. First he speaks of him as "well skilled in all manner of learning, and well acquainted with the Scriptures," and then later describes him as a man "of limited understanding" and one who had gathered "certain strange parables of our Lord and his doctrine, and some other matters *rather too fabulous.*"[1]

But the reason why Eusebius disagreed with Papias was apparently that the latter believed in a millennial reign of Christ upon earth.[2] This, however, was the prevailing view of those professing Christianity in the second century.[5] In fact, they held that the world would continue as it was for six thousand years and then would come the millennium for the seventh thousand years.[6] They also understood that some Christians would gain a heavenly reward, whereas others would be rewarded with life in a Paradise earth.[4] If, as Eusebius implies, Papias was inclined to apply figurative language in a literal way, nevertheless, the record concerning him indicates that "he was careful to insist on good evidence for what he accepted as Christ's own teaching, in the face of then current unauthorized views."[2]

HIS WRITINGS

As for his works, these consisted chiefly of a five-book commentary (most likely five chapters, the books being more like the shorter "books" of the Christian Greek Scriptures than ordinary books), entitled "Exposition of the Lord's Oracles." It has been quoted by a number of writers, and copies of it were in existence as late as A.D. 1218, but since then it has disappeared entirely.[7]

In his preface or introduction Papias explained his method. He carefully gathered information from those who had personally known such apostles as Andrew, Peter, Philip, Thomas, James, John and Matthew. He also noted that he did not take pleasure in those who spoke much but in those who taught the truth and that he preferred getting his information firsthand from living witnesses rather than from written sources.[8] Most important of the fragments of his work that have come down to us is the one relating to the writing of the Gospels of Mark and Matthew:

"The presbyter [who, some say, may have been the apostle John] said this: Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For one thing he took special care, not to omit anything he had heard, and not to put anything fictitious into the statements." "Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could."[8]

In other places Papias quotes from the first letters of both Peter and John, showing that they were used in his day. His testimony in favor of the book of Revelation is particularly noteworthy, he thereby being one of the oldest witnesses to its inspiration and creditability.[5] He also mentions the Gospel according to the Hebrews, which, according to some, was Matthew's Gospel in its original tongue.

The remarks of Papias regarding the Gospels of Mark and Matthew find corroboration in the Gospels themselves. What he states about Mark's Gospel accounts for its vivid style, obviously that of an eyewitness; and its rapid-moving pace is just what we would expect if it were told by Peter or received from him. What Papias stated about Matthew's Gospel also fits the facts, for it is clear that Matthew wrote first in Hebrew, as he prefers to quote from the Hebrew itself rather than from the Greek *Septuagint Version*, as was the custom of the rest of the Christian Greek Scripture writers. No doubt Matthew himself later translated it into Greek so that it might have a wider circulation. This would account for the fact that it does not read like a translation.

These early religious writers, such as Papias, who lived before the Council of Nicaea convened A.D. 325, are generally termed the "Ante-Nicene Fathers." Concerning their testimony it has been said: "These writings . . . are primary evidences of the canon and the creditability of the New Testament. . . . These disciples are confessedly inferior to their Masters, they speak with the voices of infirm and fallible men, and not like the New Testament writers, with the fiery tongues of the Holy Ghost." Yet they are of value.[9]

These writers may be said to give twofold testimony concerning the inspired Christian Scriptures. They give historical facts regarding the writing of these Scriptures, on the one hand, and, on the other, by their shortcomings they underscore the fact that the Christian Greek Scriptures are indeed of divine inspiration. The strongest evidences of the inspiration of the Christian Greek Scriptures, however, are found right in those inspired writings themselves.

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HOW MANY ISRAELITES LEFT EGYPT?

THE question of how many Israelites left Egypt on the night of Nisan 14, 1513 B.C., is raised by Exodus 12:37, 38, where we read: "The sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals." From this it would appear that some two to three million all told, men, women and children, Israelites and mixed company, began to leave Egypt that night.

But not so, says *A Catholic Bible Commentary*. "The 600,000 *gebarim* on foot are interpreted by some as the *fighting men*, which implies an absurd total of about three millions. . . . So large a number of persons with their cattle and belongings could scarcely cross the Reed Sea by a ford in a single night. . . . The number given therefore is doubtful and may be due to a textual corruption."

The Protestant *Interpreter's Bible* agrees with this Catholic position: "It is plausible that this impossible number rests on a numerical interpretation of the Hebrew letters in the phrase 'sons of Israel.' . . . That the figure has no basis in fact is clear from almost every point of view. Such a large number could not have lived in Egypt or survived in the desert. Nor could they have found room in Canaan." —Vol. I, page 925.

Of the same opinion is Jewish archaeologist and scholar Nelson Glueck. According to him, "the usual translation in Exodus [12:37] of the number of Israelites who left Egypt as being 'six hundred thousand' simply does not make sense if taken literally."—New York *Times Magazine*, September 25, 1960.

Agreeing with the foregoing religious authorities are such secular ones as *The Encyclopedia Americana*, which states, among other things: "The Book of Numbers, where the census of the tribes is recorded, may have exaggerated the number of people involved—the desert could not have supported such masses." —Vol. 10, page 641.

What about all these objections? Has there been a mistranslation, or a corruption of the text or an exaggeration? Was it impossible for Egypt, for the desert, for the Promised Land to hold so many persons? The answer to all these questions must be an emphatic, No!

The candor of Moses' writing at once dispenses with the argument of there having been an exaggeration. As for a mistranslation or a corruption of the text at Exodus 12:37: If it crept in there, then it must also have crept in at Exodus 38:26, where the more exact figure of 603,550 is given as the total of males of twenty years and older that were registered for service. Then it must also have crept in the first chapter of the book of Numbers where the numbers of the individual tribes are given, for a like grand total. And further, then, at Numbers 11:21, there was also a corruption or mistranslation of the text, for there Moses, in complaining to Jehovah about his people's cry for meat, speaks of them as 600,000 men on foot.

That the numbers of the Israelites must have truly been considerable is indicated by their building the cities of Pithom and Raamses; by Pharaoh's saying, "The people of the sons of Israel are more numerous and mightier than we are"; and by the fact that Pharaoh mustered all his military force to retrieve the Israelites.—Ex. 1:9-12; 14:6-9.

As to their numbers being able to cross the Red Sea in one night, there is nothing in the record to state how wide the passage was and so it is merely a matter of its being wide enough for all the Israelites to cross in one night. As for supporting this great number in the wilderness, do we not read that Jehovah provided manna six days a week to feed the Israelites and on two occasions large flocks of quails?—Ex. 16:4-18; Num. 11:31, 32.

As to whether Egypt would have been able to support and contain this number of Israelites William Jenks states in his *Bible Commentary:* "Many have supposed this increase incredible; but that the soil of Goshen even at the present day could support this number [has been] proved . . . What serious difficulty then is there, that 3,000,000 should be supported on 8,000 sq. miles?" Today the Republic of Israel has an area of some 8,000 square miles and a population of over two million. In years gone by Israel occupied an area of more than 10,000 square miles, as some of its territory lay east of the Jordan.

Also supporting the Scriptural position is the footnote in the Soncino Bible at Exodus 12:37: "There are no doubt difficulties in conceiving

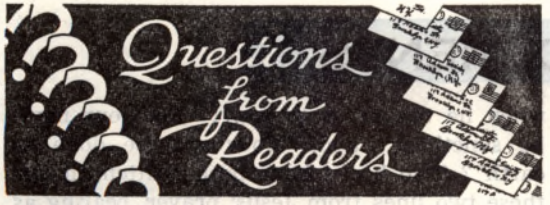
the departure at one time and in one place, of such a large body of men; but the event has its parallels in history. At the close of the 18th century, 400,000 Tartars started in a single night from the confines of Russia towards the Chinese borders."

Yes, when taking into consideration all the facts the Scripture record stands vindicated.

Psychoanalysis Was Wrong

♦ Following is an excerpt from a book published in 1960, called "The Informed Heart: Autonomy in a Mass Age," by Vienna-born psychoanalyst Dr. Bruno Bettelheim, who was imprisoned in the Buchenwald and Dachau Nazi concentration camps during 1938 and 1939 and who is now director of the Orthogenic School at the University of Chicago: "Similar behaviour characterised another group which, according to psychoanalytic theory, would have had to be viewed as extremely neurotic or plainly delusional, and therefore apt to fall apart, as persons, under stress. I refer to the J. W's [Jehovah's witnesses], who not only showed unusual heights of human dignity and moral behaviour, but seemed protected against the same camp experience that soon destroyed persons considered very well integrated by my psychoanalytic friends and myself."

"As conscientious objectors, all Jehovah's Witnesses were sent to the Camps. They were even less affected by imprisonment, and kept their integrity, thanks to rigid religious beliefs. Since their only crime in the eyes of the Nazis was a refusal to bear arms, they were frequently offered freedom in return for military service. They steadfastly refused. Members of this group were . . . exemplary comrades, helpful, correct, and dependable. They were argumentative . . . only when someone questioned their religious beliefs. Because of their conscientious work habits they were often selected as foremen. But once a foreman, and having accepted an order from the S.S. they insisted that prisoners do the work well and in the time allotted. Even though they were the only group of prisoners who never abused or mistreated other prisoners, S.S. officers preferred them as orderlies because of their work habits, skills or unassuming attitudes. Quite in contrast to the continuous warfare among the other prisoners groups, the Jehovah's Witnesses never misused their closeness to the S.S. officers to gain positions of privilege in the camp."



● Why does the *New World Translation* at Proverbs 27:6 read: "The wounds inflicted by a lover are faithful, but the kisses of a hater are things to be entreated"? Various translations in various languages read that such kisses are profuse, lavish, false, deceitful, frequent, plentiful, and so forth.—M. F., United States.

It is true that many other English translations, as well as translations in other languages, do not read the way the *New World Translation* does in its main text at Proverbs 27:6 regarding the kisses of a hater. However, the *New World Translation of the Hebrew Scriptures*, Vol. III (1957 edition), does contain a footnote to Proverbs 27:6, which reads: "By corrections of the Hebrew text it may read: 'are excessive,' or, 'are corrupted.'"

Some translators thus have chosen to change the Hebrew word involved. These translators did not accept the original Hebrew word but substituted a Hebrew participle that looked like the original one and that they thought must have been the original reading. For example, the *Lexicon for the Old Testament Books*, by L. Koehler and W. Baumgartner, suggests the substitute word, *ra'a'*, in the niphal (reflexive) form. The Hebrew word *ra'a'* means to be bad, worthless and hence deceitful.

Now the question is whether to use this substitute word in the main text of a translation

of the Holy Scriptures or to keep the original. The original Hebrew word in the Masoretic text is the reflexive participle of the verb *athar*, and, according to the aforementioned Lexicon, the word means "be entreated." The *New World Translation* thus sticks to the original word and renders it "be entreated."

Another translation that basically sticks to the original Hebrew word is *The Soncino Books of the Bible*, which renders Proverbs 27:6 this way: "Faithful are the wounds of a friend; but the kisses of an enemy are importunate." The word "importunate," of course, conveys the thought of asking repeatedly or of entreating. This same translation also has a footnote on Proverbs 27:6, showing the problem with which translators are faced: "*Importunate.* It is uncertain what [the translator] intends by this translation. A.V. has *deceitful* and R.V. *profuse.* . . . Modern commentators emend the text to obtain a more usual word meaning 'deceptive' as a contrast to *faithful;* but Eitan and Ehrlich maintain that the Hebrew word has that signification [that is, importunate] on the analogy of the [related] Arabic, although each connects it with a different Arabic root."

Here is an instance, then, where Bible translators, not appreciating what the writer meant, changed the text so that it would read in a way that made sense to them. But the thought seems to be that a lover will inflict a wound upon one in a faithful way in order to do one good. On the other hand, if one wants to have a hater do one a nice, kind thing, he would have to entreat him, because his hate does not naturally incite him to bestow kisses upon the object of his hatred. Instead, he wants to act cruelly. So one has to importune or entreat a hater to render one a kindness. One may even have to entreat the indifferent person. In the parable of the widow and the judge, Jesus Christ told about a judge who did not fear God or have any respect for man. It was only because the widow kept on entreating the judge that he finally responded to her appeals and saw that she got the relief to which she was entitled. (Luke 18:1-5) The judge did not have his heart in it. Likewise even if a hater does render a kindness to one, as a result of being entreated, he may not have his heart in it or behind it and may do it just to be relieved of that one's entreaties. A person does not have to entreat his hater to inflict a wound upon him; but something nice like a kiss, yes. But the lover who inflicts faithful wounds does so with love in his heart and without having to be entreated.



ANNOUNCEMENTS

FIELD MINISTRY

Manifesting their subjection to Jehovah God, Jehovah's witnesses will continue to carry out their ministry during August, offering to all persons the Bible-study books *"Let Your Name Be Sanctified"* and *"Your Will Be Done on Earth,"* with two booklets, on a contribution of just $1.

NEW INSIGHT TO THE LORD'S PRAYER

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"WATCHTOWER" STUDIES FOR THE WEEKS

September 1: Religion and the Nuclear Age. Page 457.

September 8: Surviving Through Faith. Page 464.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 15, 1963
Semimonthly

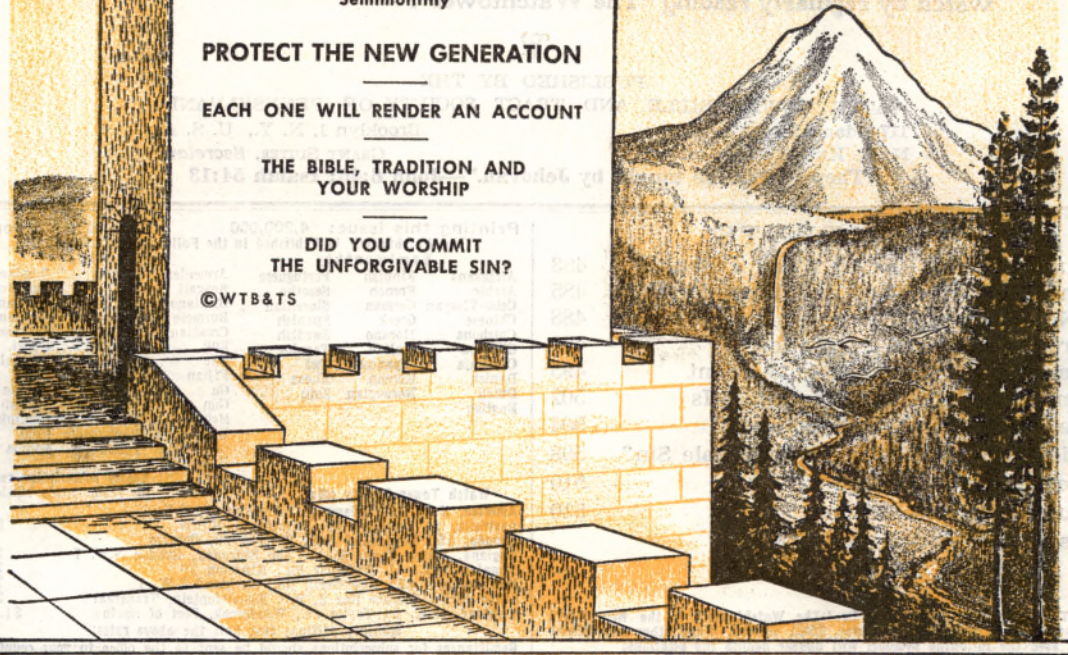
PROTECT THE NEW GENERATION

EACH ONE WILL RENDER AN ACCOUNT

THE BIBLE, TRADITION AND YOUR WORSHIP

DID YOU COMMIT THE UNFORGIVABLE SIN?

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
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GUARD AGAINST Giving Away a Fault

GOD'S Word, the Bible, encourages us to be generous, to be giving, and that with good reason, for it makes for happiness all around. But there is one kind of giving that it does not encourage. And what is that? The giving away of a fault of one's brother, companion or intimate acquaintance.—Ps. 50:20; Acts 20:35.

You may be very careful not to spread false reports, and the idea of indulging in malicious slander or perjuring yourself by bearing false witness may seem abhorrent to you, and that is fine. But did you know that in connection with use of the tongue God requires even more as evidence of neighbor love?—Ex. 20:16.

Concerning this we read at Psalm 15: 1-3: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who . . . has not slandered *with his* tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance." Yes, if you would have God's friendship you may take up no reproach, whether true or not, against an intimate acquaintance.

That God views the matter of indulging in harmful talk seriously can be seen from another psalm: "But to the wicked one God will have to say: 'What right do you have to enumerate my regulations, and that you may bear my covenant in your mouth? Why, you—you have hated discipline, and you keep throwing my words behind you. You sit and speak against your own brother, against the son of your mother you give away a fault.' "—Ps. 50:16, 17, 20.

Obviously, when the wicked one gives away a fault it is done in malice or ill will. More often than not, however, the ones giving away a fault are not enemies but those who profess to love one another. Husbands and wives often give away each other's faults, letting outsiders know about things that should remain hidden. Then again, parents comment to others on the shortcomings of their children, at times even doing so in the presence of their children, to their hurt. Nor is this giving away of a fault unknown or absent from members of Christian congregations.

Not without good reason does God condemn such giving away of a fault. For one thing, it involves the betrayal of a trust, a confidence, for what is particularly condemned is the giving away of a fault of a *brother,* the taking up of a reproach

against an *intimate acquaintance*. By reason of close association in the family, at one's place of employment or of worship one gets to know others intimately, and so has opportunity to observe their shortcomings. Loyalty requires that the reproach be not spread. However, the first man Adam betrayed a glaring lack of loyalty to his wife when he volunteered the information that she had been the first to transgress, and his doing so was not motivated by any prior loyalty to God.—Gen. 3:3, 12.

More than that, the giving away of a fault is unloving. It flies in the face of the counsel: "Above all things, have intense love for one another, because love covers a multitude of sins." In fact, simple justice precludes our giving away a fault, for does it not require that we do to others as we would have them do to us? Who wants to have his faults given away?—1 Pet. 4:8; *Matt.* 7:12.

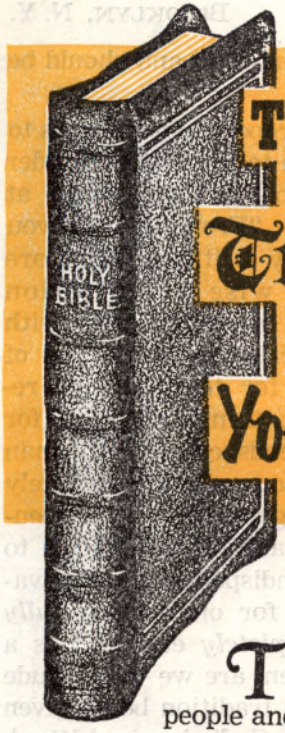
There is other harm that giving away a fault can do. It might separate good friends: "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another." Why weaken or dissolve friendships by downgrading talk? Or why lessen or destroy the influence for good that another may have by making known his shortcomings? Would it not be better to mention the favorable things others do than to give away their faults?—Prov. 17:9.

It may, therefore, well be asked, What makes humans give away a fault? Is it because of the need to have something to talk about, without considering the effect it may have? Or is it due to a lack of empathy, being unable to put oneself in another's place? This is true of gossip in general, for, even when wholly harmless, it usually consists of small talk that the subject of the gossip would prefer having left unsaid.

Then again, it may be pride, perhaps even an unconscious wanting to exalt oneself, that causes one to give away the fault of another. Or it could be that one is nursing a grievance and is looking for sympathy from others instead of following the Scriptural rule of going to the one whose fault offended and straightening out matters. (Matt. 18:15-17) Another motive may be that of self-justification. Thus Adam betrayed not only a lack of loyalty but also a desire to justify his own transgression by calling attention to Eve's. When it comes to giving away a fault it is easy for the human heart to deceive itself. (Jer. 17:9) Only Jehovah God can fully know it, but his Word can help you to know your own heart better, for it is "able to discern thoughts and intentions of the heart." —Heb. 4:12.

However, there are exceptions in the matter of revealing faults, as when one is questioned in regard to a judicial matter. Loyalty to God, to principle, to one's cause, to one's loved ones may require the giving away of a fault. For such good reasons Jesus gave away the fault of the religious leaders in his day, that of hypocrisy. So today also it may be necessary to give away the fault of a brother or of an intimate acquaintance to protect the interests of others, and, in particular, the interests of the Christian congregation. —1 Cor. 1:11; 5:1.

But aside from these exceptions, there is no justification for giving away the fault of a brother or of an intimate acquaintance. As has well been noted time and again, when tempted to say something of a personal nature it is well to ask: Is it kind? Is it true? Is it necessary? Pertinent here is the counsel of the apostle Paul: "Let us pursue the things making for peace and the things that are upbuilding to one another. Stop tearing down the work of God."—Rom. 14:19, 20.



THE BIBLE, Tradition and Your Worship

Should the Bible be your sole guide? Is there a place for tradition in your worship?

TRADITIONS are as many and varied as people and places. It can truly be said that traditions in dress, eating habits, architecture, social customs and suchlike things have enriched our lives with variety and color. Moreover, some traditions preserve in them respect for basic moral values, though many of these have gone by the board in the moral decline of this twentieth century. Other traditions are obviously harmful, and certainly the idolizing of tradition has been a great stumbling block to enlightenment and beneficial progress.

Much tradition is also to be found in religions of all kinds, including those called "Christian." Many, indeed, feel that tradition enriches and adds beauty to their religion. So it is not inappropriate to ask: Is there room for tradition in true Christianity? What does the Bible say about man-made traditions? Can we go so far as to say that there are traditions outside the Bible that are of equal force to it and are just as essential to the Christian's understanding of God and of His purposes for mankind? To this last question one prominent religion has answered with a decided Yes! At the Council of Trent (A.D. 1545-1564) the leaders of the Roman Catholic Church stated that "according to the belief of the universal Church this supernatural revelation is contained in the written books and unwritten traditions which have come down to us." Then, at the opening sessions of the Second Vatican Council, almost two weeks were absorbed in debating this proposition. Some argued for the established position of the Catholic church, that there are these two distinct sources of revelation—the Scriptures and tradition. Others wished to view tradition only as an exposition or interpretation of Scripture. Thus the questions present themselves: Are both the Bible and tradition sources of divine revelation? Is tradition an indispensable supplement to true worship?

Tradition may be defined as information, opinion, belief or custom handed down by word of mouth or by example. Viewed from this standpoint, it is certainly possible for some traditions to be present in religion to which no objection could be taken. For example, it may be the custom or tradition to hold meetings for worship and Bible study at certain times and on certain days. Following such "traditions" makes for good order and for the convenience of others, allowing them to develop regular habits as to their worship. But this does not make these traditions *indispensable* to true worship. The times of such meetings can be changed without detracting from one's worship of God.

BENEFICIAL TRADITIONS

As to a traditional "custom," it is interesting to note that Jesus, "according to

his custom," preached in the synagogue at Nazareth on the sabbath day. The apostle Paul, no doubt with this example in mind, had the same "custom." (Luke 4:16; Acts 17:2) Also, viewing tradition in the basic sense of "information handed down by word of mouth or by example," the information that Paul had received directly from the Lord Jesus Christ could be handed on to the congregations as "tradition." Note these expressions of the apostle: "You are holding fast the traditions just as I handed them on to you." "For I received from the Lord that which I also handed on to you," relative to celebrating the memorial of Christ's death. "For I handed on to you, among the first things, that which I also received, that Christ died for our sins according to the Scriptures." "Maintain your hold on the traditions that you were taught, whether it was through a verbal message or through a letter of ours."—1 Cor. 11:2, 23; 15:3; 2 Thess. 2:15.

Besides handing on the inspired teachings of Christ Jesus, Paul was himself inspired to transmit many precepts for the upbuilding of the Christian congregation, which, as beneficial traditions, were later committed to writing by him, to become part of the inspired Scriptures. So Paul could write to the congregation at Thessalonica: "Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us." —2 Thess. 3:6.

In this passage, and in other occurrences in the Christian Greek Scriptures, the Greek word translated "tradition" is *parádosis*. It carries the thought of something transmitted and is used to speak of traditions good or bad. Above we have noted references to beneficial traditions. On what basis, then, can we determine when a tradition is not beneficial and should be discarded?

To establish the proper perspective as to traditions in relation to the Bible, consider what the same apostle, Paul, wrote at 2 Timothy 3:15-17: "From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus. 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." No mention here of oral tradition in addition to Scripture as being indispensable for salvation and faith and for one's being *fully* competent and *completely* equipped as a Christian. What, then, are we to conclude when we see human tradition being given an equal rating with God's inspired Word, and when, even though contrary to the Bible, tradition is accepted and followed instead of the Bible? Could such a situation be compatible with true worship?

JESUS' POSITION

Just such a situation did arise in the days of Jesus. Between the last writings of the Hebrew Scriptures in the fifth century B.C. and the coming of Jesus to the earth, the religious leaders of the Jews had added to the written Word a large quantity of verbal human traditions that they claimed were indispensable to the worship of God and that, in many instances, were in conflict with the Scriptures.

In two parallel accounts the Gospel writers Matthew and Mark tell of a discussion that Jesus had with the scribes and Pharisees on this very question. Turning to Matthew's account, we read: "Then there came to Jesus from Jerusalem Pharisees and scribes, saying: 'Why is it your disciples overstep the tradition of the men of

former times? For example, they do not wash their hands when about to eat a meal.' In reply he said to them: 'Why is it you also overstep the commandment of God because of your tradition? For example, God said, "Honor your father and your mother"; and, "Let him that reviles father or mother end up in death." But you say, "Whoever says to his father or mother: 'Whatever I have by which you might get benefit from me is a gift dedicated to God,' he must not honor his father at all." And so you have made the word of God invalid because of your tradition.' "—Matt. 15:1-6; Mark 7:1-13.

As you can see, the scribes and Pharisees had the greatest respect for a tradition involving the washing of hands in connection with meals. This was no ordinary hand-washing for hygienic purposes. Jesus would not have objected to that. What the Pharisees were referring to was a ceremonious ritual of hand-washing with special water before, during and after a meal. In fact, this was such a serious matter that the Talmud, which incorporated this tradition, said: "He who lightly esteems hand-washing will perish from the earth."*

Did Jesus, however, regard this tradition as something indispensable to true worship? To the contrary, he went on to illustrate how such a viewpoint could be most harmful, giving an example of where tradition actually made invalid the Word of God. The honor due father and mother included material support when necessary, but the tradition of the scribes and Pharisees nullified this by allowing individuals to evade this responsibility by giving to the temple instead. As they were interested in this kind of "gift" and stood to benefit by such an interpretation, it is not hard to see their motive in this connection. So, as Jesus forcefully emphasized, tradition had produced in these people a hypocritical form of worship that came from the lips but not from the heart.—Matt. 15:7-9.

Never once did Jesus in his ministry quote from oral traditions to support his teachings, but always his appeal was to the written Word of God with expressions such as, "It is written," "Did you never read this scripture?" and, "What is written in the Law?" (Matt. 4:4-10; Mark 12:10; Luke 10:26) Jesus' apostle John does tell us that there were things that Jesus did that are not recorded, but indicates that the things vital to everlasting life have been written down. (John 20:30, 31) No, Jehovah God did not leave the preservation of the "word of life" in the insecure hands of oral tradition, but, by inspiration of holy spirit, he caused it to be "*written* for our instruction," that "through the comfort from the *Scriptures* we might have hope."—Phil. 2:16; Rom. 15:4.

SUPERIORITY OF WRITTEN TRANSMISSION

The traditions or precepts that were transmitted orally at first by Jesus and the apostles and that were to be considered part of God's revelation of truth for following generations were committed to writing under the direction of the holy spirit, so that before the death of John, the last of the twelve apostles, the canon of the Scriptures was completed. Appropriately John wrote shortly before his death: "If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll."—Rev. 22:18.

The Creator wisely arranged for the truth to be committed to writing to safeguard us against error and the mistakes

* *The Jewish Encyclopedia*, Vol. I, pages 68, 69; *Code of Jewish Law*, 1927, Rabbi S. Ganzfried, pages 125-129.

of imperfect human memory. Even details of actual happenings are quickly forgotten and get distorted by the passage of time if left to oral transmission. While traditions of a global flood are to be found in all ancient civilizations, the details of such traditions are contradictory and often fantastic. But the Bible has preserved an actual eyewitness account in the "history of Noah's sons, Shem, Ham and Japheth." (Gen. 10:1) If the danger of inaccuracy exists in the oral transmission of actual, physical, visible happenings, how much more so when it comes to the transmission of ideas that are purely spiritual and pertain to things invisible to man. It is in this field particularly that there are to be found many traditions in Christendom's religions that are not only contrary to God's written Word, but, yes, actually of pagan origin. May it be that ideas and beliefs that you have long accepted as Bible truth are not actually to be found in the Bible? What about the trinity doctrine of three gods in one, the immortality of the human soul, purgatory, a hell of torment for the wicked? Are these Bible teachings or human traditions?

You owe it to yourself and your family to be in position to answer these questions confidently and correctly. God's Word sounds a timely warning: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) To avoid this happening to you, check with your Bible, God's written inspired guide for true worship. It will quickly help you to determine whether any traditional ideas or practices out of harmony with the truth are associated with your worship. And be assured that any one of Jehovah's witnesses will be happy to help you make this search of the Bible in the interests of true worship.

What a blessing it is that Jehovah God has provided us with accurate knowledge in written form! In the light of the evidence considered above it is clear that the Bible is the only safe guide. It is complete and needs no additions. Take in its invaluable knowledge by regularly studying its pages. It means life!

"NO OBSCURE CITY"

After soldiers rescued the apostle Paul from an enraged mob in Jerusalem, the military commander asked him whether he was a notorious Egyptian seditionary. Paul replied that he was not: "I am, in fact, a Jew, of Tarsus in Cilicia, a citizen of no obscure city." (Acts 21:39) To the citizens of Tarsus and even to outsiders, their city was by no means obscure or insignificant. It was not only an important commercial center but also an intellectual center with a famed university. The Greek geographer Strabo of the first century (A.D.) wrote in his *Geography:* "The people at Tarsus have devoted themselves so eagerly, not only to philosophy, but also to the whole round of education in general, that they have surpassed Athens, Alexandria, or any other place that can be named where there have been schools and lectures of philosophers." An inscription has been unearthed that calls Tarsus "the great and wondrous metropolis of Cilicia." Many of the coins of Tarsus were inscribed with the words: "Tarsus Metropolis, First, Fairest and Best."—*The Bible as History,* p. 380; *Light from the Ancient Past,* p. 255; *The Bible Was Right,* chap. 24.

Protect THE NEW GENERATION

"Do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

A HOUSEWIFE in Englewood, Colorado, was returning home; but before she entered her home, a boy approached her. The blond youngster pointed a nickel-plated gun at her and ordered: "Drop your purse or I'll shoot you!" She laughed at him. Then he said: "I'm not kidding. I just shot a guy and dropped him." The housewife, still considering the boy to be a Halloween prankster, asked him where the shooting took place. He jerked his thumb over his shoulder. Then after repeating the order to drop the purse, the boy pulled the trigger. The gun misfired, but the boy pulled the trigger a second time and the pistol fired. The housewife staggered into her house, seriously wounded. A baby-sitter caring for her children called the police, who began the search for a gun-toting thug described as about seven years old.*

[2] How twisted and distorted things are today! A gun-toting thug little more than a tot! Today the adult generation needs protection from the new generation. Teenage gangs in big cities make city streets more hazardous than jungle pathways. Sometimes there is not even safety at home. A boy eight years old killed his mother because she made him go to bed early, and another boy of thirteen shot his great-grandmother because she refused him a glass of water. A fifteen-year-old boy shot and killed his parents at Redding, California, while they slept. "I didn't like my father whistling during TV shows," he told the police. "And I didn't like my mother very much, either." In 1960 a three-year-old boy in Hayward, California, shot and killed his mother. How is it that adults, even parents, need protection from the new generation?

[3] The fact should be glaringly evident: Children will go bad at an early age unless given protection; that is, protective training and discipline. Criminal careers begin at an early age. "Crime in the United States," says J. Edgar Hoover, director of the Federal Bureau of Investigation, "has reached an all-time high." Much of it, he reported, is being committed by young people between the ages of ten and seventeen. A news report from Marion, Indiana, stated: "The police recovered three truckloads of stolen merchandise from the home of a 12-year-old boy and said they had only scratched the surface of a 'fantastic' theft binge. They said the boy told them that he had started his career of crime at the age of 9." (New York *Times*, December 10, 1961) In addition to stealing, it is common today for youthful vandals to break windows of autos and trains and break up, disfigure and damage other people's possessions. If adults are to be protected from

* Associated Press report, such as that appearing in the Seattle *Post Intelligence*, October 29, 1958.

1, 2. What distorted trend has developed, and what incidents illustrate it?

3, 4. (a) When do criminal careers begin, as confirmed by news reports, and so what must parents do? (b) What is said about world conditions and their effect on children?

the new generation, they must start by protecting the new generation.

4 The world atmosphere testifies to the urgent need for protecting youth. In this regard a booklet entitled "A Look at Juvenile Delinquency"* says in its foreword:

"What is vastly different today is the world in which these children are growing up. As we realize this, we are able to understand better some of the aspects of modern juvenile delinquency. Never in past history has the pace of change been so rapid in our values and how we live. Of all of us, the young feel this the most. Atom bombs and atomic power, the thrust towards automation, shifting cultural patterns, rapidly increasing population, family mobility, the incalculable influence of television and other mass media in shaping reality for youngsters, and shrinking needs for unskilled workers, more working mothers . . . —these are just some of the ingredients in our way of life which strike children with tremendous impact."

5 Children need protection from commercial exploitation, the trend to immorality, the tendency to conform to youthful fads fraught with danger and all the other temptations in these wicked days. This protection must include not only the period during infancy, then, but also the long period of crucial importance, the teen-age years, when young people more easily than ever tend to plunge into the trap of conformity to worldly ways.

6 What emphasizes the critical need for parents to give this protective training and discipline is the egregious failure of schools and churches. A United States report shows that "according to available statistics only one high school senior in five had kept his faith until graduation day." Parents cannot rely on the churches of Christendom to give protection. An enlightening item concerning this appeared in the Carroll County (Maryland) *Times* of May 18, 1961:

"How can men in present-day Christian leadership inspire in members of churches a reliance upon the Word of God, which they themselves do not manifest? How can they expect church members to live according to Scriptural standards, the worth of which is undermined by their own disbelief? It is in the same category with the manufacturer who has no confidence in his product. Much of Modern Christendom, through its leaders, repudiates many Scriptural truths and denies much that is actual Biblical history. They throw doubt across the path of impressionable youth, many of whom would never question their pastors and teachers. The Rev. G. MacGregor Grant, minister of the Rosedale United Church of Toronto, Canada, supporting his idea that the Book of Genesis is nothing more than a 'guide to moral conduct,' is quoted as stating: 'Witness, for example the story of the fall of man in the Book of Genesis. This is not history, but a fanciful tale told by some Hebrew who had no knowledge of science'. . . . The pronouncement of disbelief in the Scriptures on the part of ecclesiastical leaders can be summed up to an appalling total under Modernist tutelage. No wonder organized Christianity is in retreat. No wonder society today has lost all sense of direction, moral, ethical and otherwise, when the very ones who ought to be leading the people in the paths of righteousness are so out of step with the truth that they are unable to point out the way in which men and women ought to walk. . . . Then when children turn on their parents or playmates with gun or knife, the public is shocked. It should not be. What else can you expect when the child has no compass, no set of moral rules?"

7 Seeing their responsibility and the urgency of the situation, parents must get authoritative advice on protecting their children. But where? Even the best of human authorities differ. "The problem of discipline in child-rearing," says one such authority, "is one of the most controversial, most discussed and most misunder-

* Published by the United States Department of Health, Education and Welfare, Children's Bureau publication No. 380, 1960.

5. From what do children need protection today, and for how long a period?

6. What failure emphasizes the need for protective training, and how did a newspaper report comment on this?

7. Despite confusion today, where may parents obtain authoritative advice on protecting children, and with what result for the parents?

stood of problems." How good it is to know, then, that there is just one Authority on protecting children! Jehovah God, man's Creator, is the Source of all authoritative advice on rearing and protecting children. How this should relieve Christian parents of the frustration that comes to those who think that there are hundreds of authorities on the subject! Knowing who the right Authority is, Christian parents can rear and protect children in certainty and be free of the frustration that afflicts those who try to bring them up without "the discipline and authoritative advice of Jehovah."—Eph. 6:4.

TRAINING FROM INFANCY

[8] Protection for the new generation should begin from infancy. That infancy is the time to begin is made clear by the great Protector, Jehovah God, whose Word says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." The younger the child, the easier is the establishment of good habits. A child is incomparably more easily trained than *the most* intelligent dog. A child can be taught to run, to climb, to swim, to stand and to walk and even to speak several languages. Protective moral habits can likewise be taught from infancy. Dogs themselves are trained not to steal. Shall parents, then, teach dogs not to steal and fail when it comes to their own children? Give the right training from infancy. —Prov 22:6.

[9] Giving protective training from infancy is vital, too, because it gives the new generation a basis for their faith, a basis for making momentous decisions that they must make as they reach the age of maturity. Such training will enable the new generation to make decisions in harmony with the will of God. The case of Moses is an outstanding example of the value of protective training. Moses was born in Egypt, at a time when Israelite babes were to be put to death because of Pharaonic decree. The Bible account at Exodus, chapter two, tells how the babe was put in an ark by his mother Jochebed and placed among reeds by the bank of the river Nile. Pharaoh's daughter found him. Moses' sister Miriam, who had been posted nearby, stepped forward and asked with admirable tact: "Shall I go and specially call for you a nursing woman from the Hebrew women that she may nurse the child for you?" Pharaoh's daughter responded to this opportune question and agreed to having a Hebrew woman being brought to her; the woman was Moses' own mother. "Take this child with you," said Pharaoh's daugh-



Moses' being entrusted to his mother for nursing afforded opportunity for godly training

8. When should protective training begin? Why so?

9, 10. Why is training from infancy so vital, and how does the case of Moses illustrate the indelible benefits of such child training?

ter, "and nurse him for me." Time passed. "And the child [Moses] grew up. Then she brought him to Pharaoh's daughter, so that he became a son to her." (Ex. 2:1-10) Moses' parents, Amram and Jochebed, thus had given the youth protective training from infancy, instilling in the child's mind the laws of God and the love for God.

10 The training Moses received from infancy imparted to him a basis for his faith, a basis for a tremendous decision he was later to make. Yes, on the basis of the training given to Moses at his home in Goshen, he chose rather to be with the people of God, rejecting the royal court and its lucrative and luxurious opportunities, despite the fact that he had been given training in all the worldly wisdom of the Egyptians. "Moses was instructed in all the wisdom of the Egyptians." (Acts 7:22) The education Moses received in Egypt was designed to fit him for a high office in the government, if not even for the Egyptian throne. But did Moses say: 'Hum, it appears as if I am in line for a big governmental post, maybe the throne itself. Now, I would like to help my people, but I will just wait till the king dies, and then from the throne of Egypt it will be easy to help my people'? No! Moses rejected such thoughts. "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin." (Heb. 11:24, 25) Moses made the right decision, for once he was in power he may well have been faced with overwhelming temptations. The example of Moses is the highest recommendation for protective training from infancy. What indelible benefits such training brings!

11 Success in protective training of children today requires not only that it begin from infancy but that there be unity of action and right example set by the parents themselves. Parents who are true Christians are not to be divided on the matter of training their children. They have only *one* Authority, one authoritative Source, so why should they not be at unity? Unity of action means that the wife will not undermine the husband's discipline nor the husband the wife's discipline. Unity of action means that both parents enforce Jehovah's discipline, not just the father. The mother does not allow the children to do as they wish, and then, when father comes home, they suddenly have to conform to Jehovah's ways. The program for protecting the new generation is not off and on; it must be in effect twenty-four hours a day.

11. To make protective training of children a success, what else is required, and how is it demonstrated?

GIVING CHILDREN THE MIND OF GOD

12 Children need the mind of God on matters. The imparting of this knowledge, beginning at infancy, continues progressively right through those crucial teen-age years. The apostle Paul wrote this counsel: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) How are children brought up in the authoritative advice of Jehovah? Paul's words "authoritative advice," in the original Greek, literally suggest the idea of putting a mind into someone. Well, whose mind does the child or youth need for protection? Jehovah's mind, of course! To bring children up in the authoritative advice of Jehovah, put the mind of Jehovah into the children, not only while they are infants or youngsters but continually, progressively.

13 To give children the mind of God it is necessary for parents to teach them God's commandments, using language and illus-

12. What is Paul's counsel, and how are children brought up in the authoritative advice of Jehovah?
13. How can parents give children the mind of God at an early age, and whose example shows it can be done?

trations appropriate to their age. Break the words of God down into digestible form so that even very young children can grasp them. Did not Eunice put the mind of God into Timothy "from infancy"? It can be done. It requires patience, a good deal of time and the need to make divine principles clear to the childish mind. But, as in the case of Timothy, how great the benefits!—2 Tim. 3:15.

[14] Parents are really putting the mind of God into children when they make it crystal clear that they must and will uphold the supremacy of Jehovah's law. For example, when teaching children not to steal, explain why—that there is much more than mere parental wish or desire involved in the matter. Let the children know it is not just your mind on a matter but that it is God's mind and that you are accountable in the eyes of God to enforce divine law. So after explaining what stealing is, take the Bible, open it to appropriate verses and read to the child what the mind of God is: "You must not steal" is what God commands. But go beyond Exodus 20:15 and read other verses, such as Ephesians 4:28: "Let the stealer steal no more." By doing this the child knows that it is a serious matter, that God's will is of primary importance and that his parents will always support God's commandments.

[15] Progressively protect the new generation with the mind of God. After one point has been made clear, go on to another. For instance, explain to the child what lying is, who the first liar was, why falsehood displeases God and what the fate of liars will be. Sit down again with the child and open the Bible, showing the child what the mind of God is. Besides reading scriptures that express God's disapproval on lying, show that God himself sets the example, reading, for instance, the scriptures: "All the paths of Jehovah are loving-kindness and trueness." "It is impossible for God to lie." (Ps. 25:10; Heb. 6:18) The use of scriptures expressing the divine will on matters of conduct and that God himself sets the example, coupled with good parental example in all these things, will give a child powerful protection against the evils of the day.

[16] As children grow older, there comes a time when parents need to give them God's mind on proper moral conduct between the sexes. Again, mere parental statements forbidding what is wrong are not enough. Give Jehovah's "authoritative advice" by going to the Bible and reading the scriptures about the chaste conduct that God requires of Christians. Knowledge of worldly pitfalls can also be given. Teen-age girls of Christian parents, for example, can be warned what is likely to happen as they grow in attractiveness: how worldly boys and men may approach them, putting temptations before them. Before these temptations occur, parents need to protect the new generation by giving them the protective authoritative advice of Jehovah God.

SHARPENING GOD'S COMMANDMENTS IN THEIR MINDS

[17] Just as important as progressiveness, in protecting the new generation, is repetition. Once a child has been instructed with God's mind on certain principles of conduct, the matter is not ended. It is easy for a commandment to become hazy, fuzzy, unclear. When one is faced with a temptation, he needs God's word so sharply etched in his mind that he can resist the temptation just as quickly and surely as Joseph resisted the temptation put in his

14, 15. (a) What must parents make clear to their children? (b) Explain how parents could put the mind of God into their children regarding such matters as stealing and lying.

16. At an appropriate age what should young people know, and so what should the parents do about it?
17. (a) Besides progressiveness in child *training*, what else is important, and why? (b) How is its importance stressed by Moses?

path by Potiphar's wife. There was not the slightest doubt in Joseph's mind that if he yielded to the temptation, he would be sinning against God. (Gen. 39:7-12) Repetition to sharpen God's commandments in our minds is the idea behind Moses' words at Deuteronomy 6:6, 7: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."

18 This repetitive inculcating of Jehovah's mind on all matters is for the protection of both children and parents. In this world with wickedness so commonplace, with temptations to go wrong almost everywhere, it is more vital than ever to keep the Word of God, the commandments of God, always fresh in our mind. Moses warned the Israelites of the conditions to come when they would have contact with heathen nations. He knew that there would be a tendency to fall away from God's laws; so Moses exhorted them to faithfulness and commanded them to protect the new generation by regularly inculcating God's laws into youthful minds. Similarly with Christians today, in this world where it is impossible to avoid total contact with those who are not true worshipers of God, protection is gained by keeping God's commandments clear in mind. And when parents inculcate these divine laws in their children 'and speak of them when they sit in their house and when they walk on the road and when they lie down and when they get up,' the parents also get reflex benefits from all this. Parents have impressed upon their *own* minds the mind of God. The idea, then, is to put the mind of God into the children and continually sharpen the awareness of divine commandments in their mind by repetition, so that there is no mistake as to what they mean.

19 Make it clear, too, that divine law applies just as much when children are away from home as it does when they are at home. Young people at times may go to different localities or cities where they are temporarily away from the eyes of their parents. Teach children that, though they may not be under the immediate purview of human supervisors, they are never away from the eyes of Jehovah God! "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) This scripture shows that nothing escapes the notice of Jehovah God. He has the means of observing everything, small or great. But, unlike the spies and secret police of worldly nations, Jehovah's watching is for our good. Children should know this and be taught that, when away from home, they are not free to indulge in worldly practices that they would never do when under the eyes of parents and servants in the Christian congregation. Adults themselves should always set a fine example for the new generation when they visit strange cities and are away from their home congregation.

20 Many, then, are the principles of conduct that children should be taught from infancy onward. What a broad range Jehovah's protective authoritative advice covers! Teach children the Bible view of money so that they neither overvalue it nor undervalue it. Teach them moderation in all habits. Teach them God's law regarding association and how bad association will assuredly spoil their good habits. Teach them to read what is wholesome and upbuilding. Teach them to resist the worldly

18. (a) Why did Moses so command the Israelites, and why are his words so apt today? (b) What are the twofold benefits of heeding this divine counsel?

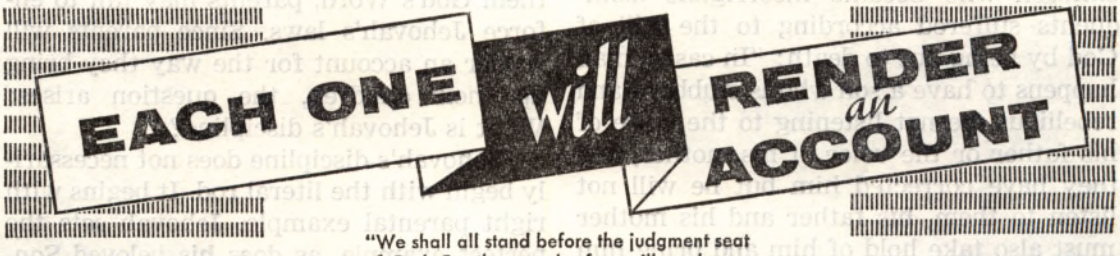
19. What fact regarding divine law should be made most clear to children, and what therefore should be the conduct of both adults and children under those circumstances?

20. Explain some of the authoritative advice of Jehovah that should be given children. What will be the result?

crowd, to flee from folly and badness no matter how much ridicule is heaped upon them by worldly youths. Teach them to "quit being fashioned after this system of things." (Rom. 12:2) Teach them responsibility by giving them responsibility. Teach them respect for the property of others. Teach them the sanctity of human life. How often newspapers tell of some child shooting another person, accidentally or otherwise! Why should children be pointing guns, toy or real, at people in the first place? Teach children to put on the "weapons of the light" and to wield God's Word, "the sword of the spirit." Give them a personal copy of the Bible at an early age. Teach them divine law regarding marriage, that a Christian is 'free to marry only in the Lord.' Let children know the sad results of flouting Jehovah's laws. All this is a tremendous responsibility, this putting the mind of God into children; but the result is protection for the new generation.—Rom. 13:12; Eph. 6:17; 1 Cor. 7:39.

[21] Though the worldly trend is for adults to need protection from the new generation, Christian parents will not allow this trend to develop in their own households. Start from infancy, as Moses' parents did. Keep on giving children the authoritative advice of Jehovah, making certain that the great Protector's commandments are implanted ineradicably in their minds by repetition. Give young persons the mind of God through those critical teen-age years when increasing snares confront them. Protect the new generation with wholehearted interest and love. Then the new generation will be used both now and in the new world, to glorify forever the one whose authoritative advice makes protection possible—Jehovah God!

21. To avoid the worldly trend, what will Christian parents do, resulting in what blessing for their children?



"We shall all stand before the judgment seat of God. So, then, each of us will render an account for himself to God."—Rom. 14:10, 12.

NO PERSON can escape rendering an account to God. The great Judge, we are assured, "will make an accounting on the earth." It makes no difference where we live or what religion we profess, "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." —Rom. 9:28; Heb. 4:13.

[2] Whether done in public or in secret, we will render an account for our deeds. All that we do is "openly exposed to the eyes" of the Judge of the universe. We must render an account as to how well we have measured up to the commandments of God: "The conclusion of the matter, everything having been heard, is: Fear the

1, 2. With whom do we all have an accounting? Regarding what, and why?

true God and keep his commandments. For this is the whole obligation of man. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad."—Eccl. 12:13, 14.

[3] Children themselves are not entirely free from rendering an account to God. It is true that parents are primarily responsible before God for their children; thus if one of two parents is a worshiper of Jehovah, then any children born to this union are holy in God's eyes. (1 Cor. 7:14) But it is well to keep in mind that the Bible record shows that God has not closed his eyes to the wrongdoings of children. At one time Jehovah executed a jeering gang of forty-two children by means of two she-bears because these delinquents showed disrespect for Jehovah's prophet.—2 Ki. 2:23, 24.

[4] It is well for parents, then, to instruct their children that they are accountable to God, just as the parents themselves must render an account to God. In ancient Israel children who became incorrigible delinquents suffered according to the will of God by being put to death: "In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them, his father and his mother must also take hold of him and bring him out to the older men of his city and to the gate of his place, and they must say to the older men of his city, 'This son of ours is stubborn and rebellious; he is not listening to our voice, being a glutton and a drunkard.' Then all the men of his city must stone him with stones, and he must die. So you must clear away what is bad from your midst." (Deut. 21:18-21) Today God still holds children accountable for being obedient to their parents "in union with the Lord," as Ephesians 6:1-3 shows: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your 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.'"

3. What does the Bible show regarding accountability of children?
4. In view of what is said in the Scriptures, how should parents instruct their children?

ACCOUNTABLE AS TO JEHOVAH'S DISCIPLINE

[5] After showing that children are not free from rendering an account, the apostle Paul goes on to stress the obligation of the parents before God: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Note that parents are accountable before God to bring their children up, not only in the authoritative advice of Jehovah, but also in the discipline of Jehovah. It is in this matter of discipline that parents sometimes are lax. Though showing loving care and attention, though teaching them God's Word, parents may fail to enforce Jehovah's laws. Since parents will render an account for the way they bring up their children, the question arises: What is Jehovah's discipline?

[6] Jehovah's discipline does not necessarily begin with the literal rod. It begins with right parental example. Jehovah sets the perfect example, as does his beloved Son. We are to imitate them, becoming a disciple of the Lord Jesus Christ. The word "discipline" itself comes from the same root as the word "disciple." A disciple is one who follows the example of a leader. So, then, discipline has a lot to do with discipleship, for children are to imitate their Christian parents and become disciples of good leaders. By setting the right example,

5. For what are parents accountable to God, and so what question arises?
6. With what does Jehovah's discipline begin, and why is it so important?

parents aid their children to become disciples of the Lord Jesus; thus example is a means of applying Jehovah's discipline. Parents may teach their children what is right in God's eyes, but they can hardly expect their children to be better than the example the parents set at home and elsewhere. Parents cannot practice things that are wrong in God's eyes and then expect the children to do all the things that are right. This means that at times parents must discipline themselves to ensure that they conform their lives in every respect to the righteous standards of Jehovah's Holy Word. Then the little ones will not only take in your instruction but see by your example what is the right way to go.



[7] If parents are to render a good account to God for the way they bring up their children, they must apply Jehovah's discipline in love but with firmness. This calls for a positive discipline, not a lazy kind in which parents bribe their children into good behavior. Firm discipline means that there will be no parental pussyfooting. The child needs to know what his parents stand for and that they cannot be shaken from Jehovah's principles by any amount of arguing, wheedling or crying. Though firm, Jehovah's discipline is applied in love, so that it is consistent, reasonable and righteous. The loving parent realizes that children are not perfect and will make mistakes. If children are badgered by threats of punishment for every little imperfection, little mistake or accident, then they become irritated. Paul said: "Do not be exasperating your children, so that they do not become downhearted." (Col. 3:21) If children are exasperated by their parents, they become nervously deranged and cannot benefit from reproof. Hence the loving parent, though firm, is reasonable. The child can appreciate reasonableness. Make explanations to the childish mind. Then the child can go along with it, knowing that it is being led in the direction that Jehovah God directs.

[8] All children of Adam need correction, and at times firm discipline requires the rod, in the administration of pain. "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) Jehovah's discipline is thus not a watered-down discipline such as that advised by some worldly authorities who would always hold back the rod. But the literal rod is what is basically meant at Proverbs 23:13, 14: "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself." At times, then, a parent will need to speak to the child by the administration of pain. This pain, God's Word assures us, is not going to kill the child; but it will have beneficial effects, protective benefits for the child, protecting "his very soul from Sheol."

7. (a) How should Jehovah's discipline be applied? (b) Why should parents not exasperate their children, and how can such be avoided?

8. As shown by Jehovah's Word, what kind of discipline will sometimes be required, and what will be its benefit?

PRECLUDING PARENTAL PAIN

[9] Jehovah's discipline is protective in a twofold way: (1) For the child himself and (2) for the parents themselves. Undisciplined, the child might continue in a way displeasing to Jehovah and lose out on life in God's new world. Undisciplined, the child, by its delinquent conduct, will give pain to the parents. A child cannot be expected to imagine intellectually the anguish and pain he has the power of inflicting on his parents by his misbehavior. Something must be done, then; otherwise a child will bring a lot of suffering to the parents' hearts and minds. "Anyone becoming father to a stupid child—it is a grief to him; and the father of a senseless child does not rejoice. A stupid son is a vexation to his father and a bitterness to her that gave him birth." "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame."—Prov. 17:21, 25; 29:15.

[10] Now, what will prevent the parents from suffering all this shame, vexation, grief and heartache? Why, Jehovah's discipline. Since delinquency is the logical outcome of a child's unrestrained actions, "the rod and reproof" are necessary. To preclude the parents from suffering grief and pain, the child must suffer pain. "Chastise your son and he will bring you rest and give much pleasure to your soul." "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." "Chastise your son while there exists hope." (Prov. 29:17; 13:24; 19:18) Sometimes parents are reluctant to speak to their children this way, yet parents are accountable to God to discipline their children Jehovah's way.

9. How is Jehovah's discipline protective in a twofold way?

10, 11. (a) How may parents avoid suffering pain? (b) Besides the literal rod, what else may be used in applying Jehovah's discipline?

[11] Not always, of course, need Jehovah's discipline involve the use of the literal rod. There may be a reproof and humiliation by words of the mouth, the words of the mouth being used with rodlike effect. That the lips can be used in such a way is evident from Paul's words to the Corinthians: "Shall I come to you with a rod?" As children grow older, the rod of the mouth and the deprivation of privileges may well form much of the discipline.—1 Cor. 4:21.

[12] Whether it be the literal rod or the rod of the mouth, let the discipline be administered in such a way that it is Jehovah's. Young people should understand whose discipline their parents are carrying out and that the parents are not merely pleasing themselves. The child or youth must be made to know that the parents are responsible before God to carry out his discipline. Remember, it is the "rod and reproof." There should always be a clear-cut explanation as to why the rod is being administered. The child should understand what commandment of Jehovah has been violated, so that the discipline will really be Jehovah's.

RENDERING AN ACCOUNT

[13] Undisciplined, a young person's delinquent acts will bring grief and reproach to the parents, but, more seriously, the negligent parents will render an account to God. Illustrating that parents, as well as those in responsible positions in God's organization, are accountable to God for applying Jehovah's discipline is the case of high priest Eli.

[14] As a father, high priest and judge of Israel, Eli was lax in applying Jehovah's discipline. His two sons, Hophni and Phinehas, served as officiating priests and so

12. What should be done to ensure that the discipline is "Jehovah's"?

13, 14. (a) What is even more serious to parents than the grief undisciplined children bring? (b) How is accountability to God for applying his discipline illustrated in the case of Eli?

should have been exemplary in their conduct. But not so: "The sons of Eli were good-for-nothing men; they did not acknowledge Jehovah." The Bible account goes on to show how these sons serving as priests were not content with the portion God's law assigned to them. These greedy sons also served themselves ahead of Jehovah. Before satisfying their own appetites, they should have offered the fat on the altar to Jehovah; but they put themselves ahead of Jehovah. Their father and high priest apparently gave them no rebuke, so that Jehovah told Eli: "You keep honoring your sons more than me." In his old age Eli did mildly rebuke his sons but only when their conduct became even more abominable and scandalous: "He had heard of all that his sons kept doing to all Israel and how they would lie down with the women that were serving at the entrance of the tent of meeting." Eli's sons merited death under God's law and still he did not apply Jehovah's discipline by ousting the vile ones from office. Hence Jehovah announced that the influence of Eli's house was to be destroyed and his sons would both die on the same day. Still Eli did not take disciplinary action against his sons but allowed them to stay in office. Finally, through the prophet Samuel, Jehovah declared: "You must tell him that I am judging his house to time indefinite for the error that he has known, because his sons are calling down evil upon God, and he has not rebuked them." Eli appears to have indulged or pampered his children from infancy onward; and when his sons' delinquency became notorious, he, in his old age, mildly remonstrated when he should have taken disciplinary action. Yet neither as father nor as high priest and judge of Israel did he apply Jehovah's discipline. For this failure God held Eli accountable: "The error of the house of Eli will not be brought to exemption from punishment."—1 Sam. 2:12–3:14.

15 So accountable are parents in God's eyes as to whether they apply Jehovah's discipline that the Christian apostle, speaking of the qualifications for being an overseer in the congregation, wrote: "The overseer should therefore be . . . a man presiding over his own household in a fine manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?)." It is not a light thing in God's eyes for a father to be negligent in bringing up his children in the discipline of Jehovah.—1 Tim. 3:2, 4, 5.

16 When children are brought up in "the discipline and authoritative advice of Jehovah," with the knowledge that they as well as their parents are accountable to God, the fine results cannot be kept secret. When a newspaper writer visited the United Worshipers District Assembly of Jehovah's Witnesses at Yankee Stadium in 1961, he observed the many young persons present and wrote an article that appeared on the front page of the Queens County (New York) *Post,* of August 2, 1961, which said:

> "Today when one sees so much juvenile delinquency, so many undisciplined children, so little respect of young for older, so great increase in crime year after year by those 20 years and less, he is suddenly stopped short as he beholds a huge organization made up of hundreds of thousands of families that have no juvenile delinquency problems. And naturally he wonders why. . . . When it comes to their children, Jehovah's Witnesses get advice from the same book they turn to for advice on every other phase of life—the Holy Bible. . . . Jehovah's witnesses believe the best way to fight delin-

15. How may failure to apply Jehovah's discipline affect a Christian father today, and so how does God view the matter?

16. As shown by a newspaper report, what are the fine results of bringing children up Jehovah's way?

quency—is to prevent it. You're ready to agree when you see the large numbers of young Witnesses of Jehovah who take up the ministry instead of mischief, witnessing instead of wandering and preaching instead of prowling. You perceive that the young people here at Yankee Stadium don't represent a once-a-year Youth Revival, but a year-round way of life. The world conditions, which make some young people purposeless thrill-seekers with an 'eat, drink and be merry for tomorrow we die' attitude, foster in these young Witnesses a sense of responsibility. They have an assured expectation for something better and a desire to want to share it with their fellow man. They have a very real purpose in life and the importance of it gives them that feeling of worth so lacking in modern youth."

REMAINING TIME FOR DOING GOD'S WILL

17 Not all persons, of course, are dedicated worshipers of Jehovah God; yet all must face an accounting. If God's true worshipers are to render an account, what of the great mass of mankind that refuses to do his divine will, keeping on doing the will of the nations? The apostle Peter declares: "For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the end be of those who are not obedient to the good news of God? 'And if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing'?" Unless they change their course of action 'the end of those who are not obedient to the good news' of God will be "at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will undergo the judicial punishment of everlasting destruction."—1 Pet. 4:17, 18; 2 Thess. 1:7-9.

17. (a) As to accountability, what do the Scriptures show regarding the great mass of mankind who refuse to live by Jehovah's Word? (b) Unless they change, what will be the end of those disobedient to God?

18 Today the majority of mankind are indulging in a wild spree of worldliness; but if we want to escape the "judicial punishment" soon to be meted out to them at Armageddon, then, whether young or old, we cannot afford to spend more time doing things such as the apostle Peter describes: "The time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead." So the ungodly and those who speak abusively of you for doing God's will must "render an account" to God's Judge, Jesus Christ, "the One decreed by God to be judge of the living and the dead." —1 Pet. 4:3-5; Acts 10:42.

19 For the Christian, the time passed in his life doing the will of the nations has been enough, too much in fact; but he could not help it, having been born in this system of things and not knowing God's truth. But when one learns the truth from the Holy Bible, there comes a time to change, to turn around and to live by God's laws. While one may begrudge the time that he formerly spent on doing the world's will, the strength and energy formerly spent on worldly sprees, there is *no need* to despair: There is still time ahead of us. But not much. Peter goes on to say: "The end of all things has drawn close." Seeing that not much time remains for this world, we will want to use the remainder

18. What must a person stop doing if he wishes to escape "judicial punishment," and to whom will the ungodly render an account?
19. How should the Christian feel as to the use of time, and why is there no need for despair? But what should be done?

wisely by giving it all over to Jehovah God, for the doing of his will.—1 Pet. 4:7.

JUDGMENT ALREADY UNDER WAY

[20] Jehovah's Judge, Jesus Christ, is now on the job; and whether they know it or not, people of all nations are in the process of rendering an account. Looking forward to our day, Jesus related a parable about the sheep and goats, giving this illustration after his disciples had asked him: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" Jesus then spoke his great prophecy regarding "the conclusion of the system of things"; and the parable of the sheep and goats forms the closing words and climax of the prophecy.—Matt. 24:3.

[21] How are people of the nations judged by the King, as to whether they are sheeplike or goatlike? By their attitude toward the good news of God's established kingdom that is now being preached "in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) That the judging work would be done while the worldly nations are still going concerns is evident from Jesus' words: "When the Son of man arrives in his glory, . . . 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." (Matt. 25:31, 32) The goatlike people fail to show kindness to the King's witnesses on earth. The goatlike anti-Kingdom people on the King's left render an account, and the judgment is: "These will depart into everlasting cutting-off." But the sheeplike pro-Kingdom people not only treat the Kingdom witnesses kindly, but also accept the Kingdom good news, preach it themselves and give their heart allegiance to the kingdom of God. The sheeplike ones on the King's right render an account, and the decision is: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world." They inherit everlasting life on earth under the kingdom of heaven.—Matt. 25:46, 34.

[22] Since people's lives are at stake, the true worshiper of God comes under special accountability today. How so? As to whether he warns those who are doing the will of the nations to turn about and do the will of God, serving his Kingdom interests. The principle is that the person who does not warn the wicked will be accountable to God.—Ezek. 3:17, 18.

[23] With so little time remaining and with judgment already under way, why put off doing God's will? Children, obey your Christian parents. Parents, bring up your children "in the discipline and authoritative advice of Jehovah." You who are just learning God's truth, use the remaining time wisely and turn from worldliness to the service of God. You who are God's dedicated ministers, be faithful to your ministry. Since God will bring "every sort of work into the judgment," let us keep in mind always that our final accounting is not with man nor even with the country under whose government we live. "For we shall all stand before the judgment seat of God. So, then, each of us will render an account for himself to God." (Rom. 14:10, 12) May Jehovah's Judge "of the living and the dead" be pleased to find our account good and entrust us with post-Armageddon interests and privileges, along with the gift of everlasting life.

20, 21. (a) How and on what occasion did Jesus indicate that judgment would be under way at this very time? (b) Upon what basis are people of all nations now being judged by the King, and what is the judicial decision regarding the goats and sheep respectively?

22. Why are true Christians under special accountability today?

23. (a) Considering the time left and judgment now under way, what should all life seekers do? (b) What should be kept in mind, as we hope for what ultimate blessing?

UNDERSTANDING WHAT THE Spirit IS

GOD'S written Word is a treasure-house of wisdom, but how can a person benefit from its riches unless he applies himself to studying it and to seeking an accurate understanding of it? Good counsel regarding this is given at Proverbs 4:7: "Wisdom is the prime thing. Acquire wisdom; and with all that you acquire, acquire understanding."

Knowing the various meanings of expressions used in the Bible is an important factor in acquiring understanding. The word "spirit," for example, has at least seven different meanings. Unless a person knows these meanings he cannot gain an accurate understanding of the Scripture texts in which the word is used.

In the Hebrew and Greek languages from which the Bible was translated, the word "spirit" carries the basic thought of something windlike, something that is invisible and forceful like air in motion. For this reason Jehovah God, Jesus Christ and angels are called spirits. They cannot be seen by man but they have power that can be made perceptible to man by the effects it produces in the earth. At John 4:24 we are told that "God is a Spirit," and at 1 Corinthians 15:45 the resurrected Jesus Christ is called "a life-giving spirit." Regarding angels, Hebrews 1:7 states: "He makes his angels spirits."

The Hebrew word for spirit is *ru'ahh* and the Greek word is *pneu'ma*. Some Bible translations render the Hebrew word *n^{e}shamah'* as spirit at Job 26:4 and Proverbs 20:27, but more careful translations use the word "breath" here rather than spirit. This word *n^{e}shamah'* is the one that is used at Genesis 2:7 for the vital breath that was put into Adam at the time of his creation. Its use here indicates that what God blew into the nostrils of Adam was literal breath. However, the active life force that God gave him, causing him to have a conscious existence, was his *ru'ahh* or spirit. This active life force is not specifically mentioned at Genesis 2:7, but it is referred to elsewhere.—Gen. 6:17; 7:22; Eccl. 12:7.

The life force or principle of life in earthly creatures that is sustained by breathing is one of the meanings of spirit. At Job 27:3, the word is used with this meaning. "While my breath is yet whole within me, and the spirit of God is in my nostrils." The Hebrew word *n^{e}shamah'* is used for the literal breath in this scripture, whereas *ru'ahh* is used for spirit, or life force.

Sometimes the word spirit indicates a person's mental disposition. This is something that cannot be seen, but it manifests itself in a visible way by a person's expressions or actions. At Psalm 34:18, mental disposition is clearly indicated by the word spirit: "Jehovah is near to those that are broken at heart; and those who are crushed in spirit he saves." As a rock is crushed with a hammer so does a repentant person feel crushed when God's Word brings home to him the gravity of his sins. He humbly seeks forgiveness as did the people who were "stabbed to the heart" with guilt feelings from what Peter said to them at Pentecost. (Acts 2:37) So "crushed in spirit" indicates the mental disposition of a person who has become

conscious of his sins and of his spiritual need.

Anger is a mental disposition that is, at times, indicated by the word "spirit." At Judges 9:23 this disposition is referred to by the expression "a bad spirit." It was used with regard to the bad feelings that arose between Abimelech and the landowners of Shechem. This same disposition of anger is expressed at Ecclesiastes 10:4 as "the spirit of a ruler" that rises up against a person. At Proverbs 25:28 it is indicated by saying: "As a city broken through, without a wall, is the man that has no restraint for his spirit." Such is the man who fails to control his anger.

An entirely different meaning for the word "spirit" is encountered in 1 Timothy 4:1. There it conveys the thought of an inspired expression or utterance. The same is true at 2 Thessalonians 2:2, where the Greek word *pneu'ma* appears and is translated as spirit by some Bible versions. Christians are told, Do not be "quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us." (*AS*) The phrase "inspired expression" properly conveys the thought of the word "spirit" here and is so used in the *New World Translation of the Holy Scriptures*.

The invisible energizing force that Jehovah God puts into action to accomplish his will can be referred to as his holy spirit. It is this force, active in the work of creation, that Genesis 1:2 has reference to when it says: "The Spirit of God moved upon the face of the waters." (*AS*) The same is true at Job 33:4: "God's own spirit made me." It was his powerful force in action that did the work. Saying that it did the work of creating, although God is the Creator, is similar to saying that electricity lifts an elevator, although a motor does the actual work.

Miracles performed by Jesus Christ while he was on earth were done by God's spirit, his active force. "If it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you." (Matt. 12:28) It was this same active force that gave Samson the strength to perform astonishing deeds such as the slaying of a thousand men with the jawbone of an ass and the carrying away of the gates of a city. (Judg. 15:14, 15; 16:3) By means of it other men, such as the father of John the Baptist, were moved to prophesy. (Luke 1:67) It enveloped 120 disciples of Jesus Christ at Pentecost and made it possible for them to speak with different tongues, heal the sick and raise the dead. God's spirit was poured out upon them in this fashion, he baptizing them in it. (Acts 2:17) Thus the word "spirit" frequently is used to refer to the mighty invisible active force of God when it is in operation, accomplishing his will.

As we have seen, the word "spirit" has at least seven distinct meanings. It is used to refer to Jehovah God, to Jesus Christ, to angels, to life force in earthly creatures, to mental disposition, to inspired expressions and to God's active force. Having these meanings in mind as you read the Scriptures will help you to read with understanding. The wisdom brought by a careful study of God's Word opens before you a road that leads to many privileges in serving the Creator and ultimately to everlasting life.—Matt. 7:14.

We received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words.—1 Cor. 2:12, 13.

Led in PATHS OF RIGHTEOUSNESS

AS TOLD BY GOTTFRIED FEUZ

I REMEMBER with pleasure my childhood days and how my mother taught me to pray. These were simple prayers, and yet they planted in my heart the consciousness of the existence of a loving and almighty God, the Creator of all things. As I grew older I learned the Lord's Prayer, although I did not comprehend its deep meaning.

In winter, night fell early in our little alpine village in the heart of the Bernese Oberland in Switzerland. My mother could not see sufficiently in the twilight to mend, so she would lay her sewing aside and tell us Bible stories until it was quite dark and time to light up the lamp. We always looked forward to this quiet hour. I learned other things from the Bible in Sunday school and religious instruction in preparation for confirmation, but without gaining the slightest notion of the wonderful purpose of Jehovah.

When I was about to leave home to earn my own living, my mother counseled me not to neglect the privilege of prayer. At that time I believed there were only two different possibilities for eternity, either to endure torment in everlasting hellfire, or to enjoy endless bliss in heaven. Being conscious of my shortcomings, I prayed to God to lead me in the right way.

PATHS OF RIGHTEOUSNESS MADE PLAIN

At the beginning of 1915 something happened in my life that was to lead me to the paths of righteousness I was praying for. When returning in the train from the burial of my eldest sister, grieved of heart, left dissatisfied and empty by the funeral service, I found myself in a small compartment with just one young man about my own age. He asked me what I thought about the war. When I told him my mother thought this probably indicated that the end of the world was near, he began to explain to me the meaning of these world happenings in the light of Bible prophecies. His explanations were naturally foreign to me, as I had never heard anything like it before.

This young man then handed me a tract entitled "The Establishment of the Messianic Kingdom of Peace on Earth," at the same time promising to send me other publications to read if I would let him have my address. This I was very glad to do. I was most impressed by his beaming face, and said to myself that he must certainly be a true Christian.

Soon afterward I received a small booklet entitled "Withhold Your Voice from Crying and Your Eyes from Tears!" What a wonderful message! Now I understood the condition of death and why Jesus compared the death state to sleep. How thankful I was to learn that the dead were not conscious somewhere, but were in a condition of deep sleep from which there would be an awakening during the Kingdom rule

of Christ! After I had thoroughly studied this booklet, I wrote to this Bible student and received the first volume of *Studies in the Scriptures,* which was *The Divine Plan of the Ages.* Following this I got in touch with the branch office of the Watch Tower Society in Switzerland and ordered the rest of these volumes and an Elberfelder Bible as well. Enclosed in their package was a kind letter telling me how I could come into closer contact with this work.

My joy in the knowledge I had gained was so great I believed everybody would accept this wonderful message and rejoice with me. But now came my great disappointment. What made me so supremely happy left my fellows completely indifferent! Even my family with whom I was so closely united showed no interest. When I went home they wanted me to go to church with them, saying the minister preached quite differently now. I declined, however, remarking that he probably preached about morals but said nothing about the wonderful Kingdom promises.

In the fall of that year, 1915, a one-day assembly with baptismal service was arranged in Vevey, and the whole assembly witnessed as we—three others and I—symbolized our dedication to Jehovah by immersion in the Lake of Geneva.

At first it seemed that none of my family had a hearing ear for the truth. However, I was not willing to relinquish the precious treasure of truth that had become mine by Jehovah's loving-kindness. I prayed often to Jehovah that He might open the eyes of their understanding for the truth, and I had the joy of experiencing that Jehovah hears the prayers of the righteously disposed. Two years later one of my sisters symbolized by water baptism her dedication to God, followed by my mother and my elder brother in the year 1922.

A PERMANENT CHANGE OF OCCUPATION

In order to be able to attend the meetings regularly I changed my occupation and moved to Berne, where I could take an ever-increasing share in the preaching work. I did not have the excellent training that is the privilege of those today who dedicate themselves to Jehovah, but what I did have was a good knowledge of the truth as revealed at that time. So I was in position to make public declaration of the hope within me. It was a joy to speak about the blessings of the New World and show people the great benefits that could be derived from a closer study of the Bible.

After a time I was offered a better position in the firm where I was employed, but feared it would interfere with my attendance at meetings, so I declined. Shortly after this I was invited to enter the preaching work full time. At the beginning of 1920 I took up my service in the branch office of the Watch Tower Society in Berne. Most of the French literature was translated and produced in Berne and sent to all lands where the French language was spoken. I was privileged to help in this.

A few months later we arranged to give a good witness with the "Photo-Drama of Creation." This presentation lasted four evenings. It began with pictures of the preparation of our planet as home for the human family, the creation of man as the crowning glory of earthly creation, and then went on to the history of man from paradise lost to paradise regained. It was a real pleasure to accompany the speaker and operator throughout the larger towns and villages of Alsace-Lorraine and the Saarland. It was most gratifying to see the interest of the people in these showings. The halls were always full to the last seat long before the presentation was due to begin, and often many had to

stand. A series of public lectures followed the "Photo-Drama." New congregations sprang up in various places as a result of this intensive work, and weak congregations were strengthened. I also assisted with the showing in various towns in the Canton of Berne, Switzerland.

In the fall of the year 1920 we had the pleasure of the first visit of J. F. Rutherford, the president of the Watch Tower Society at that time. A two-day assembly was organized and we heard the lecture "Millions Now Living Will Never Die" for the first time.

During 1924 and 1925 a new Bethel home and factory were erected in Berne. This building work was done almost exclusively by brothers who put their time and talents at the disposal of the work. Today there is thriving activity in this home that was dedicated for that purpose in 1925. It was also in that year that the German-Swiss Branch and Central European Office was moved from Zurich to Berne into the new Bethel, thus amalgamating the German and French work under one management and one roof.

Those were happy years. What a joy it was to keep in step with the ever-increasing light, and how we rejoiced each time a new truth was brought to our attention in the *Watchtower* magazine! How glad I was when we learned the proper attitude toward worldly authorities. It was also a relief when the *Watchtower* explained that it was not possible for imperfect men to develop a perfect character, but that we had to bring forth the fruits of the spirit and continually work at this to make our minds over in order to receive life in the New World, not by our own efforts, but by God's kindness.

During the years before World War II, I was also privileged to join in weekend preaching activity in rural territories. We even penetrated into the villages and towns of France around the Swiss border. We combined pleasure with profitableness, using these opportunities to enjoy the wonders of Jehovah's creation in the beautiful country around us, and at the same time bringing the lifesaving message to the people, singing Jehovah's praises. Never would I exchange the joys I received in this work for the pleasures of this passing world. When World War II broke out we could not go into France anymore. After the war we learned with great joy that in many places congregations had been established and the people remembered that Jehovah's witnesses had come over from Switzerland before the war to bring them this message. We were reminded of the words of the Bible which exhort us to "send out your bread upon the surface of the waters, for in the course of many days you will find it again."—Eccl. 11:1.

EVENTFUL YEARS

The year 1940 was an especially eventful year. One day the Bethel home in Berne was occupied by the military authorities, who searched everything in the hope of finding something to use against us. Since we have nothing to do with politics, naturally nothing could be found. But all our literature was confiscated. We could print only the magazine *Consolation* and a few booklets for Switzerland in our factory. Communications and export abroad were entirely cut off.

I was then assigned to serve as a traveling minister, called "servant to the brethren" at that time. I served the congregations in the French-speaking part of Switzerland. Gradually new congregations sprang up, and today it is a great joy to see the increase as a result of the practical help rendered by these traveling representatives who are now called "circuit servants."

After World War II connections with the outside world began to be normalized. In 1945 we had the first visit of the present president of the Watch Tower Society, N. H. Knorr. He spoke to us on the Bible text, "Remember . . . your grand Creator in the days of your young manhood." We were all ears! The talk was full of love and strengthened our faith. We could all study it in *The Watchtower* afterward, and how refreshing was this food at the proper time after the war years of isolation, when only a trickle of life-giving truth penetrated our borders! How grateful I am that through all the years I have been able to appreciate and perceive that Jehovah watches over and directs his work and sets men in positions of responsibility who are an example to his people in loving dedication to him and his organization!

COMING IN THE NEXT ISSUE

- Studying the Word of Life.
- Improving Personal Study.
- Set Your Heart on Worthwhile Treasures.
- The Amalekites—A Lesson for Opposers of God.

In 1947 I was called back to Bethel. Nine months later, however, the brother serving the French circuit became ill and I was assigned to take over this service again. I was privileged to serve in this French territory until 1950, and then in a German-speaking circuit until 1954. In 1955 I returned to the Bethel home in Berne, where I now serve.

GRATITUDE

I am deeply grateful to God for all these privileges, and especially for the fact that I could serve in the field so many years as a full-time minister. I have been able to see Jehovah's organization being built up ever more beautifully and efficiently according to the principles of the early Christian church. Even as mature brothers visited the congregations in the early church to teach them and help them to carry out their service of praise, to encourage them and build them up in the faith and to appoint mature men to serve as overseers to shepherd the flock, so now circuit, district and zone servants serve. They too make suggestions for the appointment of mature servants to shepherd the congregrations.

I must not forget the international assemblies that I attended in Yankee Stadium, New York, in the years 1950 and 1953. How kind it was of the congregations I served as circuit servant at that time to enable me to attend those assemblies! And in 1958 I was there too, as the Watch Tower Society assisted me. I was deeply impressed by all these people out of all parts of the world, of all classes and races who had all put themselves under the one Shepherd, Christ Jesus, as their leader. What gratitude welled up in my heart as I meditated that they all speak of the one hope, they all believe the same and exercise the same ministry wherever they may be found on earth, just as the Bible foretold!

It has been a happy life that I have led as a full-time servant in the field ministry and as a co-worker at the Bethel home. True, my strength is failing now, but I appreciate the privilege that I can still help in Bethel wherever I am needed. So I enjoy every kind of work, striving always to be conscientious and reliable, taking pains to do all as to the Lord himself.

My great wish is that I may continue to share in Jehovah's undeserved kindness, never forgetting all the goodness he has bestowed upon me. Trusting in him, the only true God, I want to continue to sing forth his praises as he continues to lead me in his paths of righteousness.

Did You Commit the UNFORGIVABLE SIN?



AT times the Watch Tower Society receives letters from dedicated Christians who are downcast, discouraged and filled with anxiety. They have an exaggerated sense of guilt and feelings of extreme unworthiness and of strong self-condemnation. Plagued with a guilty conscience, they wonder if there is any hope for them. In brief, they feel they have committed the unforgivable sin.

That there is such a thing as unforgivable sin the Scriptures clearly show. Said Jesus Christ on one occasion: "Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven." In a similar vein one of his followers wrote: "It is impossible as regards those who have once for all been enlightened" fully, "but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves." "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." Yes, as another Bible writer says, "there is a sin that does incur death," and for this we are not to pray.—Matt. 12:31; Heb. 6:4-6; 10:26, 27; 1 John 5:16.

Of course, only God himself who is the Judge knows whether a certain Christian has committed the unforgivable sin or not. But more likely than not, the very fact that the Christian is so concerned and deeply disturbed about it is an indication that he has not committed the unforgivable sin, especially so if he is overwhelmed with grief and is repentant about his sin.

A brief consideration of Scriptural examples of unforgivable sins and sins that were forgiven should prove enlightening and comforting. From these it will become apparent that it is not so much a matter of what kind of sin it is as it is the motive or heart condition, the degree of negligence and willfulness involved that determines whether it is forgivable or not. These examples show that it is the one who willfully makes a practice of sin after he knows the truth whose sins are unforgivable. Helpful also should be a consideration of what one who has stumbled into sin can do to regain his spiritual equilibrium or balance and joy in Jehovah.

The sin of the Jewish clergy in Jesus' day of opposing him was an unforgivable sin. They saw God's holy spirit at work in Jesus as he was doing good, performing miracles to the blessing of man and the honor of God, yet for selfish reasons they maliciously attributed this power to Beelzebub, Satan the Devil. They thereby blasphemed God's holy spirit, a sin that could not be forgiven, "not in the present system of things nor in that to come."—Matt. 12:22-32.

The sin of Judas was likewise unforgivable, being a deliberately selfish one. In fact, his betrayal of his Master was only the culmination of a course of hypocrisy and dishonesty. He had been a thief, robbing the treasury that had been entrusted to his care. When he saw Mary anointing Jesus with very costly perfume, Judas complained, and Jesus silenced him. Then out of selfish spite, Judas went to the rulers and bargained to betray Jesus for thirty pieces of silver. No wonder that Jesus

said it would have been better had Judas never been born, and termed him "the son of destruction." When Judas saw the consequences of his vile deed he felt remorse, but he was unable to revive himself to repentance because of his continued selfish course and the deliberate willfulness of his act.—Matt. 26:6-16; Mark 14:21; John 12:1-8; 17:12.

Such unforgivable sins stand in striking contrast to those that God did forgive. Thus the grievous sin of David was forgiven—though not without punishment, let it not be forgotten—because of his long years of faithful service, because his repentance was sincere and because of God's covenant with him. For similar reasons Peter's sin of denying his Master was forgiven. He had been honest in his service of his Master—not like Judas—and his sin was due to fleshly weakness and so repentance and forgiveness were also granted him.—2 Sam. 12:7-14; Ps. 51:1-19; Matt. 19:27; 26:69-75.

PLEADING FORGIVENESS

In view of the foregoing examples of sins that God forgave and those that he did not, the sincerely repentant Christian can come to God and plead with confidence for forgiveness, and that for a number of sound Scriptural reasons:

He can plead on the basis of inherited sin even as did David: "Look! . . . in sin my mother conceived me." He can plead for forgiveness also on the basis of his past record of faithful service. Further, he can plead on the basis of God's mercy: "You are a God of acts of forgiveness, gracious and merciful." God's name is another basis for pleading: "For your name's sake, O Jehovah, you must even forgive my error, for it is considerable." Closely related to the foregoing is another plea that David made: "Deliver me from bloodguiltiness, O God . . . that my tongue may joyfully tell about your righteousness." And in particular is Jesus' ransom sacrifice a basis for a Christian's pleading with God for forgiveness: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses."—Ps. 51:5; Neh. 9:17; Ps. 25:11; 51:14; Eph. 1:7.

If a Christian who has sinned feels unable to pray because his sin has made him spiritually sick, then what? "Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also, if he has committed sins, it will be forgiven him."—Jas. 5:14, 15.

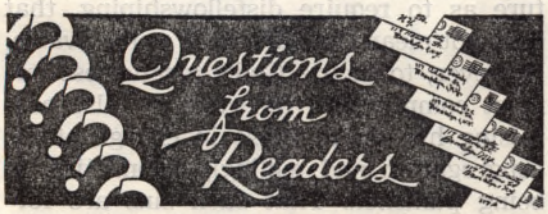
Even if the sin is of such a serious nature as to require disfellowshiping, that does not mean that the sin is unforgivable. However, to secure God's forgiveness one must comply with his rules by also confessing his sin to those in charge of his congregation and willingly submitting to being punished. That such sins are forgivable is apparent from the words of the apostle Paul regarding such an erring one: "This rebuke given by the majority is sufficient for such a man, so that, on the contrary now, you should kindly forgive and comfort him, that somehow such a man may not be swallowed up by his being overly sad."—2 Cor. 2:6-8.

Often a run-down physical condition, perhaps due to overconscientiousness, is at the bottom of the anxiety of having committed the unforgivable sin. So never let the Devil discourage you so that you give up trying to serve God and doing what is right because of imagining you have committed the unforgivable sin. The ways of Jehovah God are not only just but also wise and, above all, loving. Certainly if he

has no pleasure in the death of the wicked he has none in the loss of a servant of his. So keep feeding on God's Word, especially such comforting sections as Psalm 103, associate with your Christian brothers and share in God's work to the extent of your ability and opportunities. Doing so, you will become strong in faith, hope and love and free from any fear of having committed the unforgivable sin.—1 Cor. 13:13.

Her Prayer Answered

● One of Jehovah's witnesses in Massachusetts (U.S.A.) had this experience: "I called at the door the other day and as I started to witness the smiling lady said: 'Are you one of Jehovah's witnesses?' I assented. She then asked me in and told me she had just been praying that one would call. And as soon as she had prayed the doorbell rang, and I was there. The significant part of that call was that I did not intend to call at that house when I got out of my car. I had previously left two magazines with a man who showed very little interest, but then suddenly the thought came to me to call there anyway."



● If a Christian driving an automobile has an accident that results in death to others, what would be the Christian congregation's responsibility, in view of possible bloodguiltiness? What if the driver has violated "Caesar's" speed or highway laws or has been careless?—K. F., West Germany.

In cases of automobile accidents where a life or a number of lives are lost, the question of the extent of bloodguilt, if any, is certainly one that deserves to be considered by the judicial committee of the congregation with which the car driver is associated. Even if a law court decides that the accident was not the fault of the driver, it would be proper on the part of the judicial committee of the congregation to examine the driver and try to determine whether, in actuality, there could be bloodguilt attached to that driver. This is important because the congregation does not want to come under any community responsibility for the accidental loss of life, arising from a Christian's carelessness or disregard for "Caesar's" traffic laws.

If the driver in an accident with fatal consequences is a representative servant of the congregation and it is established that bloodguiltiness is attached to him, it would not be proper for him to continue as a servant. If carelessness is the cause, the driver must bear the responsibility for such carelessness or lack of caution.—Gal. 6:5, 7.

Thus if a road with a railroad crossing had no special warning lights, bells or gates, the driver still should have been careful to look before crossing. If a flying insect was causing annoyance, the driver should first have stopped the car and then remedied the situation. If a passenger in the back seat was speaking to the driver, he should have kept his eyes on the road, not trying to drive and also look at the back-seat passenger. If the weather situation was bad, more care should have been exercised by the driver. If the driver was drowsy, he should have relinquished the wheel to someone else, or he should have stopped the car and taken a rest until he got over his sleepy condition.

Consequently, it would be proper for the congregation judicial committee to inquire into

the matter and determine just how far the car driver shared in any responsibility for the fatal accident. It is well to remember that the unintentional manslayer in ancient Israel who fled to the city of refuge had to stand trial before the city authorities before he would be allowed to remain in the city of refuge, safe from the vengeance of the avenger of blood. —Num. 35:6-25.

If the accident was due to circumstances over which the car driver had absolutely no control, then, of course, he could be excused and there would be nothing to blemish his record, should he be a responsible servant in the congregation. But if it is found that a measure of blame does attach to the car driver, it would then be in order to remove him from his position of service and not reconsider him for a position of responsibility for at least one year. This will make it known that the committee does not want any community responsibility for accidental loss of life to attach itself to the congregation by its maintaining in a prominent, representative, exemplary position a brother to whom a measure of bloodguiltiness is attached. If the blameworthy driver is not a servant in the congregation, he would, of course, not be considered for a servant's position for some time after this. Since the driver is not a proper example to the flock, discretion on the part of the committee would also require that they wait a suitable length of time before giving him any assignments to instruct the congregation.

If the car driver has been careless, it would be well for the committee also to counsel him and to help him see the measure of his responsibility. The committee would determine whether he realizes this and feels repentant about it and has appealed to Jehovah God for divine mercy through Jesus Christ.

After the termination of his disqualification, as a result of which it is manifest that the brother involved has benefited as well as shown the right spirit together with due repentance, he might be appointed to some responsible position if one is available and there is a need.

If the driver, however, continues to show carelessness or pays no heed to "Caesar's" highway or speed laws, then he could not be considered for a servant's position. A car driver ought not to exceed the speed limit that "Caesar" sets for his roadways, streets and avenues. If he is a dedicated Christian and does exceed the speed limit, not only is it a failure to render to Caesar the things that are due to Caesar, but there is also the pressing danger of accidents, with the possibility of fatal consequences.—Matt. 22:21.

Those who have exemplary positions in the congregation should therefore set proper examples when they are driving. What kind of example would it be to the flock if an overseer were careless about "Caesar's" traffic regulations? (1 Pet. 5:3) What effect would it have upon young men in the congregation if the overseer were a speedster? (Titus 2:6, 7) In view of the serious responsibility that goes with driving, Christian parents who permit their teen-age sons to drive their car should be certain they are properly trained and counseled. Especially do they need counsel concerning their responsibility to "Caesar" and to God, also counsel not to copy the worldly thrill-seeking youthful drivers who are so often involved in tragic accidents, usually due, somehow, to excessive speed. If any dedicated Christian engages in wild or lawless driving that results in destruction of the property of others or injury to other persons, then the judicial committee of the congregation should take appropriate disciplinary measures.

Moreover, in congregational or other dealings Christians should not require others to be at a certain place or locality at a time that would clearly be impossible to meet without breaking "Caesar's" speed laws. Sufficient notice should be given to a person so that he can travel at a lawful rate of speed. Thus if someone required a true Christian to travel to a certain place within a certain time and to do so would require violating "Caesar's" speed laws, then the Christian will choose to obey "Caesar's" law, taking whatever consequences might come as a result of such obedience. But it could be explained beforehand to a worldly employer, for instance, that the Christian's conscience will not allow him to break the traffic laws.

Most of the time, however, whether the driver realizes it or not, it is simply a matter of *his* starting early enough or of changing or reorganizing *his* schedule to allow sufficient traveling time. Then the Christian will not feel under any pressure or temptation to drive faster than he should. This compliance with the traffic laws of the "superior authorities" will not only help guard against fatal accidents with the possibility of bloodguilt being attached to the driver but also help ensure a good conscience, which is so vital to our eternal salvation.—Rom. 13:1, 5; 1 Pet. 3:16.

Assembly Opens in New York, Closes at Milwaukee

SUNDAY, July 7, the "Everlasting Good News" Assembly opened at Yankee Stadium in New York with delightful weather, blue sky and a teeming crowd of conventioners. Sunday afternoon the Watch Tower Society's vice-president, F. W. Franz, reported to the assembly that he had just come from Milwaukee, where, on July 6, the crowd of conventioners rose to 53,112. This was the largest attendance for any convention of Jehovah's witnesses in Milwaukee and for any crowd to occupy the stadium in Milwaukee.

Franz' talk, "The World—God's Field of Work," was an absorbing study of the Greek words usually translated "world" and how each Greek word has significant meanings. Proper understanding of the words *aión* and *kósmos* will be of great help in understanding many Bible texts, including the identifying of the time referred to in them as "the founding of the world." At the close of Franz' talk it was announced, amid loud applause, that a crowd of 67,266 had been present to hear this most enlightening information.

The Society's vice-president further delighted this large audience by telling them he would soon be in telephonic communication with the Society's president, N. H. Knorr, to inform him of the fine attendance at the opening of the New York assembly. When the call was made, the Society's president, in turn, informed Franz of the outstanding attendance in Milwaukee for the public talk "When God Is King over All the Earth." This was a record 57,055 persons, who thrilled and applauded as President Knorr declared: "God, not world politicians and statesmen, will determine when this 'time of the end' shall close. Shortly the clock of universal time will strike the hour, and the 'war of the great day of God the Almighty' will break out, not by accident or by human miscalculation, but because God has had enough of mankind's opposition and ignoring of him . . . Only men and women, like Noah and his family, who are in favor and support of God's kingdom by his Son Jesus Christ will survive." In New York 107,483 heard the same talk the following Sunday.

When the New York assembly concluded, this talk was still scheduled to be given in twenty-two other cities around the world this summer.

ANNOUNCEMENTS

FIELD MINISTRY

Manifesting their subjection to Jehovah God, Jehovah's witnesses will continue to carry out their ministry during August, offering the Bible-study books *"Let Your Name Be Sanctified"* and *"Your Will Be Done on Earth,"* with two booklets, for just $1.

ANNOUNCEMENT OF ANNUAL MEETING

Yearly the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania is held on October 1, and in 1963 this date falls on Tuesday. The meeting will be at ten o'clock in the forenoon on Tuesday, October 1, and will be held at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania.

A regular letter of notice of annual meeting will be sent to each of the members of the corporation. The members will wish to be certain that these letters of notice reach them by seeing to it that the secretary's office has their present mail address to which to send the notices.

As is the usual procedure, the notices will be accompanied by proxies. The proxies should be returned by the members promptly in order to reach the office of the secretary of the Society not later than September 15. The proxy should be returned by each member whether the member is going to be at the meeting personally or not.

WORLDWIDE ASSEMBLIES CLIMAX

This year a new and exciting chapter is being written in the record of unity of Jehovah's witnesses. In quick succession, twenty-four assemblies around the world are demonstrating their interest in advancing the knowledge of God and his Word. The worldwide assembly will reach its finale in the Rose Bowl in Pasadena, California, September 1-8. Don't miss it!

"WATCHTOWER" STUDIES FOR THE WEEKS

September 15: Protect the New Generation. Page 489.

September 22: Each One Will Render an Account. Page 495.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1963
Semimonthly

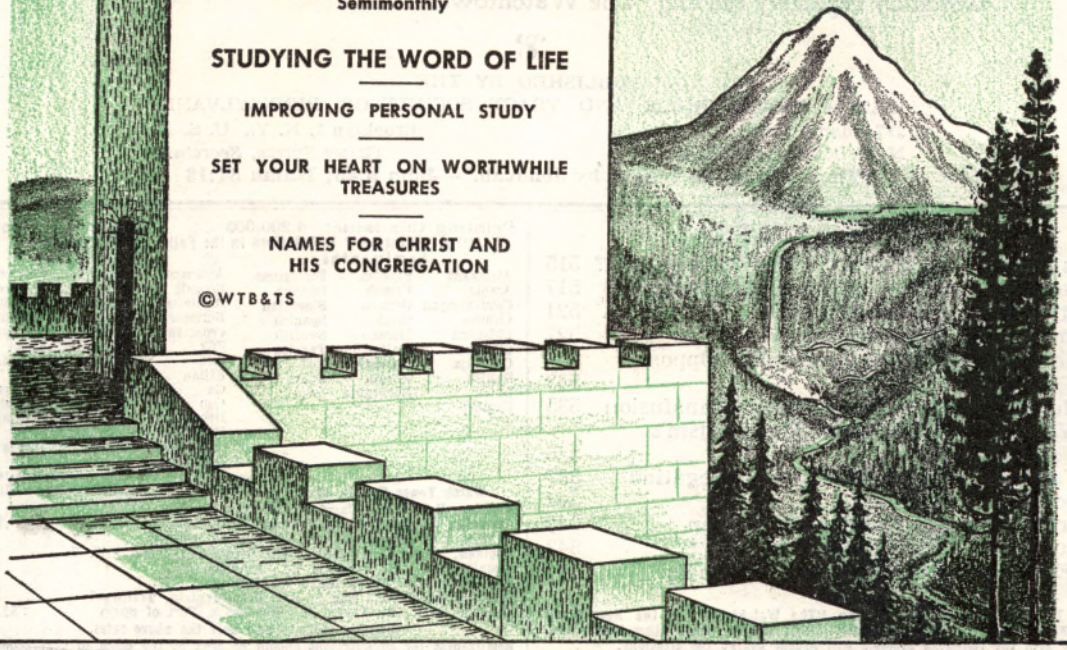
STUDYING THE WORD OF LIFE

IMPROVING PERSONAL STUDY

SET YOUR HEART ON WORTHWHILE TREASURES

NAMES FOR CHRIST AND HIS CONGREGATION

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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; Isaiah 54:13

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Is the VOICE OF THE PEOPLE the VOICE OF GOD?

THERE is a Latin saying, *Vox populi, vox Dei,* that is, "The voice of the people is the voice of God." Many persons hold this time-honored saying to be true, it being especially acceptable to those who believe in democracy. But does it necessarily follow that the voice of the people or the voice of the majority is the voice of God?

Of course, if it were literally true that the voice of the people were the voice of God, then it might well be argued that minorities or dissenters have no rights, since they would be on the side of the opposer, Satan the Devil, in keeping with Jesus' words: "He that is not on my side is against me, and he that does not gather with me scatters." While not many would think of saying that in so many words, the fact remains that to the extent that majorities are intolerant of minorities, to that extent they are in effect, at least by their thoughts and actions, saying that very thing.—Matt. 12:30.

That the voice of the people is not the voice of God, that is, not necessarily so, is seen from the fact that in varying lands the people have chosen different types of government. If the voice of the people is the voice of God, then God must be all confused. But God is not a God of disorder or confusion, but One of order and peace. —1 Cor. 14:33.

Then again, if the voice of the people were the voice of God, it would indicate that God was fighting against himself. In Italy's recent elections the Communists made decided gains. If it should happen that one day they became a majority in that Roman Catholic country and took over the reins of the government, could it be said that it was the voice of God that a professedly Christian rule be replaced by an avowedly atheistic rule? Would God cast out God? Not even the Devil would do that!—Matt. 12:26.

Far from the voice of the people being the voice of God, more often than not just the opposite has been true. Follow the voice of the people and most likely you will go wrong. Thus Aaron, who became ancient Israel's first high priest, listened to the voice of his people in making a golden calf for them, to his own later chagrin and embarrassment. To that same people Moses said, shortly before his death: "I well know your rebelliousness and your stiff neck. If while I am yet alive with you today, you have proved rebellious in behavior toward Jehovah, then how much more so after my death!" Moses should have

known, for he led, judged and ruled those Israelites for forty years!—Ex. 32:1-4, 21-24; Deut. 31:27.

Another Biblical incident that might be cited is that when the people of Israel in the days of Judge Samuel asked for a king. This was the voice of the people, but was it the voice of God? Judge Samuel, who was also Jehovah's prophet, felt hurt at his people's rejection of him, but Jehovah God told him to accede to their demands: "Listen to the voice of the people as respects all that they say to you; for it is not you whom they have rejected, but it is I whom they have rejected from being king over them. In accord with all their doings that they have done from the day of my bringing them up out of Egypt until this day in that they kept leaving me and serving other gods, that is the way they are doing also to you."—1 Sam. 8:7, 8.

In view of the experiences of Aaron, Moses and Samuel, it should not be difficult to understand how it was that the voice of the Jewish people when they rejected Jesus Christ as the long-looked-for Messiah some nineteen hundred years ago was not the voice of God. As Luke records the matter, after Pilate for the third time wanted to release Jesus, "they began to be urgent, with loud voices, demanding that he be impaled; and their voices began to win out." —Luke 23:23; John 1:11, 12.

If the voice of the people really were the voice of God, then the men elected to office in modern times would be God's choices. But how could elections be indicative of God's will when more often than not success depends upon the amount of money spent, or upon who makes the strongest bids to the passions and prejudices or selfishness of the people by vain or conscienceless promises?

Pertinent in this regard are the remarks that Poland's Cardinal Wyszynski made in an interview at the recent ecumenical council in Rome. He told that the Catholic Church in Poland feared that in the elections of January, 1957, the temper of the people would cause them to register a huge protest vote and so he ordered all the Catholic clergy to instruct their flocks to vote for the atheistic communistic candidates appearing on the ballots. This the Polish Catholics obediently did. But did this approval of the atheistic communistic candidates by the Roman Catholic Hierarchy and the common people make their election an expression of the voice of God? —*Die Weltwoche* (*The World's Week*), Zurich, Switzerland, March 1, 1963.

That the voice of the people is not necessarily the voice of God is further underscored by the fact that Jehovah God has his own government for the ruling of this world, his kingdom with his Son, Jesus Christ, as its king. Concerning his government Jesus, when before Pilate, said: "My kingdom is no part of this world." (John 18:36) It did not represent the voice of the people of this world but the voice of God. It is the kingdom for which all Christians, professed and genuine alike, have been praying for nineteen centuries, but only genuine Christians have been acting in harmony with that prayer.

If the voice of the people were the voice of God, it would not have been necessary for the apostles of Jesus Christ to say: "We must obey God as ruler rather than men." Whenever there is a conflict between what God requires and what the worldly governments demand, then those practicing apostolic Christianity will reply in the same way, for they well know that the voice of the people is not necessarily the voice of God.—Acts 5:29.

SET YOUR HEART ON WORTHWHILE TREASURES

What are worthwhile, durable treasures? How can they be obtained and retained?

IN ALL parts of the earth people are on the run, yes, setting their hearts on the treasures or material things of this life. They count happiness in dollars, new cars and houses. Success and security are measured by wealth. And yet never has the world of mankind been so unhappy and felt so insecure. Religion is held out as the path to peace and security, and many zealously take hold of what is considered a respectable religion, only to be frustrated in their quest for that which is soul-satisfying and durable. Why is this? Is it because most people are seeking after the wrong kind of treasure? What is the really worthwhile treasure that brings peace, security and, above all, the blessing and favor of the God of the universe? In order that we may set our hearts on that which is really worthwhile and leads to life, it will be very beneficial to examine the record of a people who were in covenant relationship with the Most High God. Let us, then, examine our present course in the light of that record.

ANCIENT EXAMPLE

The Jewish nation went into captivity in the year 607 B.C.E. and for seventy years served under the heavy yoke of Babylon. Now the time had come for them to be released from their bondage, to leave the land of captivity to return to Jerusalem to rebuild the temple for Jehovah's worship. Was that an easy thing for them to do? No, it required faith in Jehovah to leave the land of exile. Most of the Israelites at that time had been born in Babylon and had fulfilled Jehovah's command as recorded at Jeremiah 29:5-7: "Build houses and inhabit them, and plant gardens and eat their fruitage. Take wives and become father to sons and to daughters; . . . seek the peace of the city to which I have caused you to go into exile." To many it was the only home they knew, the only security they had in a material sense. So the question was, Would they heed the call to go to Jerusalem in the interests of Jehovah's worship? Would they leave their homes, friends and material possessions to travel hundreds of miles to a land that many of them did not know and had never seen, to build a temple for the worship of the true God, Jehovah?

Many of them did. They were encouraged, and this no doubt fired their zeal and helped them make their decision. Even King Cyrus of Persia urged them on, and the people of the land encouraged them too. "As for all those round about them, they strengthened their hands with utensils of silver, with gold, with goods and with domestic animals . . . Also, King Cyrus himself brought forth the utensils of the house of Jehovah . . . [and] proceeded to . . . number them out to Sheshbazzar the chieftain of Judah." (Ezra 1:6-8) So with silver and gold and words of encouragement they set off on the long and dangerous journey. They had bright hopes, things looked good, and before them was an open path to worship Jehovah God at his temple in Jerusalem. Such a privilege

and honor was indeed a worthwhile treasure and one that could bring lasting benefits to those seeking it.

A TRAGIC CHANGE IN COURSE

But something happened at Jerusalem that changed the picture for them, and their faith weakened. They lost sight of their real purpose in coming so far. It was not too long before they had opposition in the building work, for we read, "At that the people of the land were continually weakening the hands of the people of Judah and disheartening them from building, and hiring counselors against them to frustrate their counsel." (Ezra 4:4, 5) Things were not so easy now. They did not have the comforts of their homes in Babylon, and the people were not giving them gold and silver to encourage them and to finance their service to Jehovah as rebuilders of his temple, but, rather, the people round about were hostile. There was opposition, and the going was tough, and as their minds turned away from the work at hand, from the real purpose in coming, their thoughts no doubt turned back to "the good old days" in Babylon. It reminds us of a very similar situation that occurred in the days of their forefathers after they had left Egypt.—Ex. 16:1-3.

After some years the prophet Haggai, seeing what was happening, was moved by God to ask some pertinent questions and give some good advice: "Is it the time for you yourselves to dwell in your paneled houses, while this house is waste? . . . 'There was a looking for much, but here there was just a little; and you have brought it into the house, and I blew upon it—for what reason?' is the utterance of Jehovah of armies. 'By reason of my house that is waste, while you are on the run, each one in behalf of his own house. Therefore over you the heavens kept back their dew, and the earth itself kept back its yield.'" (Hag. 1:3-11) Yes, they turned each one to his own materialistic pursuits, and they lost Jehovah's blessing. They began to trust in riches, they looked for security in houses, land and material things, and they lost their joy, their zeal for Jehovah's service and their faith. They began seeking materialistic treasure.

ON WHAT IS YOUR HEART SET TODAY?

If you had lived back there in the days of the return from captivity, what would you have done? That question can best be answered by answering a similar one, What are you doing today? After what are you running? It is good for us, each one, to examine his course of action, that he may not fall into the same snare as the Jews in ancient times.

Jesus the great teacher once said: "My food is for me to do the will of him that sent me." (John 4:34) Is that your attitude? Or do you find that you are so busy with the material things of life that you have little, if any, time for God? This is a fast-moving and fast-living world; yes, we are "on the run" in a literal sense—but after what are you running? Many think that the way to true happiness is by accumulating riches, just as those Jews turned from building the temple for Jehovah's worship to the building of houses and material things for themselves. The Christian apostle Paul, however, knew otherwise, and his wise counsel comes down to us over the centuries, "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin." (1 Tim. 6:9, 10) How true it is, then, that not material things, but, rather, "the blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Prov. 10:22.

Many today, like the Jews who started out so well, fired with zeal and good in-

tentions, have fallen by the wayside. Yes, like the nation of Israel, they have neglected spiritual things for material things. The result has been a loss of the real, worthwhile treasure. They have lost Jehovah's favor, their joy of service has gone and they have no real happiness in life. They find that they have no strength to continue on, and this is to be expected because God gives strength only to those who are faithful to him.—Isa. 40:31; Neh. 8:10.

Are you among those who have neglected spiritual things in favor of the material things of life? Are you one who began in the service of Jehovah, yes, was even baptized in symbol of your dedication to Him, and perhaps was given privileges and responsibilities within God's organization, but then began 'running after your own house' instead of seeking first the kingdom of God? Maybe at first when you began all was well, and you enjoyed God's service, but then opposition arose. Members of your own family opposed you, or people at work or neighbors became hostile. It was not so easy now. Then you were offered that new job, more pay, more opportunities, and so little by little you fell away, caught in the snare of materialism. If this is the case, then heed the words of God's prophet and follow the example of many of the Jews who listened to him in the sixth century before Christ. In fact, it behooves all of us, no matter who and where we are, to consider our own situation in the light of God's Word, that we may make straight paths for our feet and receive and retain the blessing that comes from seeking the true treasures that lead to life.

WHAT TO DO

"Set your heart upon your ways," admonished Jehovah through Haggai the prophet. " 'Go up to the mountain, and you must bring in lumber. And build the house, that I may take pleasure in it and I may be glorified,' Jehovah has said." (Hag. 1: 7, 8) That means, 'Get busy in Jehovah's service and put Kingdom interests first.' The building up of true worship should be the first thing in your life, not the building of your own house, or of a future or position in this world. Remember the words of Jesus: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) This old world with all its glitter and material possessions will soon pass away, so why "set your heart" on that which in the end will bring you nothing; as the apostle John explains, "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) Yes, "set your heart upon your ways" and look to Jehovah for strength to serve him. Be of the same mental attitude as King David, who observed "the able-bodied man that does not put God as his fortress, but trusts in the abundance of his riches," and then said of himself: "But I shall be like a luxuriant olive tree in God's house; I do trust in the loving-kindness of God to time indefinite, even forever."—Ps. 52:7, 8.

Think of the situation back there in the time of restoration. How happy those Jews were who came out of captivity to serve Jehovah God! They were working together for a common and noble cause, the building of the temple of Jehovah God, and they were united in love and purpose. But when they went "on the run, each one in behalf of his own house," they became divided, selfish, unhappy and faithless. Above all, they lost Jehovah's favor and, instead of happiness and security, found bitterness, drought, hunger and other sufferings. On heeding the prophet Haggai's counsel, many of them regained their happiness by returning to Jehovah's service at the temple.

So too, today, you can regain your happiness by zealously turning to the worship of Jehovah. How much happiness do we really gain from earthly riches? Just a fleeting moment maybe, and then one is off "on the run" again after more. Wise King Solomon, after setting his heart to find the value of material wealth and earthly treasures, tells us that, after gaining more and becoming greater than all before him, he found that "everything was vanity and a striving after wind." (Eccl. 2:1-11) The thousands of people the world over who suffer from mental sicknesses, ulcers and other ills due to the strain of pursuing earthly treasures are a testimony to the folly of seeking happiness by means of wealth.

ARTICLES IN THE NEXT ISSUE

- Drawing Courage from the Word of God.
- Courageous Perseverance in the Service of God.
- A God Worthy of Praise.
- When Marriage Ties Are at the Breaking Point.

Think of the joy that comes from unitedly seeking association with God's people today. How much better it is to sit in the meetings of Jehovah's witnesses, surrounded by peaceable lovers of God and neighbor, listening to good, wholesome Scriptural counsel, than to be working overtime, just to pay for a new house, car or television. Remember the words of Jesus: "Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) Real happiness and joy come from the inside, from the heart, not from the outside, from material possessions. The knowledge that one is doing God's will and has his favor brings true security and peace of mind. The treasure of Kingdom service, preaching from house to house, helping one's neighbor learn the way to life, associating with God's people —surely these things form a durable and lasting treasure far superior to anything material riches can bring. And remember, they bring with them the blessing of Jehovah—"that is what makes rich."

So, although many have fallen for the snare of materialism and have set their heart on worldly treasures, it is not too late to turn to Jehovah and to serve him. There is yet time to start storing up treasure in heaven. Jesus said: "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 . . . For where your treasure is, there your heart will be also." (Matt. 6:19-21) Consider the example we have discussed in this article and consider the results. Some turned back, 'set their heart upon their ways' and received the blessing of Jehovah. (Hag. 2:15-19) Do the same as those wise Jews, and follow also the advice of the apostle Paul: 'Work at good, be rich in fine works, be liberal, ready to share, safely treasuring up for yourselves a fine foundation for the future, in order that you may get a firm hold on the real life.' (1 Tim. 6:18, 19) Real life? Yes, a full life now in God's service and eternal life in the new world of righteousness. So keep your balance in this materialistic old world and "set your heart," not on material treasures, but on the worthwhile treasures that have to do with the vindication of God's name and his Kingdom interests. Then you will not get caught in the snare of materialism, but will obtain and retain Jehovah's blessing and will lay hold on the real life, which will bring you joy and contentment now, and forever in the world to come.

Studying THE WORD of LIFE

"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.

THROUGH the pages of the Bible your Creator speaks to you. He tells you what he has done in times past and what he has purposed to do in the future. He gives you sound counsel and wise instruction for guiding you in the way that is best for you. Since he is far wiser than any human, what he says is worthy of your closest attention. If you listen to him, his written Word can be for you a book of life. "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you."—Prov. 3:1, 2.

[2] The rewards for studying God's Word are great, but they cannot be had without effort. Many hours of reading, along with deep concentration and meditation, are necessary. This is unpleasant to frivolously minded persons whose reading is never heavier than picture magazines, newspapers and paperback novels. Because they are unwilling to exert themselves and dig into the deep things of God's Word they fail to find the treasures of wisdom that are there for those willing to make the effort to get them. "If, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." (Prov. 2:3-5) That requires study. What can happen when it is lacking and God's Word is neglected is seen in Jehovah's covenant people of ancient times.

[3] The king of Jehovah's covenant people was required to have a copy of God's law and to read it repeatedly throughout his life. By following its guidance he would be able to lead his subjects in the way that would be best for them. His regular studying of Jehovah's law was in the national interests as well as his own. "It must occur that when he takes his seat on the throne of his kingdom, he must write in a book for himself a copy of this law from that which is in the charge of the priests, the Levites. And it must continue with him, and he must read in it all the days of his life, in order that he may learn to fear Jehovah his God so as to keep all the words of this law and these regulations by doing them."—Deut. 17:18, 19.

[4] Most of the kings who ruled Jehovah's chosen people ignored this command. They failed to study the divine Word and to follow the guidance of its wise counsel. Relying upon their own wisdom, they led the people in the very way God warned them not to go. They foolishly turned from the path of obedience to God and sank into the stinking mire of idolatry. "They kept

1. Through what does God speak, and why is it wise to listen to him?
2. Why do some persons fail to find the treasures in God's Word?
3. What was required of the king of God's covenant people in ancient times, and why was this good?
4. What course did most of the kings of God's chosen people take?

walking in the statutes of the nations whom Jehovah had driven out from before the sons of Israel, and in the statutes of the kings of Israel that they had made; and the sons of Israel went searching into the things that were not right toward Jehovah their God and kept building themselves high places in all their cities, from the tower of the watchmen clear to the fortified city; and they kept setting up for themselves sacred pillars and sacred poles upon every high hill and under every luxuriant tree; and there on all the high places they continued to make sacrificial smoke the same as the nations whom Jehovah had taken into exile because of them, and they kept doing bad things to offend Jehovah."—2 Ki. 17:8-11.

5 Like the many kings who did not search out the wise instructions and protective counsel of the Scriptures, the Levitical priesthood in general neglected them. Failing to feed their minds upon the spiritually nourishing truths Jehovah provided them, they became empty-headed like the dumb idols they foolishly worshiped. They saw nothing wrong with playing a double role as priests of Jehovah and priests of the despicable idols and the abominable high places. " 'For both the prophet and the priest themselves have become polluted. Also in my own house I have found their badness,' is the utterance of Jehovah." (Jer. 23:11) One of the few exceptions to this waywardness was in the days of Jehoshaphat.

6 In Jehoshaphat's time the Levites fulfilled their obligation to study God's Word and to instruct the people in it. King Jehoshaphat made certain that they did. At his orders they went throughout the land on regular teaching circuits. This upbuilding work strengthened the people and helped them to walk the way of obedience to God. "They began teaching in Judah, and with them there was the book of Jehovah's law; and they kept going around through all the cities of Judah and teaching among the people." (2 Chron. 17:9) If this constructive effort to instruct the people in God's Word had continued during the reigns of succeeding kings, the history of that nation would be greatly different from what it proved to be. Rulers like Jehoshaphat were too few in the royal line of twenty-three Judean rulers.

5. What mistake did the Levitical priesthood in general make, and to what did this lead?

6. Explain what wise thing the Levites did in Jehoshaphat's time and why it was good for the nation.

FINDING THE BOOK OF THE LAW

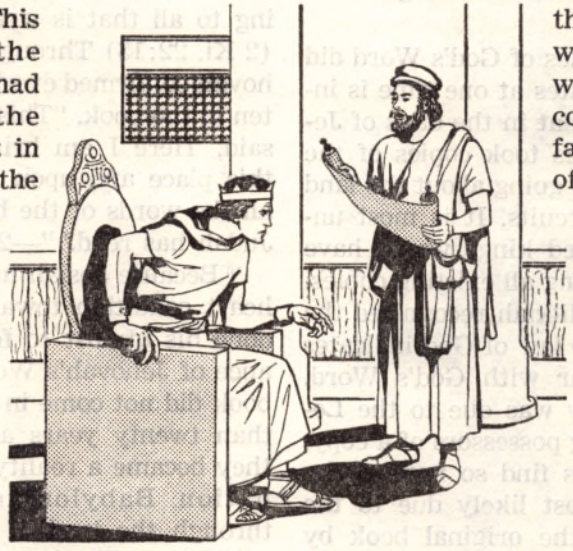
7 The rule of Josiah was one of the most remarkable in the history of the Judean kingdom. What largely contributed to this was the written Word of God. Like Jehoshaphat, who ruled more than 250 years before him, Josiah had deep respect for that divine guide. Desiring to walk in the way of obedience to Jehovah, he instituted an intensive campaign to stamp out the abominable practice of idolatry that had eaten into the vitals of the nation during the reigns of his father and grandfather, Amon and Manasseh. Images were pulverized, the bones of Baal priests were burned on their altars and the altars pulled down. The sacred pole was pulled out of the temple and destroyed, as well as the chariots of the sun that had been used in sun worship. No longer would he permit the horses that were dedicated to the sun to enter the temple and defile it. Even the valley of Hinnom was made unusable for idolatrous practices by being made into a city dump. —2 Chron. 34:3-7; 2 Ki. 23:6, 10, 11.

8 In the eighteenth year of his reign when he was only twenty-five years of age Josiah ordered the temple of Jehovah to be repaired. Apparently major repairs had

7, 8. (a) What were some of the noteworthy things Josiah did during his reign? (b) Why did the temple need repairing?

not been done on the temple since the days of Jehoash, over 200 years before the days of Josiah. During the fifty-five years that Josiah's grandfather, Manasseh, reigned and the two years that his father, Amon, ruled, the upkeep of the temple had been neglected, although it was used in the practice of idolatry for much of that period. It appears that some of the chambers or outer buildings of the temple had been ruined by idolatrous kings and needed to be rebuilt.—2 Chron. 34:8-11.

[9] During the course of the repair work Hilkiah, the high priest, found the book of the Law that had been written by Moses. This was apparently the original copy that had been kept beside the ark of the covenant in the Most Holy of the temple. It may have been hidden during the time when idolatrous Manasseh, the son of Hezekiah, was desecrating the temple with idols and persecuting the servants of Jehovah. According to Josephus, Manasseh killed many righteous men, including prophets. So intense was his wicked campaign that he is said to have filled Jerusalem with innocent blood. "There was also innocent blood that Manasseh shed in very great quantity, until he had filled Jerusalem from end to end." (2 Ki. 21:16) In view of this fanatical persecution, it seems reasonable to conclude that a faithful high priest took the law of God from its customary place beside the ark of the covenant and hid it for its own protection.



King Josiah hearing the Word of God

[10] Hilkiah recognized the scroll as the law of God and considered his find of such great importance that he had Shaphan, the secretary of the house of Jehovah, take the manuscript to the king. What Josiah heard when Shaphan read the sacred book to him left him shocked and frightened. "It came about that as soon as the king heard the words of the book of the law, he immediately ripped his garments apart." —2 Ki. 22:8-11.

[11] The scroll probably was the book of Deuteronomy, because that book contains dire warnings of what would happen to God's covenant people if they failed to obey the law of God. The warnings are in such striking detail that they could easily shock good King Josiah, especially when he was well aware of the idolatrous course the nation had taken. National disaster was a frightening prospect.

[12] Since the law of God required the king to read the Word of God, you may wonder why Josiah was shocked by the reading of the warnings in this sacred book as if he were hearing them for the first time. It is very possible that he was. He may not have had a copy of God's Word to read. In view of the great number of Judean rulers who had

9. What important find was made during the repair work on the temple, and what possible reason is there for the original hiding of the thing found?

10, 11. (a) How did Josiah react to the reading of the book? (b) What does the book appear to have been? Why?

12-14. Give a possible explanation why Josiah acted as if what he heard was read to him for the first time, although the king was supposed to keep a copy of God's Word and read it.

been idolatrous, some fanatically so, such as Ahaz, Athaliah and Manasseh, it may well be that kings had left off the practice of having a personal copy of the law of God for regular reading. What Josiah knew about the law of God probably came to him by oral instruction from the Levites, who undoubtedly had copies in their possession. When at the age of fifteen "he started to search for the God of David his forefather," he must have gone to faithful Levites for instruction about the God of David. It is not likely that those who had been close to his idolatrous father, Amon, in the royal court could have taught him. —2 Chron. 34:3.

13 That several copies of God's Word did exist among the Levites at one time is indicated by the fact that in the days of Jehoshaphat the Levites took copies of the Law with them when going about the land on their teaching circuits. It is most unlikely that the wicked kings would have succeeded in destroying all existing copies. The very fact that Hilkiah recognized the book he found as the law of God indicates that he was familiar with God's Word, and this undoubtedly was due to the Levites of his day being possessors of a copy. What made Hilkiah's find so noteworthy in his mind was most likely due to the manuscript's being the original book by the hand of Moses.

14 Since Josiah's knowledge of the Word of God may not have come from personal study of the law of God but from what he was taught by the Levites, it is possible that what Shaphan read to him was heard by him for the first time. The frightful curses mentioned in the twenty-eighth chapter of Deuteronomy coupled with the fact that they were read from the original manuscript would certainly impress Josiah with their importance. By ripping his garments he revealed to what extent he was shaken by what he heard.

15 Josiah realized that Jehovah's anger was great against the nation for having ignored the divine Word and for disobediently doing everything God had told them not to do. Showing his great concern, he promptly dispatched a delegation of five persons to inquire of Jehovah through the prophetess Huldah. "Go, inquire of Jehovah in my own behalf and in behalf of the people and in behalf of all Judah concerning the words of this book that has been found; for great is Jehovah's rage that has been set afire against us over the fact that our forefathers did not listen to the words of this book by doing according to all that is written concerning us." (2 Ki. 22:13) Through the prophetess, Jehovah confirmed everything that was written in the book. "This is what Jehovah has said, 'Here I am bringing calamity upon this place and upon its inhabitants, even all the words of the book that the king of Judah has read.' "—2 Ki. 22:16.

16 Because Josiah had manifested a good heart condition toward Jehovah and had done his utmost to follow the good guidance of Jehovah's Word, the curses of the book did not come in his day. It was more than twenty years after his death when they became a reality for that stiffnecked nation. Babylonian armies marched through the land of Judah pillaging and destroying. The beautiful temple Solomon had built and the city of Jerusalem were demolished, leaving them a heap of rubble. Most of the people who survived were marched away to distant Babylon as captives, just as the book of Deuteronomy foretold: "Jehovah will march you and your king whom you will set up over you to a nation whom you have not known, neither you nor your forefathers." (Deut. 28:36) All this came upon them because

15. How did Josiah confirm what was read to him from God's Word?
16. (a) Describe how the curses in the book were fulfilled. (b) Why did they come upon God's covenant people?

they had failed to study God's Word and follow its instructions.

IN THE DAYS OF THE APOSTLES

17 How vitally necessary the study of God's Word is to human welfare was keenly appreciated by the Christian apostles. At no time did they cast doubt on its dependability and thus contribute to undermining public confidence in it, as some religious leaders have done in the twentieth century. They always manifested deep respect for it, doing their utmost to build up faith in it and appreciation for it. When the Jews of the city of Beroea in Macedonia went to the Scriptures to see if Paul's teachings measured up to them, Paul did not condemn them. He did not institute an inquisition against them as the Roman Catholic Church has done at times against those who sought to measure her teachings by the Bible. Instead, he spoke highly of those Jews, saying they were noble-minded. He approved of their desire to study the Scriptures and to use them as a measuring rod of faith and truth.—Acts 17:11.

18 If the nation of Israel had shown the willingness of the Beroeans to study God's Word and to be guided by it, they would not have suffered the curses foretold in the book of Deuteronomy. The record of what happened to them stands as a warning for other generations. It is a warning to those who neglect study of the Scriptures today. What the apostle Paul said regarding the disobedient Israelites in the wilderness can be applied to their disobedient descendants under the rule of the nation's kings. "Now these things," Paul said, "went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived." (1 Cor. 10:11) By noting what those people did wrong and what they failed to do, we today can avoid the divine disapproval that came upon them with its disastrous consequences.

19 In his letter to Timothy, the apostle Paul stressed the value of Bible study by saying: "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) How can the Bible teach you if you ignore its instruction? How can it reprove you if you turn a deaf ear to it? How can it set things straight for you regarding true beliefs if you fail to follow it as a guide? How can it discipline you in righteousness if you never study it? Do not be like the unhappy Israelites who failed to benefit from the Scriptures because they failed to study them and apply what is written in them. "Happy are those hearing the word of God and keeping it!"—Luke 11:28.

MAKE BIBLE STUDY PART OF YOUR LIFE

20 As God's Word was essential to the welfare of the Israelites so is it essential to your welfare. At this time when mass insanity is driving the nations toward a nuclear holocaust, you need the calming influence of the Bible. You need its wisdom for straight thinking. You need its hope-inspiring prophecies to give you a sense of security. You need to make Bible study a part of your life.

21 What Jehovah said to Joshua before the Israelites crossed the Jordan River into the Promised Land is advice you would do well to follow today. "This book of the law should not depart from your

17. What attitude did the apostles have toward the Scriptures?
18. Why can the failure of the Israelites to study the Scriptures be considered as a warning?
19. How did Paul stress the value of Bible study, and to what conclusion must we come when we consider his words?
20. Why do we need the Bible today?
21, 22. (a) Explain what Joshua meant by what he told the Israelites regarding God's Word. (b) How can you have God's words in your mouth?

mouth, and you must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely." (Josh. 1:8) Studying it day and night does not mean literally reading it continuously. The expression is stressing the point that the study of God's Word should be a regular thing throughout your life and not something that is started and then neglected.

22 If you keep the truths and principles of the Scriptures in mind by continually reviewing them through study, they will not depart from you. When you speak they will influence your tongue so that what you say will be upbuilding to others. Your words will reflect its wisdom and your actions will reflect its good principles. When you talk about the things in God's Word, you have his words in your mouth. They are clean and sweet, making your speech edifying and wholesome. "How smooth to my palate your sayings have been, more so than honey to my mouth!" (Ps. 119:103) To neglect regular study of the Bible can cause God's Word to depart from your mouth so that its truths no longer are the things about which you talk.

23 Reading the Bible in an undertone means to meditate as you read. Saying each word slows down your reading, but it allows the thought content to sink in so you can meditate upon it, turning the thought over and over in your mind. The Bible is unlike many books that are full of words but empty in thought. It has no wasted words. In the parts that are not historical narrative, the meaningful sentences require you to slow down in your reading and to meditate.

24 By obeying what is written in the Bible, it will act as a guiding light that will lead you along the path of life to eternal life. In the midst of international confusion and perplexity, with the frightened people of the world not knowing which way to go, you can walk calmly along the straight path revealed by God's Word. You can know where you are headed, and you can be certain of getting there. It is by studying and obeying it that you can make your way successful and be able to act wisely.—Ps. 119:105; Matt. 7:13, 14.

25 As the person who seeks precious silver or other material treasures devotes much time and energy to finding them, so the wisdom and knowledge in God's Word should be sought with diligence. Finding them is of far greater importance to your happiness and eternal welfare than any amount of material treasures. "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy."—Prov. 3:13, 14, 18.

26 If you value what God caused to be written in his Word, you will not make the mistake the Israelites did by neglecting it. Appreciate it and study it. Like Josiah, have deep concern for God's laws and an intense desire to do according to all that has been written in the Scriptures. Let them instruct you and guide you in the way to life as they did the apostles. Cherish them, keeping their truths fresh in mind by regular study. Realize that "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.

23. What is suggested by reading the Bible in an undertone?
24. How is the Bible a guiding light for us today?
25. How much effort should be put forth to learn what is in the Scriptures?
26. What will you do if you value God's Word?

Improving PERSONAL STUDY

"Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you."—Matt. 7:7.

THE invaluable treasures of wisdom and knowledge in the Word of God are for those who are willing to seek them. If you make no effort to study the Scriptures, how can you expect to find these treasures? How can you honestly claim that you value the good laws, upbuilding counsel and enlightening truths that God has put in his written Word? When Jesus said what is recorded at Matthew 7:7, he was speaking to people who valued highly the Word of his Father, not to people who think so little of it that they seldom if ever read it. If you are one who recognizes its worth, you will do what Jesus said. In prayer you will ask the Father, not once, but repeatedly, for instruction, knowledge and wisdom. You manifest your sincerity and earnestness when you "keep on asking," as Jesus said.

[2] Your request for instruction, knowledge and wisdom will be granted you if you go to the Scriptures and study them. As a door is opened for the person who makes the effort to knock on it, so the treasures of God's Word can be opened, to your enjoyment and betterment, if you make the effort to seek them. No one else can do this seeking for you. The firmness of your faith and the deepness of your appreciation for Scriptural truth is related to the amount of personal Bible studying you do. Appreciation for what Jehovah God has done and for what he has promised to do must be maintained in order for one to walk in the way that is pleasing to him. It is the fire to Christian zeal, but that fire grows weak when Bible study is neglected.

[3] Unless Bible study is maintained as a regular thing, the truths you learn will, in time, become hazy and your grasp on them weak. This can open the way for you to drift away from the faith. Warning of this, the apostle Paul said: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." (Heb. 2:1) You pay more than the usual attention to the truths in the Scriptures by reviewing them over and over again. This impresses them deeply upon your mind so they will not leave you as do things to which you give only casual attention. Review helps you to recall them in vivid clarity.

[4] If you are a dedicated Christian, you have indicated by water immersion that you desire to follow the example of Jesus Christ by giving a witness to the truth. When he was standing before Pontius Pilate he said: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37) You must know that truth before you can give witness to it. The better you know it the better you can use the

1, 2. (a) Explain Matthew 7:7. (b) What determines the quality of your faith and appreciation?

3. (a) Why should Bible study be regular? (b) How can you pay more than usual attention to the truths of the Scriptures?

4, 5. Why is it necessary to have a good knowledge of the truth, and how is it obtained?

sword of the spirit to tear down "strongly entrenched things" and to overturn "reasonings and every lofty thing raised up against the knowledge of God." (2 Cor. 10:4, 5) Religious falsehoods and erroneous reasonings that have become strongly entrenched in the minds of sincere people are not easily torn down. To succeed, you must learn how to use the Bible effectively, just as a good soldier of ancient times had to learn how to use his sword effectively.

5 As a Christian, the Bible is your sword. Have you worked with it so that it feels familiar in your hand? Can you deftly slash away the supports of false doctrines? Can you unerringly puncture arguments that are contrary to the truth? If you cannot, you need to work more with that sword by improving personal study of the Bible and by increasing your use of it in the ministry.

BIBLE READING

6 There is no better way to study the Bible than by subject, but that does not mean there is no value in straight reading of the Bible. There is! It gives vital background information and an overall view of God's Word. It helps you to locate in the stream of time notable events and the periods when people with whom God had dealings lived. It familiarizes you with those people and the things they did. This is all essential information for one who is to be an effective witness to Jehovah's truth.

7 What part does Bible reading play in your personal study program? Do you urge other people to read the Bible regularly but fail to do it yourself? When you call on a person for the purpose of bearing witness to the truth, what do you say when he asks if you have read the Bible through? Are you able to give an emphatic Yes? Or do you squirm a bit and say that you have read almost all of it? Do you not think his confidence in you as a proclaimer of Scriptural truth is weakened when you are unable to give him an affirmative answer?

8 The Watch Tower Bible and Tract Society has for many years urged Bible reading as well as Bible study by subjects. On its publishing plant in Brooklyn, New York, there is a large painted sign that says: "Read God's Word the Holy Bible Daily." To the thousands of people who drive past that sign every day on their way to and from work, it expresses the Society's position on Bible reading. It shows that the Society believes that everyone should read God's Word regularly. Certainly Jehovah's witnesses should be the foremost Bible readers in the world. This is recognized in the Watchtower Bible School of Gilead, where every student is required to read the Bible through before he completes his course of study. This emphasis on Bible reading is proper. Our whole life is centered around God's Word. Its truths are what we preach; its promises are what we trust; its principles are what we live. Every day we, of all people, should read it.

WHEN TO STUDY

9 If you are a dedicated witness of Jehovah, you have a very full schedule. *Your* secular work and ministerial activities consume the major portion of your time. With so much to do, it becomes a problem to find time for personal study. Yet personal study is essential to your spiritual well-being and to your spiritual maturity. You cannot afford to neglect it. How can you efficiently and effectively teach others if

6. What is the value of straight Bible reading?
7, 8. (a) Why should a witness of Jehovah be able to say Yes when asked if he has read the Bible through? (b) What position does the Watch Tower Bible and Tract Society take on Bible reading?

9. Why must a Witness teach himself?

you are not continually teaching yourself? Adjust your busy schedule so that it is balanced with a personal study program.

[10] Set aside a study period each week if possible. Use that time for study, not permitting television shows, radio programs or other forms of entertainment to distract you from it. If you are unable to use an evening for a study period, perhaps there is a morning or an afternoon you could use. Even an hour at regular periods is better than nothing at all. Do you find time to watch several popular television shows during the week? Why not take the time you spend at one or two of these shows and devote it to personal study? Using short periods of fifteen minutes to half an hour are fine for daily Bible reading. Carry the Bible with you so you can take advantage of the time you may otherwise waste while waiting in a doctor's or dentist's office, for buses or streetcars, in beauty parlors or barbershops and for other people. Perhaps you can do some Bible reading in the morning, during lunch or at night before retiring. By making this a daily habit, you can read the Bible through, not only once, but several times over a period of time.

[11] As a dedicated Christian you strive to spend at least ten hours every month in ministerial activity. Why not set the same amount of time as a goal for personal study? Recognize the fact that you need to feed yourself spiritually in order to be active spiritually. If you keep a personal record of the time you spend in the field ministry, you might also consider keeping a record of the time you spend in personal study. At the end of each month you will then be able to see how your study time balances with your other activities.

10. How can time be found for personal study and Bible reading?
11. What is a suggested way for seeing how your study time balances with other activities?

STUDY WITH CHILDREN

[12] Establish a study period for your children. They need to learn the life-giving truths of God's Word as much as you do, and it is your responsibility as parents to teach them. At each of their study periods give them an assignment to work on. Like at the Bible School of Gilead, require them to read a certain number of pages from a publication of the Society and to report on them at the next study period. Repeat this until the book is completed. This can be alternated with assignments to read several chapters from the Bible and to give reports on those chapters. A fine practice is for them to learn the order of the books of the Bible. When there are several children, you can play a game with them by having them take their Bibles and then when you name a book see which one finds it first. This is educational as well as enjoyable.

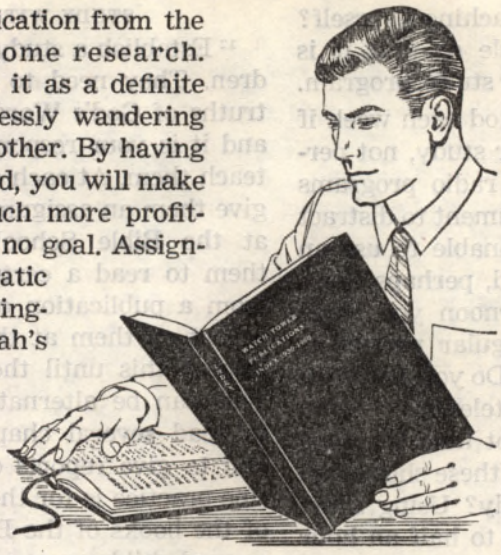
[13] When the children give a report to you on their homework assignments, quiz them on the material to make sure they understand it. In fact, you can ask them questions on the Bible at almost any time—riding in the car, at meals, and so forth. Ask them questions on Bible doctrines, Bible geography, Bible characters, Bible events and other things that they learn in their study periods. Helping them establish good study habits when they are young will help them to have such habits when they are older.

HOW TO STUDY

[14] Improving personal study requires you to learn how to study. Knowing this, you can get the most benefit from your study periods. First of all, decide in advance what you will study during your study period. You may choose to spend the time preparing for a congregation meeting or

12, 13. Describe a way parents can instruct their children and how they can be questioned.
14. What is necessary before beginning a study period?

studying a new publication from the Society or doing some research. Whatever it is, have it as a definite goal instead of aimlessly wandering from one thing to another. By having a specific goal in mind, you will make the study period much more profitable than if you had no goal. Assignments in the Theocratic Ministry School at Kingdom Halls of Jehovah's witnesses are helpful in providing such goals from time to time.



[15] Periodically devote your study period to adventurous excursions into the Word of God. At such times have as your goal the finding of an answer to a question that someone may have asked or that may have come to your own mind, the obtaining of background information about a certain event or period in Bible history or the enlarging of your understanding of a certain prophecy. With the help of the *Watch Tower Publications Index* dig into the publications of the Society for information.

[16] Seek background information from non-theocratic references you have in your personal library, such as maps and Bible dictionaries. Do not overlook a concordance. It can be very useful in directing you to additional information. When the material you are reading is about Biblical locations, use maps so you can visualize where they are. Take the missionary travels of the apostle Paul as an example. You gain a vivid visualization of those travels if you follow them step by step on a map. When studying about the building of Solomon's temple learn what you can about the materials used in the building work. From where did they come, who did the work and in what manner? How were giant cedar logs transported from the mountains of Lebanon to Jerusalem? When studying about the Babylonian captivity of the Jews, examine a map to see where Babylon was located in relationship to Jerusalem. Note the distance the captives were forced to travel. Possibly further research will reveal how they may have been treated and what type of country they passed through. All this is background information that will contribute to a better understanding about what you are studying. How well you remember what you study depends to a great extent upon how well you understand it.

[17] These suggestions will be of no benefit to you unless you have a desire to learn. Without that desire you will not be moved to seek the wisdom of God's Word. You will have no incentive to dig for knowledge and understanding. If you are a dedicated Christian, you should have that desire. You should want to learn about your Creator and about the things he caused to be written in his Word. Out of love for him you should thirst for knowledge and understanding. "The understanding heart is one that searches for knowledge." —Prov. 15:14.

[18] During your study period strive to have surroundings that are conducive to study. Do not imagine that you can study with a radio blasting in your ear or even

15, 16. (a) Explain how you can pursue adventurous excursions into the Word of God. (b) Give examples of possible subjects for investigation, not necessarily those mentioned in the paragraph.

17. Why must there be a desire to learn?
18. What surroundings are desirable for study, and what effort should be made to get them?

playing quietly. Profitable study requires refreshing silence. This allows your mind to focus sharply on what you are studying. But what if your home is not large enough to find a quiet room where you can shut out the noise of energetic children? Pick a study time when the children are not around or after they have gone to bed. If this is impossible, go to the public library or the park if the weather permits. Perhaps you could go to a friend's house when he studies, and his children could be sent to your house for the study period or vice versa. There certainly must be a time or place you can find where the surroundings are conducive to concentration.

[19] It is only by concentration that you can really benefit from your study efforts. If you are worrying about a problem, your mind is divided, preventing you from centering your attention on what you are studying. For the time being endeavor to dismiss the problem from your mind and cultivate a deep interest in what you are reading. Without interest and concentration, you will find yourself reading page after page mechanically, not remembering what you are reading. Lack of concentration is one of the reasons so many people have poor results when they try to study. Their mind wanders off to other subjects, and what they read makes very little impression. Perhaps you find that you fall asleep when you try to study. This is usually due to lack of interest in the material. What helps to cultivate that interest is to have something specifically in mind for which you want to use the material. Then you are studying with an objective, alert for information you can use. By improving your interest in the material and your concentration, you can improve ability to study.

19. What part does interest and concentration play in making your efforts to study fruitful?

THE MECHANICS OF STUDY

[20] Let us say that you have on your study program a newly released book from the Society. What is the best way to study it? The first thing to do is read the title and think about what you know on the subject. This begins the procedure of getting an overall view of what the book contains. We might compare the procedure to examining an automobile. How much could you learn about it if you looked only at the individual parts of the auto? You learn much more by looking first at the assembled automobile as a whole. Walk around it, looking at it from various angles. Now come in closer and see how the various parts are related to one another. After that you can, with greater understanding, examine the individual parts in detail. The same procedure is the way to begin studying a book. Get the overall view by looking at the title and the table of contents, thinking about the things you will possibly find. Take a closer look by reading the subheadings in the chapters, relating them to the chapter headings. This preliminary survey need not take long, but it is well worth the effort.

[21] With a general idea in mind about the contents of the book, turn your attention to the first chapter. While reading it, be on the alert to note the topic sentences. These usually appear at the beginning of each paragraph but sometimes are in the middle, or sometimes at the end where the principal idea of the paragraph is finished off. They tell you briefly what the paragraph is about. You could even underline these. By reading the chapter in this observant way, you can mentally build up a general outline of the chapter. The same method can be effectively used when studying a magazine article.

20. (a) Describe how a preliminary survey can be taken of a book before studying it. (b) What is the purpose of this survey?

21. Describe the procedure while reading a chapter.

22 As you read, try to read word groupings rather than one word at a time. As your hand can hold more than one marble at a time, so your eye can take in more than one word at each eye fixation. This contributes to faster reading and to a better grasping of the thought content. At times, however, you will encounter very weighty material that does not lend itself to rapid reading. You may even have to slow down to reading one word at a time, such as when reading the meaty sentences of the book of Proverbs. Generally, however, the reading of word groups makes it much easier to extract the thought from a sentence.

23 When you come to a subheading, stop and review in your mind what you have just read. Do you remember the points that were made? If the material is hazy in your mind, go back and read the topic sentences of each paragraph to refresh your memory. When there is an explanation of a scripture, see if you can remember it. If not, read the explanation again. Now proceed with your reading until you come to another subheading. As you read keep the theme in mind and the progressive development of the chapter.

24 Read with a pencil in your hand if the book or magazine is yours so you can underline key words and outstanding information. Do this sparingly. It will help you to refresh your memory when you review the material and when the material is used in a group study. Never underline or mark up a book that is not your own. Other people will be reading it, and they will not appreciate your markings. When you complete your reading of the chapter, give it a final and brief mental review. Fix the main points in mind. Think about what you could tell a person regarding what you have just read.

25 By keeping your mind active while you are reading you will not find your mind blank of information when you have completed a page or two. An active mind while you read is essential for good results. Visualize events when they are described. Note fundamental Bible truths and prophetic fulfillments. Compare what is said in the material with your own actions so that you might personally profit from it. Look for new thoughts as well as the reasons why specific statements are made. Reason on the material. Look for things you can use as a preacher of God's Word in the field ministry. All this contributes to a fruitful study period.

26 The good results that come to you from improving your personal study are manifold. The more you learn, the better you are able to give a reason to others for the hope you have, the better will be your judgments when faced with decisions and the stronger will be your conviction that you are doing what is right. You will enlarge and strengthen your shield of faith that protects you from the bad effects of worldly scepticism and atheistic propaganda. You will give better student talks in the congregation's Theocratic Ministry School and more edifying comments in group Bible studies. You will be able to speak more confidently in the door-to-door ministry, make better back-calls on interested persons and conduct more informative Bible studies in the homes of the people. Instead of remaining as spiritual babes, you will be able to grow to spiritual maturity. By improving your study habits you can plant your feet more firmly on the road to life.

22. What is the value of reading groups of words rather than one word at a time, and when is slow reading necessary?
23. What is suggested for impressing the material on your mind as you read?
24. (a) How should a pencil be used while studying? (b) What should you do when you reach the end of a chapter?
25. How can the mind be kept active while you are reading?
26. What are the good results that come from improving your personal study?

[27] Look upon God's Word as a treasure-house of spiritual riches that can be yours if you make a diligent effort to seek them. They can bring you things that silver and gold could never buy. Cherish them as long as you live, finding delight in meditating on them and in talking about them. Make them the center of all your interests. Show your appreciation for them and manifest your desire to use them more fruitfully in the Christian ministry by improving your personal study.

27. How should the treasures of God's Word be regarded?

THE AMALEKITES

A LESSON FOR OPPOSERS OF GOD

THE Amalekites were an ancient group of nomadic marauders. At the time of the exodus of Israel from Egypt, they were centered about Kadesh-barnea in the Negeb desert, south of Palestine. From this center their camps radiated out far and wide into the Sinai peninsula and northern Arabia. Much of the time they lived by plundering their more peaceful neighbors.

Why are the Amalekites of interest to us? Because they were to become chronic enemies of God and his chosen people of that time, ancient Israel. The way God dealt with these Amalekites is of concern to all men and nations, since it provides a pattern for the way He will deal with his enemies today.

The origin of the Amalekites is uncertain. At Genesis 36:12 Amalek is listed as the grandson of Esau. However, some authorities make a distinction between this Amalek from Esau and the Amalekites found in the Negeb and Sinai area, because Genesis 14:7, which predates Esau, refers to "the whole field of the Amalekites." Also, at Numbers 24:20 the Amalekites are called "the first one of the nations," which might indicate the existence of another people called Amalekites who lived earlier than the Amalek mentioned as a descendant of Esau. Others consider the distinction of the two Amaleks unnecessary, as they regard these earlier references to be a later editorial description for the benefit of those who would be living when the books of Genesis and Numbers were written.

The first meeting between the Amalekites and Israelites took place soon after the exodus from Egypt, at Rephidim, near Mount Sinai. Here the Amalekites made an unprovoked attack upon Israel, harassing their rear and cutting off the weak and weary. Joshua commanded Israelite forces in the fight, with Moses holding up his rod in the sight of the people to indicate that Jehovah was with them. On that occasion Israel prevailed. The Amalekites were soundly defeated.—Ex. 17:8-13; Deut. 25:17, 18.

Because of their hardened and unreasonable hostility toward God's people and because they "did not fear God," the Amalekites came under a permanent ban. Since they worked in opposition to the purposes of the Universal Sovereign, Jehovah, he decreed their utter extermination in

time.—Ex. 17:14-16; Num. 24:20; Deut. 25:18, 19; 1 Sam. 15:2, 3.

During the remainder of the year that Israel remained at Sinai and during their subsequent journey northward toward the southern border of Palestine, they remained unmolested. But when they reached Kadesh, another encounter with the Amalekites took place. It had been the intention of the Israelites to enter Palestine from the south, west of the Dead Sea. Spies were sent in to examine the land and determine whether an entrance from that point was possible. The returning spies reported that the Amalekites were in southern Palestine, together with the Hittites, Jebusites, Amorites and Canaanites. (Num. 13:29; 14:25) They discouraged the people so that they rebelled against Moses. At this Jehovah declared that they would not enter the Land of Promise. Yet, contrary to the will of Jehovah and the command of Moses, the Israelites determined to go forward anyway. They were met by the Amalekites and the Canaanites and suffered defeat.—Num. 14:39-45.

Years later, when Israel was established in Palestine in the days of the Judges, another encounter is recorded. The Amalekites apparently allied themselves with Eglon, king of Moab, and the Ammonites to attack Israelite territory successfully. Later, when Moab was defeated by Israel under the leadership of Ehud, the Amalekites may have suffered too.—Judg. 3:12-30.

A few generations later the Amalekites pursued their old tactics of harassing peaceful agriculturists when, in league with the Midianites, they oppressed northern Israel. As the crops sown by the Israelites were ripening, the Amalekite marauders descended and plundered the area, so that the unfortunate Israelites became impoverished and discouraged. However, Jehovah raised up Gideon, who dealt the combine a smashing defeat.—Judg. 6:3-6, 33; 7:12–8:21.

In King Saul's time Amalekite bands were found roaming throughout hundreds of miles of wilderness from the border of Egypt to Havilah, a designation that may include north-central Arabia. At this time Jehovah commanded Saul to execute the Amalekites on account of "what Amalek did to Israel when he set himself against him in the way while he was coming up out of Egypt." King Saul crushed the Amalekites, but foolishly spared their king, Agag, and the best of the flocks alive, for which Samuel rebuked Saul and slew Agag.—1 Sam. 15:1-33.

Remnants of the Amalekites evidently still remained in the wild desert near the southern boundary of Palestine, because King David found them in that region. (1 Sam. 27:8; 30:1) Amalekite robbers had taken the city of Ziklag, burning it with fire and carrying off captives, including David's two wives. David pursued them and so severely mauled the Amalekites that only 400 of their men on swift camels succeeded in making their escape. From this disaster they never recovered. —1 Sam. 30:1-20.

The decline of Amalek was hastened in King Hezekiah's day when a band of 500 from the sons of Simeon struck down "the remnant that escaped of Amalek," taking their stronghold in Mount Seir.—1 Chron. 4:43.

A final reference to this nation may be in connection with Haman, the son of an "Agagite," who was executed along with his sons in the days of Queen Esther and King Ahasuerus of Persia. (Esther 3:1; 7:10; 9:10) Jewish historian Josephus lists them as Amalekites, although it is not certain. In any event, from then on no further mention of Amalek is made in the Bible, nor in secular history. The Amalek-

ites disappear as a nation, in harmony with the decree of Jehovah—just punishment for this rough Negeb tribe listed at Psalm 83:7 as an inveterate enemy of God and his people.

Thus the enmity of the Amalekites toward the Israelites can be traced from the time Israel had just escaped from the terrors of Egypt and were struggling through the wilderness, down through many centuries. It made a deep and lasting impression upon the Israelites.

The utter extermination of the Amalekites should serve as an everlasting warning to opposers of Jehovah's purposes and people. Down at this end of the world, men and nations who oppose God and his people will suffer a fate similar to that of Amalek, for "they will have to know that [He is] Jehovah."—Ezek. 38:16-23.

Heart Surgery Without Blood Transfusion

THE *Roosevelt Report* of January, 1963, published by the Roosevelt Hospital, 428 West 59th Street, New York city, carried an article "Hearts and Sugar Water—A Story of Surgical Success." It said in part: "Roosevelt Hospital surgeons, in November, opened a man's heart and successfully repaired its defective valve without using a drop of blood transfusion, either during surgery or postoperatively. In most institutions where open-heart surgery is performed, such an operation requires from 15 to 20 pints of bank blood.

"Key to this unusual surgical accomplishment here is the use at the Hospital of the Kimray Open-Heart Machine, a new type of heart-lung apparatus which allows the substitution of a small quantity of five per cent dextrose in water for the six to ten pints of bank blood used to fill or 'prime' the older type of heart-lung machine. . . . The great importance of the use of the Kimray Machine to the individual patient is the avoidance of dangerous blood transfusion reactions, so likely to occur when multiple blood transfusions are used. Serious kidney complications, virus hepatitis, and disturbances of blood clotting are foremost among the hazards that have been eliminated."

Roosevelt Hospital surgeons are not the only ones who see the need to use blood substitutes for priming open-heart machines. Reported the Long Island *Sunday Press* of February 24, 1963: "A blood substitute—dextran—has been used successfully to prime the pump in more than 200 open-heart operations by University of Minnesota doctors. They feel that dextran also reduces the risk of transfusion reactions."

Highlighting the wisdom of these heart surgeons in avoiding the use of blood is an article in *Life* magazine (February 15, 1963) entitled "Lurking Risks of Transfusion," which said that there are powerful reasons for being afraid of blood transfusions—various diseases that may be lurking in human blood, such as syphilis, malaria, and serum hepatitis. What is the mortality rate for persons who get serum hepatitis and who are forty years or older? The article reported that one ten-year study showed it was 23 percent. It stated further:

"Dr. Jere W. Lord, Jr., who performs vascular surgery at University and Columbus hospitals in New York . . . recently observed that despite the advances in knowledge in the last 20 years, the physician's problems in using blood are still of major proportions: 'There are men in the field so aware of the problem that they've learned how to prime the pump-oxygenator for open-heart surgery with straight glucose. . . . I try to do all the surgery I can without blood.'"

Yes, use of blood is dangerous, not only because of medical complications, but because it is forbidden by God's Word. (Acts 15:28, 29) Conscientious doctors are finding that there is much that can be done, however, even in difficult cases, without transfusing blood.

WALKING BY FAITH AMID MATERIALISM'S DECEPTIONS

MATERIALISM'S deceptions! How many they are and how subtle! Due to the sin of our first parents the inclination of the heart of man is toward what is bad, toward selfish pleasure, toward covetousness or toward the love of ease. Materialism is made to appeal to these fallen tendencies by those who stand to profit by our succumbing to materialism, those who offer entertainment or who have fine homes, fine autos or fine furnishings and clothes to sell.—Gen. 8:21.

But materialism is deceptive. The more you have the more you want. Besides, it plays havoc with the Christian's spiritual interests and his relationship with his God. 'The deceptive power of riches chokes the word.' Not without good reason therefore did the apostle Paul warn: "Let your manner of life be free of the love of money, while you are content with the present things."—Matt. 13:22; Heb. 13:5.*

Materialism is also deceptive because it is temporary, as we are reminded by the apostle John: "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 [only] he that does the will of God remains forever." —1 John 2:16, 17.

We cannot serve two masters. The question is, What comes first in our lives? We must earn a living and provide for our own or we are worse than an unbeliever. But that does not mean that we cannot keep on seeking first the kingdom of God and his righteousness. It is a matter of emphasis and priority. If we find ourselves neglecting the spiritual things, then we are being taken in by materialism's deceptions.—1 Tim. 5:8; Matt. 6:33.

To avoid being ensnared by materialism's deceptions we must have a strong faith. Study of God's Word, association with others who are trying to avoid materialism's deceptions, prayer and engaging in the Christian ministry will help us grow strong in faith. In particular is it helpful to take note of the fine Scriptural examples of those who in times past walked by faith amid materialism's deceptions.—Heb. 12:1.

There was Moses who, in preference to all the treasures of Egypt, chose to walk by faith as God's anointed one. Before him there was Abraham, who preferred to walk by faith in alien lands rather than enjoy the comforts and prosperity of that great ancient city of Ur of the Chaldees. And then there was Job, wealthy as he was, who did not put his trust in his riches and so kept integrity when he lost them all.—Heb. 11:24-26, 8-11; Job 31:24-28.

Coming to Christian Scripture times, we observe Saul of Tarsus. Highly educated, he could look forward to a life of high reputation and economic security, but he gave it all up for a life of faith, becoming materially poor but making many spiritually rich. And the greatest example of all, that of Jesus Christ. What riches he left behind in heaven to do God's will on earth, and what opportunities for material wealth he cast aside so as to walk by faith! He did not even have a place to lay his head!—Luke 9:58; 2 Cor. 6:10.

Today there are some 30,000 Christian ministers in the full-time ministry throughout the world serving as pioneers, special pioneers, missionaries, circuit and district servants and members of Bethel families; they have proved for themselves the truth of David's words that Jehovah will not forsake the righteous. Could you be among that number? If not, perhaps you could be a vacation pioneer minister for at least one month in the year. Even if family obligations prevent you from enjoying the blessings of this full-time ministry, are you doing all you can to inculcate in your children the desirability of such a career? —Ps. 37:25; Deut. 6:7.

So walk by faith, as "seeing the One who is invisible." (Heb. 11:27) Remember, valuable material things are temporary and they cannot profit you in the day of Jehovah's fury, Armageddon. (Prov. 11:4) Put spiritual riches first in your life, enjoy to the full the blessings God has for his people in the way of *spiritual* food, Christian association and service. In that way you will be laying up treasures in heaven, lasting treasures.—Matt. 6:19-21.

During the month of September let all of God's dedicated ministers walk by faith amid materialism's deceptions by devoting all the time they possibly can to the Christian ministry, in particular endeavoring to place with men of goodwill toward God Bible-study aids and then calling back to assist them further.

* For details see *The Watchtower*, July 15, 1962.

Names for CHRIST and his CONGREGATION

NAMES are essential to designating persons or things. Names may also indicate certain qualities or show relationship to other things or persons. So, to describe the functions of the Christian congregation and its various relationships, it is given a number of names or designations in the Christian Greek Scriptures. Said the apostle John of the number included in this select group: "I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads." —Rev. 14:1.

Bear in mind that, when a name or designation is used in one instance in a certain way, this does not mean that thereafter that name always designates exactly the same thing. Consideration must be given to the context and the sense intended at the time. A name may be used in a broad, inclusive sense or in a limited, restricted sense. For example, usually "the kingdom" in such expressions as "the kingdom of the heavens" has reference to Jesus Christ and those called from earth to heavenly life with him, or the complete 144,001 who are commissioned as kings. However, Jesus used the same designation to apply in a restricted or limited sense in connection with him alone when he said to his opposers: "Look! the kingdom of God is in your midst." And on another occasion he used the term kingdom to refer to the realm over which he and his 144,000 joint heirs would rule.—Matt. 13:24-33; Luke 17:21; Matt. 25:34.

Another term that clearly applies to both Jesus and his body members, or the 144,001 together, as the heavenly ruling body appointed by God, is "new heavens." "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; also Phil. 3:20.

"Temple" is also used in a symbolic sense to include Jesus Christ and his body members, or the 144,001, as Jehovah's arrangement for the carrying on of true worship, a sanctuary for God to inhabit by spirit. This can be clearly seen from reading Ephesians 2:20-22. Since this symbolic temple was represented by the anointed Christians on earth in his day, Paul could also use this name as applying in a representative way when he wrote to the congregation at Corinth: "Do you not know that the body of you people is the temple of the holy spirit?" (1 Cor. 6:19) And at Revelation 21:22 "temple" has yet another significance when Jehovah God and the Lamb Jesus Christ are said to be the temple of the New Jerusalem.

It was promised to Abraham that through his seed all nations of the earth would bless themselves. The designation "Abraham's seed" in its broadest sense takes in the 144,001, but it has a primary and specific application to Christ Jesus alone, as shown by Galatians 3:16. It is in a secondary sense, because of belonging to

Christ, that the 144,000 are also "Abraham's seed, heirs with reference to a promise." (Gal. 3:29; Gen. 22:17, 18) So, while the inspired Christian writers used the same names or designations differently, they did not do so indiscriminately, but with due consideration to the thought to be conveyed.

Also referring to the 144,001 collectively are the terms "royal priesthood" and "holy nation," found at 1 Peter 2:9. The expression "new creation" applies, not in a collective sense to the 144,001, but to each one as an individual, as indicated by the way the expression is used at 2 Corinthians 5:17: "If anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence."—Gal. 6:15.

CONGREGATION OF GOD

Consider now the term most frequently used when speaking of Christians: "the congregation." How is this to be understood? Does it in itself include Jesus Christ, so that the Christian congregation may be said to consist of 144,001 members? From the standpoint of Christ Jesus being included as the head or chief one, we could properly use the term "congregation" in this most inclusive sense, and this is in harmony with the application of Psalm 22:22 to Jesus. (Heb. 2:12) David, the writer of Psalm 22, was a member of the congregation in the midst of which he declared Jehovah's name; so the one to whom this text is applied, Jesus Christ, could also be said to be one of the congregation, and in harmony with that, the others in the congregation are called his "brothers." In David's case, the congregation was that of Jehovah God, and for thirty-three and a half years Jesus Christ was a member of it and preached amidst it while on earth. A remnant of these became part of *his* congregation or spiritual body. However, generally when the Christian Greek Scriptures speak of the "congregation" in the broad sense, they are referring to the 144,000 as a body subject to the head Christ Jesus. Thus Paul, at Ephesians 1:22, 23, speaks of "the congregation, which is his body," and later writes: "I am speaking with respect to Christ *and* the congregation."—Eph. 5:32.

In addition to the uses mentioned above, the word "congregation" (Greek: *ekklesía*) is also applied in other ways. One of these is illustrated at 1 Corinthians 10:32, where we read: "Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God." Here the writer obviously does not have in mind the "congregation" in the broad sense of the entire 144,000. Rather, he uses the term as applying to the Christians living at that particular time.

But by far the most common use of the word "congregation" in the Christian Greek Scriptures is in referring to a local assembly of Christians. This may include all the Christians in one particular city, or may refer to an even smaller group meeting in a private home. So we find it recorded that "great persecution arose against the congregation that was in Jerusalem." Also: "Greet the congregation that is in their house." (Acts 8:1; Rom. 16:5) Accordingly it would be proper to speak of "congregations" in the plural, and this is often done in the Scriptures. (1 Cor. 11:16; Acts 15:41; 2 Thess. 1:4) Today, when applying to a local assembly, the term "congregation" would include all the dedicated Christians associated with it, regardless of what may be their hope or destiny.

Most of the Scriptural terms that apply to the 144,000 members of Christ's body apart from their Head do so quite obviously. Among such are "Christ's body," "the body of the Christ," "the bride, the Lamb's

wife." And since the "Lamb's wife" is also termed "the holy city, New Jerusalem," it follows that this name also applies only to the 144,000 body members. This is borne out by the description of it in Revelation chapter 21.—1 Cor. 12:27; Eph. 4:12; Rev. 21:2, 9, 10.

Another Scriptural expression that refers to the 144,000 members of Christ's body is "little flock." Said Jesus: "Have no fear, little flock, because your Father has approved of giving you the kingdom." Since Jesus does not include himself, saying, 'The Father has approved of giving *us* the kingdom,' the expression "little flock" here applies only to the 144,000 members of his body who are heirs of the Kingdom with him. To these "sheep" and others Jesus is the Fine Shepherd.—Luke 12:32; John 10:11, 16.

Jesus used yet another distinctive term to refer to his anointed body members, namely, "faithful and discreet slave." This is a designation that applies to the composite body of the anointed on earth at any time since Pentecost A.D. 33, when Christ's followers, especially his apostles, were entrusted with his interests on earth. Since Christ is the one that takes an accounting with this "slave," it clearly does not include him. At this accounting, after his entering into Kingdom power, Christ Jesus further blessed those making up the "faithful and discreet slave" at that time, giving them additional Kingdom privileges and responsibilities.—Matt. 24:45-47.

"THE CHRIST"

We come now to a consideration of those terms or titles that apply or are used to refer to Jesus Christ apart from his body members. Among those that might be mentioned as found in the Christian Greek Scriptures are "the Amen," "Faithful and True," "the Faithful Witness," "King of kings and Lord of lords," "the Lamb of God," "Leader," "the Lion that is of the tribe of Judah," "Lord," "Potentate," "Savior," and "the Word." Clearly, the designations here referred to apply, not to Jesus' body members, but to Jesus himself, even as do his more commonly used names, "Jesus," "Jesus Christ" and "Christ Jesus."—Rev. 3:14; 19:11; 1:5; 19:16; John 1:29; Matt. 23:10; Rev. 5:5; 1 Pet. 3:15; 1 Tim. 6:15; Luke 2:11; John 1:1; Matt. 1:21; Rom. 7:25; 8:1.

But what about the expressions "the Christ" and "Christ"? Does the use of the article with "Christ" designate something different from when no article is used? Might it be that, whereas the term "Christ" refers to Jesus Christ alone, the term "the Christ" could also include the 144,000 members of his body? Do the Scriptures support this thought or distinction?

No, they do not. Certainly Christ's body members are not included in the words of Peter: "You are the Christ, the Son of the living God." Then again, the 144,000 are said to rule "as kings *with* the Christ for a thousand years." How could they be said to be reigning with the Christ if they were a part of the Christ? Yes, there are many scriptures that distinguish between "the Christ" and the members of his body. —Matt. 16:16; Rev. 20:4.

In fact, the expression "the Christ" of itself at no time includes the members of Christ's body. So the title "Christ," with or without the definite article, refers to Jesus Christ, the article serving to draw attention to or to emphasize his office as the Messiah. Christ is the Head and Bridegroom of the 144,000, his body or bride. That is why these ones are said to be "in union with Christ," to "belong to Christ," and to be "Christ's body."—Rom. 12:5; 1 Cor. 3:23; 12:27.

The fact that Christians are said to be "in union with Christ" does not mean that they can be spoken of as "the Christ," any-

more than the term "Lord" can be applied to them because children are told, "Be obedient to your parents in union with the Lord."—Eph. 6:1.

How, then, are we to understand 1 Corinthians 12:12? This reads: "Just as the body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ." Does not the term "the Christ" in this instance include the body members? No, apparently not, for what Paul is here discussing is the body of Christ separate and distinct from its Head. That is why he sums up his argument in verse 27, saying: "Now you are Christ's body, and members individually." At verse 12 Paul is evidently using an elliptical way of speaking in connection with the Christ, a form of speech not uncommon in the Scriptures. So we could paraphrase Paul's words at 1 Corinthians 12:12 this way: 'Just as the body, though being a single entity, has many members, so it is with the body of Christ, that is, those associated with or belonging to Jesus Christ.'

In other words, the writers of the Christian Greek Scriptures do not make a distinction between "the Christ" and Jesus Christ. Illustrating this point is Ephesians 2:13, which says: "But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ." Compare also Ephesians 1:10, 12, 20.

In view of the foregoing, how is Hebrews 11:26 to be understood? This tells us that Moses "esteemed the reproach of the Christ as riches greater than the treasures of Egypt." To whom or what does "the Christ" refer in this instance? It does not seem that the "riches" Moses had in mind was in his being a type of "the Christ" to come, because he did not know that he was such. Rather, it appears to refer to the privilege he himself had of being God's anointed one (Greek: *christós*) to serve as mediator and deliverer. This meant more to Moses than all the treasures of Egypt.

From this discussion we can see that a variety of terms are applied to Jesus Christ and his body members. Some apply exclusively to Jesus. Others, such as "new heavens," always take in the composite number of the 144,001, Christ Jesus and his body. Still other names describe just the 144,000, though usually illustrating some relationship to their Head, Christ Jesus, such as "body of Christ," "the bride," "little flock," and "New Jerusalem." But, as we have noted, there are some designations that at times have a broad or inclusive sense, taking in the 144,000 as a body and sometimes including Christ, while at other times these same designations have a more limited or restricted sense. A good example of this is the word "congregation." So it is important to consider the context so as to have clearly in mind the thought of the writer. Names are descriptive. When correctly understood and applied, they bring out the full value of things or persons, and are essential to an accurate knowledge of the Word of God.

Demonism at Ephesus

● One of the earliest inscriptions found at Ephesus was a form of divination by omens from birds inscribed on a block of marble. "If the bird is flying from right to left, then whether it rises or settles out of sight, it is unlucky," and so on.—*The Bible Was Right*, by Hugh J. Schonfield, chapter 37, "The Home of Magic." See Acts 19:18, 19, where it reports that Ephesus was known for its "magical arts."

DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

● How can grief for a lost mate be assuaged?

By the truths of God's Word; by doing good to others; by prayer.—P. 260.*

● What assets can a Christian use for the benefit of others?

Time, Bible knowledge, strength, influence, natural abilities and aptitudes.—Pp. 271-274.

● Why did Jehovah accept Abel's sacrifice but not Cain's?

Because Abel's was of the right sort and offered in faith and sincerity. Cain's was lacking in these respects.—P. 288.

● Of what is godly discipline a proof?

That one is loved by the one administering the discipline.—P. 297.

● Why should one not belittle discipline?

For one's own good, for the good of others and for the praise of God.—P. 297.

● From what various sources may discipline come?

Jehovah God, Jesus Christ, the Bible, the theocratic organization (by the printed page or by overseers), one's Christian companions, parents, oneself by exercising self-control. —Pp. 298, 299.

● In what spheres is steadfastness required of Christians?

In resisting materialism, in right conduct, in the face of persecution, in the field ministry, in meeting attendance.—Pp. 302-307.

● How far below sea level is the surface of the Dead Sea?

Upwards of 1,200 feet. (To be exact, 1,287 feet.)—P. 312.

● Why did Jesus answer Pilate the way he did when Pilate asked him if he was a king? (John 18:37)

To avoid the charge of sedition.—P. 320.

● To qualify for dedication and baptism, what two basic requirements must be met?

Accurate knowledge of the significance of these and cleanness morally and spiritually. —Pp. 329, 330.

● What will result from compromise under persecution in the case of a Christian?

It will lead to torment of conscience because of unfaithfulness. It will incur the displeasure of Jehovah God. If that compromise consists of "an act of worship" of Satan or any part of his organization, the compromiser can no longer represent Jehovah's Kingdom interests. It may result in loss forever of the prospect of life in God's righteous new order. —Pp. 346, 347.

● What are some of the desires incidental to youth that Christians must shun?

Recklessness, obscene talk, "practical jokes," overindulgence in sports, suggestive styles of dress, improper conduct between the sexes. —Pp. 363, 364.

● What should be the Christian's attitude toward efforts to unite all religions?

Have nothing to do with them, as Bible-based religion is exclusive, opposed to all interfaith.—Pp. 391, 392.

● Which kind of maturity is the most important one?

Spiritual maturity.—P. 396.

● Of what value is encouragement?

It gives strength and hope; it helps others to endure.—P. 424.

● In what various ways can encouragement be given?

By words of commendation, words of appreciation, by an act of kindness, by fellowship, by a friendly smile, by imparting hope from the Word of God.—P. 432.

● How does a life of faith manifest itself?

By works; by giving the truth to others. —P. 468.

● Why should one who commits a serious sin confess it to his Christian overseer?

Not because he thinks that overseer can grant him forgiveness, but because Jehovah requires it. Until the matter is set straight, he will always be plagued with a guilty conscience. He cannot acceptably serve Jehovah under such circumstances. If he has sinned, Jehovah knows that, and if the sinner tries to cover over his wrong without accepting the discipline from Jehovah, God sees that lack of true repentance and humility, and He will see that such a person is eventually cleaned out of his organization unless he undergoes a change of heart.—Pp. 473, 474.

● Why is the record of Papias, of post-apostolic times, of interest to Christians?

Because of the testimony he gives to the

* All references are to *The Watchtower* for 1963.

canon and the creditability of the Christian Greek Scriptures.—P. 477.

● What kind of giving does the Bible not encourage?

The giving away or the betrayal of the fault of an intimate acquaintance.—P. 483.

● When should parents begin training their children?

From earliest infancy, as did the parents of Moses.—P. 491.

● How many distinct meanings does the term "spirit" have in the Scriptures?

At least seven: Jehovah God, Jesus Christ, the angels, life force of earthly creatures, mental disposition, inspired expressions, and God's active force.—P. 503.

Truth Spreads Despite Opposition

◆ A woman who is devoting her full time to preaching God's kingdom in Quebec, Canada, reports this experience: "After a circuit assembly in Quebec, a young couple left their name with me to call on them. The man is a French Canadian who had spent four years studying for the priesthood. The things he saw and experienced turned him against all religion, and he became very bitter. His wife is a Spanish girl, a devout Catholic. Being very sincere in her religion, she kept trying to get her husband to go to church with her. He refused to go because of his former experiences. He decided that the fastest way to discourage his wife in her views was to acquaint her with Jehovah's witnesses. That is why they were at the assembly.

"Later on I called at their home and, for the first time in her life, she heard the marvelous hope that the Bible gives. How her face lit up as I told her about the restoration of paradise on earth! After two studies she tried with greater zeal and determination than ever to get her husband to bring her to the Kingdom Hall. She witnessed to everyone, even writing to her family in Spain, sending them a *Paradise* book. They burned the book, telling her not to write anymore about the Bible. However, she continued to do so and quoted scriptures.

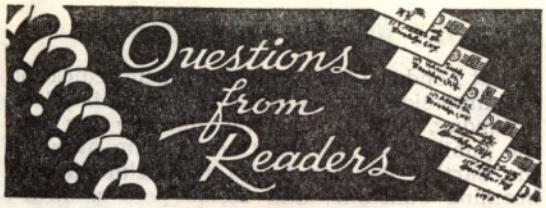
"Soon everyone in her district knew she was studying with Jehovah's witnesses, so they began to bring pressure against her husband. He, in turn, brought her books back to me and told me not to return to his home anymore. He was very angry. In his determination to stop her he took his gun, showed her the bullet, then loaded the gun and pointed it at her head and told her to make her choice. She tactfully answered him without compromise, and he finally put the gun away. That same week she started in the field ministry with me.

"When she attended a circuit assembly in Montreal, she symbolized her dedication to Jehovah. This made her husband angrier than ever. In desperation he decided to send her back to her people in Spain. Just as all the arrangements were ready, she received a letter from her mother saying that all the family there were studying with Jehovah's witnesses. This was quite a blow to the husband, so he decided that the only way to stop her was to make her a prisoner in her own home. When she tried to go to the meetings, he would sit by the door and not let her out. In the daytime he telephones every hour or two to make sure she is in. So she started a magazine route with her bread man, started a Bible study with her neighbor, placed a double subscription with her shoemaker.

"Later a lady whose husband had forbidden Jehovah's witnesses to call at her home met her on the street, and she asked her to study the Bible with her. She has since brought her to some meetings.

"One morning, as we were working together in the field service, the young woman's husband came and put her in his car. He took her to one of his friends, a person who was opposed to the truth. His wife was to stay with this opposed person for the day. After a while the lady of the house became curious and started to ask questions. The young woman took the opportunity to witness to her, placing a Bible, two books and two magazines. The lady was so interested she asked her to return and help her understand the Bible.

"This sister has proved to be the right kind of minister even under the most difficult circumstances. She has recently reported thirty hours a month and places over fifty magazines a month. Her great hope is that someday she will have the freedom to attend all the meetings at the Kingdom Hall."



● Why does the *New World Translation* at Matthew 5:5 read, "Happy are the mild-tempered ones," while at Psalm 37:11 it reads, "the meek ones"?—D. B., United States.

The reason why Psalm 37:11, in the *New World Translation,* reads "the meek ones" is because the Hebrew word *'anáv,* there rendered "meek," has the thought of "poor, humble, meek," rather than mild-tempered. *'Anáv* is therefore consistently rendered "meek" throughout the Hebrew Scriptures of the *New World Translation.* According to the *American College Dictionary,* one who is meek is "one humbly patient or submissive, as under provocation from others."

Now as to Matthew 5:5, it should be noted that Jesus was not reading or quoting directly from a Hebrew scroll of the Psalms. As to the *New World Translation* rendering, it is true that the expression "mild-tempered ones" might have been rendered another way, such as "meek ones." Why, then, "mild-tempered ones"?

Many persons are familiar with the *King James Version* rendering of Matthew 5:5, "Blessed are the meek." Many have also got the idea that what Jesus meant was 'blessed are the teachable.' So the expression has often been made that to be meek is to be teachable. True, he who is meek is teachable, but being teachable is only one of the qualities a meek person has. Moreover, the basic meaning of the original Greek word at Matthew 5:5 is not "teachable." According to the two-volume Greek-English *Lexicon* by Liddell and Scott the Greek word in Matthew 5:5 means, respecting persons, "mild, gentle, meek," and the adverbial form of it means "mildly, gently." Interestingly, *The New English Bible,* at Matthew 5:5, reads: "How blest are those of a gentle spirit."

Also the Greek-English *Lexicon* by Westcott and Hort states regarding this Greek word, *praús* or *práos:* "Mild temper, and, of animals, tame, gentle. Matthew 5:5 (Here the *AV* and *AS* render it meek, but the words never did, at any time, or in any passage of any other author signify *meek.*)"

The New World Translation Committee, by rendering the Greek word "mild-tempered," believes it has attained a far superior rendering than "meek." The *New World Translation* rendering defines the Greek word and does not leave it up to any reader to attach an arbitrary meaning to the word, such as saying that "meek" means "teachable."

● Does the scripture at Psalm 34:7, "The angel of Jehovah is camping all around those fearing him, and he rescues them," have application to rescue from natural disasters such as floods and earthquakes?—R. E., United States.

This scripture must be understood in the light of its context. The superscription to Psalm 34 says: "Of David, at the time of his disguising his sanity before Abimelech, so that he drove him out, and he went away." So David is speaking against a background of his being in enemy territory, where he had to disguise himself by pretending to be insane before King Abimelech (also called Achish) in order not to be executed by this Philistine king, who might otherwise have viewed David as an intelligent, scheming, spying Israelite. Under such circumstances Jehovah's angel preserved David and rescued him. This is very different from rescuing one from a flood or an earthquake. The circumstances are entirely different, and they have no relationship to each other.—1 Sam. 21:10-15.

When it comes to floods and storms, Jehovah's people have to heed storm warnings just like everyone else. True, the tendency of many persons is to ignore warnings, as some have done regarding hurricanes and floods, so losing their lives. Those who choose to ignore warnings, thinking 'it cannot happen to me,' must accept the consequences.

Protection after Armageddon is something else. Even Armageddon may not end earthquakes. We cannot be dogmatic and say that Armageddon will immediately bring the entire globe, internally and externally, to its finished condition and hence there will not need to be any alterations in the interior or on the surface of the earth. But should these be necessary during the progress of the thousand years, God can direct the course of these, and he can bring about the protection of his people from any harm or loss, in harmony with the promise at Revelation 21:4.

"EVERLASTING GOOD NEWS" ASSEMBLY MOVES TO EUROPE

FOLLOWING very successful assemblies in Milwaukee and New York, the Around-the-World Assembly of Jehovah's Witnesses moved to Europe, opening simultaneously in London and Stockholm. A high point at these assemblies was the adoption of a stirring resolution, by 22,009 conventioners in Stockholm and 39,663 in London. It was resolved that "under the propaganda and programs inspired by demons and voiced by political systems serving the 'ruler of this world,' the kings of the earth and their armies are being led . . . to the battlefield with the Hebrew name Har–Magedon (or, Armageddon). We . . . will not obstruct them in their military preparations, and yet we will not march with them to Har–Magedon, for we refuse to fight against God Almighty and his kingdom by Jesus the Messiah . . . it is our resolution to remain immovable on the side of the established Messianic kingdom of Jehovah God."

At Stockholm 766 persons were baptized, and at London 1,369 symbolized their dedication by immersion. It was Britain's largest baptism.

Sunday, July 21, was the climactic day with the public talk, "When God Is King over All the Earth." The day began at Stockholm with beaming sunshine, and 25,160 persons heard this talk that was translated simultaneously into Swedish, Danish and Finnish. The Norwegian Witnesses took their seats among the Swedes, to make room for the public. At London, with clear blue sky, 50,111 assembled for the public talk, overflowing Twickenham's Rugby Union Stadium.

As the assembly closed at London and Stockholm, it opened simultaneously in Munich and Milan. The Milan assembly reported a fine attendance of 14,199 delegates on the first day. Of these, 7,237 listened in French, 5,345 in Italian, 1,171 in Spanish and 446 in Portuguese. At Munich, the first day's afternoon attendance was 75,846 persons; the conventioners had come from 34 different countries.

ANNOUNCEMENTS

FIELD MINISTRY

These are days when materialism makes such demands that it easily crowds spirituality out of one's life. Avoiding this snare, Jehovah's witnesses will demonstrate their devotion to Jehovah God during September by sharing fully in the ministry, presenting to all persons the books *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified,"* together with two booklets, on a contribution of $1.

WHO WILL WIN IN THE CLASH OF WILLS?

Today as never before there is a clash of wills on all fronts, between nations, between business and labor, between political and racial groups. But what is *God's* will in these issues? Is he involved? What will be the final outcome of the present struggle for supremacy? Read the two fascinating and revealing books *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified."* Both are only $1. Send now and receive free two timely booklets on Bible subjects.

ANNOUNCEMENT OF ANNUAL MEETING

Yearly the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania is held on October 1, and in 1963 this date falls on Tuesday. The meeting will be at ten o'clock in the forenoon on Tuesday, October 1, and will be held at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania.

A regular letter of notice of annual meeting will be sent to each of the members of the corporation. The members will wish to be certain that these letters of notice reach them by seeing to it that the secretary's office has their present mail address to which to send the notices.

As is the usual procedure, the notices will be accompanied by proxies. The proxies should be returned by the members promptly in order to reach the office of the secretary of the Society not later than September 15. The proxy should be returned by each member whether the member is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 29: Studying the Word of Life. Page 521.

October 6: Improving Personal Study. Page 527.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 15, 1963
Semimonthly

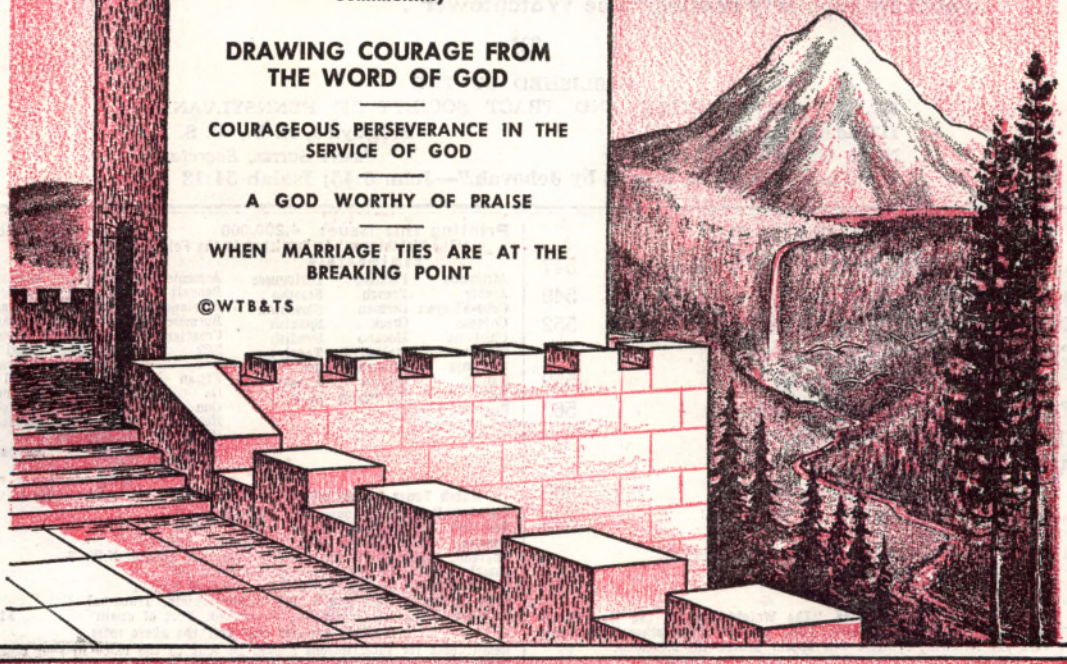
DRAWING COURAGE FROM THE WORD OF GOD

COURAGEOUS PERSEVERANCE IN THE SERVICE OF GOD

A GOD WORTHY OF PRAISE

WHEN MARRIAGE TIES ARE AT THE BREAKING POINT

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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; Isaiah 54:13

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXIV September 15, 1963 Number 18

Are you guided by FACT or by Fancy?

FOR some, self-delusion may be more pleasant than facing reality, but it does not provide a living, feed loved ones, or enable one to cope with the many other requirements of life. A person who imagines things are the way he would like them to be, instead of facing them the way they really are, is not reasoning on the facts, but is building on fancy. His powers of discernment are clouded.

Those who ignore the facts and delude themselves with fancy are like the proverbial ostrich that hides his head in the sand when danger nears. However, the realist recognizes that such ostrich exists in fables only, not in fact! The ostrich of reality does not ignore the fact of danger. He does not hide his head in the sand. To the contrary, he moves away from the source of potential harm so rapidly that few animals can keep up with him when he is in full flight.

Dreamers are like that proverbial ostrich. They hide their heads in the sands of self-deception and fancy when situations arise that demand a realistic facing of the facts, and actions based on those facts. Such fancy is as profitless as believing the earth to be square in spite of the overwhelming proof against such a conclusion; or like believing two plus two equals five, when the facts of mathematics show this is not the case.

Today no more flagrant ignoring of the facts can be found than that dealing with God and his purposes. Many people conceive God to be what they want him to be, not what he really is. They ascribe qualities to him that he does not have, or take away qualities that he does have. They try to fashion God to an image that suits their fancy, while ignoring the facts that show what he actually is.

For instance, some, under instruction from their church, tell Jehovah's witnesses who call at their homes this: "You preach a cruel and unreasonable God who is going to sweep most of his children away in a horrible battle of Armageddon. You make out that God is not good and kind. I want nothing to do with such a God. You Witnesses consider this world hopeless and so you leave it to perish."

This is a complete ignoring of the facts. It is another instance of behaving like the proverbial ostrich. For throughout God's communication to humanity, the Bible, the theme is emphasized over and over again that one day God's kingdom will rule this

world, taking over the direction of earth's affairs from the present governments that are ruling by divine permission only. How great an illusion it is for any who profess Christianity to be offended when mention is made of God's taking his great power to rule in the way he has made clear in his Word!—Rev. 11:17, 18.

It is not Jehovah's witnesses who have originated the thought that the present system of things is beyond reform. It is the Almighty God Jehovah himself who says such a thing. To say otherwise is not facing the facts. It is self-deception, a fancy, an illusion. Under God's own guiding spirit, the Christian apostle John wrote: "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 . . . Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

When the disciples of Jesus asked him when the end of this system of things was coming, did Jesus say, 'Why, how can you think such a cruel thing?' No, he did not. Jesus proceeded to answer his disciples realistically, giving them the many facts that would mark the end of this world. It would have been a cruel deception to do otherwise.

It is a fact that God considers this world hopeless. He has decreed that he will replace its confusion, crime, war, hate, sorrow and death with a paradise new world of righteousness, where humans can live in peace and happiness forever with one another. So in this time of great world distress, it will not do to say that God's destruction of wickedness is cruelty. God would prefer that all the wicked repent from their bad ways (2 Pet. 3:9), but when they do not, then he has the right to destroy them for his own name's sake and also for the sake of those who do love what is right and who do want to lead a life that is in harmony with God's requirements. "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate." (Ps. 145:20) That is not fancy. That is a fact. Those who say such is cruelty ignore the fact of untold cruelty and misery that wicked people bring upon humankind. They also ignore God's cleaning away of wickedness in the Flood and in the destruction of Sodom and Gomorrah. Ignored too is the guarantee that he will bring a similar destruction at the battle of Armageddon. At that time those who choose to ignore the facts will not survive—no more so than those who ignored the facts survived at the time of the Flood and at the time of Sodom and Gomorrah's destruction.—Jude 7; 2 Pet. 3:5-7; Rev. 16:14-16.

You may have many ideas about God and his ways, but do not take for granted that those are God's ideas and ways. God is love, true, but he balances this perfectly with his other attributes of wisdom, justice and power. Realistically investigate God's Word, the Bible, to determine what the will and purpose of God are. Then do that will to the best of your ability, asking God for strength to compensate for your weaknesses.

Ignoring God, his purposes and his will is not going to change the reality of them, any more than believing the earth to be square would make it so, or believing two plus two is five would make it five. God will accomplish his purpose toward earth regardless of the fancies or illusions of men. "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand." (Prov. 19:21) That is a fact, not a fancy. Lovers of life in a righteous new order will realistically consider that counsel and follow it, to their eternal benefit.

A GOD Worthy of Praise

Who is this God?
What praiseworthy things has he done?

HAVE you observed that people react differently to the marvelous works of creation? Some persons, for instance, will look into the heavens and see the stars scattered above like sparkling diamonds, and, although recognizing them as very beautiful, will not be moved to give praise to their Designer. While, on the other hand, this same sight may cause another person to feel humble and insignificant before the mighty Maker of these heavenly wonders. Because of appreciation for what God has made, a feeling of gratitude wells up within his heart and words of praise spring from his lips.

Certainly the Maker of these marvels of creation in both heaven and earth is worthy of praise! Yet, due to lack of knowledge and understanding, millions of persons fail to give him the praise due his name. This indeed seems strange when one considers that a painter who can capture the colors of a sunset or a sculptor who can reproduce the form of man and animals is held in high esteem even long after he has died. Should not the One who made the originals after which the imperfect copies are patterned receive greater *praise?*

If one would stop to reason he would be forced to agree that He should. God does not desire to remain anonymous and have praise go to some impersonal force, which is what happens when people praise the wondrous works of 'Mother Nature.' Therefore, to make expressions of praise that are pleasing to God, understanding as to who he is and what his purposes are is necessary.

A faithful old king that had such knowledge and understanding was David, who, in his younger years, killed the giant Goliath. For our benefit today there is recorded in First Chronicles, chapter twenty-nine, the heartfelt prayer that he made on the occasion when he turned the kingship of Israel over to his son Solomon. Consider David's beautiful expressions of praise and see whether you also do not have reason for making similar expressions.

NAME AND EXALTED POSITION

David opened his prayer with the words: "Blessed may you be, O Jehovah the God of Israel our father, from time indefinite even to time indefinite. Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours." —1 Chron. 29:10, 11.

Notice that David addressed God by the personal name Jehovah. He did not think that God was some impersonal force of nature, but recognized him as the father of his people. It was to this mighty and excellent One that David attributed all the marvelous works of creation, observing that 'everything in the heavens and in the earth belongs to him.' Is this great Creator your God? Do you address him by his name Jehovah, giving him praise for all his beautiful works?

Although they claim to worship David's God, some persons identify Jehovah as a national God of the Jews, and therefore feel that it is no longer necessary for Christians to call him by his name. However, David prayed for the name of Jehovah to be blessed, not for just a short time by the Jews, but "even to time indefinite." It should be noted that David already had nearly one-third of the inspired Scriptures and was therefore acquainted with God's purpose to be known by his personal name.

For example, he was familiar with the following account in the second book of these Holy Writings: "Then God said once more to Moses: 'This is what you are to say to the sons of Israel, "*Jehovah* the God of your forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you." This is my name to time indefinite, and this is the memorial of me to generation after generation.'" —Ex. 3:15.

Clearly, it is God's purpose that he should be known forever by the name Jehovah. One Levitical composer of David's day even ended his song with the request: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." All the writings that have been added to the inspired Scriptures since that time confirm that God desires to be identified by his name Jehovah. —Ps. 83:18.

People today identify beautiful masterpieces of art with such names as Rembrandt, Da Vinci and Michelangelo, and they speak in glowing terms of these gifted men. How much more so should the name of JEHOVAH be praised, the Creator of far surpassing masterpieces! Is that how you feel when examining the marvels of creation? That was how David felt, and from the bottom of his heart he endeavored to heap words of praise upon Jehovah, speaking of his "greatness," "mightiness," "beauty," "excellency" and "dignity." Indeed, words seem inadequate to praise Jehovah's greatness.—1 Chron. 29:11.

There are so many things around us for which to praise Jehovah. Look at the heavens. "The heavens are declaring the glory of God," David said. Even without the aid of modern telescopes, so that his view was limited to only a few thousand stars, David saw enough to recognize that a Master Craftsman was responsible. Today we know that there are countless billions of stars and that law and order govern their movements. Do we not have even greater reason to praise Jehovah? How happy we should be to know his name!—Ps. 19:1, 2; 8:3, 4.

RULERSHIP AND SUPREMACY

David also appreciated that Jehovah is a mighty ruler who dealt in a wonderful way with his people, and, so, continued his prayer: "Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all. The riches and the glory are on account of you, and you are dominating everything; and in your hand there are power and mightiness, and in your hand is ability to make great and to give strength to all. And now, O our God, we are thanking you and praising your beauteous name."—1 Chron. 29:11-13.

Many persons today may feel inclined to praise Jehovah for his marvelous creative works, but what about praising him for his promised Kingdom and the way he exercises his power in behalf of his people? Are you aware of such reasons for praising God? David's beautiful prayer shows that not only was he acquainted with Jehovah's dealings with his people in his own day, but by means of the inspired Scriptures he also knew what God had done in behalf of his people before his time.

The second book of those Holy Writings described how Jehovah had delivered the

entire Israelite nation from bondage in Egypt. How mighty and powerful Jehovah proved to be in holding back the Red Sea! What a wonderful Provider he was in the wilderness! How he strengthened his people for their conquest of the Promised Land! What a marvelous law he gave Moses to govern His people! But not only did Jehovah provide the law; later he raised up judges, and then kings.

David was acquainted with these things. He remembered how the prophet Samuel had been sent to anoint him as king when he was a shepherd lad tending his father's flocks. He therefore appreciated that it was Jehovah's throne upon which he sat, as the chronicler later wrote: "And Solomon began to sit upon Jehovah's throne as king in place of David his father." Because of knowing these things David acknowledged that the kingdom belonged to Jehovah, and his heart was full of praise for the wonderful way He ruled his people.—1 Chron. 29:23.

Do you have the same appreciation for Jehovah's kingdom and the way he cares for his people? Actually, today we have reason for even greater appreciation. Why so? Because that Israelite kingdom was only typical of the everlasting kingdom to be established in the hands of the promised Messiah, the seed of David. Concerning this rule God promised: "Once I have sworn in my holiness, to David I will not tell lies. His seed itself will prove to be even to time indefinite, and his throne as the sun in front of me. As the moon it will be firmly established for time indefinite."—Ps. 89:35-37.

Jesus Christ proved to be the seed of David in whose hands Jehovah promised to establish a kingdom as permanent as the sun and moon. When Jesus was upon the earth he taught his followers to pray for this kingdom. You remember how he said: "You must pray, then, this way: Our Father in the heavens, let your name be sanctified. Let *your kingdom* come. Let your will take place, as in heaven, also upon earth."—Matt. 6:9, 10.

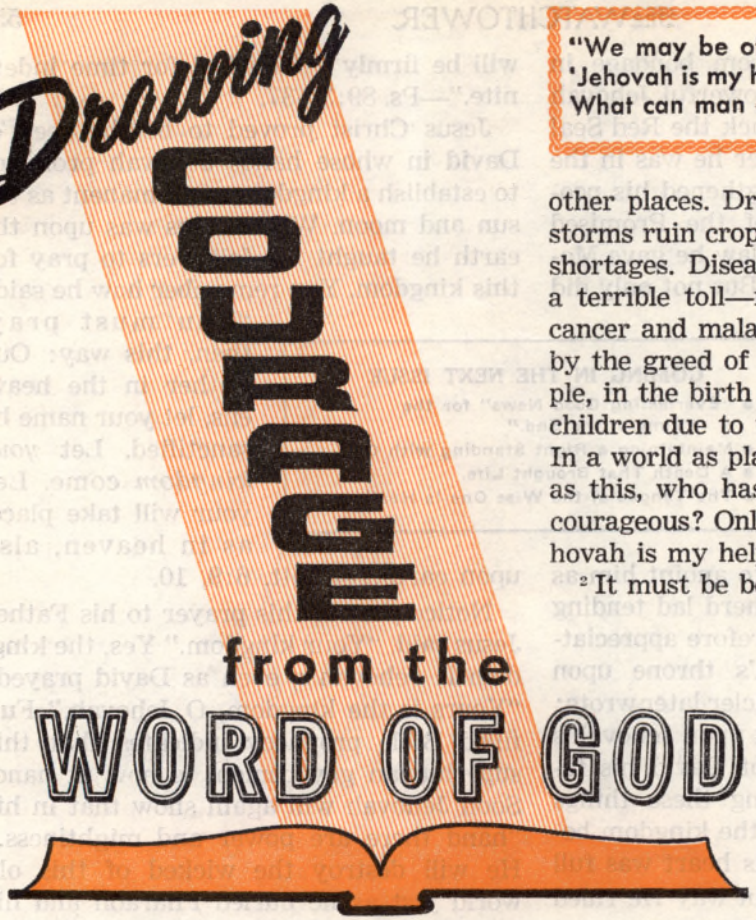
COMING IN THE NEXT ISSUE

- "Everlasting Good News" for the "Time of the End."
- Maintaining a Right Standing with God.
- A Death That Brought Life.
- The Tongue of the Wise One Is Healing.

Notice that in this prayer to his Father Jesus said, "Your kingdom." Yes, the kingdom is Jehovah's, even as David prayed: "Yours is the kingdom, O Jehovah." Fulfilled Bible prophecy indicates that this superhuman government is now at hand. Soon Jehovah will again show that in his "hand there are power and mightiness." He will destroy the wicked of this old world just as he buried Pharaoh and his hosts in the Red Sea. And even as he protected his people at that time, so he will again, leading them into his promised new world to enjoy the everlasting blessings of his kingdom.

When one considers all the marvelous works of Jehovah, what he has done in times past, and what he promises to do in the near future, is there not every reason to give him our praise? Happy are we if we follow David's example, when he prayed: "And now, O our God, we are thanking you and praising your beauteous name."—1 Chron. 29:13.

Drawing COURAGE from the WORD OF GOD



"We may be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?' "—Heb. 13:6.

WHO can be of good courage in a world such as this—a world that is saturated with fear? Never before in the history of man have there been more forces working together to strike fear into the hearts of men. Fear of war has given rise to the most frantic arms race in the history of the human race. Year by year the crime rate spirals upward, adding to the anxiety. With alarming frequency, earthquakes bring men's homes crashing down on them, killing 180,000 at one blow in China in 1920, over 12,000 in Iran in 1962, and thousands more each year in other places. Drought, locust plagues and storms ruin crops, resulting in severe food shortages. Disease, too, continues to take a terrible toll—not only diseases such as cancer and malaria, but also those caused by the greed of men, resulting, for example, in the birth of thousands of deformed children due to the use of harmful drugs. In a world as plagued with causes for fear as this, who has sound reasons for being courageous? Only those who can say: "Jehovah is my helper."—Heb. 13:6.

[2] It must be borne in mind that the circumstances that call for courage are not only those that make news headlines. Sometimes they are the very personal tragedies of which few others may be aware. These things often strike harder in the life of the one involved than the threat of nuclear war. To face up to these problems courageously and with success, one must look to God and turn to his Word for guidance.—Ps. 46:1, 2; 119:105-112.

[3] Outstandingly is courage required of all who endeavor to live with godly devotion as followers of Jesus Christ. With firm determination they must reject the pressures that suck one into the whirlpool of materialism and sensuality that marks the ways of the world. As imitators of Christ, they must be fearless witnesses of Jehovah God. They must not be afraid to

1. What circumstances have filled the hearts of men with great fear, and in the face of them who only can be courageous?

2. What other situations often call for courage, and where should one turn for guidance at such a time?

3. Why is it that particular courage is required of Christians?

expose falsehood and to advocate the truth of God's Word, no matter how unpopular it may be. For their integrity to God they may be thrown into jail, forced out of their employment or deported from the country of their residence. Of this they can be sure: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) From where does the courage come to stand up against such pressure? It is the possession of those who have faith that is rooted in the Word of God.

COURAGE FROM KNOWING THE GREATNESS OF GOD

4 While it is true that courage is internal strength, Christian courage is not self-reliance. It is not the result of looking to oneself. Rather, it results from reliance on God, and in a knowledge of him lies the key to this strength. Thus, to get courage, we must look to the Bible, because it is from this source that we learn of Jehovah God and his matchless qualities, and it is this Word of God that impresses upon our minds his greatness. By telling us of his works it makes it clear to us that he is "the God that made the world and all the things in it." By relating his deeds in connection with his servants, it shows us that he is "the Most High over all the earth," that he is "God Almighty." "Jehovah is in truth God. He is the living God." He hears the supplication of his servants, and his hand "has not become too short that it cannot save, nor has his ear become too heavy that it cannot hear." Worshipers of such a God have every reason to be courageous.—Acts 17:24; Ps. 83:18; Ex. 6:3; Jer. 10:10; Isa. 59:1.

5 Since accurate knowledge of God's Word is a prime factor in having courage, it behooves us to etch it upon our hearts and minds. Do as the psalmist who said: "I shall remember the practices of Jah; for I will remember your marvelous doing of long ago. And I shall certainly meditate on all your activity, and with your dealings I will concern myself." (Ps. 77:11, 12) Spend some time every day reading the Bible, meditating on it and discussing it with others. Dwell on the activities of Jehovah instead of making the squabbling of the rulers of this world your chief concern. Giving attention in this way to the Word of God, thus growing in love for God, dispels fear of the proud oppressors among mankind, be they men in power who arrogantly seek to stamp out true worship or nations that are stockpiling weapons for nuclear war.—1 John 4:18.

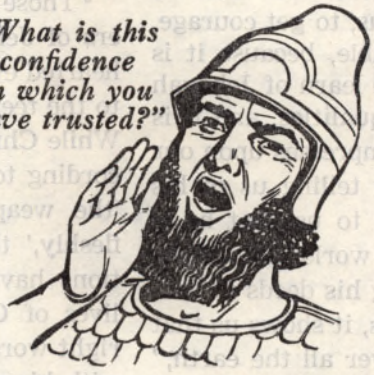
6 Those who are the dedicated worshipers of Jehovah God do not become faint-hearted even when nations that are armed to the teeth threaten to exterminate them. While Christians 'do not wage warfare according to what they are in the flesh' and 'the weapons of their warfare are not fleshly,' this does not mean that the nations have a free hand to snuff out the lives of God's people and put an end to right worship. (2 Cor. 10:3, 4) Jehovah is with his people, and they have confidence in him. From his written Word they know him as the One who in the days of King Jehoshaphat of Judah delivered his people from the combined forces of Moab, Ammon and the land of Edom. On that occasion he said to the people of Judah and the inhabitants of Jerusalem: "Do not you be afraid or be terrified because of this large crowd; for the battle is not yours, but God's. . . . You will not need to fight in

4. How is Christian courage defined, and on what is it founded?
5. Like the psalmist, what practice that strengthens courage should we pursue?

6, 7. Why do Jehovah's witnesses not become faint-hearted even when powerful nations threaten to exterminate them?

this instance. Take your position, stand still and see the salvation of Jehovah in your behalf."—2 Chron. 20:15-17; Ps. 34:7.

7 Again, in the days of Hezekiah it was that the king of Assyria, ruler of the mightiest government among men in that time, after a successful campaign through parts of Palestine, turned his war machine against Jerusalem. Confident of conquest here too, his military commander Rabshakeh taunted Hezekiah: "What is this confidence in which you have trusted?" (Isa. 36:4) Hezekiah showed what the confidence was in which they trusted by going up to the house of Jehovah to pray and by sending word to Jehovah's prophet Isaiah. The defiance of the Assyrian monarch was, not merely against Hezekiah and his people, but against Jehovah God. For his own name's sake God took action, and the invading armies were not even permitted to erect their siege ramparts against the city or to shoot a single arrow there. In one night Jehovah's angel of execution destroyed 185,000 of the Assyrian host and sent the king reeling back in defeat to Nineveh, where he met his own death while worshiping his idol god. Likewise in this twentieth century, when the powerful dictatorial government of Nazi Germany threatened to stamp out Jehovah's witnesses, it was thwarted in its efforts. Jehovah, who in all these cases delivered his servants, is the One concerning whom the world ruler Nebuchadnezzar was himself humbled to say: "He is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, 'What have you been doing?'" (Dan. 4:35) Soon now at the universal war of Armageddon he will completely wipe out those who oppose him and oppress his people, but even now he does not permit them to thwart his purpose. Those who worship him have good reason to be courageous. Dwelling under his loving care, they can say with the psalmist: "Jehovah is on my side; I shall not fear. What can earthling man do to me?"—Ps. 118:6.



"What is this confidence in which you have trusted?"

DELIVERANCE FORETOLD

8 Not long after providing deliverance for Jerusalem from the military forces of Sennacherib, Jehovah had recorded in his Word encouragement that his people would need at a later time. " 'Comfort, comfort my people,' says the God of you men. 'Speak to the heart of Jerusalem and call out to her that her military service has been fulfilled, that her error has been paid off. For from the hand of Jehovah she has received a full amount for all her sins.' " (Isa. 40:1, 2) Yes, for turning apostate and walking in the footsteps of unfaithful Samaria, which Jehovah gave into the hands of Assyria, the inhabitants of Judah and of Jerusalem were taken into exile in 607 B.C. to serve under Babylonian masters. But what a comfort it was for those captive Israelites in the seventieth year of Jerusalem's desolation to realize from the written Word of God through his prophets Isaiah and Jeremiah that the time for deliverance was at hand! They could take courage!—Dan. 9:1, 2.

9 It is true that a long journey lay ahead

8. When the Israelites were captives in Babylon, how could they draw courage from God's written Word?
9. Why was the long journey back to Jerusalem no reason for them to lose heart?

of them en route back to Jerusalem, but would this thwart the fulfillment of the promise of their God? "Listen! Someone is calling out in the wilderness: 'Clear up the way of Jehovah, you people! Make the highway for our God through the desert plain straight. And the glory of Jehovah will certainly be revealed, and all flesh must see it together, for the very mouth of Jehovah has spoken it.' " (Isa. 40:3, 5) God himself would see that obstacles were cleared out of the way. He would invisibly lead their return, even as he had led them out of Egypt, for by means of this restoration of his name people Jehovah's glory would be made manifest before all the nations.

10 This was no vain promise of some nationalist leader among the Jews who hoped to break the Babylonian yoke. It was not in such a scheme that they could find reason for courage. They well knew that one of the inspired writers of the Psalms had warned them against looking to earthling men for deliverance, because men perish; they dry up just like the grass. "But as for the word of our God, it will last to time indefinite." (Isa. 40:8) "Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God." (Ps. 146:3-10) In fulfillment of his word, as a loving shepherd gathers together his sheep, so Jehovah gathered together his people to Jerusalem to rebuild its temple of worship, in 537 B.C. The confidence that they based on the promises of God's written Word was not misplaced.

"RAISE YOUR EYES HIGH UP"

11 When foretelling through Isaiah this deliverance that he would bring about for his people, Jehovah went on to draw their attention to his creative works. He urged them to observe here evidence of his almighty power and to see in it reason to have confidence that he would uphold those hoping in him. He made clear that to him the seas are something to be measured in the hollow of his hand; the heavens he measures off as the distance between his extended fingers, and all the nations are but as the film of dust on a scalepan. But can man control the mighty seas? Has he even been able to see to the limits of creation, to say nothing of measuring distances to remote heavenly bodies with certainty? Then what sound reason could there be for those who are hoping in Jehovah to fear what men can do? None at all!—Isa. 40:12-17.

12 Look up at the heavenly bodies and consider what their existence means: "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." (Isa. 40:26) This is good to keep in mind at this time when men are bragging about their scientific achievements. They boast of having put manned spaceships into orbit around the earth. They are proud of having sent space probes toward the sun, the moon and the planets Venus and Mars. But do these feats mean that man is now the one to whom we must look for preservation? Certainly not!

13 The moon has been in orbit since long before men began their space programs, and it is not the kind of satellite that burns out after a few months. But it is only one of these heavenly bodies, none of which

10. What kind of promise would have been no sound reason for courage, but what made the hope cherished by the Jewish captives a better one?
11. Through the prophet Isaiah, what facts concerning his creative works did Jehovah draw to the attention of his people, and why?

12, 13. How does a comparison of the creative works of God with the achievements of men impress us?

were put there by men. Why, the earth itself is a spaceship, and one with live cargo. Rather than just one human passenger, it has three billion of them and animals without number, and they are not all packed into space suits to survive. Great though the works of men appear in the eyes of men, they become downright pathetic when viewed alongside the handiwork of God. Men may have hydrogen bombs and missiles in their arsenals, but Jehovah God can turn loose earthquakes equivalent to thousands of hydrogen bombs, and unleash storms of hail against which they cannot make a counterattack. Even with a gentle snowfall he can immobilize their operations. (Josh. 10:11; Job 38:22, 23) The scientific achievements of the nations will not enable them to avoid being called to account for the blood they have spilled on this earth. Because of that all lovers of righteousness can take courage.—Amos 9:1-3; Ezek. 38:22.

14 Yet the fact that Jehovah is almighty does not mean that it is easy for those who worship him as true Christians. As Jesus told his followers: "People will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, you being haled before kings and governors for the sake of my name. . . . Moreover, 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 people because of my name." (Luke 21:12-17) Nevertheless, this prospect does not cause those who have placed their trust in God to lose heart. Why not?

15 They draw courage from the Scriptures, which help them to view the matter in proper perspective, assuring them: "There is One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers, the One who is stretching out the heavens just as a fine gauze, who spreads them out like a tent in which to dwell, the One who is reducing high officials to nothing, who has made the very judges of the earth as a mere unreality." (Isa. 40:22, 23) So perhaps certain rulers do ban true worship. They may declare it against the law to preach to persons of another religion. They may seize the children of Christian parents and give them a blood transfusion because those parents refuse to approve a violation of God's law, and they may turn deaf ears to the appeals of those parents for justice. But Jehovah God has a different view of matters. He does not fail to observe what is going on, and he will reverse the unrighteous decrees of these men who abuse their authority. Then those whom the world has judged to be unfit God will choose to be the ones that will live forever in his new world, because they hoped in him.

14. Although Jehovah is almighty, why is it not easy for one to be numbered among his worshipers at this time?
15. In the face of official persecution, how do the Scriptures help Christians to maintain courage?

LISTENING TO GOD

16 Certainly, then, it behooves all men to listen to what God has to say. We cannot expect him to approve our course if we turn a deaf ear to his counsel, nor is he pleased with those whose lips profess the love of God but whose hearts are alienated from him. The Scriptures offer no reason for courage to people of that sort. The ones who find cause for courage when they study God's Word are those whose attitude is like that of the psalmist who wrote: "Instruct me, O Jehovah, in the way of your regulations, that I may observe it down to the last. Make me understand, that I may observe your law and

16. What sort of persons are the ones who find cause for courage when they study God's Word?

that I may keep it with the whole heart. Cause me to tread in the pathway of your commandments, for in it I have taken delight." (Ps. 119:33-35) It is those who are thus moved by love for God and for his righteous ways that have sound reasons to be courageous. Not only are they courageous in the face of opposition, but they have the courage to order their lives in harmony with the high moral standards set out by God.

17 Courage is needed to do that, because even when one exercises care to avoid bad associations, he still comes in touch with immoral people. They may be persons with whom he is secularly employed, neighbors or classmates in school. It is not easy to refuse to go along with the crowd. But Jesus said that his followers are not part of the world. (John 17:11-14) They must be on the watch. They dare not let down their guard by feeding their minds on the immoral literature and lewd entertainment of this sex-crazy world. They must courageously show their hatred for what is bad and their love for what is right. Delighting in Jehovah's commandments, making them our meditation, fortifies us against the immoral conduct of the world; and keeping always in mind that "all things are naked and openly exposed to the eyes of him with whom we have an accounting" further strengthens that determination to do what is right. —Heb. 4:13.

18 Of course, there are men who lack such a keen awareness of their accountability to God who nevertheless have a certain sense of decency. They live what they consider to be moral lives, but when adherence to high moral standards seems to put them at a disadvantage they often lack the courage to do what they know to be right. For example, when they find their economic security threatened by dishonest practices of worldly business competitors, they may feel that the only way to handle the situation is to adopt their methods, much as they dislike them. Or they may conclude that, if their employer demands that they deal dishonestly with customers, there is nothing else they can do. Not so with a true Christian. He does not allow himself to be overcome by the evil practices of the world. He does not become envious of those doing unrighteousness. He believes as did God-fearing David: "Better is the little of the righteous one than the abundance of the many wicked ones. For the very arms of the wicked ones will be broken, but Jehovah will be supporting the righteous ones. Jehovah is aware of the days of the faultless ones, and their very inheritance will continue even to time indefinite." (Ps. 37:16-18; 119:36) Because of strong faith in God, they are courageous. They do not grow fainthearted because of anxiety over what they will eat or drink or the clothing they will wear. They know that if they keep on seeking first the kingdom of God and his righteousness, Jehovah God will see that the other things are added. They draw courage from the Word of God.—Ps. 37:1-4, 27, 34; Matt. 6:31-33.

19 That written Word can strip away the superstitious and ignorant fears that have caused men to fall into woeful bondage. From its pages one can learn the origin of life and the meaning of death. But how many persons, because they have not listened to God's Word and do not know what he says about death and future life, prove themselves to be the kind the Devil de-

17. In what way is courage needed to remain morally clean, and how can that courage be strengthened?
18. What is the Christian course in the face of dishonest business practices?

19, 20. How does a knowledge of God's Word enable one to avoid compromising his Christian faith even when faced with the threat of death?

scribed when he said to God: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul. . . . thrust out your hand, please, and touch as far as his bone and his flesh and see whether he will not curse you to your very face"! (Job 2:4, 5) Job was not that sort of person, but many are. They will give anything in exchange for their lives. They will forfeit virtue, honesty and a clean conscience in order to avert death. They are willing to live a lie, professing to support ideologies they hate and performing vile deeds against their will, in order to pacify those in power. For fear of death they are in slavery all through their lives. —Heb. 2:15.

[20] But those who have an accurate knowledge of the Word of God do not live in such fear. The One whom they serve is the Source of life, and they have listened to him. They know that he has made provision for deliverance from the grave. They have confidence in his promise of resurrection from the dead, so they do not balk at proving themselves faithful to God, even to death if need be. (2 Cor. 4:13, 14; Rev. 2:10) Knowledge of the Word of God makes them courageous. It strengthened Jesus to maintain integrity in the face of an ignominious death. It gave Stephen the courage to speak the truth without compromise before the court that was trying him for his life. It has likewise imbued thousands of the Christian witnesses of Jehovah in this twentieth century with courage to stand firm for true worship. —Heb. 12:2; Acts chap. 7.

[21] It is that same Word of God that strengthens one to act courageously in the face of threats of war, food shortages, terrifying earthquakes and savage crimes, all of which are so prevalent in the world today. These circumstances touch the lives of Christians even as they do the rest of the world. They too may be driven from their homes by aggressors in time of war, lose their belongings in an earthquake, face food rationing, and have to exercise increased caution because of the prevalence of crime. Yet their outlook is different from that of the world around them. Fortified with a knowledge of the Scriptures, they can do as Jesus said: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) They recognize in these things an evidence of the near end of this wicked old world and the incoming of God's righteous new world. This knowledge gives them courage, not only to face the hardships that all share in common, but to speak out as fearless advocates of the kingdom of God.

[22] Having listened to God, they know that he cares for them. They know that they can call upon him in prayer and that he will hear them. (Ps. 145:18) Lovingly he watches over them, as a shepherd caring for his flock. No matter what the circumstances with which they are confronted, they have confidence that as long as they continue to listen to God and respond to his loving counsel, there is nothing that 'will be able to separate them from God's love that is in Christ Jesus.' (Rom. 8:31-39) Wisely, therefore, they continue to feed their minds and hearts on God's Word by studying and meditating on its precepts every day of their lives. Because they do so in faith they can "be of good courage and say: 'Jehovah is my helper; I will not be afraid.' "—Heb. 13:6.

21. What is it that enables a Christian to be courageous in the face of the critical times now confronting all men?

22. What confidence can Jehovah's people have as to their relationship with their God, and how do they keep this confidence strong?

Courageous Perseverance

IN THE SERVICE OF GOD

IN ADDITION to imparting courage to us by informing us of the greatness of God and by acquainting us with his will, there is yet another way in which the Bible gives us courage to do the divine will. How is that? By the record of the lives of men of faith. Thus, not only do the Scriptures outline for us the things that God requires of those who are his servants, but they provide real-life examples of the way in which God-fearing individuals have won his good pleasure. We can see what they did when confronted with situations similar to ours, and how Jehovah blessed them. In this way we will be emboldened to act courageously, not holding back from the service of God.

[2] The apostle Paul pointed to this source of encouragement when he wrote: "Because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus." (Heb. 12:1, 2) So as we read in the Bible about the lives of this great cloud of witnesses of pre-Christian times as well as Jesus Christ and the early Christians, let us personally benefit from their example and be stimulated to press on courageously in the race that is before us.

[3] Many are the persons, however, who, instead of getting into the race, when they see the responsibility of service to God opening up before them, hold back. Perhaps they feel unworthy; they may feel they do not qualify; they may fear that they will fail to live up to what God requires. If that is your situation, look around at those whose record God has preserved in the Bible for your instruction. Whom did God choose to serve him? "You behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; 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." (1 Cor. 1:26-29) God is not using those who are wise in their own eyes, but those who look to him for guidance. He is not favoring those who have confidence in themselves, but those who have faith in him. It is not the one who does better than anyone else that

1, 2. How can we benefit from the record of the lives of men of faith found in the Bible?

3. Who are the ones that Jehovah uses as his servants?

pleases him, but the one who keeps an eye in personal interest on the advancement of his Christian brothers. Those who serve Jehovah are the ones who love him enough to want to do his will.—Ps. 25:4, 5, 9, 12; Phil. 2:4.

[4] Moses was such a man. Though he suffered from a speech impediment and was eighty years old when called for service, he responded. (Ex. 4:10-12; 7:7) Gideon, though the 'smallest in his father's house,' was willing to serve, and Jehovah backed him up. (Judg. 6:15, 16) Amos was but a herdsman and a nipper of figs of sycamore trees, but he became a prophet of God. (Amos 7:14, 15) Then there were Peter and Andrew, James and John, fishermen from Galilee. They were "unlettered and ordinary" men, but Jesus chose them to be among his apostles. (Matt. 4:18-22; Acts 4:13) Some few, such as Paul, had considerable education. But others had an unsavory past, having engaged in crime and loose living. Yet when they dedicated themselves to God to serve him, whether they had been worldly-wise or wicked, they left behind those things and took up a new life in the service of God.—Phil. 3:4-8; 1 Cor. 6:9-11.

[5] The thing that is of importance is not what you were before you came to a knowledge of the divine will, but what you are now. Do you have firm faith in Jehovah God and his Word? Do you love him with all your heart? Do you long for life in his righteous new world? (Heb. 11:6; Mark 12:29, 30; 2 Pet. 3:13, 14) Then there is no reason to hold back. Do not refrain from serving God because, from a human standpoint, you feel you might fail. Rather, consider why it is that Jehovah uses us humans with all our weaknesses. "We have this treasure in earthen vessels," writes the apostle Paul, "that the power beyond what is normal may be God's and not that out of ourselves." (2 Cor. 4:7) Courageously, then, with confidence in God, copy the example of the Perfecter of our faith, Jesus, by getting baptized in symbol of your dedication to Jehovah God, and share in the preaching work that God has given his servants to do.

4. Cite examples that show what type of persons have served Jehovah and had his approval.

5. What thoughts should help one to get the right viewpoint toward participation in Jehovah's service?

PREACHERS OF THE KINGDOM OF GOD

[6] This is an obligation that rests on the shoulders of everyone who accepts the undeserved kindness of God. How forcefully it is impressed on us as we study the Gospel accounts of the life of Christ! "Come after me, and I will make you fishers of men," Jesus invited. "Be my follower," he said. "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples." And what would those followers of his do? They would share in the work that Jesus himself was doing, "preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.'" (Matt. 4:19; 9:9; 11:28, 29; 4:17) As his disciples they learned from him and soon became sufficiently experienced in the ministry to be sent out on their own. First, he sent out the twelve with the instructions: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matt. 10:5, 7) Later he designated seventy others and sent them out with a like commission.—Luke 10:1-11.

[7] Jesus was so wrapped up in this work of preaching that he later said to Governor Pilate that the very reason he had been born, the purpose for which he had come into the world, was to "bear witness to the truth." (John 18:37) Understand-

6. For what activity did Jesus train all those who became his followers?

7. (a) In the life of Jesus how important was preaching? (b) So how did his disciples come to view this work?

ably, those who were his disciples had a like feeling of urgency about it, so much so that, when ordered by the officials to quit preaching, they replied: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard." (Acts 4:19, 20) They knew well that, shortly before leaving them, Jesus had said: "Go therefore and make disciples of people of all the nations." And his very last words to them before ascending to heaven were: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Matt. 28:19, 20; Acts 1:8) It was unmistakably clear to them that being a follower of Jesus meant being a preacher.

[8] So strongly did the apostle Paul feel the obligation resting on all who follow in the footsteps of Jesus Christ, that he wrote to his fellow Christians in Corinth: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me." (1 Cor. 9: 16, 17) Every one of us ought to feel that same weight of responsibility. In this we should do as Paul encouraged those Corinthian Christians: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) If we keep our eyes focused intently on Jesus, and on those who were his faithful imitators, we will feel the same urgency about preaching the good news as they did.

COURAGEOUS ENDURANCE IN THE WORK

[9] Jesus stayed with his work until he could report to his Father: "I have glorified you on the earth, having finished the work you have given me to do." (John 17: 4) And that should be the determination of all who are his followers. Endurance is required. It is not enough merely to have had faith, or to have shared in the preaching work. "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." (Heb. 10:36) How foolish it would be to lose sight of the truth and slip back into the ways of the old world, like a sow going back to its wallowing in the mire! "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out."—Gal. 6:9.

[10] It is true that not everyone will respond to your preaching of the good news. In many localities a preacher of the good news may go from house to house for hours without being able to give more than the briefest presentation of the message. People may not accept the Bible literature he offers them, and he may be inclined to feel discouraged. But if he has conscientiously prepared his presentation and is making an earnest effort to stimulate the interest of those persons in the Word of God, is there any reason for him to conclude that his ministry is fruitless? No. "A disciple is not above his teacher, nor a slave above his master." (Matt. 10:24) Not everyone listened to Jesus. The people in his hometown did not believe him. When he journeyed into the country of the Gadarenes, he was not welcomed by the populace, but "they earnestly urged him to move out from their districts." In Jerusalem he was charged with being demonized. (Matt. 8:34; Luke 4:16, 28, 29; John 8: 52) Others of God's servants encountered a similar response.

8. When writing to the Corinthians, what did the apostle Paul say regarding the Christian's responsibility as a preacher?

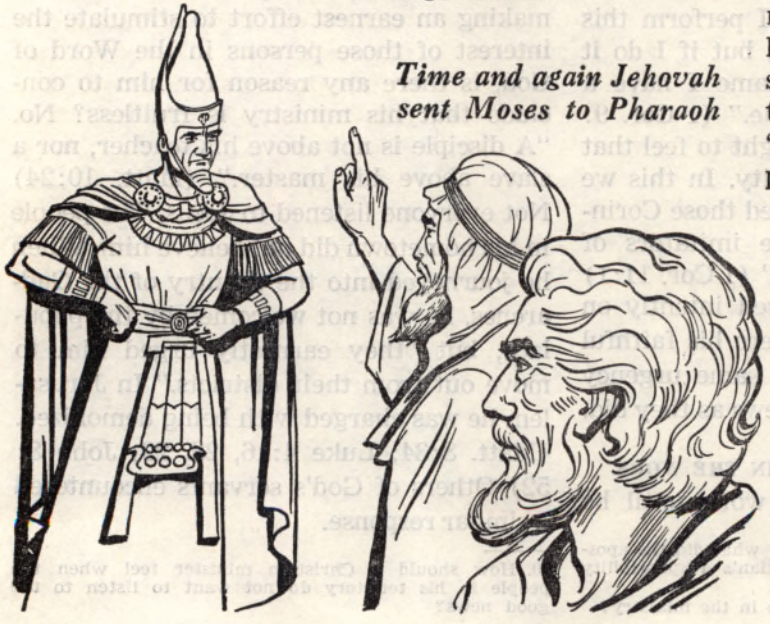
9. Of what importance is endurance in the ministry?

10. How should a Christian minister feel when the people in his territory do not want to listen to the good news?

11 Samuel was God's prophet in Israel, and the people to whom he ministered were those that had been set apart by God as His special possession, but even they did not always listen. Samuel was not indifferent to the situation. When the people ignored his good counsel and demanded a king, he apparently felt a sense of personal failure, but Jehovah corrected him, saying: "It is not you whom they have rejected, but it is I whom they have rejected from being king over them." (1 Sam. 8:7) Noah's preaching assignment was even more difficult. So far had man digressed from what is right that the Scriptures say that "every inclination of the thoughts of his heart was only bad all the time. And Jehovah felt regrets that he had made men in the earth, and he felt hurt at his heart." (Gen. 6:5, 6) They were not disposed to heed Noah's warning. After his preaching for forty to fifty years, no one but his own household had responded. Only he and his wife, his three sons and their wives, got into the ark. The rest "took no note." (Matt. 24:39) Had he failed as a preacher? Not at all! In fact, he is recommended to us as a "preacher of righteousness" whom God preserved when he destroyed that wicked world. He showed endurance.—2 Pet. 2:5.

11. When Samuel and Noah preached, how was the message received?

12 Keep in mind, too, Moses and the territory in which he was assigned to preach. Time and again Jehovah sent Moses to Pharaoh to declare His judgments. These repeated calls at the royal court were certainly not because Pharaoh displayed goodwill; they were not prompted by any indication that Pharaoh might join in the worship of Jehovah. Rather, they were made in the face of opposition, but in obedience to Jehovah, to make known His judgments and to declare His name. "The Egyptians will certainly know that I am Jehovah when I stretch out my hand against Egypt, and I shall indeed bring the sons of Israel out from their midst," declared Jehovah. (Ex. 7:5) It took courage to preach under circumstances such as those.



Time and again Jehovah sent Moses to Pharaoh

13 Jeremiah, too, faced hardship in the ministry. God did not tell him, 'Jeremiah, I have some good territory for you to work.' No, he said: 'When you preach to these people in Jerusalem they are going to fight against you.' And that is just what happened. When Jeremiah warned them that Jehovah was going to bring destruction on the nation for its apostasy, they laughed and mocked and jeered.

12. Under what circumstances did Moses preach, and why did he continue to do so?

13. What were Jeremiah's experiences in the ministry, and how can we profit by them?

Why, once when he was preaching near the temple, one of the men in charge there got heated up about what he said and slapped him and then had him locked up in the stocks. Several times the rulers had him thrown into jail. At one point Jeremiah got so despondent about it that he said: 'I am not even going to talk about God anymore.' But he got over it. (Jer. 1: 19; 20:1, 2, 9) Yet after twenty-three years he reported that the people in the territory still were not very responsive. "These twenty-three years . . . I kept speaking to you people, rising up early and speaking, but you did not listen." (Jer. 25: 3) In spite of it all, Jeremiah was still on the job, preaching courageously after forty years. He stayed with it right down to the time when Jehovah brought about the things of which he had sent Jeremiah to preach. It is courageous examples such as those that stimulate us to "run with endurance the race that is set before us."

COURAGE IN THE FACE OF DISAPPOINTMENT

[14] Among those to whom you talk about God and his kingdom you are going to encounter some who listen, but even many of them will be disappointing, and it is good to know it. You are going to meet persons who listen when you first meet them but who show no interest at all when you return. Jesus likened this situation to seed that fell by the roadside and was snatched up by the birds before it could take root. In these cases the Devil has used those who manifest a spirit like his to misrepresent the Word of God and so to destroy whatever interest was there. Do not become disheartened.—Matt. 13:3, 4, 19.

[15] Others will do more than just listen when you call on them; they will receive the word with joy, and it will make you feel good to have talked to them. They may even welcome you when you return a number of times. Yet some of them are like plants that sprout rapidly in shallow soil; their roots do not go deep. When ridicule is hurled at them by their relatives and other associates, it is more than they care to face. They may know that the things they have heard from the Bible are the truth, and they are rather apologetic when they tell you that they feel it would be better to discontinue studying the Bible with you. But, dominated by fear of man and lacking enough love of God to be moved to obey his commandments, they fall away.—Mark 4:5, 6, 16, 17.

[16] Another group, like seed that falls among the thorns, may allow the word to begin to grow, but they are so weighed down with other matters, problems that are a cause of anxiety to them and that they feel demand their first attention—long hours of secular work, entertaining guests and seeking recreation—that they just do not have time. They may be pleasant; they may say that they wish they could sit down and listen, but they just do not feel that they can take the time. —Luke 8:7, 14.

[17] Are you going to allow yourself to become downhearted and discouraged about these experiences? Equipped with foreknowledge, avoid that. Rather, by holding on to the truth and 'bearing fruit with endurance,' prove that in your case the Word of God has been received into a fine and good heart. By your zealous continuance in the ministry, show that you are not one

14. What disappointing experience is often had when we call back on persons who were at first willing to listen to the good news, and why?

15. Why is it that others who for a time manifest considerable joy over what they are learning later stop studying with Jehovah's witnesses?

16. What else chokes the word out of the lives of people?

17. How should we react in the face of these experiences?

who withers up in the face of persecution or one who abandons the prospect of God's new world for the material gains of the old world. Prove that you have the courage to keep on doing the will of God. —Luke 8:8, 15; 2 Tim. 4:10, 11.

[18] One who has a balanced view of these matters is going to be strengthened to face other problems as well. He is not going to let personal problems cause him to lose heart. It is true that at times one's associates, even those within the Christian congregation, do things that may disappoint one. They try to do what is right, but they are not perfect; none of us are. What should we do when others let us down? Consider the pattern set for us by Christ Jesus, the Chief Agent of our faith.

[19] It was on the last night of his life as a human that he went to the garden of Gethsemane with his disciples to pray. Before long a mob with swords and clubs moved in and put him under arrest. The disciples stayed long enough to see what was happening, but, then, as the record tells us, "all the disciples abandoned him and fled." (Matt. 26:56) Later that night, in the courtyard of the high priest, a servant girl on seeing Peter said that he must be one of Jesus' followers. But Peter retorted: "I do not know him, woman." Three times it happened, and all in the courtyard where Jesus saw him after the cock crowed. (Luke 22:55-61) But Jesus did not falter. He did not allow the shortcomings of his associates to cause him to waver in his faithfulness to God. He looked to his Father in heaven and trusted in him.

[20] Then on the third day, when he was raised from the dead, Jesus had the opportunity to settle accounts with those who had let him down if he wanted to, but what did he do? He did not scold them for what they had done. He did not say: 'After what you did the other night, don't you ever speak to me again. We're finished!' Nor did he give them the cold shoulder and refuse to talk to them. To the contrary, he studied with them and prayed with them and helped them to grow strong so they would not falter again, but would prove to be courageous servants of God. He was more concerned with their faithfulness than with his feelings. What a wonderful example for us to follow!—Luke 24:44-50.

18. What should be done when others in whom one had confidence let him down?

19, 20. In this connection, what experience did Jesus undergo, and what example did he set from which we can profit?

"FIGHTING SIDE BY SIDE FOR THE FAITH"

[21] No one who wants to prove faithful in the service of God can afford to let hurt feelings, or materialistic pursuits or persecution separate him from the congregation of Jehovah's people. Every true Christian needs that upbuilding spiritual association. It is at the regular meetings of the congregation that one becomes equipped to serve God. It is there that one's faith is strengthened so that he can courageously persevere in doing the divine will. Servants of God today should feel about these meetings as the early Christians did, who were willing, not only to inconvenience themselves, but to face danger in order to congregate with their fellow believers. Even when persecution was intense against them, King Herod having killed James and holding Peter in prison, the others did not slack off in their attendance at meetings out of fear. While exercising due caution, meeting behind closed doors, they nevertheless gathered together to pray and to strengthen one another. They knew that they needed those meetings in order to stay spiritually alive and to have the courage to continue bearing witness, as Jesus had instructed them. (Acts 12:1-5, 12-17) The need is just as

21. What should be our attitude toward association with the congregation of Jehovah's people?

great today. Every true Christian should prize that privilege of assembling together for instruction from God's Word as did the brothers in Troas, who, when Paul made a brief visit to them, stayed to listen to what was said even though Paul talked right through the night and the meeting did not end until daybreak. (Acts 20:7-11) When you have the opportunity to meet with the congregation of Jehovah's people, take full advantage of it. In this be stimulated by the example of David, one of that great cloud of pre-Christian witnesses of Jehovah, who said: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.' "—Ps. 122:1.

[22] What wonderful encouragement there is for all who love God to do his will! By means of the Scriptural accounts of the lives of his faithful servants Jehovah has provided a marvelous stimulus for all who love righteousness to take hold of the opportunity to be preachers of the kingdom of God, pointing others to the 'new heavens and new earth in which righteousness is to dwell.' (2 Pet. 3:13) Through provisions for them to meet together and preach together with fellow witnesses, he helps them to grow strong and to remain firm in the faith. Through his Word he urges them to persevere in the ministry, to exert themselves vigorously in his service, 'buying out the opportune time because the days are wicked.' (Eph. 5:15-17) He extends to them the privilege of approaching him in prayer, and with his spirit he backs them up. If you regularly avail yourself of these divine provisions, you have every reason to be courageous; you will be able to stand "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."—Phil. 1:27, 28.

22. By what means does Jehovah help us to be courageous, and what should be our determination?



BY SERVING GOD

As told by

P. A. IDREOS

MY PARENTS are Greeks. I myself was born in Smyrna, Asia Minor, in the early part of the twentieth century. Shortly after World War I the place of my birth became a battleground between the Greeks and the Turks. Many thousands of people were taken captive by the Turks, and I was among them—a prisoner of the Turks while still in my teens.

Those were dramatic days. They awakened many questions in my mind. Could it be that I was destined to spend my life

in captivity? My life had hardly begun! How long could I endure such suffering? These thoughts racked my brain day and night. My only comfort was a small "New Testament" that I read constantly, but without understanding many things.

In captivity I found myself praying to God to deliver me. I promised him that if he would free me I would devote the rest of my life exclusively to his service.

As my captivity continued without any apparent hope of deliverance, I directed my studies mainly to the Bible book of Revelation. I became especially interested in what was said to the angel of the congregation in Smyrna. I read Revelation 2:10, which says: "Do not be afraid of the things you are about 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." But counting the days, I sadly noted that prison and tribulation continued, though the "ten days" had passed long ago! Actually, I was misapplying this text to the Greek Orthodox Church in modern Smyrna and to my own experiences in connection therewith. However, through intervention of an American organization I was later set free, along with other Greeks under eighteen years of age, being ferried across to the island of Chios.

It was in Chios that the loving God of the universe gave me the opportunity to show whether my promise made under the pressure of captivity was sincere or not. Here is how the opportunity presented itself:

A schoolmate of mine was corresponding with his uncle, an American "Bible Student" named George Gangas, who to this day is an active witness of Jehovah, one who has served in the Watchtower Society's Brooklyn Bethel for thirty-five years. What "uncle" Gangas wrote to my schoolmate and whatever books and booklets he sent to him were promptly passed on to me. These pieces of literature gradually convinced me that what was written therein pointed to true worship and everlasting life.

After many discussions I accepted what was said in the books and booklets as containing truth. I perceived that Jehovah God had provided me with an opportunity to show the sincerity of my promise to him. How I enjoyed learning! I devoured the volumes of the *Studies in the Scriptures* by Pastor Russell and the early publications by Judge Rutherford. I particularly enjoyed studying *The Harp of God.* And, too, at this time, I found great pleasure in learning English.

SERVICE—BAPTISM

A small group for Bible study was soon formed on the island of Chios. Then we got in touch with the Athens branch of the Watch Tower Society. It was not long until we were out in the ministry declaring the good news of God's kingdom, but this mostly by distributing tracts. It was at this time that opposition began to show itself. Nothing, of course, can bind the Word of God. Through its local branch in Athens, the Watch Tower Society provided us with every possible assistance in order that we might advance the good news and fulfill our ministry. We were even blessed with the visits of special representatives of the Society. How refreshing were those associations in my early days, learning and spreading God's Word of truth!

All of this was just the beginning. Serving God filled me with genuine joy. Early in May, 1925, we held our first national assembly in Athens. This constituted a vital milestone in my life, because I was here privileged to symbolize my dedication to Jehovah by being immersed in water. From that year on I associated with the

Athens "class," where I continued serving God and enjoying his rich blessing.

IN PARIS

Six years later, in May, 1931, I was privileged, along with ten other Christian brothers and sisters from Greece, to attend our first "big" international assembly of Jehovah's people. It was held in the Salle Pleyel, Paris, France. There, for the first time, I came to know J. F. Rutherford, who was the president of the Watch Tower Society. I also met a multitude of other brothers from America, England, Austria, Germany, Poland and other countries. Memories of that "big" assembly are still deeply engraved in my mind, though the total attendance did not exceed 3,500 persons.

This assembly in Paris had an amazing effect on my whole life. It deepened my appreciation. It enlarged my love for God and his visible organization. Young brothers who interpreted Brother Rutherford's lectures into the German, Polish and French languages especially captured my attention. I admired them greatly. Their fine work impressed me. How I wished that some day I could do the same! This wish has since been realized. I waited over twenty-five years for its fulfillment, but it came. In 1956, when Nathan H. Knorr, who succeeded Rutherford to the presidency of the Watch Tower Society, gave a speech in Athens, it was my privilege to translate his talk into Greek.

PERSECUTION—INCREASES

During the late 1930's, the ministry of the good news in Greece was carried on in the face of many difficulties and persecutions. Under the dictatorial regime that prevailed in Greece from August, 1936, intolerant religious circles had illiberal laws framed with the hope of silencing our Christian work.

One evening in 1940 when we were holding our weekly *Watchtower* study in Athens, police agents came and arrested all present. They locked us up in various jails throughout the city. They threatened us with exile, unless we signed a declaration disavowing our religious convictions. After twenty-four days in jail we were released. This was a most upbuilding experience for me. It helped me immensely. It enlarged my trust in Jehovah. It strengthened my resolve to remain faithful to God under every circumstance.

Our difficulties in the Christian ministry increased as Greece became involved in World War II. There came the violent and cruel occupation by the German Nazi troops. We were cut off from all contact with the Watch Tower Society's headquarters in Brooklyn, New York. However, with persecutions, there came increase. Under ban we exerted greater effort. At the end of the war we were about seven times as many in number as at the war's beginning.

ORGANIZATION AND TRAINING

Once again we made contact with the Watch Tower Society's headquarters in the United States. Great was our joy in 1946 when two Gilead School graduates came to organize us theocratically. We rejoiced in the affection and vital interest thus shown us by Jehovah's organization. I was given added privileges, first as a "servant to the brethren," then as the branch servant. Difficulties and problems were many, but so were there many blessings.

Then came 1950 and the Theocracy's Increase Assembly in New York city, together with special training at the Brooklyn Bethel headquarters. On my arrival in New York I had an unusual experience; at least, it was unusual to me. Immigration officials came aboard ship and put me, along with a few others, under arrest. We

were taken to Ellis Island. After considerable questioning we were set free the next day. For a while I wondered if I was really going to see America and attend the Christian convention. This, of course, happened when the Korean war was in progress and American officials were very careful about people coming into the country. So our detention was a precautionary measure well understood.

The assemblies that followed in 1953 and 1958 in New York city, together with the accompanying training, were great occasions in my life. I might add, too, the visits of Brother Knorr in Athens and the receiving of his permission to build a wonderful four-story building to shelter the Bethel family in Greece were thrilling occasions. In this building now we have a printing plant and offices.

There is one feature of my private life that I would like to mention. In 1953, I was privileged to take Sister Phyllis, a lovely girl, as my wife. So now in my Christian life I have a precious mate to keep me company. Together we are enjoying the full-time service to Jehovah.

It was in 1924 that I started in the way of Jehovah. Ever since then I have endeavored to work in close cooperation with his theocratic organization. Throughout these many years of my life I have felt Jehovah's loving, guiding hand. I have experienced his great mercies, protection and love. It has been a rich life, one full of joy. What more can I say? May this also be your happy lot.

"Honest and Good People"

THE book *The Man with the Miraculous Hands*, by Joseph Kessel, is the story of the Finnish humanitarian Dr. Felix Kersten, a gifted manual therapist whose most influential patient was Heinrich Himmler, Nazi leader of the S.S. in the Third Reich. The dreaded S.S. chief was plagued by stomach cramps, and only Dr. Kersten's treatments brought him relief. Dr. Kersten thus gained tremendous influence over the Nazi leader and he was able to wring concessions from Himmler that saved thousands of persons from death at the hands of the Gestapo. In a chapter entitled "The Jehovah's Witnesses," this book says:

"[The Jehovah's witnesses] were seized and thrown into concentration camps, where they were treated in a particularly inhuman manner. Kersten found out about this and decided to help them. With war consuming more and more human lives, it had become common practice to use the people in concentration camps to work in factories and on farms. Inspectors, and even dogs trained to make them work as quickly as possible, came along with them. One day Kersten told Himmler that he lacked hands at Hartzwalde. He asked him if he could get some from the concentration camps.

"'What kind of prisoners do you want?' Himmler asked. 'You have many Jehovah's Witnesses,' Kersten said. 'These are honest and good people.' 'See here,' Himmler cried, 'they are against the war and the Führer.' 'Let's not get into an intellectual discussion. I have a practical problem. Do me a favor, give me some women from this sect. They are real hard-working farmers.' 'Very well,' Himmler said. 'But without guards and dogs,' Kersten continued. 'That would make me feel like a prisoner. I promise you I'll keep an eye on them myself.' 'Agreed,' Himmler said.

"Sometime later, ten women in rags and with their skeletons showing through their skins, arrived at Hartzwalde. But they did not ask for bread or clothes; first they wanted a Bible. They had been deprived of theirs while they were in the camps. . . . The doctor asked Himmler for more Jehovah's Witnesses for Hartzwalde. He got thirty in all, including some men."

WHEN Marriage Ties ARE AT THE BREAKING POINT



WHEN God united the first human pair in wedlock he purposed that the marriage union should be permanent. The account in Genesis 2:24 states: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh."

The marital arrangement was to bring together man and woman in an unbreakable union, instituted for their blessing and happiness and for the bearing of righteous offspring, all to the glory of God.

However, that perfect state in the original paradise was disrupted. Rebellion entered the hearts of the first pair and they were cast out from paradise. No longer would they maintain their perfection. Degeneration of mind and body set in, which imperfection or sin they would pass on to all their offspring.

With man and woman no longer walking in God's ways, it was not long before marriage bonds began to break. How true this has been down through the centuries, and especially so in our times! Divorces and separations have become commonplace and the reasons for such have been many. But, according to the laws of the Universal Sovereign, Jehovah, who makes allowances for human imperfection, there are not many reasons for breaking the marriage tie. His Son Jesus said: "I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery." (Matt. 19:9) Thus, Scriptural divorce was limited. But what of separation, where adultery has not been committed and where a divorce may not be contemplated? What is the Bible's view on this matter?

PROPER VIEW OF SEPARATION

In the ancient city of Corinth, steeped in false worship and wickedness, this problem of separation arose in the first-century Christian congregation. It prompted an inquiry to be made to the apostle Paul regarding the propriety of separation. The inspired answer of the apostle was recorded in God's Word for a permanent record. It helps us to understand God's mind on this matter of separation, where both husband and wife are Christians, also where one mate is a Christian but the other is an unbeliever.

Paul wrote: "To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband . . . and a husband should not leave his wife." (1 Cor. 7:10, 11) Primari-

ly Paul emphasizes that Christian couples must do all they possibly can to resolve differences that may arise and not to separate. The reasonableness of this is obvious, because where both mates profess to be dedicated Christians, they are under obligation to perform God's will, and God's will for Christian couples is to 'stick together' and not to break the marriage tie.

Marriage partners both may claim to be Christians, both may have dedicated their lives to God, and yet they may claim incompatibility and want to separate. What is wrong? One or both of those professing to be Christians are not applying Bible principles. Somewhere these vital principles are being pushed aside, ignored, and personal inclinations have taken their place. Where God's counsel is applied, the results cannot fail. "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you. . . . In all your ways take notice of him, and he himself will make your paths straight." (Prov. 3:1-6) No problem will come up in the lives of Christian husbands and wives that cannot be resolved by applying this wisdom from God and by showing real love for one another as true Christians always should. (John 13:34, 35; 1 Cor. 13:4-7) Are they as Christians showing love by 'keeping an eye, not in personal interest upon just their own matters, but also in personal interest upon those of the others'? (Phil. 2:1-4) They should sit down together and discuss their differences as dedicated servants of God, making proper allowances for human imperfection. Vital, too, is the need for prayer to be offered regularly to Jehovah for his assistance; they should regularly pray together.

Jehovah has made excellent provision for assistance where differences seem irreconcilable between dedicated Christians. This provision is within the Christian congregation. Here mature overseers and older men who have God's mind on marital matters may be consulted for counsel from the Scriptures, which counsel married believers experiencing difficulties should apply. Since Jehovah has provided this arrangement, those who take advantage of it will receive its benefits, whereas those who do not seek the counsel of these mature servants are actually ignoring Jehovah's arrangements for assistance. This consultation can mean the difference between successfully overcoming difficulties and not overcoming them.

Truly, Christian couples should not have to separate. Since they have dedicated their lives to do Jehovah's will, they should quickly take the necessary steps to bring their lives into harmony one with another, thereby honoring the God who originated marriage.

Nevertheless, Paul recognized that some would separate. He stated: "But if she should actually depart, let her remain unmarried or else make up again with her husband." (1 Cor. 7:11) Since adultery has not been the basis for the separation and no legal divorce has been obtained, Christians who separate are not Scripturally free to remarry. Obviously they can have no sexual relations with members of the opposite sex. However, because of the prevalence of temptation and immorality, it would be far better to "make up again."

What of the situation where one mate is a dedicated Christian and the other an unbeliever? Said Paul: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the

unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace. For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16.

The Scriptures, therefore, lay the primary emphasis on *not* breaking the marriage tie. If it is to be broken, the Christian should endeavor not to be the one that makes the break. However, if the unbeliever separates, the Christian would let him depart.

There are distinct advantages in remaining together, even if it is one's lot to live in a religiously divided household. A Christian believer may win his or her mate over to Christianity. Surely the unbeliever is in an advantageous position, for he is in touch with true Christianity as practiced by his mate. Eunice, the mother of Timothy, was married to a man who did not profess Christianity. The Scriptures do not indicate that she left him. Instead, we must conclude that she remained with her husband, all the while imparting instruction to Timothy and aiding the young lad to become a true Christian. (2 Tim. 1:5) The Bible does not say that Timothy's father ever became a Christian, but apparently separation never blighted the union of Timothy's parents.

GROUNDS FOR SEPARATION

Paul's words at 1 Corinthians 7:10-16 show that Scriptural separation is possible, although the unbelieving mate should be the one to institute it. However, because of the actions of the unbelieving marriage partner, a situation may become very serious, even critical for the Christian mate. Because of abusive treatment or circumstances of an extreme nature, the believer may deem it best to depart as a last resort.

One valid ground for separation is willful nonsupport. When entering matrimony, the husband and head assumes a responsibility toward the wife and any children that may bless the union. He has an obligation before God, even if he does not profess Christianity. In fact, if he were a Christian he would be considered worse than an unbeliever if, because of sheer negligence, he did not care for his family. Says 1 Timothy 5:8: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." In view of this, the Christian may separate if conditions are extreme and there is *willful* failure on the husband's part to support his mate, though this does not free one for remarriage.

Extreme physical abuse furnishes another valid basis for separation. As is often the case, drunkenness may be an underlying cause, resulting in physical abuse. (Prov. 23:29-35) A mate who is not governed by Scriptural principles may fly into a rage and cause physical harm to the believer. This may occur often, so that one's health and life are actually in jeopardy. After thoughtful and prayerful consideration of the circumstances, the Christian may feel that there is no recourse but to separate from the abusive mate. On the other hand, the Christian may find that there are things she can do to avoid outbursts of anger on the part of her mate, thus making the situation endurable.

Absolute endangerment of one's spirituality furnishes another basis for separation. The Christian's relationship with Jehovah God is something to be cherished and protected. If, because of extreme measures, actual physical restraint, or similar

treatment, the Christian believer finds it completely impossible to pursue true worship and to serve Jehovah God according to his Word and the dictates of a Biblically trained conscience, that one may choose separation. While the marriage partner is the closest neighbor to whom we must show love, Jesus made plain that love for God comes first. (Matt. 22:37-39) No human has the right to prevent one's worship to God. "We must obey God as ruler rather than men."—Acts 5:29.

When conditions become trialsome, the Christian will not act rashly and impetuously, quickly breaking up the marriage through separation. Instead, there will be a careful analysis of matters, a prayerful consideration. (1 Pet. 4:7) Before ever making a move that would shatter a marriage, such questions as these may be asked with profit: Might it be that what is viewed as failure to provide sufficient support is really the result of excessive demands on the part of the Christian? Is this failure deliberate, or are there extenuating circumstances that should be considered, such as poor health, a financial reverse, and the like? What of the abusive treatment? Is it verbal, or if physical, is it something that has resulted more in hurt pride than in real physical harm? Then, what of one's spiritual condition? Is it really in jeopardy, or does it only seem to be, due to the Christian's failure to take full advantage of opportunities that do exist to remain spiritually strong? In essence, is the situation so bad, so extreme, as to require separation? Or could the problems be resolved by a better application of Bible principles?

Consider, too, the possible consequences. Your course of life will be altered. Think of the pressure of the separation. What if it resulted in your falling into immorality? What a disastrous effect! Possibly there are children. Is the care and love of only one parent going to be sufficient? Will you be able to handle matters from a financial standpoint, or otherwise?

Naturally, *if the circumstances are extreme,* one may choose to resort to separation, but it should be a step taken only as a very last resort, after all other efforts to correct the situation have been exhausted, and after prayerful consideration.

RESOLVING PROBLEMS

When problems arise with an unbelieving mate, a kind and considerate discussion will frequently produce good results. For example, it might tactfully be pointed out by a Christian wife that she is according full religious freedom to her husband. It is only proper that she receive the same consideration as a Christian who wishes to pursue godly devotion. She does not interfere with her mate's religious pursuits; therefore, she should reasonably receive similar treatment. (Matt. 7:12) While a good Christian wife is in subjection to her husband (Col. 3:18; Eph. 5:22-24), she realizes that God comes first, for 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) So hers is a relative subjection, and where there is a conflict of wills, God's will must be obeyed.

How should the Christian wife married to an unbeliever view the obligations of the Christian ministry? Meetings of Jehovah's witnesses are held three times a week. This is not excessive, since many women are out to church functions and social gatherings often during the week. But if the Christian wife is out the other nights also, then the crisis may come when she wants to go to meetings. As for her service in the field ministry, that does not have to be performed during the hours her husband is home and wants the company of his wife. He may not object if she

is gone a few hours on the weekend to congregation meetings, but if she is gone all day, first to service and then to meetings, the husband may object. Many dedicated women arrange their affairs to engage in regular field ministry during the daytime when the husband is busy with secular work and children are at school. Hence, the Christian wife living in a religiously divided household may find it necessary to curtail activity somewhat, but she does not forsake meetings and service altogether. (Matt. 18:20; Heb. 10:24, 25) A person's spiritual health can be maintained in a divided household if good planning is carried out and the Christian does "not give up in doing what is fine."—Gal. 6:9.

A person has a right to the religion of his choice, and also to personal property in the way of Bibles and Bible-study aids. This does not mean, though, that a Christian wife should necessarily place these things in full view in a part of the home where the unbelieving husband might object. Such things can be kept among personal effects. Time can be spent studying the Bible and Bible literature in private. In this way, arguments or conflicts may be avoided. Of course, when it comes to principle, one should not compromise, but neither should a person unwisely cause unnecessary difficulty.—Matt. 10:16.

Sometimes the problem centers around the religious instruction of children in a divided home. Where the mother is the believer, she can tactfully arrange to have her children accompany her to meetings and service. But if her husband objects and forbids the children to accompany the mother, then as head of the house, his wishes must be acceded to. Since it is his responsibility before God, it would be unwise for the believing wife to try to force the issue. At home she can patiently teach the children Bible principles, so when they grow up and leave home they will be able to pursue true worship.

What happens regarding the training of children if the husband is the believer and his wife is not? The believing husband, as the head of the home, has the right and obligation to God to have his children raised as true Christians. He will take the lead in bringing his children to Christian meetings, teaching them in the field ministry and studying the Bible with them in the home.

Wisdom displayed in connection with material things can also aid in strengthening marriage ties. A wife may have some preference regarding furnishings for the home. The husband also has his thoughts and, as head of the house, may choose to make a different decision. But in that event should the wife harbor ill-feeling just because certain things do not suit her taste? If a problem arises because of this, the Christian wife should not think she is suffering for righteousness' sake. In fact, she is failing in her Christian duty to be submissive and in subjection. Or the unbelieving husband may desire to move elsewhere. The Christian wife may realize that this will pose problems, but she should yield to her husband's wish, for he has the right to choose where the family will live. Contention that might result because of displeasure over living quarters could become so grave that there would be a desire to resolve the problem by separation. In this case the basis of a separation would not be due to religious differences. In fact, by applying Bible principles, such problems would be averted entirely.

It is easy to see what the other person is doing wrong. But the Christian wife should ask herself, What can I do to contribute to the success of the union? If my husband does not come home at night and goes out drinking, is it because there is something about the home to which he

does not like to return? Do I nag him? Am I always lecturing him? Are the children out of hand? Such honest self-analysis can be extremely revealing and valuable. The wife's responsibility is to try to make the home one to which the husband will want to return at night.

Nor should the believer ignore the interests of the unbelieving mate. When the man and woman were courting each other before marriage, each made an endeavor to cultivate interest in what the other liked. The believing mate should do the same after marriage. Even though she may not be interested in some activities the husband likes, a believing wife, for example, would do well to cultivate an interest in such things for the sake of her marriage. It is difficult to make love grow when man and wife do not do things together. Where there is no compromise of principle involved or Biblical issue violated, the believing mate will subordinate personal desires and spend some time doing what the unbeliever wants, thus demonstrating Christian reasonableness. This is the loving course and may turn the unbeliever to inquire into a faith that results in such consideration for one's mate.

A Christian husband should not be harsh and demanding. This will surely cause unhappiness and may lead to separation. Think of the joy experienced by both the man and his wife when they entered wedlock. Why not work to preserve that feeling? Why should a God-fearing husband emulate the ways of worldlings who thoughtlessly dominate their wives and subject them to cruel and unloving acts or words? True, because of sin, the woman was to experience the fulfillment of God's words, "in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you." (Gen. 3:16) But the mature husband will not become dictatorial. (Col. 3:19) He will take his wife's feelings into consideration. And, while he has the responsibility of making final decisions, he will consult with her, not to receive directives, but to know her problems, so that he may take them into consideration in making his decisions. He will exercise proper, loving headship. He will wisely follow Paul's counsel: "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." (Eph. 5:28, 29) Show love for the woman you asked to share your life with you. Even if she does not now embrace true Christianity, spend time with her, consider her, compliment her. Show her your concern. Never be too busy with other pursuits to devote some time to her and to reassure her of your love. Proper conduct in this respect may mean a happy life and may result in one's mate accepting Christianity. Failure to do such things may be disastrous.

Christian husbands and Christian wives have real advantages. They have God's holy spirit. With it, there can be a cultivation of its fruitage of self-control, love, mildness, kindness, and similar qualities. (Gal. 5:22, 23) What a wonderful effect this will have on the marital union! The Christian united in wedlock with an unbeliever should realize, of course, that the unbeliever may not know of God's requirements and is not in position to apply Biblical principles. Hence, there may be some difficulty, but the Christian should continue to produce the fruits of God's spirit. Doing this and keeping up one's courage and hope in Jehovah God can produce gratifying results indeed, as Peter said to Christian wives: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word

through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect."—1 Pet. 3:1, 2.

In this world of turmoil, separation and divorce are common, with their attendant problems and grief. True Christians look forward to the new world of righteousness in which such heartrending separation, sorrow and hardship will no longer plague mankind. But now, during the closing days of this old world and amid its tumult, you may be faced with a situation that raises the question of whether to separate from your marriage mate. With you must rest the final decision. But, first, consider the Scriptural grounds for separation. Think, too, of the possible consequences. Subject yourself to personal scrutiny. Consult with mature Christian overseers for sound counsel. Meditate upon the possible good effects of continuing with an unbelieving mate, even under hardship, as someday he or she may become a fellow worshiper of Jehovah. Just think of the joy that would be yours then because you resolved not to depart! In any event, do your utmost to be found blameless in the sight of God and receive his blessing and reward.

Love is long-suffering and kind. 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. Love never fails.—1 Cor. 13:4, 5, 8.



● What are the authorities mentioned at Colossians 1:16? Would these authorities include the "superior authorities" of Romans 13:1?—C. W., United States.

Colossians 1:16, 17 reads: "By means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him. Also, he is before all other things and by means of him all other things were made to exist."

To what authorities does the apostle Paul here refer? To the "superior authorities" or rulers of this world, mentioned at Romans 13:1? No, those "superior authorities" are said to be "*placed* in their relative positions by God," not *created* by God. But the authorities of Colossians 1:16 are spoken of as God's creation through the Son of God. Moreover, the worldly "superior authorities" could not be said to have been created *for him*, that is, for Jesus Christ, but, rather, for men upon the earth. So there are various authorities. Some are part of Jehovah's organization and others are part of Satan's world and organization. The context in Colossians, chapter one, makes this fact very clear, for at verse 13 Paul states: "He delivered us from the authority of the darkness and transplanted us into the kingdom," or authority, "of the Son of his love." So right here in *this* very connection we have two distinct authorities referred to.

The authorities of "the Son of his love" belong to him, were created by means of the Son, he being the instrument God used. And these authorities include not only heavenly, spiritual, invisible authorities, but also those appointed to exercise authority in the Christian congregation. Even as Jehovah had a channel to serve as an authority or governing body in the days of the apostles and following Pentecost, A.D. 33, so today Jehovah God has a governing body, a "faithful and discreet slave" class, that oversees the work of the Christian witnesses of Jehovah in the New World society. —Matt. 24:45-47.

ASSEMBLY DELEGATES STOP AT GREECE, VISIT PROMISED LAND

AFTER the close of the assemblies in Munich and Milan, the delegates to the "Everlasting Good News" Around-the-World Assembly of Jehovah's Witnesses traveled to Athens, Greece. Here an assembly was scheduled for July 30 at the Playground of the "Panathenian Athletic Team," on the basis of a permit granted by the Athens police in April, 1963. But a few days before the assembly, with conventioners already on their way, the permit was canceled by government order, issued at the persistent instigation of the Greek Orthodox clergy, especially the archbishop of Athens, who threatened demonstrations if the government did not yield.

Though no assembly could be held because of the Greek government's yielding to clergy pressure, more than 1,400 assembly delegates came to Athens. They had come for the assembly from as far away as the Hawaiian Islands, Brazil, South Africa and Spain. They profitably used their time by visiting historical sites, such as the Acropolis of Athens and ancient Corinth.

The delegates also visited the branch office of the Watch Tower Society in Athens. Here the Society's president, N. H. Knorr, pointed out that the congregations of Witnesses in Greece would still share in the blessings of the assembly. He also said: "Persons of goodwill in Greece will now wonder why the government repealed the permit once granted for your assembly. You, who know the answer, have now a great work before you. You should answer the questions raised by goodwill people, and provide opportunity for them to hear the 'everlasting good news.' "

Much publicity thus resulted from the clergy's efforts to block the assembly. For some fifteen days prior to the scheduled assembly day, the current event reported in the press of Athens and other big cities was whether the Witnesses would have their assembly or not. The publicity was unprecedented in the history of the work of Jehovah's witnesses in Greece.

Leaving Greece, the delegates went to Jerusalem, in Jordan. From here they had opportunity to visit such places as the Mount of Olives, the Garden of Gethsemane, Bethlehem, Hebron, the Jordan Valley, the Dead Sea, the Jordan River, Jericho, Samaria, Bethany, the Valley of Hinnom (Gehenna), Mount Nebo, the ancient Edomite city of Petra and the Society's branch office in Amman.

From Jerusalem the delegates moved to Lebanon, the site of a Phoenician civilization at least 4,000 years old. Here there was opportunity for the Witnesses to see the cedars of Lebanon, Mt. Hermon and the ancient Phoenician center of Baal worship, Baalbek. From Lebanon the delegates moved on to an assembly scheduled in Delhi, India.

The Watchtower of October 15, 1963, will contain a fuller report of this Around-the-World Assembly, scheduled to conclude September 1-8 in the Rose Bowl in Pasadena, California.

ANNOUNCEMENTS

FIELD MINISTRY

These are days when materialism makes such demands that it easily crowds spirituality out of one's life. Avoiding this snare, Jehovah's witnesses will demonstrate their devotion to Jehovah God during September by sharing fully in the ministry, presenting to all persons the books *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified,"* together with two booklets, on a contribution of $1.

A REVIEW OF SPIRITUAL BLESSINGS

Around the world the "Everlasting Good News" Assemblies of Jehovah's Witnesses have made history. In an international circuit of twenty-four cities, hundreds of thousands of persons of goodwill toward God and their neighbors have joined in a spiritual feast of stimulating Bible instruction. Whether you shared these blessings or not you will *want to* read the principal talks as they are published in *The Watchtower,* starting with the next issue. Subscribe now for one year. Send only $1. You will be glad you did.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 13: Drawing Courage from the Word of God. Page 552.

October 20: Courageous Perseverance in the Service of God. Page 559.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 1, 1963
Semimonthly

"EVERLASTING GOOD NEWS" FOR THE "TIME OF THE END"

MAINTAINING A RIGHT STANDING WITH GOD

A DEATH THAT BROUGHT LIFE

THE TONGUE OF THE WISE ONE IS HEALING

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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; Isaiah 54:13

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AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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The Tongue of the Wise One IS HEALING



IT IS an art to use the tongue for the benefit of others. Its wise use can soften the sting of sorrow and disappointment, lighten the load of anxiety and worry. A proverb states: "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing." (Prov. 12:18) Since the tongue can be used for good or bad, do you, before you speak, consider what the outcome of your words may be and how they may affect others?

The uplifting use of the tongue can be applied to so many of our activities in life. Take the young person who is away from home for the first time. He may be plagued with homesickness. Older associates who observe this should not chide or tease, but can, with a few kind words, help him to see the reason for being where he is and why he should stay there. This wise use of the tongue can effectively heal the urge to go home without good reason, possibly losing many valuable opportunities.

You may have had the experience of starting on a new job where you had to learn a difficult procedure or operate an intricate machine. A word of encouragement from your supervisor could build up your confidence and determination to do your best. How much more like working and improving you would feel with healing words that lift up the spirit!

Sometimes close friendships are broken up merely because of thoughtless words from the uncontrolled tongue. Therefore the tongue must be carefully guarded. This is easy to say, but not so easy to do. Why? Because the tongue is about the most rebellious, uncooperative organ in the body. One Bible writer said: "If anyone does not stumble in word, this one is a perfect man." Men have tamed birds and beasts, "but the tongue, not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison." (Jas. 3:2, 8) That does not mean improvement cannot be made in handling the tongue, for such assuredly can be done. While perfect control may be beyond reach, still, a greater work of healing with the tongue is possible for most people than they at present are accomplishing.

Words from the healing tongue are particularly necessary in the home when one of the family suffers injury or is sick. In the case of deep sorrow over the loss of

a loved one, words cannot take the place of the loss, but they do give much comfort when spoken out of love and based on truth. Then, too, there are many persons who experience countless fears and worries. They worry about their health, feel insecure, bemoan their failures, or imagine that others dislike or disapprove of them. They also lack spiritual vision concerning life's value and purpose. Here is where the person of insight and knowledge can be of real help. He can tell of these true values and overcome such anxieties.

In this period of earthwide stress there are many who become gripped with depression and a loss of hope. This is often true of those old in years. Many of their own age that they have grown up with have already died and they have the feeling of being alone. How helpful the tongue of the wise can be here! "Anxious care in the heart of a man is what will cause it to bow down, but the good word is what makes it rejoice." (Prov. 12:25) Are you able to speak the "good word" when it is most needed by others near you? Could you logically give the reasons why the human family is in its present pitiful condition and why the life-span is so short? Do you know the hope the Scriptures give for a change soon to come? If you have love for your fellowman and knowledge of the hope that God gives through his Word, you will be able to heal by speaking the "good word."

There is another type of healing the tongue can do, one that may be painful at the moment, as with medicine put on a wound. This is in regard to reproof. Sometimes what is needed is the correcting or disciplining of another. God's Word says: "Better is a revealed reproof than a concealed love." (Prov. 27:5) While the correction may sting, may be sharp, it will be beneficial, since it can prevent one from going astray.

One may not be aware of doing anything that may need correction. He may be working and not be aware that his work is deficient and needs correcting. He does not feel the need for counsel, since there is no wrong conduct involved. Encouragement may have proved ineffective, since he feels no change is necessary. It is like the child who is encouraged to do right but continues to do wrong, not realizing that his course is deficient. Words of discipline and correction must be applied for the benefit of the child, even if it leads to a spanking. With the adult, deficiency may require words of healing in the form of tactful but firm reproof, which may hurt at the moment, but will help the recipient correct his wayward course.

It takes a true friend who has genuine concern for you to point out the folly of a certain course that could lead to your harm. You should accept such reproof without rebelling, since it is a kindness that will heal. You can be of benefit in the same way by not holding back from using your tongue wisely to aid others where correction is needed. In using the tongue to reprove when it is required, one shows kindness to himself as well as others. His spirit benefits by doing the right thing.

Your tongue is a window to your heart and mind. It reveals your moral and spiritual health, for what is in your heart your tongue will make known sooner or later. As the Bible states: "For out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things." (Matt. 12:34, 35) By taking in true treasures from God's Word, you can cultivate the wise use of your tongue for healing, for doing good. This will result in happiness to others you deal with and happiness for yourself as well.

Maintaining A RIGHT STANDING WITH GOD

Immorality is rampant today. How can a Christian avoid being ensnared?

WE LIVE in an era of change; it is an age of wavering faith, pursuit of material gain and lowering moral standards. Men fear the future, and well they might, for it appears to many people that the world is being irresistibly pushed toward a nuclear holocaust. This climate of uncertainty has caused many to adopt the attitude, "Let us eat and drink, for tomorrow we are to die." (1 Cor. 15:32) The resultant immorality and unrestrained lawlessness should cause all honesthearted persons to pause and ponder: Just where do I stand with God? How can I gain and maintain a right standing in His sight?

Happily God has not left mankind without guidance in these dangerous times. He has provided his written Word, which not only contains much admonition, but also preserves many examples that warn of the pitfalls that can plunge one into the sordid sea of immorality. Consider, for instance, what happened to God's ancient nation of Israel.

A WARNING EXAMPLE

In the year 1513 B.C. the Israelites marched out from Egypt and across the Red Sea. Led by men of faith, they traversed a fearsome wasteland, endured adversity and came to the boundaries of the land of Canaan, which God had promised to give them. However, because they became disobedient and showed a lack of faith, God forced the nation of Israel to wander in the wilderness for forty years, after which he again brought them to the edge of the beautiful land of promise. Here aging Moses relinquished leadership to his successor Joshua, who, as head of the nation, took possession of the land and settled the twelve tribes in their inheritance.—Ex. 12:37-42; Num. 14:26-33; Josh. 1:1-6; 13:1–19:51.

Under the administration of Joshua and his mature associates the Israelites continued to serve Jehovah acceptably. But after the death of these "older men," who exercised a good influence on the people, "another generation began to rise after them that did not know Jehovah or the work that he had done for Israel. And the sons of Israel fell to doing what was bad in the eyes of Jehovah and serving the Baals."—Judg. 2:7-13.

From that time on, the history of the nation of Israel was one of vacillation between true worship and false; between the great God Jehovah and the dungy idols of the nations. Finally, swinging too far away from their right standing before God, the nation lost its balance completely and was plunged into captivity to Babylon. Jerusalem was razed and its temple smashed, and princes and common people alike were slain or enslaved.—2 Ki. 23:26, 27; 25:1-11.

Contrary to what one may think, what happened to the Israelites back there is not dead history, but it shines down

through the ages and illuminates the situation in which we find ourselves. Therefore it is important that we consider closely what led to their fall, so as to avoid our losing a right standing with God today. —Rom. 15:4; 1 Cor. 10:11.

THE PITFALL OF IMMORALITY

Toward the end of the forty-year wilderness sojourn thousands of Israelites were ensnared by the immoral practices of the Baal-worshiping Moabites, whose land they had to pass by en route to the Promised Land. Fornication and unclean sexual indulgence were the way of life of these Baal worshipers. *The Encyclopœdia Britannica* notes that the "cult of the baals and Ashtaroth was characterized by gross sensuality and licentiousness." "Worship of these gods carried with it some of the most demoralizing practices then in existence," *The Westminster Historical Atlas to the Bible* observes.

According to the *Pocket Bible Handbook* by Henry H. Halley, "temples of Baal and Ashtoreth were usually together. Priestesses were temple prostitutes. Sodomites were male temple prostitutes. The worship of Baal, Ashtoreth, Moloch, and other Canaanite gods consisted in the most extravagant orgies; their temples were centers of vice. So, the way the Canaanites worshipped their gods was by immoral indulgence in the presence of their gods."

Instead of avoiding such immoral people, the Bible says that the Israelites "started to have immoral relations with the daughters of Moab. And the women came calling the people to the sacrifices of their gods, and the people began to eat and to bow down to their gods. So Israel attached itself to the Baal of Peor." How disgusting to Almighty God was this sensuality and licentiousness! "And the anger of Jehovah began to blaze against Israel. . . . And those who died from the scourge amounted to twenty-four thousand."—Num. 25:1-9.

Repeatedly in later years the immorality of their Baal-worshiping neighbors proved to be a stumbling block to the Israelites. Evidently they began to think, 'Everybody is doing it; it is only doing what comes naturally, so why not be like the rest of the people?' Immorality appealed to their fleshly desires, so, closing their eyes to God's righteous laws, they satisfied their unbridled passion. "And they too kept building for themselves high places and sacred pillars and sacred poles upon every high hill and under every luxuriant tree [where they indulged in sexual immorality]. And even the male temple prostitute proved to be in the land."—1 Ki. 14:23, 24; 22:46; Isa. 57:5; Jer. 3:6, 13.

In time immorality became the way of life of the Israelites. "They continued committing adultery, and to the house of a prostitute woman they go in troops. Horses seized with sexual heat, having strong testicles, they have become. They neigh each one to the wife of his companion." They became just like animals, not even feeling shame for their promiscuousness.—Jer. 5: 7, 8.

IMMORALITY TODAY

But civilized people are not like that today, some may be thinking. Their worship of God is not accompanied 'with immoral indulgence and gross sensuality and licentiousness.' They worship the God and Father of Jesus Christ who forbids such immorality, it might be argued. But what do the facts show?

The evidence reveals that conditions are the same in Christendom as they were among the Israelites long ago. Just as the people then had God's righteous laws, including the Ten Commandments, and were obligated to keep them, people in Christendom today also have God's laws which

they are obligated to observe. But just as the Israelites rejected God's laws, so today licentiousness and immorality reminiscent of Israel's Baal worship is common throughout Christendom.

Everywhere there is evidence of a moral collapse. "The concept of chastity is completely out of date," an audience of 1,000 University of British Columbia students was told not long ago. A recent survey of twenty-one California schools found that some of the girls considered pregnancy "a status symbol." At a girls' school in England it was discovered that students wore a yellow badge to advertise that they were no longer virgins. And at another school in Oxford, England, a surprise check of handbags revealed that 80 percent of the girls were carrying contraceptives.

The Toronto *Daily Star* (March 9, 1963) reports that "so many Winnipeg [Canada] high school girls are becoming pregnant that the city's three main homes for unwed mothers are looking for ways to send the girls to special schools . . . The city last year had 537 illegitimate births."

It has been found that the sex orgies of even the youth of today rival the licentious rites of the ancient sex-worshiping Baalists. Sir John Charles, England's retired Chief Medical Officer, of the Ministry of Education, cited a case where the prosecuting counsel spoke of the "shocking precocity and depravity" of youngsters only fourteen and fifteen years of age.

Throughout Christendom 'sex clubs' and 'wife-swapping clubs' do a thriving business. Just this past spring the San Francisco *Chronicle* carried the headlines, "Wife-Swapping Fad—All Over Bay Area." The paper observed that an eight-line advertisement "attracted an avalanche of answers from married couples seeking extracurricular sex." "They are getting together in groups of two or more couples in homes, hotels and motels to participate in 'switching parties' that often take on the proportions of orgies," the paper reported. Contrary to what some may think, these orgies are engaged in by respected citizens who apparently find their conduct compatible with their religion. In fact, one of them said: We never "switch" on Saturday nights because "we have to get up early Sundays to go to church."—Issues dated April 3 and 6, 1963.

Such immorality reaches into high places. Recently the immorality of prominent governmental officials has been exposed, particularly in England. "The shock waves" that were touched off there "jumped the Channel to Europe, and were somewhat more than perceptible in even the glassy (if prosaically unmirrored) halls of the United Nations in New York," *Newsweek* magazine reported. "A series of other sex and espionage scandals were reverberating in Stockholm and Cairo."

All over the world, among the rich and influential, as well as among the common people and youths, sexual immorality has become the way of life. As one minister remarked: Teen-agers now look upon sex "as casually as eating and drinking." (Toronto *Daily Star,* February 8, 1963) Although extramarital sexual intercourse is against God's law, people today reason as the ancient Israelites apparently did, 'Everyone is doing it, so why be different?' Even some religious leaders condone the present-day immorality.

As reported in the London *Daily Express* of March 11, 1963, Church of England clergyman D. A. Rhymes told his congregation that the Bible code of chastity is "being ignored because already it is outdated." He said it needed to be replaced with a moral code that would better fit the needs of the people. And along this same line of reasoning, a seventy-page essay released by a group of Britain's most influential Quakers said that "morals, like the

Sabbath, were made for man, not man for morals," and that, therefore, even the expression of homosexual affection was not morally wrong. This essay entitled "Towards a Quaker View of Sex" "rejects almost completely the traditional approach of the organized Christian Church to morality," declared the Toronto *Globe and Mail* on February 19, 1963.

AVOIDING IMMORALITY

How dangerous are these worldly philosophies on morality! If one listens to them he is certain to lose his right standing with God. God's laws are as up-to-date and applicable now as the day they were written. Those who may feel that they can deviate from them to satisfy their sexual appetites are told by one of Christ's apostles to consider what happened to the Israelites who were seduced by the Baal-worshiping Moabites:

"Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand of them in one day. Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived. Consequently let him that thinks he is standing beware that he does not fall." —1 Cor. 10:8, 11, 12.

Christians must beware at all times that they are not ensnared by this sex-maddened world, even as the Israelites were by their lustful neighbors. "Deaden, therefore, your body members," the apostle Paul wrote early Christians, "as respects fornication, uncleanness, sexual appetite . . . Strip off the old personality with its practices, and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it."—Col. 3:5-10.

NEXT ISSUE—SPECIAL!

WHEN GOD IS KING OVER ALL THE EARTH.

Public address heard by audiences around the world as the principal discourse of the "Everlasting Good News" Assembly of Jehovah's Witnesses.

In order to avoid immorality one must fill his mind and heart with God's righteous laws, and at all times endeavor to live in accord with them. This means that "fornication and uncleanness of every kind or greediness [should] not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. For you know this, recognizing it for yourselves, that no fornicator . . . has any inheritance in the kingdom of the Christ and of God."—Eph. 5:3-5; Phil. 4:8.

God's law is therefore clear. Immoral practices such as fornication, adultery, homosexuality and bestiality bring upon one God's disfavor. It is true that before learning of God's righteous requirements, and while still living as people of the nations do, many practiced these things. But if one truly desires to gain and maintain a right standing with God, he must now "abstain from fornication" and "get possession of his own vessel in sanctification and honor, not in covetous sexual appetite such as also those nations have which do not know God."—1 Thess. 4:3-5; 1 Cor. 6:9-11.

"EVERLASTING GOOD NEWS"

FOR THE "TIME OF THE END"

TODAY it is nothing for us to see airplanes with one or more than a hundred persons aboard flying through the air at great speed, or even rockets with a man in its capsule being hurled into outer space and safely returning. But what if we were to look up and see an angel, not in an open airplane nor with artificial mechanically operated or glider wings, flying with an announcement through midheaven where the birds fly? Would this not stir up excitement among us? Would we not strain our ears to hear the announcement that this angel was making without the aid of a megaphone or other modern electrical sound equipment? We surely would.

[2] As we think of an angel with an announcement, we turn our minds back almost two thousand years into the past and to a religiously famous spot in the Middle East. It is an autumn night and certain shepherds, whose national history is linked with angels, are watching over their flocks in the fields near the little town of Bethlehem, King David's birthplace. Suddenly a brightness burst around them and there, in glory, was an angel standing by them. Though they were God-fearing men, they got very fearful. But the angel said:

[3] "Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city. And this is a sign for you: you will find an infant bound in cloth bands and lying in a manger."

[4] This event was something not merely for "all the people" on earth to be joyful about, but also for heaven to rejoice about, for look what then happened. "Suddenly there came to be with the angel a multitude of the heav-

"And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people."—Rev. 14:6.



1. While flight through the air by modern man is not unusual, what would cause us great excitement to see and what would we undoubtedly want to do?
2, 3. What startling announcement was made by an angel almost 2,000 years ago?
4. Who besides man rejoiced at this announcement?

enly host, praising God and saying: 'Glory in the heights above to God, and upon earth peace among men of good will.' " —Luke 2:8-14; Zech. 1:7-9.

5 We might think that it would have been wonderful to be with those shepherds back there and have this vision of angels and hear their voices and then go to the manger in Bethlehem and become an eyewitness to the birth of the babe who was to become the "Savior, who is Christ the Lord." (Luke 2:15-20) Nevertheless, we today are having much to do with the heavenly angels, even though they remain invisible to us and we do not hear their voices.

6 We have every reason to believe that there is a lot of demon activity going on in these days. The march of all the worldly nations to the greatest and most destructive war in all human history is unquestionably being conducted under demon control. That is the meaning that the last book of the Bible (Rev. 16:13-16) places upon the irresistible movement that the militarized nations are making to the situation that is prophetically called Har–Magedon or Armageddon. That last book of the Bible shows that at the same time there would also be activity and movement on the part of God's holy angels, not, however, to resist the action of the demons in driving the nations to Har–Magedon, but for other reasons.

7 Since the apostle John received the Revelation at the end of the first century of our Common Era, appearances of angels have ceased to occur. Yet the holy angels of the Most High God have been actively serving in behalf of the faithful followers of "Christ the Lord," who are to inherit immortal life with him in the heavenly kingdom. This is what the words of Hebrews 1:14 have in view when the question is asked concerning the holy angels: "Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?" All these angels are subject to Christ the Lord, the Son of God, and they have faithfully served him throughout the past nineteen centuries, for the sake of his followers. But today there is a foretold work that has to be done in this "time of the end" that comes to a climax at Har–Magedon. So those angels are being given special assignments of service, and they serve in ways unseen to us humans. This must be true in order for what John saw in miraculous vision to be realized, a vision that he described in these words of Revelation 14:6, 7:

8 "And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters.' "

THE FIRST ANGEL SEEN IN FLIGHT

9 We have not literally seen the flying angel whom John saw in vision, seeing him either from a ground location or from a seat by the window of an airplane speeding through midheaven. Neither have the astronauts who have been put in orbit around the earth, much higher than the altitude attained by our jet or rocket airplanes, reported seeing such an angel. Yet,

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5, 6. Though angelic appearances in the past have been events of great importance, what can be said for our day and the power of unseen spirit creatures?

7, 8. (a) When did the last appearance of angels take place, and yet how are the holy angels used by Jehovah in our day? (b) How does John in Revelation assure us of this service by angels?

9. Despite our not seeing any angelic appearances in this day, how do we know the message of Revelation 14:6, 7 comes through an angel of Jehovah?

despite all that, we can attribute to no one other than an angel or body of angels under command of Christ the Lord what we have seen and heard at the earth since the close of World War I in November of 1918, and its Peace Conference in 1919. What we have seen and heard since then in connection with the God "who made the heaven and the earth and sea and fountains of waters" could certainly not be of human origin, not of some man, say, for instance, of J. F. Rutherford, the memory of whom Christendom despises.

10 What, though, have we heard since 1919? We have unmistakably heard the declaring of "glad tidings" such as those who dwell on the earth have never heard before. These glad tidings have to do with the "good news of a great joy that all the people will have," which the glorious angel declared to those shepherds out in the fields near Bethlehem nineteen hundred years ago. The announcement of the birth of a baby boy ought to be good news, especially when that boy's birth was waited for for thousands of years because God the Creator had assigned him to perform a great work for the rescue of mankind from all the evils that afflict it. (Jer. 20:15) How much grander, then, should be the good news of the birth of the Kingdom, the Government in which this foretold child actually serves as "Christ the Lord" and as "Savior"! Angels chanted together at the human birth of the future Ruler, but when God's kingdom was born in the heavens and gained its victory over Satan and his demons, the fulfillment of the words of Revelation 12:10-12 took place. In those verses John says:

10, 11. (a) Why is the news we have heard even more grand than the announcement made to the shepherds concerning the birth of Jesus? (b) How does John show this to be true in Revelation 12:10-12?

THE STIRRING DISCOURSE

reproduced here in printed form was the keynote speech at the "Everlasting Good News" Assembly of Jehovah's Witnesses, which convened in principal cities around the world from June 30 to September 8, 1963.

11 "And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! . . . On this account be glad, you heavens and you who reside in them!' "

12 However, was this heavenly event to be left unannounced on earth? Was the less important birth of the babe Jesus worthy to be announced on earth, even by angels, but the far grander event, namely, the birth of God's kingdom with Christ as Lord in the heavens, unworthy of announcement on earth with similar dignity? Such a thing would be unreasonable. It would be out of harmony with God's way of treating matters of world importance.

13 In world history since the year 1914 we have the overwhelming evidence that the birth of God's kingdom took place in the heavens that year. The many items of evidence that we were to look for in our visible world Jesus foretold as he sat on the Mount of Olives overlooking Jerusalem two days after he rode into the holy city, offering himself to her as God's anointed king. By the year 1919 enough of this evidence had piled up to prove that in 1914 the "appointed times of the [Gentile] nations" had ended and that God's Messianic kingdom had been established in the heavens and that immediately thereafter Satan the Devil, the unseen god of the Gentile nations, had been cast out of heaven and down to earth where these Gentile nations are located.—Matt. 24:1-13; Luke 21:24.

12. What timely questions are now posed for answer?
13. What evidence have we that God's kingdom was born in 1914?

[14] What did Jesus say that his faithful followers should do after seeing the meaning of all this evidence? Keep it to themselves like a secret society? Be afraid to tell it out for fear that the Gentile nations might not like it and might oppose and persecute? No; but after Jesus had foretold the preliminary evidence by which to prove that the kingdoms of this world had entered into their "time of the end" and that God's kingdom for a righteous new world had been born in the heavens, Jesus said to his inquiring disciples: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14; Dan. 12:4) Here, then, was the way in which a royal heavenly birth far grander than that of the human birth of Jesus nineteen centuries ago was to be given the announcement that it deserved on earth in our day.

[15] Jesus did not say or indicate that this preaching of the good news of the Kingdom's birth would be done by the heavenly angels. His prophecy to his disciples was instructions for them at the time that the evidence turned up. They were the ones appointed to do the preaching in all the inhabited earth, to all the nations. This preaching of a new government born, of a government with sovereignty over all the earth, was not intended to start a political revolution among all nations, as if Jesus' disciples were revolutionaries. The preaching was to be merely "for a witness to all the nations" before God in heaven brought such unresponsive nations to their calamitous end.

[16] However, although the audible preaching on earth was to be done by Jesus' peaceful disciples in this modern twentieth century, this does not mean that invisible angels of heaven would not perform some part unseen, in close cooperation with the preaching work or even supervising it. For the gathering together of the Kingdom preachers Jesus, in his prophecy on the world's end, said that the angels would be used. He said: "And they will see the Son of man coming on the clouds of heaven with power and great glory. And 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." Finally, he said: "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."—Matt. 24:30, 31; 25:31, 32; Mark 13:26, 27.

[17] It should be of great comfort, encouragement and strength to us Kingdom witnesses to have this inspired assurance that the angels under the reigning King, Christ the Lord, are helping, guiding, protecting and backing up our preaching work in all the inhabited earth. This angelic participation unseen in the preaching work, yes, this angelic responsibility for the declaring of the glad tidings of the established kingdom to all of earth's dwellers, all this is doubtless what is symbolized by John's vision of the angel flying with everlasting good news in midheaven. And the connection of the flying angel as news bringer with God's kingdom is made very plain to us. How so? In that he is seen flying in midheaven immediately after John saw Jesus Christ the Lamb of God standing with his 144,000 victorious disciples upon a mountain called Mount Zion,

14. How did Jesus show his followers would respond to the news of the Kingdom's birth?
15. (a) Did Jesus intend to have angels preach about the Kingdom's birth? (b) What was to be the purpose of making proclamation of the Kingdom's birth?
16. Nevertheless, what part would angels have in this most important work?

17, 18. (a) How should God's servants on earth feel about this angelic assistance? (b) Of what significance is it that the angel is seen flying in midheaven just after the apostle John saw Jesus and his 144,000 victorious disciples?

the name of the very mountain on which his forefather, King David, sat on his throne, "Jehovah's throne," in Jerusalem. —Rev. 14:1-6.

[18] According to this follow-up of interrelated events, this must mean that after the Lamb Jesus Christ stands up in kingly power on the heavenly Mount Zion in 1914 the "everlasting good news" of the Messianic kingdom must be declared to earth's dwellers, who have unknowingly come under the sovereignty of a superhuman government, a heavenly kingdom. World history since A.D. 1914 proves that this is just the way events have happened in their order.

IN MIDHEAVEN

[19] Because the angel was flying in midheaven, he would be able to be heard by earth's dwellers over a large area. His announcement made with his superhuman voice would be heard over a wide radius from that height, as he orbited the earth. He was sent to declare the glad tidings to every nation and tribe and tongue and people, and he would have to fly around the earth. It was good news deserving to be heard by everybody dwelling on earth. It was good news, coming, not from earthly politicians, but from heaven, and it affected every person dwelling on earth, man, woman and child. By God's own decree it has to be given the widest publication, for it is the most important news to mankind; and there is no quietus or soft pedal to be applied to the publishing of it, either by men afraid to speak out or by men opposed to its publication.



[20] Let men on earth, kings, judges, generals, priests, pontiffs or clergymen, try to stop the flying angel from declaring the glad tidings, if they dare. Over two thousand six hundred years ago the boastful king of the Assyrian World Power threatened to overturn God's typical kingdom that ruled from Zion or Jerusalem. But in one night *one* angel of Jehovah, according to the record in 2 Kings 18:13 to 19:36, struck dead 185,000 of the invader's troops, to force him to retreat with what he had left back to where he came from.

[21] Accordingly, the Kingdom preachers on earth must not be afraid. They must speak out boldly, as under divine commission, everywhere. It is not convenient for them to go up in helicopters or airplanes or rockets in order to make their declaration of the good news, but Jesus said they must get up on a prominent





19. (a) What is the advantage of the angel's flying in midheaven? (b) How important is his message?

20. Why would it be useless for anyone to try to stop the message declared by this angel of God?

21. (a) What attitude should Kingdom preachers take in telling out the good news? (b) Why is fast action by God's servants necessary in this most important work?

place and without fear preach to the people. When he sent his twelve apostles out to preach, "The kingdom of the heavens has drawn near," he told them not to be afraid of men, although being "cautious as serpents." He said: "Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops." (Matt. 10:7, 16, 26, 27) From a housetop a speaker could have his voice carry far and reach a multitude of hearers below. The idea is to let the message be heard far and wide and as quickly as possible. The angel whom the apostle John saw in vision was *flying* in midheaven, flying as in posthaste as in the case of the Persian "couriers on horses, riding post horses used in the royal service, sons of speedy mares," in order to advise Jehovah's people of their right to defend themselves against their enemies. (Esther 8:10) The "time of the end" is comparatively short and many human lives are involved. Hence the need for speedy action. It is to be noted that the flying angel spoke "in a loud voice." He wants to be heard. Far be it from us to tone down what he has to say.

22 The field to be reached with the "glad tidings" is a large one, embracing every nation and tribe and tongue and people. The flying angel in midheaven was expected to cover his territory and let all those for whom the message was meant hear it. Since the year 1919 he, or the angelic organization that he symbolizes, has been seeing to it that this territory and its population are being reached with the glad tidings.

22. Is the field to be reached a small one, and what is the responsibility of the angel flying in midheaven?

23 This accounts for it that, whereas Jehovah's witnesses were proclaiming the Kingdom message on only a limited scale in 1919 in Europe, Africa, Asia, Australia, the islands of the sea and the Americas under supervision of fourteen branches of the Watch Tower Bible and Tract Society, now in this year 1963 they are declaring the glad tidings in 194 lands and island groups, with more than 22,000 congregations, and under the supervision of ninety branches of the Watch Tower Society.

24 Further, as regards the going of the tidings to "every . . . tongue," by April of 1922 the public lecture "Millions Now Living Will Never Die" was being proclaimed by speakers in thirty-three leading languages of the world, but today the Kingdom message is being published on printed page and by word of mouth in 162 languages, the *Watchtower* magazine alone being now printed in 66 languages each month, including Russian. Yes, the glad tidings from the "angel flying in midheaven" is being heard even behind the *penetrable* Russian Iron Curtain, through thousands of Jehovah's witnesses. The Communist rockets are unable to shoot down Jehovah's flying angel.

HOW "GOOD"—"GLAD"?

25 But what does the angelic bearer of "everlasting good news" have to say as he flies in midheaven? What the apostle John heard him say "in a loud voice" was: "Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters." (Rev. 14:7) His appeal is for all nations, tribes, tongues and peoples to fear, glorify and worship God.

23, 24. (a) Since the field is large, what expansion by Jehovah's witnesses has been necessary since 1919? (b) To what extent is the printed message of the good news distributed today as compared to 1922, and how far-reaching is it?

25. What is the message of the flying angel?

[26] He is not embarrassed by the well-known fact that the people in one nation are already predominantly Roman Catholic; the people in another land are Greek Catholic; the people in another country are Protestant; the people in another region are Moslems or Mohammedan; the people in that vast territory are Hindu; the people in that large area are Confucianist; the people in those islands are Buddhist. What does it matter that their religions up to this crucial time have been those here mentioned and many others not here mentioned? The heavenly angel's advice is for *all* to fear the one God.

[27] It is true of the religious situation of the world today just as it was true in the apostle Paul's day, in which day he said: "There are those who are called 'gods,' whether in heaven or on earth, just as there are many 'gods' and many 'lords.'" (1 Cor. 8:5) But there is no mistaking whom the angel flying in midheaven means when he calls on everybody to fear *God*. He does not mention his name, but he describes who this God is in such a way that we can identify him. He is the Judge of the whole world and he is the Creator of heaven, earth, sea and fountains of waters. There is only one such divine Judge and Creator, and we can know what his personal name is. In the opening verse of the Holy Bible we read: "In the beginning God created the heavens and the earth." And in chapter two, verse four, the American Standard Version Bible of 1901 reads: "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven." And verses seven and eight read: "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. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed." (Gen. 1:1; 2:4, 7, 8, *AS*) Any reader can thus see that from the start of the Holy Bible the name of God the Creator is established as being Jehovah.

[28] As for his being the universal Judge, more than three thousand eight hundred years ago, when the existence of Sodom and Gomorrah and other nearby cities was at stake, the Middle Eastern patriarch Abraham addressed himself to Jehovah God and said: "That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?" The Holy Bible gives us the Judge's answer to this argument, saying: "And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake." Despite Abraham's pleadings, however, Jehovah the Judge of all the earth found it right to rain down fire and brimstone from heaven upon Sodom and the other cities in that area. (Gen. 18:25-33; 19:24-29, *AS*) Because of this exhibition of the execution of judgment by the Judge of all the earth nineteen centuries before the apostle John's day, was not the angel whom he saw flying in midheaven rendering all mankind a distinct service by calling on everybody to fear this God the Creator, Jehovah? This angelic service would specially be urgently necessary when the time of his judgment had arrived.

FEARING GOD

[29] How can men everywhere of all the many tongues fear this God the Judge and Creator? What does it mean for his hu-

26. Does it matter if any nation is predominantly of a certain religious conviction? Why?
27. Why can there be no mistaking that the God referred to by the flying angel is Jehovah alone?
28. What further evidence have we that Jehovah is the universal Judge referred to?
29. Show what proper fear of the Supreme Judge Jehovah means.

man creatures on earth to fear Him as the Supreme Judge and as the only living and true God? We are definitely told in his written Word. One inspired Bible writer, Solomon, the wisest king of ancient time who reigned in Jerusalem centuries before the Buddhist Era began, was a worshiper of God the Creator and said: "The fear of Jehovah means the hating of bad. Self-exaltation and pride and the bad way and the perverse mouth I have hated." "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is." "Do not become wise in your own eyes. Fear Jehovah and turn away from bad." "Fear the true God and keep his commandments. For this is the whole obligation of man. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad."—Prov. 8:13; 9:10; 3:7; 16:6; Eccl. 12:13, 14.

[30] The ancient religions of this old world may boast of their wisdom, but it proves to be nothing more than worldly wisdom, which will perish when this bad world passes away in the greatest time of trouble ever in human history. Those ancient religions do not fear Jehovah God the Grand Creator, the Supreme Judge. In order for anyone to be wise in a true sense that leads to his surviving this old world and his gaining eternal life in a righteous new world, he must fear Jehovah God the Most High. To learn to fear him, one must learn about him; and one can do this only by reading, hearing and studying his written Word, the Holy Bible. Then we cease to be wise in our own eyes and we see that God is all-wise and that his prophecies concerning the future never have failed and never will.

[31] By learning of Him we come to know what his purpose is and what his commandments are. With this knowledge we are able to show our fear of God by turning away from bad and by keeping his commandments. If we wisely keep his commandments, then we never need fear when his judgment time comes, for we shall receive his judicial approval.

[32] If we desire to have a correct understanding of all creation and the purpose in our being live, intelligent creatures, we have to take into consideration at all times Jehovah God the Creator and Judge. Remember: "the knowledge of the Most Holy One is what understanding is." Such intelligent understanding should go along with wisdom and with our fear of Him. The benefit from this will be eternal. Regarding this, wise King Solomon also wrote: "The fear of Jehovah tends toward life, and one will spend the night satisfied; one will not be visited with what is bad." "The fear of Jehovah is a well of life, to turn away from the snares of death." "The result of humility and the fear of Jehovah is riches and glory and life." —Prov. 19:23; 14:27; 22:4.

[33] For the nephew of the patriarch Abraham, the fear of Jehovah tended to his life and salvation. When Lot and his daughters obeyed God's command through his angels and abandoned the city of Sodom, they escaped the destruction that suddenly came upon Sodom and the neighboring cities by fire and sulphur from heaven. Regarding the benefit of Lot's fear of Jehovah, it is written: "He delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct —for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds —Jehovah knows how to deliver people of

30, 31. How does one learn the proper fear of Jehovah God?

32, 33. (a) What is the benefit of having knowledge of Jehovah and proper fear of him? (b) Why is Lot a good example to remember in this regard?

godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off."—2 Pet. 2:6-9; Gen. 19:15-29.

34 To those who obey the command to "fear God and give him glory, . . . and so worship the One" who is the Creator, the flying angel's declaration is "everlasting good news" and his declaration is welcome; it is "glad tidings." How is this so? How can the declaration that the "hour of the judgment by him has arrived" be good news? It is because the "judgment by him" means the setting of things right, in favor of righteousness and goodness and justice. The "judgment by him" means liberation forever for those who fear, glorify and worship the Creator and Supreme Judge as the one living and true God. For them it means deliverance from the mighty world organization that has long oppressed them. "Judgment by him" means such a setting of them free because it brings the downfall of their oppressor; it means the breaking of the power of the oppressor, this to occur as an expression of judgment by Jehovah God against the enemy organization. That this is true is shown by the series of angels whom the angel flying in midheaven introduces. Note what the next angel has to announce. We read:

THE SECOND ANGEL WITH GOOD NEWS

35 "And another, a second angel, followed, saying: 'She has fallen! Babylon the great has fallen, she who made all the nations drink of the passion-arousing wine of her fornication!' "

36 What did that announcement in Revelation 14:8 mean for those who choose to fear, glorify and worship Jehovah God the Creator? Twenty-five centuries ago the city of Babylon on the Euphrates was a terror among the nations of the Middle East. Even the city of Jerusalem, where the temple of Jehovah God was located, did not escape drinking from the cup of the "passion-arousing wine of her fornication." Babylon crushed Jerusalem to the earth and took her people, Jehovah's professed people, into distant exile on enemy territory. When oppressive ancient Babylon fell, it made heaven and earth rejoice. It meant that liberation for Jehovah God's people from the land of the enemy was at hand! So, then, was not such news, though sad to the Babylonians, gladdening to the fearers and worshipers of God the Creator?

37 No less so is it with the angelic announcement of the downfall of Babylon the Great. For oppressed fearers and worshipers today of Jehovah God her downfall must mean the same thing—*liberation!* It is a vindication of their God, for it proves that he is supreme, almighty, completely devoted to truth and righteousness! It proves that he is the Judge who delivers the righteous and that the downfall of the enemy organization is a judgment from Him!

A THIRD ANGEL

38 As a further expression of the "judgment by him," let us take note of what happens to those who refuse to fear, glorify and worship God the Creator of heaven and earth and the waters. Let us read what followed the announcements by the foregoing two angels:

39 "And another angel, a third, followed them, saying in a loud voice: 'If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand, he will also drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath, and he shall be tormented with fire and sulphur

34. How is the declaration that the "hour of the judgment by him has arrived" "glad tidings"?
35, 36. (a) What was the message of the second angel? (b) Why was the fall of ancient Babylon in the days of Israel a time of rejoicing?
37. What does Babylon's fall today mean?
38, 39. What is the announcement by the third angel?

in the sight of the holy angels and in the sight of the Lamb. And the smoke of their torment ascends forever and ever, and day and night they have no rest, those who worship the wild beast and its image, and whoever receives the mark of its name.'" —Rev. 14:9-11.

40 Throughout the earth today there are numberless religious persons who worship literal animals, dumb brute beasts, as if these were superior to intelligent, speaking, upright-walking man. There are great nations that use wild animal creatures as symbols of their nations, such as the British lion, the American eagle and the Russian bear. There are millions who bow down to images or to objects in the sky or in the earth. Many persons even mark themselves or have themselves branded as belonging to a certain god and as worshiping such god. Such persons do not find it hard to idolize and worship a great man-made organization that has the characteristics of a wild beast, or to worship, so to speak, an auxiliary organization that images or duplicates the original beastlike organization. So, by worshiping such human organizations, they add to the gods that they worship. On close examination and study it will be found that all these gods are made by creature man and are not God the Creator of the universe. So, instead of helping, they actually take away, turn attention away from the worship of the one Creator God.

41 Could we, then, expect that, when the "hour of the judgment by him" arrives suddenly upon such worshipers of creations, the Judge who is the Creator himself will be pleased with all these false worshipers because of all their religiousness and because of their seeming sincerity in their form of worship? No! Not according to what this third angel announced. The preceding chapter (Rev. 13:1, 2) makes it plain that the "wild beast" organization has the approval and backing of the Dragon, Satan the Devil; and so its "image" must have the same devilish approval because of imaging, mimicking what the Devil approves of.

42 But the worshiping of what the Devil likes and supports has the disapproval of God the Creator, and such worship means disobedience to his commandment loudly called out by his angel flying in midheaven. Such false worship, therefore, deserves the expression of the Creator's anger, and the worshipers of created things will have to drink the undiluted wine of God's anger, which wine is contained in the "cup of his wrath." They will drink one draught of expression of his wrath after another, until finally they get so stupefyingly drunk that they will never wake up from their drunkenness. They will feel like Sodom and Gomorrah and the other cities of the District in the days of Lot and Abraham, when fire and brimstone or sulphur rained down upon them from heaven.

43 The rain of fire and sulphur meant a painful destruction to the citizens of Sodom and Gomorrah. The fire and sulphur that will come in expression of God's wrath upon the modern-day false worshipers in a symbolic way are evidently heaven-sent messages of utter destruction for all these false worshipers who refuse to obey and turn from creature worship to Creator worship. As these burning forerunners of coming destruction fall upon them, they feel great torment. Their religious sensibilities are very much hurt and they take great offense at what Jehovah's Christian witnesses preach and teach. They undergo

40. Give evidence that people today do worship animals and images of them as well as human governments.
41. (a) Is it reasonable to believe that God would be pleased with all this false worship? (b) Whose approval does the "wild beast" organization have?
42. What will be the fate of false worship and its worshipers?
43. What evidently is meant by the symbolic fire and sulphur that comes upon modern-day false worshipers, and what is their reaction to the message preached by Jehovah's witnesses?

this religious torment before the eyes of the holy angels and the eyes of the Lamb of God, Jesus Christ. These heavenly ones do not interfere with the torment, because the false worshipers deserve it, now that the hour of God's judgment has arrived and he must hand down his judicial decisions.

44 The religious torment of these false worshipers will have no end until they are overwhelmed in destruction corresponding with that which came upon the law-defying, immoral, loosely living cities of Sodom and Gomorrah. The Lamb Jesus Christ and the holy angels will not interfere for the relief of the false worshipers; and Jehovah God will not call off his Christian witnesses on earth whom he uses to rain down these fiery, sulphurous messages of divine judgment upon the worshipers of man-made creations, modern and ancient. That is what Revelation 14:11 means when it says that "the smoke of their torment ascends forever and ever, and day and night they have no rest." And the history of the religious world since 1919, as published in newspapers, magazines, court records and other publications, proves that this has been true.

45 The torment and restlessness of false worshipers will continue on without interruption until they are destroyed like Sodom and Gomorrah, and the smokelike evidence of this utter destruction that was preceded by such continual torment will ascend forever.

46 In view of this we can appreciate why the bearer of "everlasting good news" whom the apostle John saw flying in midheaven called upon all nations, tribes, tongues and peoples to fear, glorify and worship only the one Creator of heaven and earth as the true God. The hour of his judgment, a comparatively short period of time, is no hour in which to be glorifying, idolizing and worshiping the organizations of men, organizations that have a cruel, beastly record in history and that interfere with the worship of Jehovah God. If we desire to avoid drinking the undiluted wine of God's anger in the cup of his wrath, if we want to escape from the tormenting fire and sulphur that result at last in destruction forever, we must turn to the worship of God the Creator. The third angel seen in John's vision declared that the worshipers of false gods must now be punished in this way during this "hour" of God's judgment against this old world. Hence it simply has to be and continue to be just as the third angel declared. Declaration of judgment is under angelic control.

44, 45. (a) When will the torment of false religions end? (b) Who will not interfere in the tormenting work against false religion?

46. Since the hour of judgment is a short period of time, what will those worshiping Jehovah not do?

NEED FOR ENDURANCE BY TRUE WORSHIPERS

47 Because the true worshipers have the favor and approval of God the Creator, we should not think that this judgment period is to be an easy time for them. The false worshipers, by means of their organizations, the symbolic "wild beast" and its "image," are not in any good humor toward the Creator's Christian witnesses and worshipers. They make their mighty organizations act like a wild beast toward Jehovah's witnesses who declare his judgments, his judicial decisions concerning this old world. They try by all means, legal and illegal, to force the witnesses to turn from Jehovah's worship and to join them in worshiping man-made organizations and systems. That is why, immediately after telling about the worshipers of the wild beast and its image and the torments upon such worshipers, Revelation 14:12 adds: "Here is where it means endurance for the holy ones, those who observe the com-

47. How do we know this judgment period will *not* be an easy time for true witnesses of Jehovah, and how does Revelation 14:12 show this to be true?

mandments of God and the faith of Jesus." The situation today calls for endurance by God's witnesses.

48 What, then, shall we witnesses of the Most High God the Creator do? By his unfailing help we have endured till now, but the proving of our endurance is not over as yet. We are still living and, for the remainder of this "hour" of God's judgment, we shall continue living in this world surrounded by the false worshipers and their false gods and idols. We cannot turn aside from observing the "commandments of God and the faith of Jesus." We must keep on observing God's commandments and holding fast our faith in Jesus regardless of how much this course will call upon us yet to endure.

49 Accordingly, we will continue to follow the lead of the angel flying in midheaven and will take up and relay to "every nation and tribe and tongue and people" the "everlasting good news" that this angel or angelic band introduces "in a loud voice." We cannot help it that what is "good news" or "glad tidings" to us true worshipers is *not* good news to everybody else, not good news to false worshipers who are the foes of Jehovah God the Creator. The good news includes the information about the vengeance of God the Creator, and those who are commissioned by God to preach are *under orders* to proclaim His vengeance.

50 This obligation was true also of the loving Lord Jesus, whom Jehovah God anointed with his holy spirit immediately after he was baptized in the Jordan River. In the Jewish meeting place in his boyhood town of Nazareth, Jesus read from the prophecy of Isaiah and applied to himself these words: "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah and the day of vengeance on the part of our God; to comfort all the mourning ones." (Isa. 61:1, 2; Luke 4:16-21) Even he had to preach God's "day of vengeance." At the same time he preached the "year of good will on the part of Jehovah." His sheeplike followers today have to do the same.

48. What, then, will Christian witnesses of Jehovah do?
49. Whose lead should we follow in this time of judgment, and how serious is our commission?
50. Who else had this obligation, and how did he show he accepted the commission when on a visit to Nazareth?

REJOICING OVER HIS VENGEANCE

51 Even the day of vengeance on the part of our God Jehovah is good news for the meek ones on the earth who have been downtrodden by the powerful; for the brokenhearted ones who have seen the visible organization of God's true worship broken up by the enemies of the pure and undefiled religion; for those taken captive and restricted in their religious liberty by that organization of the Devil, Babylon the Great; and for the religious prisoners whose eyes have closed, made sightless by the darkness of the religious prison in which they have been unwillingly chained.

52 Not for persons who rejoice over the badness of this world of false worship, but for those who mourn over the damage done to the congregation of true worship the proclaiming of the "day of vengeance on the part of our God" is a comfort. When that day finally arrives and they see his righteous vengeance executed on their enemies, who are also God's enemies, they will enjoy their greatest comfort. They will sing for joy, as Moses did after seeing Pharaoh's military forces of pursuers drowned in the Red Sea: "Let me sing to

51, 52. (a) Why is even the declaration of Jehovah's vengeance a cause for rejoicing? (b) Like Moses, how will righteous servants of Jehovah feel?

Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea. My strength and my might is Jah, since he serves for my salvation. This is my God, and I shall laud him; my father's God, and I shall raise him on high. Jehovah is a manly person of war. Jehovah is his name. Jehovah will rule as king to time indefinite, even forever."—Ex. 15:1-3, 18; Rev. 15:3, 4.

53 It is our obligation, laid upon us by God the Creator, to help persons of every nation, tribe, tongue and people to know about and take advantage of the still-continuing "year of good will on the part of Jehovah." Thus they may escape in that fast-approaching "day of vengeance on the part of our God." They must be helped to know who God the Creator is, that they may learn to love him and worship and glorify him with the right kind of fear.

54 This earth was never meant by the Creator to be a place for false worshipers. It is no rightful place for religious worshipers who worship the created things and not the Creator himself. It is not our business or obligation to clear these thousands of millions of false worshipers off the face of this earth. That is the Creator's business, for he has the right to uncreate what he has created if the creature departs from God's way. It is *his* business and stated purpose to rid the earth of all the false worshipers in his "day of vengeance," but it is *our* business to tell them about it in advance. We cannot help it if they do not like it. These false worshipers would be pleased to receive all the physical and material benefits that the "everlasting good news" foretells, but these false religionists are not pleased or willing to accept these everlasting physical and material benefits on *God's* terms. They are unwilling to give up the false worship and broad license that their religion allows them, in order to receive the gift of everlasting life in human perfection on a glorious Paradise earth under God's kingdom.

55 We can never expect to please them and have their approval for preaching the "everlasting good news" during this brief "hour" of judgment by God the Creator. It is this God the Judge whom we must please and serve, and it is his message that we must declare to those who are teachable and eager to worship the God who is real. He is the One to whom we must give glory.

56 Psalm 19:1-4 meaningfully says: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling. One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge. There is no speech, and there are no words; no voice on their part is being heard. Into all the earth their measuring line has gone out, and to the extremity of the productive land their utterances." But it is not our proper part to leave to just the speechless visible heavens and to just the glories of day and night the business of declaring God's glory and telling of the work of his hands.

57 The common people of today have had their religious perceptions distorted by false religion, higher criticism of the Bible and science that is falsely called science, and so we cannot leave it to such people to look at the heavens and observe the things in the great expanse day and night and understand them correctly. We cannot expect them to read the glory of God there

53. What is our obligation in this still-continuing "year of good will on the part of Jehovah"?
54. (a) For whom was this earth not meant? (b) Therefore, who will clear the world of all false worshipers, and what part do those loving righteousness play in this matter?
55. Who is the One we should want to please?
56. How do the heavens and productive land declare God's glory, and is this praise alone sufficient? Why?
57. (a) Why do the common people today need help to appreciate God's good news? (b) What, then, *must* we do when we appreciate and rejoice in the "everlasting good news"?

and call it the work of his hands. From those inanimate heavens and from the vast expanse beautified by sun, moon, stars and clouds they cannot learn God's loving purpose for doing away with all badness and for transforming our now misused earth into an indescribably beautiful Paradise and giving the rescued worshipers of God the Creator an everlasting home there under His kingdom. God has created his written Word, the Holy Bible, to tell us and them that "everlasting good news." We must *give* them God's Word. We must *help* them to "obey the good news."—Rom. 10:16, 17.

58 Our privilege today surpasses by far that of the shepherds on the fields of Bethlehem who long ago saw the glorious angel and heard him declare "good news of a great joy" for all the people who seek God and his goodwill. Nineteen centuries ago the apostle John saw in vision the angel flying in midheaven to declare gladly all around the earth the "everlasting good news." Today, by God's priceless favor, it is our privilege to take up this angel's declaration of glad tidings and proclaim it speedily all around the earth. Obediently, lovingly, boldly doing this, we shall rejoice to see countless others from "every nation and tribe and tongue and people" turn from false religion to fear God and to give him glory. We shall rejoice to have them unite with us to worship Him our Creator for his endless vindication and for our everlasting salvation.

58. In this "time of the end" what is our surpassing privilege?

Truth Spreads in a Jail

AT A circuit assembly in Petersburg, Virginia, one of Jehovah's witnesses related this experience: "I received a phone call from a prisoner in the city jail. He was anxious to contact one of Jehovah's witnesses. He had served eight months in a prison camp and was transferred to the city jail to settle another matter. While he was in the camp, he began reading religious literature that was in the camp library. He kept noticing a green book, but everyone discouraged him, saying, 'That's that Jehovah stuff, don't read it.' But this only caused him to look into it. The following fourteen days he read, reread and looked up the scriptures in the first edition of *'Let God Be True.'* Being convinced that what he read was God's truth, he dedicated his life to Jehovah.

"Within a short time another man came to the camp with a red book, *'This Means Everlasting Life.'* He read this book; as he said, 'I wore the covers off.' After having this foundation, he wrote some letters to the Watch Tower Society and received warm replies. Then one Sunday a Witness called and left the *Paradise* book and the *New World Translation of the Holy Scriptures.* Being filled with such a happy hope, this inmate began regular discussions with other inmates, and many showed interest. About seventeen men were willing to have a Bible study. Through his efforts, five of the men in the camp have come to appreciate the truth and are waiting to have a full share in Kingdom work.

"At the city jail I regularly held a Bible study every afternoon with this man. Since his short stay in the city jail, he has spread many seeds of truth with good results. Four men are definitely interested and seven have requested a Witness to call so they can learn more. This man's conduct since learning God's truth has been on such a high level that his influence is visibly having effects on fellow inmates. Where once there was filthy talk, now many are reading *The Watchtower* and *Awake!* and are looking up scriptures."

TAKE COURAGE TO PREACH GOD'S NEARBY KINGDOM

TODAY Jehovah God's true ministers are under the obligation to obey the prophetic command: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." Fulfillment of Bible prophecy shows that Kingdom to be nearby.—Matt. 24:14.*

To obey that command takes courage. Why? Because of the opposition to this Kingdom preaching by this old world that is under the control of Satan the Devil. (1 John 5:19) Jesus Christ was persecuted because of preaching this kingdom, so were his early followers, and so will all today who preach it be persecuted. This persecution has been particularly severe in totalitarian lands such as Spain and those behind the Iron Curtain. Yes, there is no escaping it, "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12.

What will help you to take courage to preach God's kingdom? First of all, strong faith. To get that strong faith you must go to the Bible, the Word of God. Therein you will find many express commands to take courage as well as many fine examples of it. Among its many commands is Psalm 31:24: "Be courageous, and may your heart be strong, all you who are waiting for Jehovah." As for examples, the most outstanding one of all is that of Jesus Christ. Throughout his ministry he displayed confidence and poise, calmness and strength, these qualities being especially in evidence when an armed mob came to take him on the last night of his earthly ministry. Among the many other Scriptural examples that might be mentioned are Moses and Aaron before Pharaoh, David facing Goliath and the apostle Paul when threatened by mobs.

The possession of God's holy spirit is also a great aid to taking courage to preach God's nearby kingdom. What courage it instilled in the apostles! They kept on preaching even though imprisoned and commanded not to preach. Courageously they replied: "We must obey God as ruler rather than men." Yes, the spirit that God gives his people by means of his Word and his organization and in answer to prayer is not one of cowardice but of power. —Acts 5:29; 2 Tim. 1:7.

Another aid in taking courage is the association of fellow Christians. Paul, when reaching Rome, took courage upon seeing the brothers who had come out to meet him. In the congregation all are in need of encouragement, including the overseers, and all can have a part in giving encouragement to others.—Acts 28:15; Rom. 1:11, 12; Heb. 10:25.

Among other aids in taking courage are the fear of God and a clear conscience. The fear of God dispels the fear of man, which is a snare and robs one of courage: "Trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected." "The wicked do flee when there is no pursuer, but the righteous are like a young lion that is confident."—Prov. 29:25; 28:1.

Nor should the part that love plays in taking courage be overlooked. Love for Jehovah God and for neighbor will make you courageous, for as the apostle John shows: "This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, because, just as that one is, so are we ourselves in this world. 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."—1 John 4:17, 18.

It does indeed take courage to preach the nearby kingdom of God, for one cannot preach it without arousing opposition, be it in the form of angry looks and ridicule or violence and imprisonment. The record that the Christian witnesses of Jehovah make as annually noted in their *Yearbook* shows that they do indeed take courage to preach God's nearby kingdom. Did you know that in Spain, where they have been carrying on underground for many years in the face of bitter opposition, their numbers have increased in ten years from some 120 to more than 2,000?

During the month of October there will be many ways that the ministers of Jehovah can show that they have the courage it takes to preach God's kingdom. One is by offering to all persons, as they have opportunity, the companion to *The Watchtower*, the *Awake!* magazine, on a subscription basis. Another way is to make return visits upon all who have shown a consciousness of their spiritual need and study the Bible with them. And still another way is for all who are not full-time preachers to endeavor to devote at least ten hours to preaching God's nearby kingdom.

* For details see *The Watchtower*, January 1, 1962.

A Walk in Spring LEADS TO BETHEL SERVICE

As told by Jules Feller

LITTLE did I realize forty-one years ago, when I first heard the message concerning Jehovah's purpose for earth, that in 1963 I would find myself in Brooklyn, New York, at the Watchtower Bible School of Gilead!

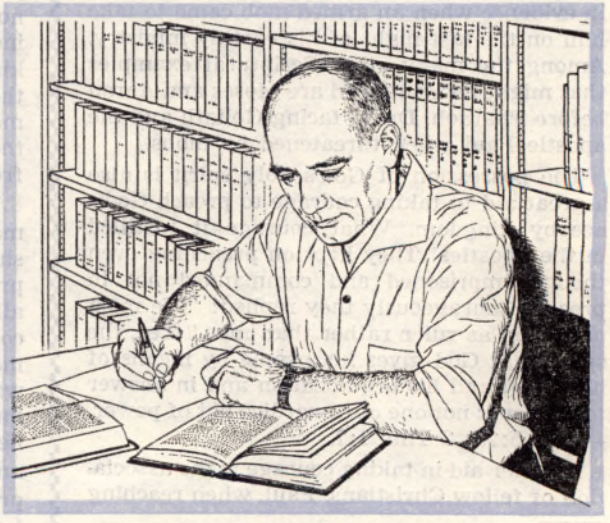
Yet, here I am in the 38th class, a ten-month course designed to train ministers for additional responsibilities. Could I endure the daily routine of study? Could I overcome the language barrier and keep pace with my fellow students? These and many other questions went through my mind when I came, and I admit my anxiety was great. However, I did not forget the promises God makes in his Word, and I took courage. But how did I come to find myself here? What steps were to make it possible to attend Gilead School?

A BEAUTIFUL DAY IN SPRING

It was spring, 1922. My brother and I had just returned to Berne from a long stay in French Switzerland when an uncle of ours invited us to take a walk with him. We accepted the invitation with pleasure and looked forward to an entertaining afternoon.

It was a beautiful, warm day. Nature seemed to be decked out especially for our outing. This glorious spring weather became the theme of our conversation, and uncle drew our attention to things that appeared quite new to us. At a fitting moment during our walk he drew out of his pocket a book on which the words "The Holy Bible" were attractively embossed in gold. This beautiful day with its atmosphere of peace reminded him of a wonderful parallel, he remarked as he turned its pages. 'The Bible tells us,' he continued, 'that we are approaching a time that will be like paradise for beauty, as lovely as this day or even more beautiful, because it will not be of such short duration. Yes, it will last forever.'

With this introduction, uncle now described for us an earth wherein would be no worry or pain, no wickedness or wars, and where sickness and death would be no more. There would even be a resurrection of the dead, he told us! We were both so glad to hear this, as we remembered our parents, who had died all too soon. This wonderful time was not so far away, he



Studying in Gilead School Library

added with emphasis and conviction. We were so enchanted by this narration that we quite forgot where we were and felt we were already living in that glorious time. What amazed us, too, was that he could always read to us a Bible text to substantiate his statements, for instance, Revelation 21:4. The good seed that was sown by our uncle on that day fell on the good soil of our hearts. (Matt. 13:8) In what way? you may ask. So that you will better understand, I must take you back to the years of my childhood.

TRAGEDY

We were a happy family of six: father and mother, two boys and two girls. However, when I was seven years old my mother died. Our happy family life came to an end. Father suffered keenly at the loss and never really recovered from this grief. A few years later he died too, and our family was now completely torn apart.

Then came the harrowing years of World War I. I was fortunate to be a child living in a neutral land, as Switzerland was. But I remember only too well the trains filled with children evacuated from Belgium and France that made a brief halt in Berne before journeying into the interior of our country where it was safer. Also, many trains filled with war-wounded came into our country. This left an indelible impression on my young mind. I asked myself again and again: Why is this? Why must people go through such affliction? Why do the French and Germans kill each other? All this misery, sorrow, suffering and loss awakened in me a longing for better things.

These experiences aroused in me a readiness to listen to truthful answers to the above questions. These answers my uncle gave me on that beautiful spring day. What I was privileged to hear during that afternoon's walk laid the foundation for my later decision to take up Bethel service. I began to study the Bible and the literature of the Watch Tower Society diligently from that time on. Naturally I attended the meetings in Berne, where I received a warm welcome.

BETHEL SERVICE

In the year 1924—I was not yet twenty-three years old—I heard they were looking for young men in the Watch Tower printing factory in Berne. Again it was my uncle who brought me into contact with Bethel. I was invited to take a tour through the factory and Bethel home to get an idea of the activity in this house. How surprised I was to hear that all there were voluntary workers! I was likewise surprised by their friendliness and cordiality. After I had seen everything I was taken to the responsible one of the Bethel home, who asked me if I would like to enter this service. I answered in the affirmative, because all I had seen and heard deeply impressed me. I was very grateful for a knowledge of Bible truth and wished to serve the Almighty God with all my heart.

Do you know what my first work was in Bethel? The first few weeks I spent pressing wastepaper into bales and wiring them. Although this was a very dusty and laborious task, I was happy to be a co-worker here and to know I was serving God. Then I was transferred for a few weeks to the bookbindery, where I learned how books are made. Later I was transferred from the bindery to the pressroom.

A rotary press is able to instill great respect in a novice such as I was. I remember how I stood in awe before this giant monster. I watched this paper-eating machine devouring a great roll of paper in about forty minutes, digesting it as quickly, and finally spewing it out in the form of magazines. But I was not put at this machine just to look at it! I was to learn

how to set the rollers, to line up the paper web, to check the folder and stitcher, and to keep an eye on a dozen other things.

After nine months I had to leave that department. The reason for the change was a happy one: we received two new linotype machines. Two men were to be taught how to operate them. A fellow worker from Poland and I were chosen. I remember well how we sweated when we received our first lessons in typesetting from a Witness whose profession it was. He had come from Alsace (France) for the purpose of teaching us the art. We applied ourselves diligently and learned quickly.

When I seated myself at that machine the first day, I never dreamed I would work at it for an uninterrupted period of twenty-two years! To this day I am filled with a great satisfaction and joy when I think of the privilege I had of setting type in nineteen languages on that machine! When a foreign-language manuscript was set before me, I would try to get in mind a picture of the land in which this language was spoken. It was like a refresher course in geography. Before my mind's eye this land would take shape and I would recall the main occupations of the people living there. So a manuscript page was not simply a piece of paper with typewritten words and letters that I did not understand, but it came alive, took on substance and value. The thought that thousands of people in that country would have a book, a booklet or a magazine explaining the Bible placed in their hands and thus become acquainted with life-giving knowledge was a constant stimulus to me.

My next step was the plate-making department. But only a few months later I went to another post; this time in the factory office. Up to this point I had been doing manual work, but now I had to learn general office work and how to operate a typewriter. Then I was entrusted with the factory working schedule and initiated into the art of purchasing paper and other printing materials.

OPPOSITION

My thirty-eight years of Bethel service did not all pass as bright sunshine without shadow. We were required to weather various storms that involved much distress of heart. I think particularly of the year 1925, which brought a hard testing of faith for many. There were some congregations that shrank in attendance to half or even less. But those who had set their confidence in Jehovah remained steadfast and continued their preaching activity.

Another storm swept over our country in 1940, and it also made itself felt in Bethel. It was the time of World War II when Hitler's armies forged from victory to victory around the Swiss borders and occupied many countries. Our country was again preserved from actual war, but the totalitarian spirit had penetrated its borders. There were house searchings. In a surprise attack, Swiss soldiers took up strategic positions around Bethel and occupied it for several hours. Other restrictions were placed upon us. For example, everything we published came under censorship. The publication of *The Watchtower* was prohibited. We were cut off from our brothers in the headquarters at Brooklyn. But despite all these circumstances, we had our spiritual food, which we supplied the Witnesses throughout the country, and even passed on to our Christian brothers in Germany and elsewhere.

These conditions came to an end too. We were overjoyed when the war ended and we were able to come in contact with the Brooklyn headquarters once more. In 1945 the president of the Watch Tower Society, N. H. Knorr, and his secretary, M. G. Henschel, visited us, and we were deeply grate-

ful to Jehovah. Everything sprang into life in our factory. The *Watchtower* magazine could be published again in German and French, and these now poured without limitation over the frontiers to our brothers hungering for spiritual food.

ENLARGED PRIVILEGES

In 1950 I had the opportunity, together with about seventy other brothers from Switzerland, to attend my first large convention of Jehovah's witnesses in New York. What an experience! Seeing so many like-minded ones together on one occasion had never been my privilege before. I was also deeply impressed with my visit to the head office, the Bethel home and the factory at Brooklyn.

Then came 1953. It was my privilege to attend a still larger assembly in New York. This time I received even more benefit from the discourses, as I could understand and speak English better now. Then to my delight I was invited to attend the 22d class of Gilead School, which was to begin in September, 1953. My service assignment after leaving Gilead was again Bethel service in Berne, which was cause for great happiness.

In the summer of 1957 I was assigned to serve as branch servant for Switzerland and the little country of Liechtenstein. I am very grateful to Jehovah for this privilege. It has been a pleasure to work with the brothers and to see an increase at the end of each year.

In 1958 I attended one of the greatest of all spiritual feasts, namely, the international assembly of Jehovah's witnesses in New York city, representing our country there with a good report, to the joy of all present.

Now, in the year 1963, as a student in the expanded Gilead School, it was my pleasure to attend the "Everlasting Good News" Assembly held July 7-14 at Yankee Stadium, New York, and to be one of the delighted throng of 107,483. I also participated in the special tour of the convention grounds given to all students of Gilead School as part of our education and was able to see all the assembly departments in operation.

Now, with the ten-month course of study almost finished, I find I have been able to follow the program to date nicely. I realize that Jehovah has helped me to continue my Gilead training toward its successful conclusion. The anxiety I first had has become smaller and smaller. I thank Jehovah for this marvelous opportunity for instruction.

When, after so many years, one pauses and looks back over the way he has come and sees how Jehovah's work has expanded throughout the whole earth, it is cause for great joy to have had a share as a full-time minister in Bethel service. Jehovah has so richly blessed the work of his people. He has led us to the very portals of the New World, letting us glimpse inside to see the wondrous things he still has in store for us. Let us therefore be always grateful, ready to sing forth his praise, to honor his name and make it known!

Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason.—Rom. 12:1.



A DEATH that brought Life

IT WAS the death of Jesus Christ upon the torture stake over 1,900 years ago that opened for us a door to life. Without his death we would have no hope of regaining the state of sinlessness and perfection originally possessed by our forefather Adam. We would have no hope of seeing the day when death no longer would terminate every human life-span. We would have no hope of experiencing a release from captivity to death by means of a resurrection. His life as a perfect human was given up as a ransom for us.

To ransom means to redeem from captivity or punishment by paying a price. A ransom buys back or releases, delivering a person from distress and trouble. Because our forefather Adam broke the law of God he missed the mark or standard of righteousness that God had set for all his creatures. Since no one can "produce someone clean out of someone unclean," Adam's offspring inherited the sinful condition he came into by his act of disobedience. (Job 14:4) From his day down to our day all his descendants have been born in sin and have been subject to death. "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) Was there any means by which man might be delivered from sin and death? Yes, but it was not up to man to decide how such deliverance could be had; it could be only by the making of atonement in harmony with God's righteous law. Since, by his disobedience to God, Adam had lost the right to perfect human life for himself and his offspring, what he lost could be regained by obedient ones in God's due time only if a ransom price were paid that was equal to what had been lost. A corresponding ransom was required to satisfy God's just law.

No descendant of Adam has been able to provide the required ransom price because none has been sinless and perfect. "Not one of them can by any means redeem even a brother, nor give to God a ransom for him; (and the redemption price of their soul is so precious that it has ceased to time indefinite) that he should still live forever and not see the pit." (Ps. 49:7-9) Only God could provide it, but he was under no obligation to do so. It was an act of kindness, undeserved by Adam's descendants, that God lovingly did provide a ransom price for them. The price was his only-begotten Son whose life he transferred from the heavens to the womb of Mary so that his Son would be born a perfect human. With Jesus' life-force coming from heaven rather than from Adam by means of procreation, he was free from the effects of Adam's sin. He was sinless.

By giving up his perfect human life, Jesus Christ paid the necessary ransom price that corresponded in value with the life of Adam before Adam sinned. "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) Once the ransom was paid, another such sacrifice for sins was unnecessary. "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. Other-

wise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself." —Heb. 9:25, 26.

The statement that Jesus was a "corresponding ransom for all" must be understood in the light of other scriptures. His death does not benefit all of Adam's descendants irrespective of personal courses of action and personal attitudes. He did not pay the ransom price for persons who practice sin by willfully violating the laws of his heavenly Father. It is only for persons who appreciate the undeserved kindness God has shown them by providing a means for releasing them from bondage to sin and death. It is for those who acknowledge their need for a ransom and who exercise faith in it. Jesus himself limited the benefits of the ransom to such ones, saying: "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) Notice the qualification—"everyone exercising faith in him." Thus the ransom is for all who exercise faith, not for all who live.

By his disobedience Adam fell out of harmony with God and became an enemy. All his descendants, because of inherited sins and personal sins, have come to be in the same position of enmity with God. The ransom sacrifice makes it possible for them to be reconciled to God or brought back into harmony with him. On this point the Scriptures state: "But God recommends his own love to us in that, while we were yet sinners, Christ died for us. 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." (Rom. 5:8, 10) Here, then, are two of the many benefits that have been brought to us by Christ's death. We can be brought into harmony with God and we can be saved.

Being saved means to be released from captivity to inherited sin and death. This is indicated by the scripture at John 3:16, which was quoted above, and by the following verse. As the scripture points out, Christ's sacrifice made it possible for persons who exercise faith to have everlasting life, and thus be saved, rather than experience destruction, as would be the case if no ransom had been paid. Verse 17 states: "For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him." The world of mankind will not perish in death, because Christ's ransom sacrifice has made it possible to save from extinction men of all kinds who exercise faith. They will be given the gift of eternal life in God's righteous new order now so near at hand. Many of them will even be resurrected from the dead. This could not be if Christ had not died as a ransom sacrifice.

We today can approach God and receive forgiveness of our sins, enjoying a clean standing before God, because of Christ's sacrifice. When death approaches, we can, because of that sacrifice, have a firm hope that we will not remain forever in the extinction of death but will be brought back to life by resurrection. During Christ's thousand-year reign, we can anticipate confidently regeneration to the state of human perfection enjoyed by Adam; and we can look forward to receiving the gift of "everlasting life which God, who cannot lie, promised before times long lasting." (Titus 1:2) Thus the death of the perfect man, Jesus Christ, brought life to *dying* mankind.

Sharing the Magazines with Others

NOW SHARING THEM WITH NEIGHBORS

A woman witness of Jehovah in the United States, in Arkansas, writes: "I have been working in a territory three years with *The Watchtower* and *Awake!* One householder would take magazines irregularly. During the *Awake!* campaign I gave the sermon and offered the year's subscription. Both the man of the house and his wife heard the sermon. The man said, 'We have so much to read already.' I showed how *Awake!* was a time-saver in many ways. He subscribed. I delivered the copies of *Awake!* until the subscription started coming through the mail and also left copies of *The Watchtower*. During December I placed the *New World Translation of the Holy Scriptures* with them. In January I called and gave the lady of the house the sermon, 'Who Are Jehovah's Witnesses?' She said, 'You come back.' I returned in two weeks, and she subscribed for *The Watchtower*. I have been delivering the latest copy of *The Watchtower* and at the same time conducting a Bible study in the '*Good News*' booklet. The man of the house was at home when I called recently. He said, 'I have had opportunities to get this literature for years, but I have just come to realize how interesting every article is in these publications, and every one is true.' And he added, 'I gave some copies to a neighbor last week that likes to read them too.'"

SHARING THEM WITH COLLEAGUES AND PATIENTS

A Witness in Missouri reports: "When I visited my chiropractor I drew his attention to the *Awake!* and its article 'The Art and Science of Chiropractic.' He asked me for a copy and also an extra one. I promised to return with another copy. Shortly afterward, I arrived home and the telephone rang; it was the chiropractor. He was very enthusiastic over the article and wanted to raise his order to twenty copies. When I delivered them, I found out he was going to distribute them to other chiropractors. My doctor then ordered twenty more copies of *Awake!* A few weeks ago a Witness was approached by a person who asked if this chiropractor was one of Jehovah's witnesses. The Witness answered no, and wanted to know why this person had asked, since the doctor is a Catholic. She replied, 'I was in his office and he gave me a copy of *Awake!*'"

MAILING THEM ON TO FRIENDS

A man who is not one of Jehovah's witnesses but who is a consultant, public utilities, in Washington, D. C., wrote the Watchtower Society, saying: "I am a subscriber to *Awake!* and *The Watchtower*. Some time ago I made an experiment which was so successful I am passing it on to you. After reading these publications I enclose them in the same wrapper and readdress them to some friend [adding the small amount of postage]. In another experiment I furnished one of your representatives a list containing the names of eight friends, to which she mailed a certain issue. Within two weeks I received replies from six of these friends. They are now subscribers to your publications. In the light of the above tests, I think it would be an excellent plan if you would have printed on the front page of each publication, a one-line request that readers pass the publication on to some friend when they finish reading it. This, I am sure, would bring to your Society many thousands of new members each year. Your Society is doing a marvelous job in the general public interest, especially in holding back the tide of moral decadence that is pressuring our people 365 days of each year."

SHARING THEM WITH TEACHERS

In a small town in Ohio a young girl regularly took *The Watchtower* and *Awake!* to her third-grade teacher. Subsequently a Witness met the teacher in the regular house-to-house work and this teacher wanted a copy of the *New World Translation of the Holy Scriptures*. The teacher commented about the young Witness in her third-grade classroom. The result was that the father of the young girl arranged to call on the teacher, the father and his young daughter making the call together. A home Bible study was started. The young Witness is now taking the magazines regularly to her fourth-grade teacher.



● Why do the Watch Tower publications state that Matthew wrote his Gospel first in Hebrew, since it is supposed that Hebrew was a dead language in his day?—E. W., United States.

There are a number of reasons for believing that Matthew wrote his Gospel first in Hebrew. For one thing, we cannot assume that Hebrew was a dead language, as G. Ernest Wright points out in his work *Biblical Archaeology* (p. 240): "Roman soldiers and officials might be heard conversing in Latin, while orthodox Jews may well have spoken a late variety of Hebrew with one another, a language that we know to have been neither classical Hebrew nor Aramaic, despite its similarities to both." Also, in the book *Daily Life in Bible Times*, Albert Edward Bailey gives a picture of the training of Jewish youths in the time of James, son of Zebedee:

"Boys were trained in piety from their earliest days. This would mean that the boys had a knowledge of the Law, which they showed by being able to read it, write it and explain its obvious meaning. . . . The boys sat on the ground in a half-circle facing the teacher. There James was taught to read the Law in Hebrew beginning with the Book of Leviticus, the contents of which it was necessary for every Jew to know if he was to regulate his life acceptably to God; and he must pronounce the words correctly and reverently. Hebrew was a strange language to him, for at home and at play they spoke Aramaic, and later when he began to do business he would have to speak Greek. Hebrew was only for the synagogue. . . . After learning to read came writing, probably in Hebrew and certainly in Aramaic."—Pp. 248, 249.

As to the testimony that Matthew wrote his Gospel first in Hebrew, there is a considerable array of statements from writers of the second through the fourth centuries A.D. A few of them are here given: Papias of the first and second centuries wrote: "Matthew put together the oracles [of the Lord] in the Hebrew language." (*The Ante-Nicene Fathers*, Vol. I, p. 155) Origen of the second and third centuries wrote that Matthew's Gospel was "published for Jewish believers, and composed in Hebrew letters." (M'Clintock and Strong's *Cyclopædia*, Vol. 5, p. 890) Quoted in the same work are the words of Eusebius of the third and fourth centuries who states: "The evangelist Matthew delivered his Gospel in the Hebrew tongue."

Then there is Jerome of the fourth and fifth centuries who said in his *Catalogue of Ecclesiastical Writers* that Matthew "composed a Gospel of Christ in Judaea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. . . . Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the Martyr Pamphilus so diligently collected."

A statement by a modern Bible scholar, Hugh G. Schonfield, is also of interest. He writes on page 11 of *An Old Hebrew Text of St. Matthew's Gospel:* "As far back as the fourth century we hear of a Hebrew Matthew preserved in the Jewish archives at Tiberias."

Further reason for believing that Matthew wrote his Gospel first in Hebrew is based on the fact that a careful examination of his quotations from the Hebrew Scriptures shows that he quoted directly from the Hebrew and not from the *Septuagint Version*. If Matthew had written his Gospel first in Greek, it is likely he would have quoted from the *Septuagint*.

In view of the testimony of the early writers, the use of Hebrew in synagogues and Matthew's quotations from the Hebrew, we arrive at this conclusion: It seems reasonable to believe that Matthew first wrote his Gospel in Hebrew, and later he himself most likely translated it into the *koine* Greek.

● How can the accounts of the death of King Ahaziah of Judah as they appear at 2 Kings 9:27 and 2 Chronicles 22:8, 9 be harmonized? —C. S., United States.

The account at 2 Kings 9:27 reads: "Ahaziah the king of Judah himself saw it and took to flight by the way of the garden house. (Later Jehu went in pursuit of him and said: 'Him also! Strike him down!' So they struck him down while in the chariot on the way up to Gur, which is by Ibleam. And he continued his flight to Megiddo and got to die there.)" As for the account at 2 Chronicles 22:8, 9, it reads: "It came about that as soon as Jehu had entered into controversy with the house of Ahab, he got to find the princes of Judah and the sons of the brothers of Ahaziah, ministers of Ahaziah, and he proceeded to kill them. Then he went looking

for Ahaziah, and they finally captured him, as he was hiding in Samaria, and brought him to Jehu. Then they put him to death and buried him."

The apparent difficulty is solved when we note that Bible writers did not always put events in strict chronological order. Also, they did not have punctuation as we do today to indicate parenthetical expressions or diversions from the chronological order. The writer of the account of Kings, having touched on Ahaziah and his flight, simply continued with the information he had as to the rest of his life, or his death, not indicating whether all this followed in chronological order with what he had yet to tell or not. That is why the *New World Translation* not only puts in parentheses these events that happened later but also translates the Hebrew conjunction *waw,* which opens the parenthetical material, as "later." In regard to this Hebrew word *waw,* the Foreword of the *New World Translation of the Hebrew Scriptures,* Volume 1, page 18, 1953 edition, says:

"Although *waw* ('and') is very repetitious in Hebrew, we do not ignore it and leave it untranslated as if unnecessary or cumbersome or old fashioned in style, but we express it by using transitional words or phrases with the sense that the Hebrew leads us to feel. We bring out the force of the *waw* in its relationship to the verb with which it is combined. So this simple word *waw* in the Hebrew is used to convey many a shade of meaning besides its mere basic meaning 'and.'"

So it was later that Jehu resumed his pursuit of King Ahaziah by sending his men after him. It appears that the record in the book of Chronicles relates the incidents as they occurred, although that account does not name the location where Ahaziah was mortally wounded at Jehu's command nor does it tell of the place where the king finally died, as does the account in Kings.

Combining the two accounts, we have what apparently took place: Jehu, on the way to Jezreel, met Jehoram and Ahaziah. Jehu struck down Jehoram but Ahaziah fled. At this time Jehu did not pursue Ahaziah, but continued to Jezreel to finish his executional work there. Meanwhile, the fleeing Ahaziah tried to make his way back to Jerusalem; however, he only got as far as Samaria, where he tried to hide himself. Jehu's men, pursuing Ahaziah, discovered him in Samaria and captured him, and he was brought to Jehu, who was near the town of Ibleam, not far from Jezreel. When Jehu saw Ahaziah, he ordered his men to kill him in his chariot. They struck and wounded him on the way up to Gur, near Ibleam; but Ahaziah was allowed to escape, and he fled to Megiddo, where he died of his wounds.

ANNOUNCEMENTS

FIELD MINISTRY

During the month of October, Jehovah's witnesses, with courage and faith in their God, will take advantage of every opportunity to acquaint others with Jehovah's kingdom and the blessings in store for all who love and serve him. As an aid in this work, they will offer a year's subscription for the *Awake!* magazine, together with three booklets on Bible themes, on a contribution of $1.

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"WATCHTOWER" STUDIES FOR THE WEEKS

October 27: "Everlasting Good News" for the "Time of the End," ¶1-28. Page 585.

November 3: "Everlasting Good News" for the "Time of the End," ¶29-58. Page 591.

SPECIAL ISSUE

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 15, 1963
Semimonthly

When God Is King Over All The Earth



"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; Isaiah 54:13

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AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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God's Place IN YOUR LIFE

MANY are the persons who pray at times of deep mental anguish or physical stress, yet fail to consider God when happy and physically fit. Only when they need something does God have a place in their lives. Others have a set place for God in their lives, but only at those times when they meet at their place of worship. Relegating worship to such infrequent consideration is certainly incompatible with the sound advice contained in God's Word, the Bible. It was Jesus Christ who stated the place God should have in your life, when he said, "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." (Matt. 22:37) A person loved receives the foremost consideration. So by having complete love for God and expressing that love in your actions, you will be able to place God first in your life.

Fifteen hundred years before God's Son stated this commandment, the same instruction had been given through God's servant Moses to the nation of Israel. To ensure that the children of those Israelites would grow up to be adults who would place God first in their lives, the fathers were told to fix God's law in the minds of their children 'when they sat in their house and when they walked on the road and when they lay down and when they got up.' The Christian apostle Paul advised that "all the things that were written aforetime were written" for the instruction of true Christians. In order to place God first in your life you will want to follow the fine example of those Israelites who obeyed the law. You will make certain that time is set aside to study God's righteous requirements so that these will be fixed in your mind and available to guide you to keep God first in your life. —Deut. 6:7; Rom. 15:4.

The Bible contains examples of men who did place God first in their lives. When faced with the choice of continuing to be reckoned as a son of Pharaoh's daughter or being "ill-treated with the people of God," Moses had to make a choice. What would you have chosen? Would you have put God ahead of wealth and worldly fame? Displaying true wisdom, Moses "esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward." And just what was that reward?

It was not only to receive mention in the Bible as one of the cloud of witnesses who are excellent examples for Christians today, but also to be reckoned as one of those "who did good things" who Jesus said would receive a resurrection to life. —Heb. 11:24-27; 12:1; John 5:28, 29.

Faithful Daniel was another who kept God in first place in his life. Not just once a week, but three times a day he prayed to God. Even when the Medo-Persian government put a temporary ban on such religious observance, he did not put God in second place to please men. Are you as constant in your worship as Daniel was? —Dan. 6:4-11.

What place does God have in your life? Do Bible principles and commands guide you so that everything you do pleases God? Can it be said that God comes *first* in your life?

In making decisions that affect their lives, Christians who place God first in their lives stop to consider how their worship of God will be affected by those decisions. For example, when considering the type of secular work in which to engage, the first consideration with God-fearing Christians is not the amount of pay and the opportunities for advancement; rather, they carefully consider what will be involved in taking on such work. If dishonesty or even questionable business dealings were called for, then Christians would refuse to accept that work, realizing that to engage in such would be displeasing to God and would violate their conscience, which they have trained to lead them in harmony with God's principles as outlined in the Bible.

Likewise in the field of entertainment, Christians select only what is upbuilding and in harmony with godly principles. They wisely avoid literature, TV programs, stage plays and other entertainment that feature immorality, dishonesty, violence, murder and anything else the Bible condemns. Rather than corrupt their minds, they make their minds over in harmony with the will of God.—Rom. 12:2.

The Christian's thoughts, then, must be pure if he is going to put God first in his life. Exposing the wrong kind of thoughts, Jesus Christ said: "From inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, adulteries, covetings, acts of wickedness, deceit, loose conduct, an envious eye." Those entertaining such reasonings are not putting God first in their lives, for Christians cultivate thoughts that are pure, lovable, righteous and chaste. They do this especially by taking in the precious thoughts of God. Then they will be able to say with David, who placed God first in his life: "To me how precious your thoughts are! O God, how much does the grand sum of them amount to! Search through me, O God, and know my heart. Examine me, and know my disquieting thoughts."—Mark 7:21, 22; Phil. 4:8; Ps. 139:17, 23.

God deserves that prominent place in your life because of what he is and what he has done. Recognizing this, you will be able to echo these words of reverence: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11.

By careful study of God's Word, learning God's principles, applying them in your life, benefiting from the examples of faithful men of old, you will be able to place God first in your life. Analyze your thoughts and actions. Make sure they please God. The result is desirable: Everlasting life in which God will always have the first place.

When God Is King OVER ALL THE EARTH



This public address was heard worldwide by 570,932 persons at the "Everlasting Good News" Assembly.

PEOPLE all around the globe want an improvement in the government over them. There are men who are convinced that they can bring about the betterment desired in government, and they want to be the government and insist on being it. Suppose that people everywhere were given the freedom of choice and a free election were held in which every adult person could vote without fear, which particular man would they *all* vote to have over them as king or ruler? Which man would even the majority of the people want to have as the one ruler over all the earth? Can any man or any group of men prominent in world affairs today recommend a candidate for such an office? Is there any man having their confidence who is qualified for such a world-important job? Could any man prove satisfactory in the job? And after he died, what other man would be fit to succeed him? Are people to be divided up forever into many national groups, each within its own sacred boundaries and with its own set of rulers over it and its own style of government and laws? These are practical questions. As we study them it makes us realize the difficult situation of all mankind.

[2] Today many realistic people believe that it would be dangerous to entrust world government to any one man, even if he were assisted by a cabinet of men having charge over various departments. Those who know and understand imperfect, selfish human nature shrink from such an idea. The job of world rulership is too big for any one man.

[3] What shall we do, then, since the need for a unified rulership of all the human family grows greater all the time? The expenses of running a national and local government keep increasing year after year. The problem of not enough jobs for able-bodied men and women to earn a living becomes more complicated as the use of machines for human labor spreads. The terrific rate at which the human family is increasing without birth control and because of helping old people to live longer raises the question of how to feed them all when our small earth gets more crowd-

1. (a) What common want do people everywhere have? (b) What timely questions on this matter face us?

2. How do realistic people view a one-man government?
3. Name some of the problems facing any government on earth today.

ed. No one wants to lower the earth's population by killing off the excess people with a third world war. It is feared that with the present military preparedness such a world war would kill off too many; it would, in fact, kill off all mankind, despite shelters underground against nuclear attack. Seemingly, it is within mankind's power today to commit world suicide. The situation looks impossible!

4 In this day medical science is trying to improve human birth. Suppose, now, we should try to produce a perfect child from an unmarried girl in the best of physical and mental form but without her having sexual union with a man and without what they call "artificial insemination." That would be impossible, everybody would say. Once there existed a need to produce such a child here on earth. For man such a thing was impossible then, even as it is impossible today. But it was done. It did not prove impossible.

5 Not impossible for whom? Not impossible for man's Creator, who is also the Creator of all things in heaven and earth, of the things seen and unseen. Almost two thousand years ago he sent his messenger, named Gabriel, from the invisible heavens to announce the birth of a child who would one day become king over the whole earth. The angelic messenger Gabriel located the girl who was to be the mother of this future king. She was a young unmarried woman in the small town of Nazareth, about seventy-five miles southwest of the ancient city of Damascus in Syria. This virgin girl was a descendant of a king named David, who used to rule in old Jerusalem, the location of which is now in the land of Jordan. But David's royal line of successors had been overturned, dethroned, more than six hundred years before this coming of the heavenly messenger. It was now the Creator's time to produce the descendant of King David who would take the throne over the whole earth for the sake of all mankind. The angel Gabriel said to the virgin girl:

6 "Have no fear, Mary, for you have found favor with God; and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob [his forefather] forever, and there will be no end of his kingdom."

7 As the girl Mary was unmarried and the angel Gabriel said nothing to her about a husband, she did not see how she could become the mother of an everlasting king. So she said to Gabriel: "How is this to be, since I am having no intercourse with a man?"

8 Then, in order to explain how

4-6. (a) What would be the general opinion of people if a suggestion were made to try to produce a perfect child? (b) Was such a thing impossible for Jehovah? (c) Just what did Jehovah do in this regard?

7. What was the reaction of the young unmarried woman Mary?
8, 9. How did Gabriel satisfy Mary's mind and later the mind of Joseph?



'You will give birth to a son, Jesus, Son of the Most High'

the only virgin birth of a man on record would come about, the angel Gabriel said to Mary: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. . . . because with God no declaration will be an impossibility." Mary agreed to let God perform his will toward her.—Luke 1:26-38.

9 God's declaration to Mary by his angel Gabriel did not prove to be an impossibility, no, not for God the Most High. Some time later Mary, though still unmarried and not living with a man, was found to be pregnant. Not knowing God's power to produce a virgin birth of his Son on earth, people thought that Mary had violated her virginity, immorally. But an angel from God corrected the wrong understanding of Joseph of Nazareth and he married Mary.

10 About six months after Joseph took her, Mary gave birth to her firstborn son, whose name was called Jesus. However, he was born in Bethlehem, about five miles south of Jerusalem, and where King David himself had been born. This fulfilled a prophecy that had been made by a man named Micah of that neighborhood over seven hundred years before then. Pointing forward to the fact that the child whose birth he foretold would be a ruler of world importance, Micah said as God's inspired mouthpiece: "You, O Bethlehem Ephrathah, the one too little to get to be among the thousands of [the tribe of] Judah, from you there will come out to me the one who is to become ruler in Israel, whose *origin is from* early times, from the days of time indefinite." (Mic. 5:2) God Almighty made it possible for the man Micah to foretell so many centuries in advance the birthplace of this important ruler.—Matt. 1:1–2:6; Luke 2:1-20.

10. Of what significance was it that Jesus was born in Bethlehem?

11 It remains a fact, therefore, that, if the royal families and the politicians on earth today cannot bring forth a man to rule over all the earth for the unifying of all its peoples, God Almighty has someone worthy and capable to put in charge of the whole earth when the time for God's kingdom arrives. So, despite the alarming conditions in which mankind finds itself today, the situation is not hopeless for us. If we learn about this God and what he has already done and will yet do for the sake of his kingdom over all mankind, and if we put our faith in God with whom nothing is an impossibility, we shall be of good cheer. Mankind can be saved from destruction. "With men this is impossible, but with God all things are possible." That is what the miraculously born Jesus himself said about man's salvation.—Matt. 19:26.

12 What has God already done for his kingdom over all the human family, and what will his kingdom mean to earth's inhabitants? God has already done so much for the sake of putting his kingdom in universal control, that he will not now reverse himself and fail to carry through his purpose to glorious success. Because of what he has promised concerning his kingdom, he will not stop till he has proved all his declarations true, though they seem impossible to men and although the whole political and religious world may be against his kingdom. Regarding the triumph of his kingdom he has said: "Jehovah of armies himself has counseled, and who can break it up? And his hand is the one stretched out, and who can turn it back?" (Isa. 14:27) Let us take courage, then, and continue our examination. It is not into something impossible.

11. In spite of man's failure to produce a ruler to unify our earth, why can we be confident that the situation is not hopeless?

12. Is there any danger that Jehovah through his Kingdom arrangement may fail to bring about the fulfillment of mankind's greatest needs? Why?

WHEN HE WAS RULER OVER PARADISE

13 In this day of great changes, when new nations are being formed with their own native governments, men are talking a great deal about the self-determination of the peoples and national sovereignty over territories. But amid all these discussions, who of mankind ever asks about the sovereignty of God over our earth? Who has the right more than God does to establish a royal government over all the earth? He is the Creator of the earth and of man and beast upon it. The earth, the whole globe, is His, and man and beast owe their lives to Him. In the Holy Book in which his deeds are recorded it is written right at the very start: "In the beginning God created the heavens and the earth." (Gen. 1:1) Before ever he created man and woman, God created the lower animals, the fish, the birds, and the beasts of the earth. At that time he was in absolute charge of the earth, and all forms of animal life thrived, all this without man's assistance.* Neither was there any man to dispute him. Finally God created man and woman as a creation separate and distinct from all the animals previously created and superior to them. God did not make man and woman cave dwellers and require them to live in holes in the ground. He created them perfect, with perfect minds, and put them in a beautiful park in which to enjoy peace, happiness and plenty as earthly children of God. He did not create them in a so-called Stone Age and oblige them to make stone weapons to fight and kill the animals. He made them earthly overseers over all the animal world, to have control over them without fear and even to domesticate some of them.

* See the book of Job, chapters 38-41.

13. (a) What governments are most of mankind interested in today? (b) Are they concerned with God's government? (c) What had Jehovah done long before man ever came into existence, and what kind of a start did he give to newly created man?

14 God had no fear of the earth's becoming overcrowded with man and beast, but he said to the first man and woman in their human perfection in the Paradise of Pleasure: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth."—Gen. 1:26 to 2:25.

15 At man's appearance on the earth about six thousand years ago, who was ruler over all the earth? Man, because he lived on it? No, but God, because he created it, and perfect man was merely the subject of God the universal Ruler. He was the Theocrat, which title means God-Ruler, and he had a theocracy over all the earth.

16 Were the perfect man and woman in the Paradise happy under that theocracy? They were perfectly happy, and they had before them the opportunity of living happily forever in that Paradise, provided they obeyed the heavenly Theocrat perfectly. When, finally, the whole earth became filled with the offspring of this perfect couple in Paradise, who, then, would be the ruler over all the earth? The first man and father of them all? No, but man's Creator, the heavenly Theocrat. This was the original purpose of God the Creator. Today, merely six thousand years later, it is still his purpose. He has not changed his mind about it because today the billions of earth's inhabitants are opposed to it.

17 As regards his declared purpose, he says in his inspired Book: "I am *Jehovah;* I have not changed." (Mal. 3:6) Will it be impossible for him to realize his unchanged purpose of worldwide rulership? To judge him by what he has said and done in the past, the answer is a flat No! Today's gen-

14. How do we know Jehovah did not fear there would be an overpopulating of the earth?

15-17. (a) Who was mankind's first ruler, and what opportunities were before them? (b) Would rulership change after the earth became filled with people according to God's purpose?

eration of mankind are yet going to see whether they can make it impossible for God the Creator to realize his purpose.

18 Who was it that started on the earth this business of making men kings to rule over certain territories? It certainly was not God the Creator. Think of it for a moment! Would he the Creator renounce his own position as Theocrat and appoint a man on earth to be the worldwide or even territorial king, especially an imperfect man, disobedient and out of harmony with God? Who, then, started the kingdoms of men and the world empires? Who is really responsible for the international government mixup we have today?

19 When God created the first man and woman, Adam and Eve, he became their heavenly Father. He properly expected and required of them to render childlike obedience, honor and loyalty and love to him as their Father and Life-giver. He had given them perfect life, and he had the right to take life away from them and destroy them if they disobeyed him and proved rebellious. This earth is only a very tiny part of God's boundless domain; and as the Ruler over all creation in heaven and earth, he rightfully laid down the laws for the government of his perfect earthly creatures. He published his law to man and said to Adam: "You will positively die," if you disobey my law. (Gen. 2:15-17; 3:3) This meant the taking away of disobedient Adam's life, with no future existence for him anywhere.

REBELLION AGAINST HIS RULE

20 At this particular time, when all looked peaceable and promising, the question of sovereignty over the inhabited earth arose, and down to this twentieth century of our Common Era it has not been settled. But it will be settled in our day. Let there be no mistaking about that. Back there the question was raised in the invisible heavens by an ambitious son of God. He coveted the sovereignty over the earth, with mankind as his subjects. He set himself in opposition to God the Creator, his own Father. He thus made himself Satan, which name means Opposer. This rebellious spirit son slandered God his Father and thus made himself the Devil, which means Slanderer, Malicious Defamer. He used the serpent in the Garden of Eden to deceive the woman, Adam's wife Eve, and thus the serpent became a symbol of him as a deceiver, and Serpent, yes, *Original Serpent,* became one of his reproachful names.—Rev. 12:9; 20:2.

21 By inducing selfishness in Adam and Eve he led them to break God's law and take themselves out from under God's sovereignty and put themselves under the sovereignty of the Serpent, Satan the Devil. For their rebellion God the Creator drove them out of the Paradise of Pleasure to live for some years, to bring forth offspring, and to die. He let them have their sovereign Satan the Devil. God appointed no king over them or their offspring. —Gen. 3:1–5:5.

22 Within seventeen hundred years from then the earth became filled with violence, and mankind in general had made its way of life a ruinous one upon the earth, a corrupt way. Was God concerned about this condition in the earth that he had created? Yes, indeed! How did he wipe out the ruinous condition? By transformation of human society, or by world conversion? No. But by destroying all the corrupt people. To his prophet Noah he said: "The end

18. Why is it not reasonable to believe Jehovah made the start of having men rule on earth?
19. What requirements for man did God properly outline, and what would be the result if man became disobedient?
20. Who first rebelled against God's righteous rule, and why?
21. What resulted to Adam and Eve for disobedience, and so who now became their sovereign?
22. How did God later show he was still very much interested in the earth he had created?

of all flesh has come before me, because the earth is full of violence as a result of them; . . . And as for me, here I am bringing the deluge of waters upon the earth to bring to ruin all flesh in which the force of life is active from under the heavens." —Gen. 6:11-17.

[23] For Noah and his family to survive the Flood God told him to build a huge floating ark, and to take specimens of various families of birds and animals inside. On the very day that Noah and his family entered the completed ark and the door was shut behind them, the deluge broke upon this terrestrial globe. Billions of tons of water from the heavens were precipitated upon the earth for forty days. Under God's protection Noah's ark floated safely upon the waters that rose mountain high, but all the world of corrupt people outside perished. What a demonstration this was of God's control of natural forces! What a manifestation this was of God's universal sovereignty!

[24] Inasmuch as Jehovah God does not change, what a warning this destruction of a corrupt world by a global flood is to us today when the earth is once again filled with violence, when human violence in nuclear warfare threatens to wipe out the human race even without God's having to do it himself! In our ears should *ring* the words of Jesus, the miraculously born Son of David, earth's future King: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man: . . . when Noah entered into the ark, and the flood arrived and destroyed them all." —Luke 17:26, 27; Matt. 24:37-39.

[25] Noah lived three hundred and fifty years after the Flood, but before he died the first human king had established himself in the earth and the first empire on earth was begun. This was not by Noah, nor by God's raising up such a king and founding such an empire. It was by a rebellious great-grandson of Noah, namely, Nimrod. He was a killer, a hunter. Here is how one modern translation of the Bible record about him reads: "He began to be a mighty one in the earth. He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel, . . . in the land of Shinar." —Gen. 10:8-10, *AS*.

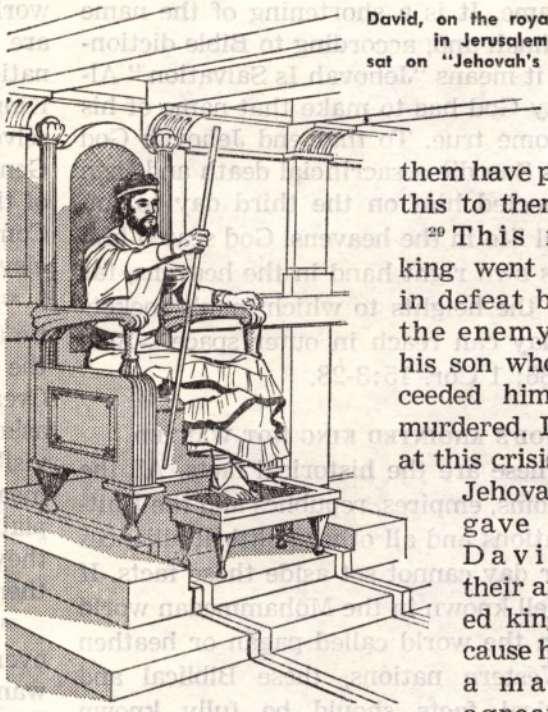
[26] Jehovah God gave a setback to Nimrod's imperial designs when he broke up Nimrod's building operations by mixing up the language of the builders. Only after a long time Babylon rose to a position that dominated the whole inhabited earth. Because of its imperial plans it even destroyed the templed city of Jerusalem. But where is Babylon today, that mother of human kingdoms, that founder of man-made empires? Look, please, to the modern Republic of Iraq and to the banks of its Euphrates River, near earth's thirty-second parallel. There you see only some broken-down ruins, dug up less than seventy years ago in a barren wasteland not now fit to live in. Here again is a historical proof of the universal sovereignty of Jehovah God.

[27] How, then, did David the shepherd boy of Bethlehem (now in Jordan) come to be king of Jerusalem? Not in Nimrod's way! But by God's anointing of him to be king, at the hands of the faithful prophet Samuel. David was a descendant of Abraham, who is familiar to Mohammedans as well as Jews and Christians. Abraham proved himself to be a friend of Jehovah God. He

23. In what way did he show he was still Universal Sovereign?
24. Since God does not change, what can we expect in our day?
25. Who became the first human king on earth, and how does the Bible describe him?
26. Show how Jehovah's sovereign power operated toward this human king's plans.
27. (a) How did David of Israel become a king? (b) Of whom were David and all Israel descendants? (c) What kind of a government did Israel have over it, and who was the ruler?

loved God so much that he was willing to sacrifice his own beloved son Isaac if his God commanded him to do so. Because Abraham demonstrated this willingness, Jehovah God chose to be his people the descendants of Abraham through his son Isaac and his grandson Jacob. By means of marvelous miracles God gave this chosen people the land of Palestine to occupy. They had no visible human king over them. Jehovah, the God of Noah, Abraham, Isaac and Jacob, was their King, their Lawgiver, their Judge. Their government was a God-given one, a Theocracy. There was not another government like it on the earth. In its day it was the best government on earth. Worship of God meant obedience to the law of the invisible heavenly King of this theocratic government. He permitted no image to be made that would picture him visibly. By law he did not allow his chosen people to worship him by means of any man-made image or by means of anything in nature as a symbol. As long as his earthly subjects obeyed and worshiped him they prospered.

[28] However, about three hundred and fifty years after Jehovah God gave them the Promised Land in the Middle East, they got weak in faith and asked to have a visible human king. In this respect they wanted to be like the nations in all the rest of the earth. Was this worldly wisdom on their part really wise and in the best interests of their nation? No stronger answer to the question can we find than to look at the experience of the Jewish people over the past two thousand years. God forewarned them of the trouble that this change of rulership would bring upon them, and the first human king that he let



David, on the royal throne in Jerusalem, sat on "Jehovah's throne"

them have proved this to them.

[29] This first king went down in defeat before the enemy, and his son who succeeded him was murdered. It was at this crisis that Jehovah God gave them David as their anointed king, because he was a man in agreement with God's own heart. Seated on the royal throne in Jerusalem, King David ruled as visible representative of his God Jehovah. He was said to sit on "Jehovah's throne." —1 Chron. 29:23.

[30] Because of David's devotion to the worship of his God, Jehovah promised to keep the kingship in the line of David's descent forever. (2 Sam. 7:1-17) The world-famous wise King Solomon was the first successor of David according to this divine promise or covenant. But the most important thing is that someone wiser than King Solomon has been born in David's line and has become everlasting heir of the kingship. This one is he whose miraculous birth Jehovah's angel Gabriel announced to Mary at Nazareth nineteen centuries ago. His name, Gabriel said, was to be called Jesus, because of the meaning of

28, 29. (a) How did Israel come to have human kings, and was it to their advantage? (b) How did Jehovah meet a crisis early in the kingship of Israel?

30. (a) How long was the line of kings to continue in David's line? (b) To what grand climax did this lead?

the name. It is a shortening of the name Jehoshuah and, according to Bible dictionaries, it means "Jehovah Is Salvation." Almighty God has to make that name of his Son come true. To that end Jehovah God let his Son die a sacrificial death and then resurrected him on the third day to immortal life in the heavens. God seated him at His own right hand in the heavens, far above the heights to which man's rockets of today can reach in outer space.—Acts 2:22-36; 1 Cor. 15:3-28.

GOD'S ANOINTED KING NOT WANTED

[31] These are the historical facts. All the kingdoms, empires, republics and the United Nations and all other political alliances of our day cannot set aside those facts. If not well known in the Mohammedan world and in the world called pagan or heathen by Western nations, these Biblical and historical facts should be fully known by Christendom, the professed Christian world. In the face of these facts, which are beyond disproof, do any or all of the nations today want God the Creator as King over all the earth, including themselves? Introduce such an idea into the General Assembly or the Security Council of the United Nations, and, not merely the Communist bloc, but its one hundred and eleven member nations will laugh at you.

[32] Today in this modernistic, materialistic age of accomplishments in outer space, the nations have no more faith in God the Creator than the Israelites did when they asked Jehovah's prophet Samuel to set a visible, human king over them. The full meaning of their demand Jehovah God explained with these words: "It is I whom they have rejected from being king over them."—1 Sam. 8:1-22.

[33] Today who wants Jehovah God as king over earth? Not the nations. They do not want him any more than the Jews and the Romans wanted him as king nineteen centuries ago when his Son, Jesus Christ, rode into the city of Jerusalem and offered himself as king, while multitudes of the common people cried out: "Blessed is he that comes in Jehovah's name! Blessed is the coming kingdom of our father David! Save, we pray, in the heights above!" "Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the highest places!" (Mark 11:1-10; Luke 19:28-38) As a sign of Jews and Romans refusing to have God as king over them, they refused his Son Jesus Christ. In an attempt to prevent God's Son from ruling in earthly Jerusalem and over the land of Israel the priests had him

31. Do the nations of earth desire God's anointed king as ruler, and what would the reaction be to such a suggestion to members of the United Nations?



"Blessed is the One coming as the King in Jehovah's name!"

32. What quality does our modern age lack, leading to their rejection of whom?

33. (a) Who did and who did not want Jehovah as king 1900 years ago? (b) What action of the Jews and Romans shows their attitude?

arrested, given a mock trial, handed over to the Roman governor of Jerusalem, and under the pressure of a religious riot, given over to death by being nailed to a criminal's stake.

[34] But how vainly the faithless nations exerted themselves to block God's purpose concerning this earth's government! On the third day God, with whom nothing is impossible, raised his faithful Son from the dead as the everlasting heir of David's kingship and exalted him to his own right hand to be a heavenly king. The nations can now kill him no more, but he can kill them unless they first destroy themselves in nuclear, bacteriological, radiological warfare. Though confronted today with the facts concerning this glorified Son of God who has the right of everlasting kingship, they take up the words the Jewish chief priest yelled to Roman governor Pilate: "We have no king but Caesar." —John 19:15.

[35] Their attitude toward having God as King and reigning through his Son Jesus Christ can be seen in the way in which they react to the preaching of the everlasting good news of God's kingdom. Ever since 1914, the year in which World War I began, Jesus' prophecy has been undergoing fulfillment, namely: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) Though small at first, this witness to God's established kingdom has grown, till today more than a million Kingdom witnesses are reported preaching publicly and from house to house in 194 lands in 162 languages. The Watch Tower Bible & Tract Society of Pennsylvania, America, with branch offices in ninety locations around the earth, has received reports from that many.

[36] But have the nations inside and outside of the United Nations organization accepted this preaching as good news? The fulfillment of Jesus' own prophecy that his obedient followers would be persecuted for preaching the good news of the Kingdom gives us an answer, the meaning of which is unmistakably clear. (Matt. 24:9-13; 25:31, 41-45) The nations just do not want God's kingdom by Christ to be preached by his witnesses, not to speak of actually having God's kingdom rule over them and all the earth.—Luke 19:14, 27.

[37] So have we now reached a stalemate? No! Well, then, whose sovereignty over our earth is to determine the future rulership over mankind, in order to bring improvement in government to perfection? The sovereignty of the nations of this world or God's sovereignty over all his creation? Man, even nations of men, cannot win out against God. Human history proves that fact. Farsighted statesmen of the world, military experts and specialists on economics are continually warning us that there is disastrous trouble ahead for mankind, but they do not tell us what the real cause of it will be. The real cause is that men do not desire to turn the sovereignty of the earth over to God.

[38] Men still try to determine their own times and seasons. They want to change God's times for things on earth, but they cannot do so any more than they can prevent the sun from rising at its appointed time. The great king of ancient Babylon had to learn this lesson, and it was in con-

34. What did Jehovah do in behalf of his Son, and what attitude is still shown by this world?
35, 36. (a) How do we know the attitude of this world is no different today? (b) Yet to what extent is Jehovah's kingship proclaimed?
37. What timely question is now asked, and what is the only logical answer?
38. Like the king of Babylon, what facts must the nations come to know?

nection with him that the prophet Daniel said in prayer to the Most High God: "Let the name of God become blessed . . . he is changing times and seasons, removing kings and setting up kings." He gives the kingdom over mankind to the one to whom he chooses and anoints, and at his own due time. The mighty king of Babylon was obliged to admit: "All the inhabitants of the earth are being considered as merely nothing, and he is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, 'What have you been doing?' "—Dan. 2:20, 21; 4:17, 25, 35.

[39] God has placed a time limit upon man's exercise of sovereignty over the earth. That limit, according to God's time schedule in the Holy Bible, was reached in the year 1914. There the time came for God to establish his kingdom in the heavens in the hands of his Son Jesus Christ, the permanent Heir of King David. Because the nations chose to follow the counsel of their religious advisers and not the instruction given in the Bible, the nations of Christendom began a world war in 1914 over the issue of world domination. Today, a half century later, they are trying to prevent a third world war over the very same issue.

[40] It is very plain to see that, in all this, God the Creator is being ignored by men, to their own hurt. Since 1914, when the "appointed times of the [Gentile] nations" ended, all the nations of this world have been in their "time of the end." (Luke 21:24; Dan. 12:1-4) They have continually been told of this by Jehovah's witnesses, who, in the face of world opposition and persecution, have been preaching the everlasting good news of God's kingdom. —Matt. 24:9-14; Mark 13:10.

39, 40. Why is 1914 a marked year in human history, and into what time period have earth's nations now entered?

[41] God, not world politicians and statesmen, will determine when this "time of the end" shall close. Shortly the clock of universal time will strike the hour, and the "war of the great day of God the Almighty" will break out, not by accident or by human miscalculation, but because God has had enough of mankind's opposition and ignoring of him. With destructive forces held in reserve for that great day he will at last fight to make his sovereignty universal so as to include this earth. That will be the real battle of Har-Magedon foretold in the last book of the Holy Bible. (Rev. 16:13-16) With crushing force it will come like the global flood of Noah's day. There has never been a war like it, and there will never be another like it. So Jesus Christ, the everlasting Heir of the Kingdom, has foretold. Only men and women, like Noah and his family, who are in favor and support of God's kingdom by his Son Jesus Christ will survive. Only they will be protected through the war of the great day to see Jehovah's sovereignty in full, undisputed sway over the earth. —Matt. 24:21, 22, 37-39; 25:34.

THE LONG-DESIRED CHANGES

[42] Concerning the permanent result of that decisive war of the great day of God the Almighty the prophecy of Zechariah 14:9 says: "And Jehovah must become king over all the earth. In that day Jehovah will prove to be one, and his name one." Can we imagine the desirable changes that this will mean for our earth? We are not left to imagine and indulge in mere guesswork. We have the written Word of God, for whom no declaration is impossible of fulfillment, and its prophecies tell us in advance, that we may be joyful in our

41. (a) Who determines when this time period will end, and what will mark its close? (b) Thus who only will survive the time of the end?

42. To whom will this decisive war bring kingship of our earth, resulting in what type of future for mankind?

hopes for the future of mankind. The future will be a time of rejoicing, just as Psalm 97:1 assures us, with the words: "Jehovah himself has become king! Let the earth be joyful. Let the many islands rejoice."

[43] Of course, the war of the great day against the opposers of Almighty God's sovereignty will tremendously reduce the population of the earth, just as the global flood did in Noah's day. Very likely the transportation systems and the various means of rapid communication will be broken down or paralyzed for the time being. It may be some time before the survivors of the end of this old system of things are able to get in touch with one another in the many lands. For example, the worshipers of the Sovereign God Jehovah are reported to be in 194 lands around the globe today. In this year of 1963 they flock together in this Round-the-World Assembly of Jehovah's witnesses scheduled to be held in twenty-four prominent cities in the Northern and Southern Hemispheres of the globe.

[44] No less so than now, rather, more so than now, Jehovah's witnesses will be eager to communicate and get together after the universal war of Har–Magedon. The King Jesus Christ, whom Jehovah God puts in charge of earth's inhabitants, will see to it that they do get in touch with one another and work together in Christian brotherhood, for it is written concerning Jehovah's King: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River [Euphrates, no more under Babylon's control] to the ends of the earth." (Ps. 72:7, 8) He will leave none of his subjects isolated.

[45] With all national human sovereignties destroyed in the war of Har–Magedon, and with only the one living and true God as the Sovereign over all the earth, what need will there be for the national boundaries on earth under Jehovah's one King in charge of mankind? Such artificial national boundaries will be wiped out and will appear on no maps of that future time. The King Jesus Christ will deal with his subjects, not as nationalities, but as children, as his redeemed people for whom he laid down his perfect human life in sacrifice nineteen hundred years ago. (John 3:16) By loyalty and obedience to him they are really in line to get everlasting life through him, for he is to become the Everlasting Father to them.

[46] The prophecy of Isaiah 9:6, 7 says of the Son of David who was born in Bethlehem and who has become King David's everlasting Heir: "There has been a child born to us, there has been a son given to us; and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, *Eternal Father,* Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this." Thus all his earthly subjects will become the children of the King, all brothers in a brotherhood on a kingly basis.

[47] At the present time mankind are groaning under the taxation for the increasing expenses of government during this nuclear, space age. But not so then! What material support does Jehovah God

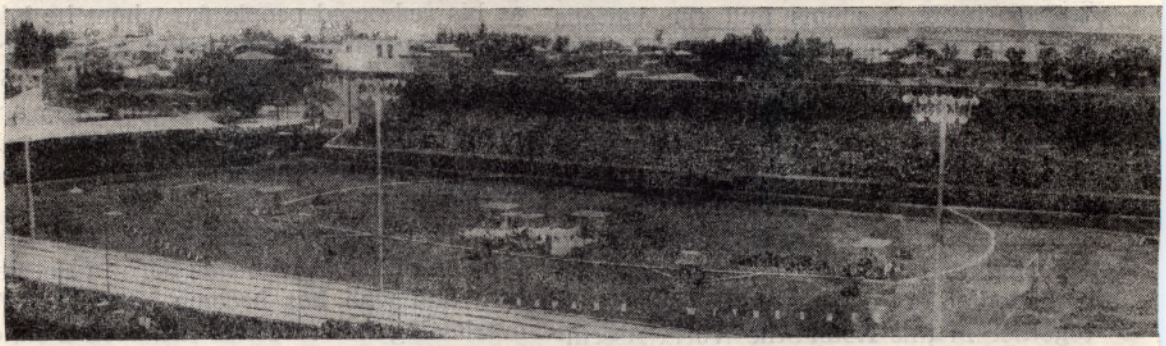
43. Outline some of the results of this decisive battle.
44. What attitude is now shown by Jehovah's witnesses?
45. Destruction of national sovereignties will mean what for surviving mankind?
46. What will be the relation of earth's inhabitants to the ruler in that kingdom?
47. What other changes will be made for mankind's common good?



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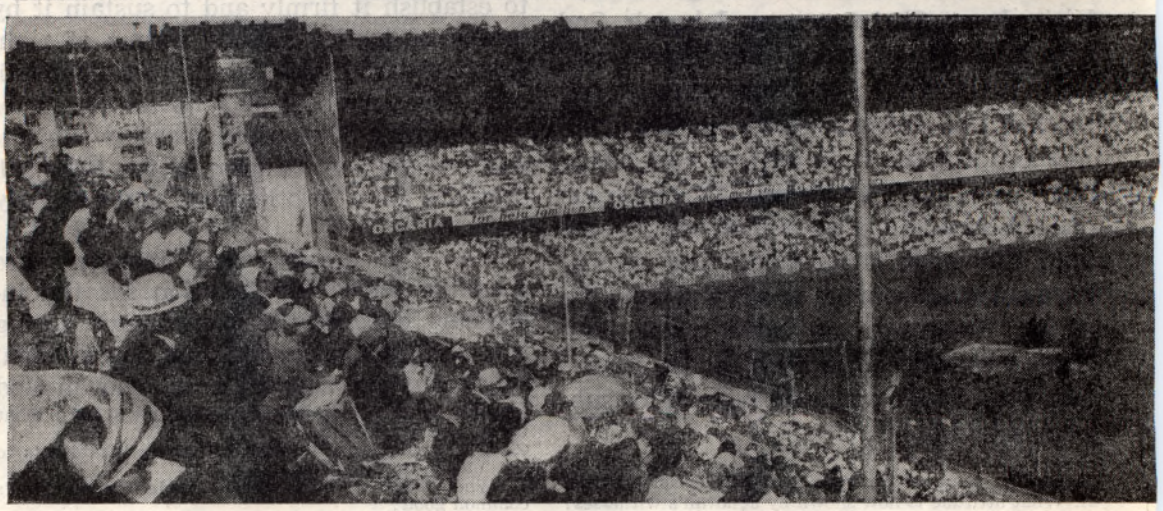
BELOW: hear pre three lang



RIGHT: Munich attracts 107,164 to hear Knorr talk on "When God Is King over All the Earth."



BELOW: Vice-president, F. W. Franz, gives public talk to 25,160 persons in Stockholm through Swedish, Danish, Norwegian and Finnish translators.

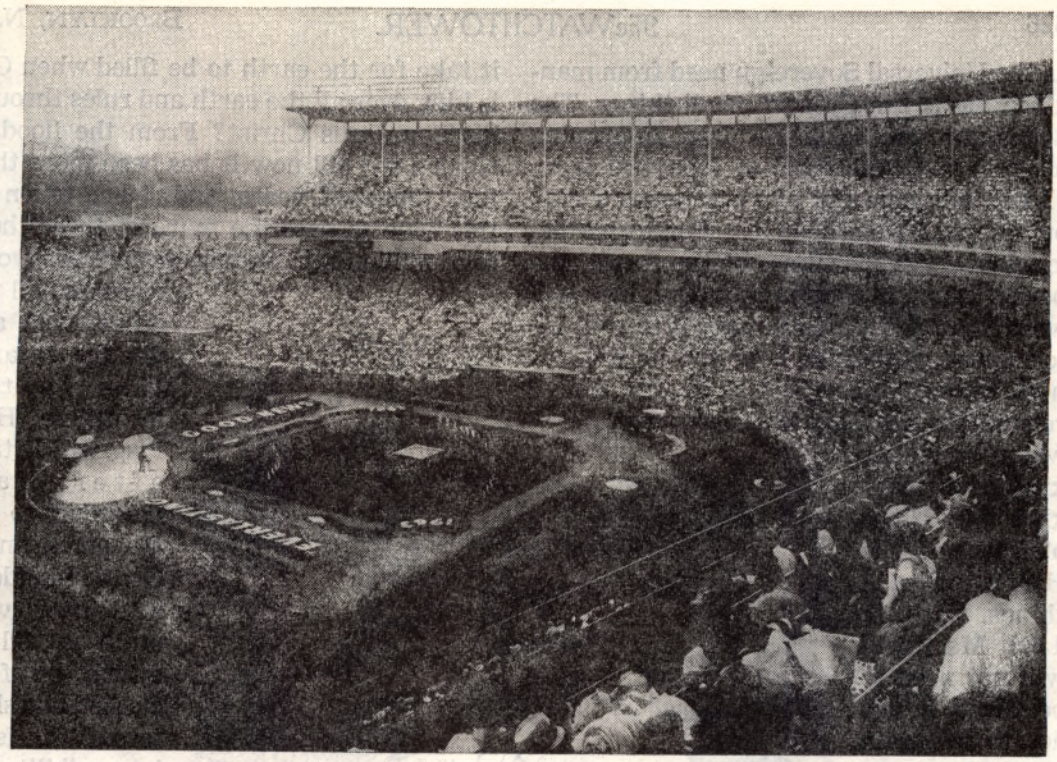


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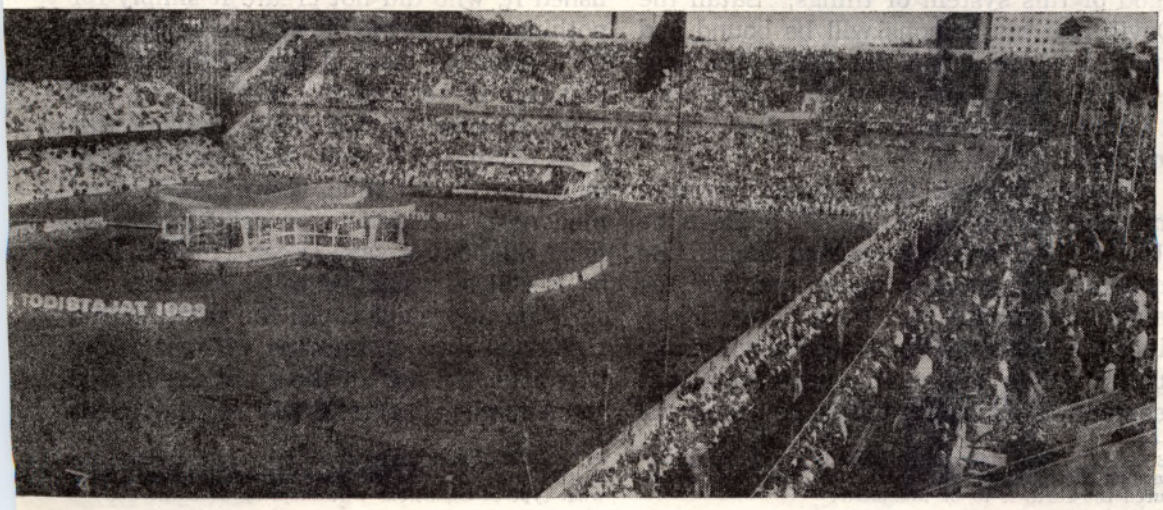
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as the Universal Sovereign need from mankind? He is the Creator of all things. The whole universe belongs to him. In arguing his case with mankind of today he says: "I will not take out of your house a bull, out of your pens he-goats. For to me belongs every wild animal of the forest, the beasts upon a thousand mountains. If I were hungry, I would not say it to you; for to me the productive land and its fullness belong." (Ps. 50:1, 9, 10, 12) As regards his heavenly Son, Jesus Christ, whom he makes king over mankind, this Prince of Peace is the Heir of all things. (Heb. 1:1-6) Mankind will not need to be taxed in order to maintain their King in material luxury and extravagance. He will not permit any oppression or extortion by any of his visible human representatives in the earth. (Ps. 45:16; Isa. 32:1, 2) The present "god of this system of things," Satan the Devil, and his demons will be bound and imprisoned in what the Bible describes as an abyss or bottomless place, but with a cover of restraint over it.—Rev. 19:11 to 20:3.



Children will be brought forth in righteousness

[48] When Jehovah God created the first man and woman in the Garden of Eden, he blessed them and commanded them: "Be fruitful and become many and fill the earth and subdue it." (Gen. 1:28) Now, since the battle of Har-Magedon will make such a cut in the earth's population that seems to be exploding today, how long will it take for the earth to be filled when God is king over all the earth and rules through his Son Jesus Christ? From the flood of Noah's day till now it has been more than four thousand years, and it has taken all this time to pass the mark of three thousand million inhabitants, despite two world wars and all the other wars and deadly calamities in the meantime. How long will it take after Har-Magedon to fill the earth under God's kingdom, and how will such a filled earth be fed, clothed and sheltered? This is no impossibility for God. His original purpose for our earth will be realized.

[49] Isaiah 45:18 assures us that Jehovah God is "the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited." After he created the earth, he pronounced it very good. (Gen. 1:31) For these reasons he will never destroy this good earth, but it will abide and stand in existence for all time, regardless of what modern-day scientists or astronomers or false religionists say. (Eccl. 1:4; Ps. 104:5) It will be inhabited to its fullness.

[50] The new start to fill the earth with a righteous race of humans will get under way after the war of the great day of God the Almighty is over. It will begin with the

48, 49. (a) What interesting question now arises regarding repopulating the earth? (b) How are we assured the earth is to be inhabited?

50. (a) When will the start to once again populate the earth begin, and who will have a part in it? (b) Under what type of conditions will offspring be born?

earthly survivors of that universal war, as pictured by Noah and his family when they emerged from the ark of salvation after the Flood. (Gen. 9:1, 7) Married couples survived that Flood, and their offspring married, when of age, among themselves. Likewise, the battle of Har–Magedon will not dissolve the marriage ties of those surviving it, and we may reasonably believe and expect that marriages by single persons surviving Har–Magedon will be authorized by the King Jesus Christ, and their marriages will be fruitful with children. Although children then born from still-imperfect Har–Magedon survivors will not be born perfect, there will be no stillbirths or miscarriages or deformed children. They will be born in righteousness, by righteous parents, in God's righteous new order, and there will then be no need for artificial birth control.

RETURN OF THE DEAD

51 However, marriage will not be the only procedure contributing toward the filling of the earth with righteous subjects of God's kingdom. The bringing forth of children by honorable marriage of Har–Magedon survivors and, in turn, by such post-Har–Magedon children will be approved by the King for evidently a limited time—for how many generations we do not know. Why so? Because it will have to take into account the fulfillment of a marvelous prophecy of God's written Word. What promise? That of the resurrection of the dead, the resurrection of those whose names God has not blotted out of his memory as being too bad to be reformed. God's resurrection of his own Son Jesus Christ from the dead was a guarantee of the resurrection of mankind in general. Jesus, looking forward to his kingdom, said: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, . . . to a resurrection." (John 5:28, 29) What ruler on earth today could bring back your dead?

52 Think of all the billions of dead that will be brought back to life on earth to enjoy the benefits of God's kingdom over the earth and to take advantage of the opportunity then offered to gain everlasting life on earth! This will result in no overcrowding or overfilling of the earth. This will create no food problem and no unemployment problem. Agriculture and gardening will then be carried forward on an intelligent basis under supervision of the King Jesus Christ, and all the earth will be cultivated and cared for till it becomes a Paradise everywhere. It will be the earth-wide Paradise that God the Creator set before Adam and Eve as a goal to work for, saying: "Fill the earth and subdue it." No ruiners of the earth and no contaminators of air, soil and waters will be allowed. Good, wholesome food will be produced in abundance and will contribute toward the gaining of perfect health of body and mind.

53 Besides natural food, spiritual food will be served them, for without it eternal life on the Paradise earth could never be gained. As Jesus Christ the King himself said, when quoting God's Word: "It is written, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.'" (Matt. 4:4; Deut. 8:3) The King wants his subjects to live forever in Paradise.

54 Within the thousand years of his reign the King will have the earth filled with a righteous race of mankind, according to God's will. When the last of the dead is resurrected, it will mean the destruction of

51. What other grand provision has the Universal King made for filling our earth, and in what way has he reassured man that it will happen?

52. How do we know that all the children born to Armageddon survivors and the returning dead will not overpopulate our earth?

53. Why will spiritual food be so important?

54. What are some of the many blessings in store for those living under God's rulership?

the grave, yes, of the cemetery. When the condemnation that Adam and Eve brought upon all mankind has been lifted because of the ransom sacrifice of the King Jesus Christ, and when the last trace of imperfection and evil tendency inherited from Adam has been overwhelmed and wiped out, then the death inherited from Adam will be no more on earth. As the prophecy in the last book of the Bible declares: "God himself will be with them. And he 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. 21:3, 4; 20:4-6) This will mean a happy people. But that is the very thing desired, for the success of a ruler is measured by the righteousness and happiness of his people, and also by the multitude of his subjects who choose to live under him. Wise King Solomon, son of David, gave the measure of a successful king when he stated: "In the multitude of people there is an adornment of a king, but in the lack of population is the ruin of a high official." (Prov. 14:28) The success of Christ's thousand-year kingdom will be seen in a Paradise earth full of righteous, happy subjects, for all of whom he died.

[55] No problem will arise over the question of employment because of modern-day labor-saving machines and so-called automation. The King will keep all his subjects fully occupied, and they will become perfect workmen. Work will be properly distributed among all, and there will never be cause for unemployment. The divine rule will be enforced: "If anyone does not want to work, neither let him eat." (2 Thess. 3:10) The greatest employment will be that of doing the will of God, prayerfully seeing to it that God's will is done on earth as it is done also in heaven. (Matt. 6:9, 10) In fact, it will be only by doing the will of God forever with a loving heart that men and women, perfected, will be rewarded with the gift of everlasting life under Jehovah's theocratic government.

[56] Here, indeed, will be the desired improvement in government in a perfect sense. It is a government that will never pass away, for God the Universal Sovereign will never pass away. He is immortal, almighty, supreme. (Dan. 2:44; Ps. 145:10-13) It is our privilege now, not just to pray formally for God's kingdom, but also to take our stand for it and everywhere to proclaim the everlasting good news about it. May our determination henceforth be to live now in expectation of the glorious time when God is "king over all the earth."

55. Why will there be no unemployment in that new world?

56. What should we do now in expectation of the time when God is "king over all the earth"?

COMING IN THE NEXT ISSUE

- The Book of "Everlasting Good News" Is Beneficial.
- How All Scripture Inspired of God Is Beneficial.
- How Does Your Religion Raise Money?
- "Moses, the Man of the True God."
- Damascus—a Desert Jewel.

WORLDWIDE WITNESS

◆ One of Jehovah's witnesses in the United States, in Illinois, reports: "One Saturday morning while working from door to door in Oak Park, spreading the Word of life, I came across a woman who was very busy. The luggage, she indicated, had just returned from a trip. With a few words to help her appreciate the need of the Word of life, I showed her *The Watchtower*. 'Oh, no, not *The Watchtower*,' she said in a sighing tone. 'I have just returned from a world tour and in every country that I visited, people were approaching me with *The Watchtower*.'"

Around the World



NOTHING like it had ever taken place before—a Christian assembly that traveled around the world in ten weeks. Going all the way around the world with the "Everlasting Good News" Assembly of Jehovah's Witnesses were 583 convention delegates. They stayed at about 200 different hotels, used 57 airlines and traveled some 26,000 miles. What a privilege to travel with this assembly around the world, an assembly that was scheduled to be held for three to eight days in twenty-four principal cities of the world!

This Around-the-World Assembly began on June 30, 1963, at Milwaukee, Wisconsin, moved to New York city, then to Europe, the Middle East, the Far East and concluded September 1-8 at the Rose Bowl in Pasadena, California.

Moving all these delegates to the assembly cities was a tremendous job. The largest group ever to visit Taiwan, for instance, came and went in four short days. B. Henson, Philippine manager of the Civil Air Transport, which handled the round-the-world delegates from Manila to Taiwan, Japan and Korea, said: "This is the biggest thing I've ever handled. As far as I know, it is the biggest tour ever to go around the world."

Why did hundreds of persons go around the world with the "Everlasting Good News" Assembly? Why did an additional 494 delegates travel with the assembly as far as Palestine? Because of the rich spiritual blessings that resulted from this assembly, which featured God's Word, the Holy Bible, and God's established kingdom. Many were the highlights of this assembly, an outstanding one being the widely advertised public talk "When God Is King over All the Earth," printed in this special issue of *The Watchtower*. Around the world, a vast crowd of 570,932 persons came to the "Everlasting Good News" Assembly to hear this inspiring talk and felt richly rewarded.

SPIRITUAL REWARDS GREAT

But that public talk was just one of many outstanding spiritual blessings resulting from this assembly. Before the public talk at the New York city assembly, for instance, there were many spiritual benefits. These are a few of them:

On the first day of the program at Yan-

kee Stadium, Sunday, July 7, the Watch Tower Society's vice-president, F. W. Franz, talked on "The World—God's Field of Work." In this most enlightening talk, Franz discussed the meaning of the Greek words in the Holy Bible translated "world." He showed how the Greek word *kosmos* is used three different ways: (1) "That framework of surroundings, that arrangement of things, into which a man is born and in which he exists," as illustrated at John 12:25; (2) "the mass of mankind as apart from the Christian congregation and in opposition to it," as at John 17:9 and (3) "just the people themselves, the entire body of them as one family, all humankind on earth," as at John 3:16.

The next day followed with many more spiritual blessings, such as the stirring talk " 'Everlasting Good News' for the 'Time of the End,' " the keynote speech at the "Everlasting Good News" Assembly, delivered by N. H. Knorr, the Watch Tower Society's president. This talk, based on chapter 14 of the book of Revelation, showed that since 1919 we have heard the "glad tidings" concerning the birth of God's kingdom in the heavens and concerning His vengeance against mankind's foes. At the close of his talk, the Society's president released to a delighted audience of 58,524 persons two Bibles, a pocket-sized edition of the revised 1961 *New World Translation* and an edition of the original six large-print volumes of the *New World Translation,* all in one volume. These editions were eagerly taken up by the conventioners.

On Tuesday, the conventioners heard the Society's president speak again on "Living in Hope of a Righteous New World." He stressed how Christians must bring their lives in harmony with the righteous standards of conduct of God's Word, the Bible. At the close of his talk, he released a new sixty-four-page booklet entitled "Living in Hope of a Righteous New World," in both English and Spanish. A most excellent study aid for those progressing toward dedication of themselves to God.

NEW WORLD TRANSLATION IN SIX LANGUAGES

Wednesday brought the remarkable talk "Messengers of Liberation," by F. W. Franz, which talk made clear why the fall of Babylon the Great had to occur before Armageddon. The main reason is that a religious liberation must take place before the destruction of Babylonish religion. That same day, the Society's president spoke on "The Importance of Bible Distribution," thrilling his audience of 62,956 conventioners by announcing the release of the *New World Translation of the Christian Greek Scriptures* in six different languages: Italian, Dutch, French, German, Portuguese and Spanish. What applause when the speaker announced it could be obtained in any language on a contribution of only 50c!

After this announcement, Knorr called on some Italian-speaking convention delegates to comment on the Italian-language translation. *"Bravo! Bravissimo!"* exclaimed one of them as he looked at the fine concordance to the Bible. The Italian-speaking delegates pointed out that the price of some Italian Bible translations is very high, so what a blessing the *New World Translation* will be to the mass of 50 million people in Italy, and to many more in Libya, Somalia and Switzerland! Dutch-speaking delegates also commented on the Dutch edition of the *New World Translation.* They rejoiced that God's name Jehovah had been restored to the Greek Scriptures and that the translation will have wide use in the Netherlands, Northern Belgium, Surinam and the Netherlands Antilles. French-speaking delegates also commented on the fine qualities of the translation and how it will bene-

fit people in France, Belgium, Switzerland, French Guiana, Canada and many other places. German-speaking delegates rejoiced that the Society had printed 250,000 copies with which they could begin to help the 85,000,000 German-speaking people around the world. "What an opportunity for Jehovah's witnesses," said one of them, "to awaken the interest that the Germans once had in the Bible." Portuguese-speaking delegates marveled at the translation, one saying: "I think the Portuguese-speaking brothers all over the world will be thrilled to have this Bible." And the Spanish-speaking delegates were thrilled, as one put it, "just thinking of all the people that are going to benefit from it in Spanish alone." The Society's president pointed out that there are 165 million Spanish-speaking people throughout the world, and today there are 94,000 Jehovah's witnesses that speak the Spanish language and who will be using the new Bible.

Thursday brought more spiritual goodness, as the Society's president talked on the subject "The Book of 'Everlasting Good News' Is Beneficial." He stressed that the Bible "is a book of 'everlasting good news' for every nation, tribe and people of no matter what language." "The good news of the Bible," he said, "is just as good today as ever, because it is 'everlasting' good news. It never loses its value." He then illustrated how the Bible is beneficial for "teaching, for reproving, for setting things straight, for disciplining in righteousness," as stated at 2 Timothy 3:16, 17. At the close of this talk President Knorr electrified the audience of 66,295 with announcement of a new book—*"All Scripture Is Inspired of God and Beneficial."* This Watchtower-sized book, released to the audience on a contribution of just $1.00, has 78 chapters, 66 of them a thorough discussion of each book of the Bible. The first section of each of these studies deals with the background of the book, then a condensed discussion of the contents of the book and, finally, a section called "Why Beneficial," showing the great value of that Bible book to the reader. The conventioners eagerly obtained their copies and marveled at the wealth of Biblical information.

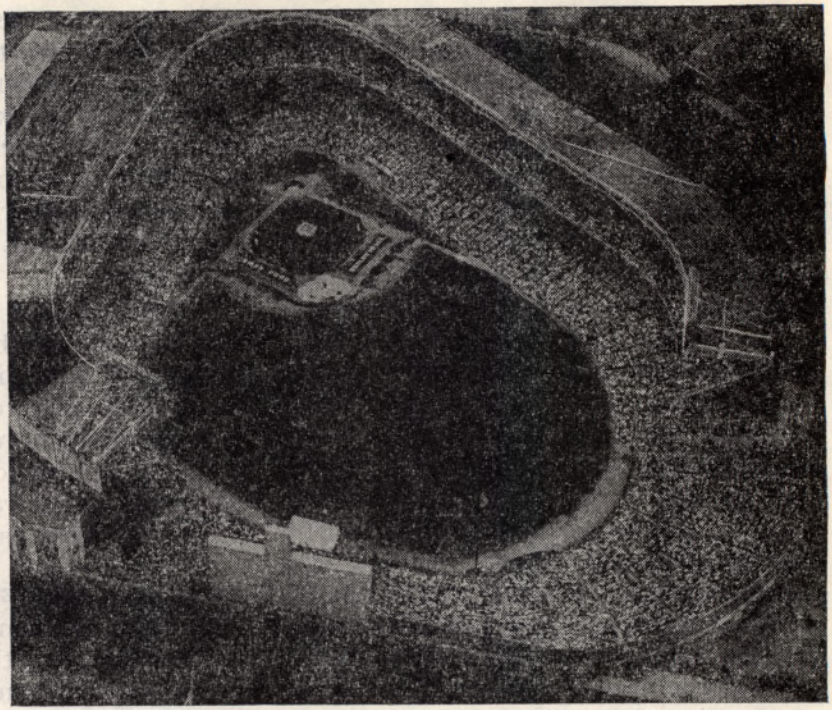
Friday followed with more beneficial talks, one of them being "Make Disciples, Baptizing Them," by W. A. Bivens. Following this, 2,251 delegates at the New York assembly were baptized, in symbol of their dedication to Jehovah God. Around the world, there was a total number of 16,267 who were baptized.

RESOLUTION ADOPTED AROUND THE WORLD

Saturday was a momentous day at Yankee Stadium, for the conventioners had been asked in advance to be in their seats early Saturday afternoon for a special program. After the Society's vice-president, F. W. Franz, explained "Why We Should All Join in a Resolution," he proposed that a Resolution be presented by President Knorr. This resolution was adopted by 84,890 conventioners at New York city. For the Around-the-World Assembly there was a total of 444,374 persons who adopted it.

This Resolution stressed that Jehovah's witnesses recognize that the one true God is Jehovah, that the Bible is his written Word, that Jehovah God is the Sovereign of the Universe, that men and nations have set up the United Nations rather than surrender to the sovereignty of God's Messianic Kingdom, and that though nations have given idolatrous worship to that political image, this Jehovah's witnesses refuse to do. The Resolution showed that radical governments have been formed, but that "We, as witnesses of God, the Source of life, will maintain our Christian steadfastness and have no part in such

radical movements, but will hold fast to our Christian neutrality toward all radical and other types of human government over earth." It stressed that the nations are being led by invisible wicked spirits to Armageddon, but that "we will not march with them to Har–Magedon, for we refuse to fight against God Almighty and his kingdom." Jehovah's witnesses, it was resolved, will continue to declare to all the 'everlasting good news' concerning God's Messianic Kingdom.



Around the world 444,374 persons adopted the resolution. Here a crowd of 84,890 conventioners adopted it at Yankee Stadium, New York city.

Following the adoption of the Resolution, Knorr spoke on the subject "Execution of Divine Judgment upon False Religion." Here he stressed that the Bible teaches only one true religion, that the Devil is the source of false religion, which began in the ancient city of Babylon, founded by Nimrod who set himself in opposition to Jehovah God. After the confounding of the language of the builders of the Tower of Babel, men spread out to all parts of the earth, carrying with them their false Babylonish religious ideas. The identity of the mysterious Babylon the Great of the book of Revelation was revealed. It is a symbol for the world empire of false religion based on Babylon's religion, be this professed Christian or pagan. What applause when Knorr announced that hundreds of thousands of persons have already forsaken her and are now preaching God's kingdom, yes, to the number of 1,028,986 from 194 different lands during last April!

NEW BOOK CAUSES JUBILATION

To climax his talk, the Society's president released the new book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* This 704-page book, he explained, is really two books in one. The first section deals with ancient Babylon, how it appears in the Hebrew Scriptures and what its relation was to God's people, while the second section includes a verse-by-verse explanation of the book of Revelation, chapters 14 through 22. What jubilation throughout the 84,890 persons present at the New York assembly! Yes, these conventioners not only were happy, they were jubilant, for as one conventioner put it, "This is

just what I have waited for, for years!" Eagerly, the conventioners obtained their copy, available on a contribution of 75c, perusing it with intense excitement. In the view of many conventioners, no book published by the Society had ever thrilled them more than *"Babylon the Great Has Fallen!" God's Kingdom Rules!*

Sunday was the climactic day at Yankee Stadium and the New Rockland Palace, where the eight-day Spanish assembly was held, the day that had been widely advertised because of the public talk "When God Is King over All the Earth." It had been advertised by the distribution of 2,420,000 handbills and by the use of 20,500 signs inside subways and buses in the city. On Sunday, though it rained intermittedly throughout the day, Yankee Stadium overflowed for the public talk. What a pleasant surprise when it was announced that, despite the rain, the attendance at this meeting was 107,483!

The delegates were now keenly awaiting the president's closing remarks. They had been looking forward to this talk because they felt sure it would contain good news for the future. And it certainly did! Brother Knorr revealed that plans were in the making for some outstanding conventions to be held in the Western Hemisphere and larger ones in Europe, Asia and Africa in 1966 and extending on into 1967. Many of the brothers present from Newfoundland, Canada, Mexico, Peru, Chile and Brazil were thrilled to hear the names of their lands mentioned as possible sites for these assemblies. The Latin-American delegates, especially, were quick to act upon the president's suggestion to the North American brothers by inviting these to make plans to travel southward.

RECORD CROWD AT MILWAUKEE

The program at the New York assembly was typical of the assemblies around the world, as far as the spiritual rewards; but there were different features about each assembly. The assembly at Milwaukee, Wisconsin, the first of the around-the-world assemblies, drew much favorable comment by the local newspapers. The Milwaukee *Star,* for example, said in its issue of July 6, 1963: "Milwaukee is currently hosting approximately 50,000 of Jehovah's Witnesses from 48 states and 12 other countries, in the midst of their Around-the-World International assembly for 1963. This is indeed an honor for our city. . . . Many of the Jehovah's Witnesses our city is welcoming are Negroes, for this is one of the most integrated religions in the history of all the world. Negroes serve in all capacities in the Witness' ranks. It is with a great deal of honor that the Milwaukee Star pays tribute to the Jehovah's Witnesses, and the work they are doing for the good of all mankind. . . . We say to all of our readers: If you are able to make any of the sessions at Milwaukee County Stadium, remember that you are seeing freedom at work—in action."

Many people in Milwaukee responded to the tens of thousands of printed invitations to attend the talk "When God Is King over All the Earth." The crowd at the public talk was such that the Milwaukee *Journal* of July 8, 1963, said: "Stadium records were smashed again Sunday afternoon when 57,055 persons attended the last session of the Jehovah's Witnesses assembly and heard a description of the paradise on earth which awaits righteous survivors of the battle of Armageddon."

After moving from Milwaukee to New York, the Around-the-World Assembly of Jehovah's Witnesses traveled to London, England. The delegates going around the world with the assembly traveled by jet plane to Europe; while en route they were often seen to use time wisely by reading the *Babylon* book. Babylon's fall was a

topic of conversation for conventioners. Many were heard to long for the time when they can have some hours of solitude to become absorbed in the thrilling new book.

LONDON, STOCKHOLM, MUNICH, MILAN

Upon arriving at the convention grounds at Twickenham's Rugby Union Grounds, the conventioners noticed the novel way the parking lots adjacent to the stadium had been converted into a little city. There were 244 tents, each one with 24 occupants who lived here during the eight-day assembly. In well-organized fashion, these tents were all laid out in named streets and appeared as a small city.

For the public talk on Sunday, July 21, there was a clear blue sky and the stadium overflowed with a crowd of 50,111.

Taking advantage of the time in London the conventioners also visited the British Museum, to see objects of interest to Bible students. Nearly 7,000 conventioners were conducted through the Museum during the mornings of the assembly. They saw the famed Sinaitic and Alexandrine Bible manuscripts and the Nabonidus Chronicle, which helps date the fall of Babylon in the year 539 B.C.

Simultaneous with the London assembly was one in Stockholm, Sweden. Here talks in general were translated into four languages: Danish, Norwegian, Finnish and Swedish. To avoid disturbance from the other languages, each section had a number of specially directed loudspeakers. The beautiful platform in the center of the lawn was shaped like a four-leaf clover. From each of the four "leaves," the conventioners from the four Nordic countries could hear the program in their own languages simultaneously. At the public talk, given by F. W. Franz, the Society's vice-president, an estimated number of 3,000 goodwill persons from the Stockholm area were present among the crowd of 25,160 persons who heard this inspiring lecture.

The Around-the-World Assembly next moved to Munich and Milan, where meetings were held simultaneously. It was expected that the attendance for the public talk at Munich might reach 100,000 persons. This figure was not only reached but surpassed, there being 107,164 persons in attendance, or just 319 less than at New York. Since there was no hall large enough in Munich to accommodate 100,000 persons, it was necessary for the Witnesses to change the vast Theresien meadows into a huge Kingdom Hall, with the sky as a roof.

It was an exciting day for the conventioners at Milan, Italy, when on Wednesday, July 24, the Society's president released the *New World Translation* in six languages. Four of them were the official languages of the assembly, so practically all present were able to receive a copy with great joy and satisfaction. The public talk, delivered by F. W. Franz, was translated simultaneously into four languages. This hope-inspiring discourse brought rejoicing to the 9,864 Italians, 8,454 French, 1,444 Spanish and 754 Portuguese who listened, each one in his own tongue, making up a total attendance of 20,516. It was estimated that about 4,000 of these were people of Milan who had responded to the invitations.

While at Milan, as at other cities, the around-the-world conventioners took out time to share the "everlasting good news" with the people of the city. The conventioners had opportunity to talk with persons who had never been visited by the Witnesses before. One Japanese Witness, a sister, reported how an Italian householder hugged and kissed her when she learned that this Witness had come all the way from the Orient to bring her the good news of God's kingdom. It gave the Italian

minister who was with the Japanese Witness a fine opportunity to explain God's truths.

From Milan and Munich, the assembly was scheduled to move on to Athens, Greece. A one-day assembly was scheduled for July 30. The Athens police had given the Witnesses a permit for the assembly, but just a few days before some 1,400 convention delegates converged on Athens, the government canceled the permit and banned the assembly. The Greek government disgraced itself by giving in to the demands of the Greek Orthodox clergy, who repeatedly demanded the ban on the assembly. But the ban did not seem to dampen the enthusiasm of the Greek Witnesses, who were grateful that so many traveling conventioners came to Athens to spend a few days with them.

The conventioners used their time wisely by visiting points of Biblical interest, such as ancient Corinth, the Acropolis and Mars Hill. It was most thrilling for them to stand on top of Mars Hill where the apostle Paul stood and spoke the words of Acts 17:22-31 to the mighty ones of Athens who did not know the true God. Sloping off to the one side of Mars Hill was a sort of terraced terrain forming a natural amphitheater arrangement where people could gather and view and listen to the one speaking.

Leaving Greece, the conventioners winged their way to Beirut, Lebanon. Here the Witnesses were not allowed to have an assembly, but they were permitted to meet in their Kingdom Halls. A schedule was worked out whereby some of the Witnesses traveling with the Around-the-World Assembly, and especially the speakers from the Society's headquarters, spoke at these Kingdom Halls. Thus the Witnesses in Lebanon heard the principal assembly talks. The public talk "When God Is King over All the Earth" was given at various Kingdom Halls to a total audience of 914 persons.

While in Lebanon the conventioners had opportunity to visit the famed cedars of Lebanon. This was quite an adventurous trip for them up a very winding, mountainous road until they reached a small group of the cedars. They are a squatty tree, 50 to 80 feet tall. Apparently they are not of the gigantic size they were centuries ago, but it was a real pleasure for the assembly delegates to stop and have their lunch under the cedars of Lebanon and to view snow-capped Mount Hermon. They could now appreciate better the location of places in the Scriptures, after having been eyewitnesses to these things.



Around-the-world conventioners visited places of religious interest where they traveled. A delegate here photographs Jerusalem.

VISIT TO THE HOLY LAND

The next stop of the around-the-world conventioners was Jerusalem, in Jordan. Though an assembly was not scheduled for Jordan, the stop was profitable, since the conventioners were very anxious to see Jerusalem and to experience walking in this area where God's own Son walked and where

the apostles had carried on Kingdom preaching. For many it was a major highlight of the around-the-world trip. It amazed many of the conventioners that the terrain of the Holy Land had great variance. Some had expected it to be lightly hilly and rolling; but the land was really mountainous. Traveling from Jerusalem to Bethlehem or Bethany required going down a winding mountain road and back up another similar road.

The conventioners often photographed Jerusalem. Across the Kidron Valley they saw the Garden of Gethsemane. Only a small area remains, and on the rest of the ground are two large churches. It was most interesting for the conventioners to study out the terrain, visualizing the activities of the early Christians. They also visited the Jordan River and the Dead Sea, which is 1,297 feet below sea level. Seeking to find a little refreshment, some of the traveling conventioners walked to the shores of the Dead Sea and were going to wade in it, but they found the water to be not only warm, but hot and with no refreshing quality at all.

INDIA, BURMA AND THAILAND

Returning to Lebanon from Jordan the Around-the-World Assembly travelers moved to Delhi, India, where all 583 of them were housed in the government-owned Ashoka Hotel, India's prestige hotel. The place of assembly was also a fine one, the impressive Vigyan Bhavan (House of Knowledge), India's prestige hall. Each chair has a writing table and is equipped with earphones, with selector switch so that one can switch to any of four languages, in addition to the speech from the platform. About half the hall was used by Indian delegates who listened to talks in Kanarese, Malayalam, Tamil and Urdu-Hindi. Attendance at the public talk was the largest the Witnesses ever experienced in India, as 1,296 persons rejoiced in hearing "When God Is King over All the Earth."

Then the "Everlasting Good News" Assembly moved to Rangoon, Burma, and Bangkok, Thailand, both scheduled for August 8-11. The public talk in Rangoon was held at 6 p.m. Saturday; and when heavy rain swept over the city an hour before the talk, it appeared that prospects for a record attendance were bleak. Despite this, a steady flow of people soared the attendance figure to 603 persons. In Bangkok, attendance for the public talk reached 961, about 200 of them being newly interested persons.

THE NORTHERN ROUTE

From Thailand, the Around-the-World Assembly took two routes, the northern and the southern. The conventioners who took the northern route went next to Hong Kong, where the assembly opened August 13. For the public talk, an audience of many local Chinese Witnesses and good-will persons, totaling 1,180 in all, listened attentively to this thrilling lecture given by the president of the Society and his Chinese interpreter.

From Hong Kong the assembly moved to Manila, in the Philippines. Here the Witnesses, in advertising the public talk, used 5,000 placards, 500,000 handbills, 50,000 posters, 2,000 bus signs, 46 jeep signs and 32 billboards. Provision was made at this assembly for the audience to listen in Tagalog, Cebu-Visayan and Ilocano. On Sunday afternoon for the public talk, the sun shone brightly on a tremendous crowd of 37,806 jamming the stadium. A stadium official commented, "I have spent many years here, but this is the first time I have ever seen the stadium filled."

On to Shou Feng, Taiwan, and here the Around-the-World Assembly had an unusual setting. It was the public school grounds, situated at the foot of mountains covered with the lush green foliage so typical of Taiwan, an ideal setting to learn



The around-the-world conventioners shared the "everlasting good news" wherever they went. Here one with an interpreter offers a person in Bangkok, Thailand, the "Watchtower" magazine in the Siamese language.

about the time when God's kingdom will make the whole earth a paradise. The public talk, delivered in the Chinese language and translated into the local Ami dialect, was heard by a fine audience of 1,566 persons.

Next stop for the "Everlasting Good News" Assembly was Kyoto, Japan, a city rich in Buddhist tradition, with 3,500 temples. As in the other assembly cities, the visiting Witnesses shared in door-to-door witnessing and also toured Kyoto. At temples and shrines they saw in Buddhism many of the appendages of worship of Babylonish origin that are common also in Christendom—holy water, incense, candles, rosaries, images, haloed "saints," and representations of "hell."

From Japan the assembly moved to Seoul, Korea. When the around-the-world conventioners arrived in Korea, they were supplied with convention badges written in the Korean language, including the delegate's name and home country; thus any Korean could immediately read and know where the delegates came from and what they represented. The assembly turned out to be the greatest event in the history of the New World society in Korea. The assembly was held in the beautiful Citizen's Hall, where Brother N. H. Knorr gave the public talk that drew a record crowd of 8,975 persons, including 1,412 at an overflow hall.

THE SOUTHERN ROUTE

While 463 of the around-the-world conventioners took the northern route, 120 chose to go with the assembly via the southern route, the first stop after Thailand being Singapore. Here the conventioners took a tour through Chinatown and saw such items of religious interest as "hell-money"—money that is burned by the worshiper and which is supposed to help the relative or friend in a supposed fiery hell. The public talk at Singapore was attended by 560 persons, the largest theocratic assembly ever held in Singapore. At the next stop, Bandung, Indonesia, the assembly likewise had a record attendance, with 752 persons coming to the public talk. The previous peak for a public talk had been 451.

From Indonesia, the "Everlasting Good News" Assembly moved to Melbourne, Australia. The climactic day at this assembly was described by the Australian magazine *The Bulletin,* in its issue of August 31, 1963: "Melbourne has seen some marvelous conferences . . . but I don't think we have ever seen anything like the 'Everlasting Good News' Assembly of the Jeho-

vah's Witnesses. . . . The time was almost 7:45 p.m. The great moment, the climax of the assembly, had arrived; Brother F. W. Franz, from Brooklyn, New York, vice-president of the Watch Tower Society, was to give his address, 'When God Is King over All the Earth.' There were over 12,000 jamming into the huge pavilion and the sight was almost unbelievable . . . There was huge applause from the 12,000 in the sheep pavilion as they clapped the Everlasting Good News." The actual attendance was 13,142, including 682 who listened in German, Greek and Italian.

Auckland, New Zealand, was the next stop for the Around-the-World Assembly. When people learned that Jehovah's witnesses had hired New Zealand's largest theater, the Civic, for the "Everlasting Good News" Assembly, many said, "Unheard of," or "How did you do it?" This was an unprecedented move—the stopping of films to make way for a five-day religious convention. But the theater was not even large enough for the assembly, and the 2,000-seat Auckland Town Hall was tied in with the Civic Theater to accommodate the crowds. Situated on the main street, these buildings provided an excellent place to hold what proved to be the largest religious assembly in the history of New Zealand. On the day of the public lecture the assembly sites were packed to capacity with 6,005 persons.

During the Auckland assembly, as at the others, the around-the-world conventioners took time out to share in telling the good news with the people of Auckland. Many householders were amazed that people on a world tour would take time off from sight-seeing to preach God's kingdom. The people of Auckland were also impressed by the conduct of the Witnesses. The Civic Theater manager, for instance, said: "You are the best organized and by far the best behaved people I have seen."

Then on to Suva, Fiji, where the "Everlasting Good News" Assembly program was presented in four languages: English, French, Samoan and Fijian. Delegates came from seventeen different lands, including Western Samoa, American Samoa, Tahiti, Tonga, Niue, New Caledonia and New Hebrides. The around-the-world travelers here were treated to a special island meal of tasty native dishes; they saw the genuine uncommercialized hospitality of these Pacific Island people. A half hour before the public talk the audience was treated with singing of Kingdom songs by Samoan and Fijian choirs, dressed in national costumes. At the public talk a record crowd of 1,080 heard this hope-stimulating lecture.

HAWAII AND PASADENA

At the next stop, Honolulu, Hawaii, the conventioners on both the northern and southern routes converged, along with 1,200 more delegates from the mainland of the U.S.A., Canada and Alaska, for an assembly at the Waikiki Shell, an open-air amphitheater, situated at the foot of the Diamond Head, just two blocks off Waikiki beach. The Shell has a backdrop of lovely coconut palms. Amid this ideal setting, the message "When God Is King over All the Earth" was delivered by the Society's president to an audience of 6,189 persons. It was the largest convention ever held by any organization in the Hawaiian Islands; moreover, it was the first time that the public talk was televised. The estimated viewing audience was between 60,000 to 100,000, covering the entire Hawaiian Island chain.

The Around-the-World Assembly reached its conclusion with an eight-day assembly in southern California's famous Rose Bowl in Pasadena. By the afternoon of the opening day 80,543 conventioners had assembled at the huge stadium,

English-speaking delegates in the Rose Bowl and Spanish delegates in an adjoining ball park. They had come from all over the United States and many other countries, and for eight joy-filled days they feasted on the same spiritual provisions that their brothers around the world had enjoyed. How happy they were when 2,496 new ministers were baptized on Saturday morning! Their joy was increased the following day when many of their friends gathered with them for the public talk, swelling the attendance to 118,447!

Another great thrill for the conventioners was when Brother Knorr spent three and a half hours describing the tremendous success of each one of the completed assemblies. Jehovah's blessing has resulted in a great crowd of people from all nations being gathered to His organization, he emphasized. Why, just during the seventy-one days of the Around-the-World Assembly, 16,267 new ministers were baptized and 570,932 persons assembled to hear the public talk!

Brother Knorr therefore urged his vast audience of dedicated Christians to assume their responsibility to care for the thousands of sheeplike persons Jehovah God was gathering to His organization. He encouraged them to imbibe the spirit of the missionaries, 805 of whom were able to be in attendance at the assemblies. After outlining future assembly plans, Brother Knorr concluded the Around-the-World Assembly with heartfelt admonition to stick to Jehovah's organization.

Besides the cities tied in with the around-the-world tour, there were other assemblies, such as the one at Haifa, Israel, where 115 persons heard the public talk, and Nicosia, Cyprus, where 702 rejoiced in hearing "When God Is King over All the Earth." The complete details of all the assemblies will be published soon in a 200-page convention report, with many pictures.

Yes, around the world, thousands of persons rejoiced over the benefits of the epic "Everlasting Good News" Assembly. For the around-the-world conventioners, it was marvelous to see how the New World society is expanding throughout the globe. A great number of people have gained access to God's truth and are rejoicing in their being released from the bondage of Babylon the Great and can thereby make their lives happy, as they enjoy sharing in the "everlasting good news," to Jehovah's glory.



● Does Matthew 24:19 apply to those inside the Christian congregation or to those outside the congregation?—E. N., United States.

Pregnant women and those with new babies would encounter hardship because of the difficult times foretold by Christ when he said at Matthew 24:19: "Woe to the pregnant women and those suckling a baby in those days!" True to his words, extreme adversity befell pregnant women and those suckling babies when Roman forces descended upon Jerusalem and dealt the Jews a crushing blow A.D. 70. Thousands of persons suffered and died. Famine prevailed, and it alone was terrible. Concerning the treatment then meted out by the seditious to their own fellow Jews, Josephus wrote:

"The old men, who held their food fast, were beaten; and if the women hid what they had within their hands, their hair was torn for so doing; nor was there any commiseration shown either to the aged or to the infants, but they lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor."—*Wars of the Jews*, Book V, Chapter X, ¶3.

Imagine mothers standing by, forced to look

upon such brutality inflicted upon their own children, even infants. Think also of the horror experienced by these mothers at seeing them slaughtered before their very eyes, for that also occurred! By reason of her emotional makeup it is very natural for a woman to show deep concern for those she loves, those of her own family. How much greater is her concern when dire circumstances threaten the well-being and life of her offspring! So let us not minimize the suffering of women at that time. For those who were pregnant things were naturally more difficult. During a time of calamity maternal protective instincts assert themselves all the more. So just imagine the intense suffering, the utter feeling of helplessness, that must have been experienced by nursing mothers in Jerusalem of the first century as they themselves were subjected to cruelties and as they witnessed the suffering of their offspring! Indeed, it was a time of woe to pregnant women and those suckling babies!

Humans can well understand a mother's love. For example, Paul saw fit to illustrate his gentleness toward Christians at Thessalonica with the words: "To the contrary, we became gentle in the midst of you, as when a nursing mother cherishes her own children." (1 Thess. 2:7) We can also readily comprehend the intense concern of a pregnant woman or a nursing mother because of what might happen to her child at a crucial time. So, at Matthew 24:19, Jesus was putting in human and very understandable terms the manner in which the things destined to occur would affect persons. There would be great difficulties. Extremely trying times were ahead.

Christ's words of woe to pregnant women and those suckling babies apply to our day. The major fulfillment of this prophecy takes place in these last days. And Jesus' statement applies specially to persons outside the Christian congregation. The days ahead as this old world draws to its Armageddon end will be days of woe and hardship. They will not be easy times for anyone.

Let it be noted, however, that at Matthew 24:19 Jesus Christ was not discussing the propriety of Christian married couples having children in these last days. Christians today are not under command to have children, but neither are they under a command not to have them. This is a matter to be decided by marriage mates themselves. It is their own business.—Gal. 6:5.

Hardship, then, is to be expected by all persons as this world comes to its end. That surely includes pregnant women and those suckling babies. If pregnant women or women with small children allow this situation to keep them from fleeing this world and dedicating themselves to God through Christ, they will miss out on divine protection. Yet mothers who take advantage of the time left to flee to Jehovah's "mountain" of safety will be protected. They will experience hardship, to be sure, but Jehovah's protection can extend to them and to their children, born and unborn.—Ps. 91:7, 8, 14-16.

ANNOUNCEMENTS

FIELD MINISTRY

During the month of October, Jehovah's witnesses, with courage and faith in their God, will take advantage of every opportunity to acquaint others with Jehovah's kingdom and the blessings in store for all who love and serve him. As an aid in this work, they will offer a year's subscription for the *Awake!* magazine, together with three booklets on Bible themes, on a contribution of $1.

IT'S NEW! IT'S THRILLING!

The Bible-study aid *"All Scripture Is Inspired of God and Beneficial"* will prove to be a new experience for you. It contains an intensive heartwarming study of the Bible as a book. It reveals the origin of the Bible, its writers and the evidences of its inspiration. It acquaints you with the background and contents of every one of its books. It is not an interpretative study. It makes the Bible live for you. Send for your copy today for only $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 10: When God Is King over All the Earth, ¶1-30. Page 613.

November 17: When God Is King over All the Earth, ¶31-56. Page 620.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

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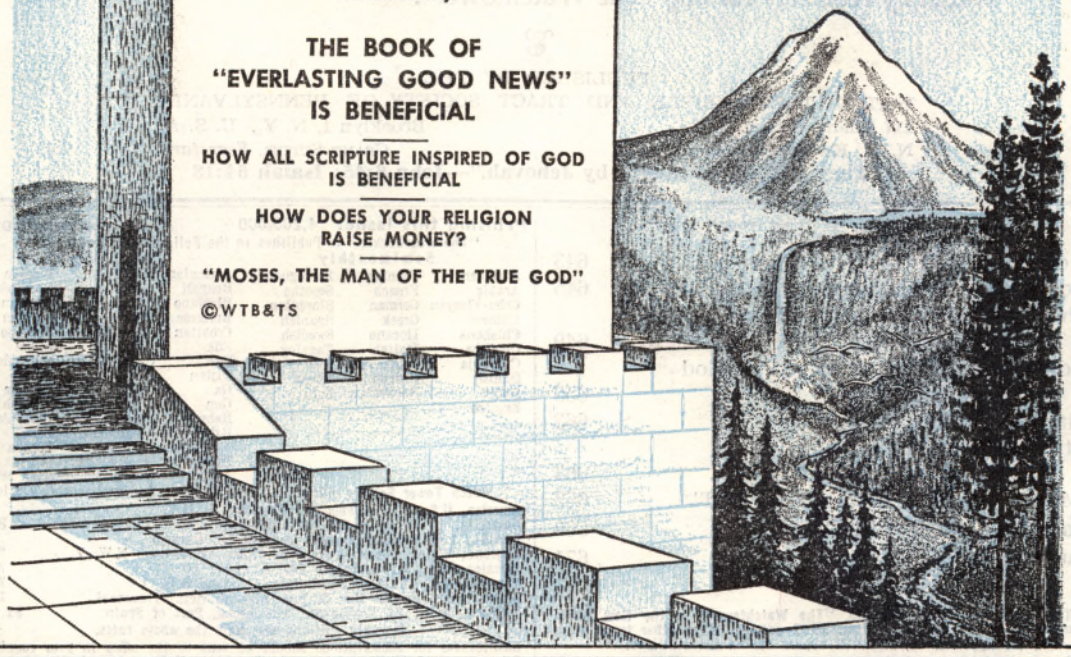
THE BOOK OF "EVERLASTING GOOD NEWS" IS BENEFICIAL

HOW ALL SCRIPTURE INSPIRED OF GOD IS BENEFICIAL

HOW DOES YOUR RELIGION RAISE MONEY?

"MOSES, THE MAN OF THE TRUE 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; Isaiah 54:13

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Dy – Catholic Douay version
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JP – Jewish Publication Soc.
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INDECISION is a thief of time

"HOW long will you be limping upon two different opinions? If Jehovah is the true God, go following him; but if Baal is, go following him." (1 Ki. 18:21) With these strong words the prophet Elijah berated the indecision on the part of the nation of Israel with respect to their worship. At a time when true worship was at a very low ebb because of the corrupting influence of wicked King Ahab and his idolatrous queen, Jezebel, this was no time to be doubting in their worship, but, rather, a time for decisive action on the part of those who would have God's blessing and favor. However, indecision on the part of the whole nation was stealing time that should have been used in true worship, time that rightly belonged to their God, Jehovah, by virtue of their dedication to him. It was time that could never be redeemed; it was gone forever.

The same principle is brought to our attention by the Christian Bible writer James in his discussion of the matter of prayer. He shows that the dedicated Christian, when praying to Jehovah, must have no doubts as to whether God exists or about whether he answers the prayers of his servants. Rather, he should draw near to him in faith and with complete confidence. "Let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an *indecisive* man, unsteady in all his ways." (Jas. 1: 6-8) Those who are indecisive in their attitude toward God lack faith. Before it is too late they need to take steps to remedy the situation by earnestly studying God's Word and associating with those who love and serve him.

In our everyday life we are called upon to make decisions on many matters, some small and some great. Here, too, indecision can be a thief of valuable time. Even on such comparatively minor details as dressing and buying, decisions must be made. A shopping tour that starts out happily may end in exhaustion and frayed tempers if you cannot make the final decision between two different styles or colors. How much time could be saved by a calm, quick decision on the basis of one's likes and needs! This does not mean that one should buy the first article he sees; but, rather, a happy medium should be found between the unwise, hasty decision and the time-wasting course of indecision.

The business executive is one who must be ready to make more weighty decisions that may involve the reputation of the company for which he works. In many instances time is the prime factor. Indecision on his part may mean the difference between being awarded a profitable contract and losing it. Nevertheless, a hasty decision on his part might well spell disaster for him and for the company. So the wise executive will not allow himself to be pressured into an unwise decision. Rather, he will have in mind all the facts, and then in the light of all factors he will be able to make a wise decision. He will not allow the spirit of indecision to be the thief of valuable time that can never be recovered.

ARTICLES IN THE NEXT ISSUE

- Why We Should All Join in a Resolution.
- The Resolution.
- Execution of Divine Judgment upon False Religion.
- Foreview of God's New Order of Things.

The dedicated Christian minister is one who is particularly interested in using wisely the time at his disposal. He has dedicated everything he has, including his time, to the doing of God's will, so he should do his utmost to see that time is not wasted. For his benefit the apostle Paul wrote: "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) He may be considering moving to another section of the country or to another land in order to increase his ministerial opportunities or he may be considering the possibility of becoming a full-time preacher of the good news. He has considered all the factors involved and can find nothing that prevents him from fulfilling his desire. But indecision can be the thief of time that could be used in carrying out that ministry.

Or he may have been assigned to prepare a Bible lecture on a certain subject and has received a general outline of what should be presented in the lecture. He begins his preparation, but he finds that from the very outset he is beset with indecision. Hours may pass without any success in deciding what material to use or how to arrange it in a logical order. However, if he will fix in mind the objective of his talk and then select the few main aspects of the subject that will do most in achieving that objective, he will readily be able to determine what information supports these key thoughts and what does not fit and so should be set aside. Also, if he will carefully consider the audience to which he will speak and what he knows about their needs in connection with his subject, he will find that he is well on the way in the preparation of a most beneficial discourse.

Today, especially, time is valuable. If used wisely, it can bring everlasting blessings to the individual. The Bible clearly shows that within this generation God's righteous government in the hands of his King, Christ Jesus, will hold undisputed sway over this whole earth. Conditions of peace, justice and happiness will be the lot of all those who put their complete trust in that righteous rule. But it requires a definite decision on the part of each person living now. The basis for making that decision is an accurate knowledge of Jehovah God and his purposes through his Son Jesus Christ. Today Jehovah's witnesses in all parts of the earth are glad to be able to help righteously disposed persons gain that knowledge, which can mean eternal life for them. So you, too, are urged not to be indifferent and not to let a course of indecision steal your time. Use your time wisely, because it can mean your everlasting life.

How Does Your Religion Raise Money?



IT TAKES money to run a household, a business or a government. It also takes money to sustain the operation of a religious organization. Many and varied are the methods used by churches and temples to raise the necessary money. Which method does your religion use? More important still: Which method does God's Word, the Bible, indicate as the one to be preferred?

The more popular methods of raising funds in use by many religions include church suppers, bakery and rummage sales, bazaars and even ox roasts. Of course, there is nothing wrong with these activities in themselves, but when they are employed for the raising of funds for religious ends, the Christian naturally feels tempted to look for some Scriptural basis or precedent that supports their use. But the search is in vain, because it was not Jesus and his apostles who originated these methods of fund raising. In fact, the lunches provided by Jesus were free. —Mark 6:35-44; 8:1-9.

Others, again, raise money for their churches by operating games of chance, such as bingo, raffles and lotteries. It must shake the composure of some church members to read press reports such as these: "Church Raffle Fete Shut Down by Police," and "Charity 'Wheels' Seized." Some may be reluctant to think of this as gambling. Somehow or another it may seem to them that, since the games are connected with church work, they are lifted out of the realm of anything suggesting immorality. 'And,' they may feel, 'there is really no harm done, since the funds are not appropriated for the personal enrichment of individuals.' But just a little thought on the matter will tell us that someone is being harmed, at least in a financial way. Since these projects are for the purpose of raising funds for the church, then there has to be a winner—the church. And since there has to be a winner, there also has to be a loser—the participant. So is this going to help the participant to stand up to his financial obligations at home and elsewhere? He may feel that this is only a way to help him live up to his obligations toward his church. But he could always contribute the money to the church according to his means. A lot depends on whether he wants to get a "kick" out of giving or happiness out of giving, which is what the Bible recommends. (Acts 20:35) Of course, there are more than just financial obligations to be considered. People join churches as a means of bringing themselves closer to God. But can it honestly be said that raising money by games of chance draws people closer to God? He speaks out against those "setting in order a table for the god of Good Luck."—Isa. 65:11.

A number of churches employ the services of professional fund-raising experts who make use of all the up-to-date tech-

niques of salesmanship in order to high-pressure church members into making larger contributions. Then there are also "psychological stratagems," advertised by such organizations as the American Institute of Motivation Research and offered to clergymen for a price. But what is the effect on church members when they begin to realize that they are being treated with "techniques" and "stratagems" every Sunday? They may give, but are they happy givers?

OPERATING BUSINESS ENTERPRISES

Then, again, other churches have gone into business to raise money. Thus the Milwaukee, Wisconsin, *Journal,* February 25, 1962, reported that "Churches 'Lay Up Treasure' in Business," and that "Many Denominations Make Profits in a Wide Variety of Nonreligious Enterprises, from Parking Lots to Wineries." Under these headings the *Journal* went on to say:

"Just inside the gate of a large amusement park in New Jersey a black-robed nun sits on a folding chair, accepting with a warm 'God bless you' each coin that drops into the cigar box on her lap. To beg, she's not ashamed. But if it's money she's after, real money, her humble method is as out of tune with the 1962 church scene as her whispered aves with the calliopes' strident oom-pah-pah. . . . She could, for example, turn a neat profit for her church by owning a parking lot, or a restaurant, or an apartment house, or a coal mine. . . . Or she could make exquisite candies, or bake fine bread, or [make] new brandy. . . . These are but a handful of the profitable ventures pursued today by churches across the land."

But is business for profit necessary for the sustaining of religious activity? There is certainly nothing wrong with a Christian's being in business. The apostle Paul and other early Christians worked for financial gain when this was necessary. But necessary for what? Why, necessary for their own personal needs, so that they could sustain themselves as active ministers of God's Word. There is no record that the first-century Christian church itself ever went into secular business for its own support. Jesus did not feel any need to amass funds for the sake of carrying on his ministry. When a certain rich young ruler came to consult him on God's requirements, Jesus did not tell him to invest and expand his riches for the sake of contributing to the ministry. Rather, he told him that he would do well to rid himself of his material encumbrances for the sake of dedicating himself to ministerial work as a follower of Jesus.—Matt. 6:19, 20; 19:16-25.

ASKING OR BEGGING

The item we quoted from the Milwaukee *Journal* spoke of a nun begging for her church. Roger Lloyd, religious editor of the Manchester *Guardian,* once stated that he gave two cheers when, after twenty years, he ceased to be a parish priest. One of these cheers was to celebrate the fact that he would no longer have to beg for money. No doubt, one of the ways he begged for his church was by having the collection plate passed. This common practice is not usually thought of as begging, but the insinuation involved is tantamount to begging.

Much of this form of raising money is done by mail, as when Billy Graham sends out postal cards soliciting help to pay off the deficits incurred by his publicity campaigns. A letter sent out by the Passionist Fathers Missions, located in the southern part of the United States, begins this way: "Dear Friend: Did you ever have to beg? God grant that you shall never have to. It is a most unpleasant task—one that often meets with harsh refusals and bitter,

unkind words, or simply ignoring. Yet, beg we must. The priest in the mission is forced to be a beggar for Christ."

But can we imagine God's cause in such dire straits that his servants have to beg to keep it alive? Does begging for God make sense? Is it in the fitness of things to beg for the One to whom belongs the universe, "the beasts upon a thousand mountains"? The priests and Levites under the Mosaic law never found it necessary to beg. When, in the days of Nehemiah, the Israelites failed to provide properly for the temple worship, the Levites went to working in the fields to provide for themselves. —Ps. 50:10-12; Deut. 12:19; Neh. 13:10.

The same principle applied in the days of Jesus' apostles. When fellow Christians failed to support the apostle Paul in his ministry, he worked at making tents. He acted on the principle laid down by Jesus: "There is more happiness in giving than there is in receiving." Paul set the pattern for Christians.—Acts 18:3; 20:34, 35; 1 Cor. 11:1.

TITHING

Perhaps your church is one of those that raise money by means of the tithe. Some of the smaller denominations, such as the Seventh-day Adventists and the Mormons, have practiced tithing for a long time, but today there is a definite trend toward its use in both the Roman Catholic and Protestant churches. Especially zealous in this regard is the American Roman Catholic weekly, *Our Sunday Visitor*. Says a "Father" Joseph Payne: "This is God's plan, not man's, that each wage earner give 10 per cent to His works. . . . If we question the fairness of tithing we are questioning God's wisdom." It is said that every family must tithe the gross income, and this regardless of how large the family is and how small the income.

But is tithing "God's plan"? No, says the Roman Catholic theologian Gregory Baum, professor of theology at St. Michael's College, Toronto, Canada. To claim that it is, says he, is dangerous, "because it not only proclaims wrong teaching but also falsifies men's conscience and causes anguish and revolt. The divine teaching confided to Israel has been abrogated. . . . As Christians we are free from the law of Moses. Circumcision, tithing and other commandments are no longer for us. Is tithing the law of the church? The answer is very simple. It is not." However, the sixteenth-century Catholic Council of Trent went so far as ordering the tithe on pain of excommunication.

Gregory Baum may be mistaken as to Roman Catholic teaching on the subject of tithing, but he is not mistaken as to what the Bible teaches about it. When Jesus Christ abolished by his death "the Law of commandments consisting in decrees," he also abolished tithing.—Eph. 2:14, 15; Rom. 6:14.

If tithing were for Christians there would be some indication to that effect in the Christian Greek Scriptures, but we look in vain for such an indication. Although tithing is mentioned some forty times in the Bible, there are only three separate and distinct references to it in the so-called New Testament.

The first of these is where Jesus said: "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth [or tithe] . . . but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness." Another reference is found in the words of the self-righteous Pharisee of Jesus' parable: "I fast twice a week, I give the tenth [or tithe] of all things I acquire." Yet a third reference is found in a discussion of the subject in the book of Hebrews, where tithing is mentioned to show the superiori-

ty of the priesthood of Jesus, but not to show that tithing is for Christians.—Matt. 23:23; Luke 11:42; 18:12; Heb. 7:4-9.

Just reasoning on the subject rules out tithing as a means for sustaining Christian activities. Christian service is a matter of love, and love is not rendered on a percentage basis. A man who truly loves his wife does not need any such regulation in order to supply her needs, nor would he limit himself to a certain percentage if able to give more when required. And a woman who truly loves her husband would not expect a certain percentage of his salary for herself regardless of whether he could afford it or not. God is more reasonable than the best of housewives.

Besides, tithing is not always an entirely equitable arrangement. Due to present unequal economic conditions, the tithe for one man may amount to a mere trifle, a bagatelle, as it were, whereas for another it may represent a staggering burden. So, on the one hand, the tithe would not necessarily indicate unselfishness and, on the other hand, it would work a real hardship, an oppressive burden.

It is not surprising, therefore, that tithing was not a part of early Christian teaching. In earlier times it was required in God's law for the Israelites but it was an entirely just arrangement. In the first place, each Israelite received a just portion of land and, if this were lost, provision was made for restoration in the jubilee year. Besides, the tithe was given primarily to the Levite, who received no inheritance in the land. But those conditions did not prevail in the Christian congregation. For this reason neither do we find any tithing arrangement in the post-apostolic days of the Christian church. Says the *Encyclopedia of Religion and Ethics:* "The system of tithes was not resorted to for several centuries . . . Until the fourth century little is heard of it . . . Epiphanius says that the tithe is no more binding than circumcision." (Vol. 12, p. 348) However, with the falling away from the true faith, as foretold by the apostle Paul, the Christian church also went astray as to the means to be used to raise money to take care of the expense incurred in preaching the good news. Still it was not until the sixth century that certain church councils made the tithe obligatory, and only toward the end of the eighth century did Charlemagne make the tithe a matter of law for the Holy Roman Empire.

However, even in ancient times the simple device of having a contribution box or chest was found to be very effective. This was done in the days of King Jehoash and High Priest Jehoiada. Such chests were also found to be practical in Jesus' day, and a similar method prevails in the Kingdom Halls of Jehovah's witnesses today. A contribution box or two are placed at the rear of the hall where each one may go and contribute whatever he chooses without feeling any obligation or compulsion.—2 Ki. 12:9, 10; Luke 21:1.

Where the true Christian spirit is, there is no need for anything more; the fund-raising activities discussed here are not employed. What is required is more teaching of the people about God's own attributes, his wisdom, love, justice and power, the truth about his purposes regarding the vindication of his name and the establishment of a paradise earth. Not to be overlooked are the Bible examples of unselfish giving displayed by God's Son and also by God-fearing, though imperfect, men. This teaching will bring about a spontaneous response from those so taught. Then, as the apostle Paul expressed it, "if the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." —2 Cor. 8:12.



HAVE you ever gone on the witness stand or into a witness box or dock in a courtroom, say in Scotland or Canada or the United States of America? Before you were called upon to bear witness you were sworn in to tell the truth, the whole truth and nothing but the truth. But why, when swearing to tell the naked truth, were you obliged to lay your right hand upon a copy of the Holy Scriptures or the Holy Bible? It is because that book is looked upon as being God's Book, the written Word of God, and it represents him. So when one swears to bear witness to the truth, with hand upon the Holy Bible, one is really swearing before God the Bible's Author and thus becomes responsible to Him for what he says under oath.

[2] The Bible's Author is the "God of truth," and "it is impossible for God to lie," and when we swear before Him He expects us to tell the solemn truth, and the judicial Court expects us to tell the truth. (Ps. 31:5; Heb. 6:18; Titus 1:2) He being the "God of truth," he could never be the Author of a book of lies. If his Book, the Holy Bible, were a book of lies, myths and fairy tales and "old wives' fables," how could we sincerely swear to tell the truth with our right hand resting upon such a book? We could not do so, and it would not stimulate us to tell the truth. Concerning the Holy Scriptures, Jesus Christ said in prayer to God: "Your word is truth." If we are truly his followers, we will prayerfully say the same thing concerning the Holy Bible. We will make a distinction between it and myths, fables. —John 17:17.

[3] Why must the Holy Scriptures, the Holy Bible, be the *only* Book of the one and only true God? The true God is no creation, no creature. For time eternal he was before creation. Just as it ought to do, the Bible, as being His Book, starts out with an account of Him as the Creator. "In the beginning God created the heavens and the earth," are its opening words. (Gen. 1:1) To the very last book of the Bible this same Creator is given his true prominence and dignity, although this last book was written one thousand six hundred years after the first book. In this last book there

1. For what reason is the Bible often used in courtrooms in many parts of our earth?
2. Since it is impossible for God to lie, what can be said about his Word the Bible?
3. How does the Bible magnify the Creator of heaven and earth, and what should all mankind do in this day?

are addressed to Him on his heavenly throne *these* words: "You are worthy, our Lord and God, to receive glory, honor, and power, for you created all things; by your will they existed and were created." And an angel is seen who "swore by him who lives forever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it." (Rev. 4:11; 10:5, 6, *AT*) And another angel tells all earth's inhabitants: "Fear God and . . . worship the One who made the heaven and the earth and sea and fountains of waters." (Rev. 14:6, 7) That is the right kind of conclusion to which God's Book should come.

4 Critics of the Bible do not need to point out that mere men wrote this book. The Bible itself honestly informs us of that fact. But what makes this book different from any other book written by men is that the Holy Bible is "inspired of God." That is to say, "breathed of God," as one of the Bible writers describes it. It was as if God, by an invisible breath, put into the minds of the thirty-nine God-fearing men who composed the Bible what to write and what truths to put on record. This fact makes God the Creator really the Author of this Book. This is not strange. He could create a book just as easily as he could create heaven and earth and the brains in man's head.

5 There are ever so many gods worshiped by earth's inhabitants today. For this reason we insist on knowing which one of all these gods authored the Holy Bible. What is the name of the Bible's divine Author? In Christendom there are religious clergymen and also translators of the Bible into other languages who say that God needs no name to identify him, because he is a universal God and it is enough for him to be just God without a name. But God the Creator does not agree with such clergymen and Bible translators, and he inspired his original Bible writers to use his name thousands of times. He did not want his name to be hidden at any time, so that he would become a nameless God. Conveniently, the Holy Bible names its Inspirer about seven thousand times, from its first book, chapter two, down to its joyful outcries of Hallelujah, in its last book, in the fourth last chapter, that is to say, in Revelation 19:1, 3, 4, 6. The outcry Hallelujah means "Praise Jah," and the name Jah is an abbreviation of the name Jehovah, or Yahweh, as some critical clergymen prefer to pronounce it today. He inspired his prophet Isaiah to write: "I am Jehovah. That is my name." (Isa. 42:8) He dignifies himself with a name.

6 The Holy Bible is written in God's name, Jehovah. Its judgments and laws are pronounced in his name. Its prophets are sent in his name, and their prophecies are declared over his name and written with his name as a signature of guarantee. The Bible does credit to God's name. What other book tells us so much about this God the Creator? What other book describes him so fully or presents him so vividly? He is not a god set out in unhistorical, undatable mythologies and unreasonable religious traditions that are the product of man's imaginations. He is a God tied in directly with human history from man's very start till now, for He is man's Creator. He has nothing to do with myths or religious mythologies. As a *living* God, he weaves his speeches, his prophecies, his deeds and his course of action right in with dated, true-life history of mankind, and gives his attention, not to just his chosen

4. (a) What makes the Bible different from any other book? (b) Is authorship of a Book by God something strange?

5. (a) Why is it necessary to know the name of the God who authored the Bible? (b) What is his name, and how often does it appear in the Bible?

6. (a) What is unique about the judgments, laws, prophets and prophecies of the Bible? (b) As the *living* God, what has Jehovah done in authoring the Bible that makes this Book so different?

servants or people, but also to nations, not excluding a single nation today.

[7] God's dealings with mankind did not stop nineteen hundred years ago with the writing of the last book of the Bible. That very last book, because it is prophetic, together with all the other prophetic books and utterances of the whole Bible, projected Jehovah God into the then distant future, yes, into our very own day. In the light of these prophecies Jehovah God is clearly seen to be responsible for many marvelous things taking place today. Certain almost unbelievable things of our time can only be explained on the understanding that He is accountable for them. Of one thing we may be absolutely sure: Jehovah God the Almighty is at work *today*. Fulfillment of Bible prophecy proves that fact. In turn, that fact proves that the Bible is inspired, and that it is God's Book. —2 Pet. 1:20, 21.

[8] Why are we especially interested today in knowing that the Holy Bible is God's Book, that it is "inspired of God"? We want to know this because we desire to be sure that its glorious message is true. It is a book of "everlasting good news" for every nation, tribe and people of no matter what language. (Rev. 14:6) What the Bible announces was "good news" nineteen centuries ago when the writing of the Holy Scriptures was finished. With the passing of all these centuries the good news of the Bible has not grown stale and lost its interest or appeal. Its news is just as good today as ever, because it is "everlasting" good news. It never loses its value. In fact, the news it bears is more alive and interesting today than at any time in the past! Why? Because the inspired Bible prophecies are undergoing realization today, to prove that we have reached the conclusion of this old system of things with its overabundance of bad news today.

[9] So we have proof that we are at the time for God to bring in his new order of righteousness that He has promised in his Word. All right-minded men and women, all lovers of truth and uprightness long for a new order of things such as God has promised in his Bible. He alone is mighty enough to do away with this old order and replace it with a perfectly righteous new order. We want salvation through Jesus Christ from this corrupt, death-dealing old order. O what good news it is to know that now is the time for the Almighty God, Jehovah, to save us from it and to bring us into his new order with its blessings of freedom from war, of prosperity and plenty, of truth, of pure worship of God and of healthful living, not dying, yes, of the resurrection of our dead loved ones!

"WISE FOR SALVATION"

[10] For us to become wise enough to gain that salvation we need the only book that tells us about it, God's Book, the Holy Scriptures. This need is what the Christian apostle Paul stressed to a younger Christian overseer named Timothy, when Paul wrote: "You, however, continue in the things that you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3:14, 15) Among those from whom Timothy learned the things that he was persuaded to believe were his grandmother Lois and his mother Eunice, who was a Jewess. From Timothy's infancy Eunice especially could teach the "holy writings" to him as her little

7. Why is the Bible not just a Book of the ancient past, and so of what can we be confident today?
8. For whom is the "everlasting good news" meant, and how valuable is that news now?
9. What divine promise causes us great happiness now?
10, 11. (a) How did Paul show the value of God's Book in writing to Timothy? (b) What constituted the "holy writings" at that time?

son, for her husband was a Greek. Doubtless she took him to the Jewish synagogue.

[11] The holy writings that were then available for Timothy's learning were the Hebrew Scriptures from the first book, Genesis, to the thirty-ninth and last book, Malachi, written hundreds of years before Timothy's birth. No inspired writings were added to those Hebrew "holy writings" until the Christian apostle Matthew wrote his Gospel of the life of Jesus Christ, first in Hebrew, about the year 41 of our Common Era, the so-called Christian era. A few years after the Gospel of Matthew was written, the apostle Paul set out on his first missionary tour and visited the hometown of Eunice and Timothy and declared the good news there, at which time doubtless Eunice and Lois believed, becoming Christians.

[12] In declaring the good news about Jesus Christ as the one whom Jehovah God sent into the world for man's salvation, the apostle Paul used the Hebrew "holy writings" from Genesis to Malachi. Whether he had Matthew's Gospel with him is not certain, but Matthew continually quoted the Hebrew Scriptures to prove that Jesus is the promised Christ, the Son of the living God. (Acts 13:1 to 14:21; 16:1-3) From the time of their conversion, Timothy's mother Eunice and his grandmother Lois could instruct him in the Hebrew Scriptures from the standpoint of the "faith in connection with Christ Jesus." They continued doing this until Paul revisited their hometown on his second missionary trip a few years later.

[13] By now Timothy had become a Christian himself and was well reported on by the local Christian congregation. So Paul took Timothy along with him on this missionary trip, which now extended itself *from* Asia Minor into Greece, including the city of Thessalonica. (Acts 16:4 to 17:14) It was then that the second inspired Greek book was added to the Hebrew "holy writings," for under inspiration Paul wrote his letter of comfort and instruction to the persecuted Christian congregation in Thessalonica, in which letter he mentions Timothy three times. (1 Thess. 1:1; 3:2, 6) After that the apostle Paul was inspired to write further additions to the Hebrew "holy writings," including a first letter to Timothy.

[14] In this work of adding to the inspired Hebrew Scriptures the apostle Paul was joined by other faithful Jewish Christians, such as Luke the physician, Mark, James and Peter. When Paul wrote a second letter to Timothy, which was Paul's last inspired letter, he and Timothy had been associated together in the work for fifteen years. During all those years the further additions to the inspired Christian Greek Scriptures were made, with the exception of possibly the book of Jude, the writer of which was the brother of James, and also the five writings of the apostle John, which were written toward the close of the first century of our Common Era. Consequent-

12. Logically, what "holy writings" did Paul thus use?
13. What additions were now made to the "holy writings"?

14. (a) Who were used to write inspired "holy writings"? (b) When Paul wrote the words "All Scripture is inspired," how much of the "holy writings" were then completed, and what do they include today?



ly, when Paul wrote his final letter to Timothy and said: "All Scripture is inspired of God and beneficial," there were doubtless twenty-one inspired books, all addressed to Christians, in addition to the thirty-nine books of the Hebrew Scriptures. (2 Tim. 3:16) Today Paul's expression "All Scripture is inspired of God" includes the writings of Jude and John, for these also were written under inspiration of God's holy spirit and were added to the collection of inspired Christian writings, to complete the inspired Holy Bible.

15 Today, therefore, "all Scripture" includes the sixty-six books of the Bible, as it is now divided up in order. Those who practice Judaism or the Jews' religion reject the twenty-seven books of the Christian Greek Scriptures. But as for us, if we are to prove successful in gaining the "salvation through the faith in connection with Christ Jesus," we must accept these inspired writings by his apostles and disciples. We must accept "all Scripture" that is inspired of God the Father of Jesus Christ. Only in this way can we become "wise for salvation." Those who reject part of the inspired "holy writings" are unwise and are certain to fail of gaining salvation to life in God's new order.

FOR MEN OF GOD

16 There are enemies who are opposed to your gaining the "salvation through the faith in connection with Christ Jesus." They begrudge you this salvation that they themselves do not desire. The apostle Paul pointed to these when he wrote about the persecutions he had borne and then remarked: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted. But wicked men and impostors will advance from bad to worse, misleading and being misled." That is why Paul went on to say to Timothy: "You, however, *continue* in the things that you learned and were persuaded to believe, knowing from what persons you learned them."—2 Tim. 3:12-14.

17 Those from whom Timothy learned what he did were not wicked impostors who were themselves misled and who were also trying to mislead others. Paul, from whom Timothy had learned so much for fifteen years, was no impostor. Had Paul been an impostor he would not have undergone all the persecution that he suffered "in association with Christ Jesus"; Paul would have quit and gone in for something that would have spared him persecution. Neither were Timothy's mother Eunice and grandmother Lois, who taught him the "holy writings" from infancy, impostors. They were all teaching Timothy the truth for his salvation, and not trying to mislead him in order to make selfish gain from him.

18 Today we need God's Book, the "holy writings," just as much as the Christian overseer Timothy did, if not more so. We are living in those very days and their conditions against which Paul warned Timothy earlier in his letter, saying: "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, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away. For from these arise those men who slyly work their way into households and lead as their captives weak

15. How only can we be "wise for salvation"?
16. What obstacle to gaining salvation has to be faced, but what must we do?
17. What can be said about those who taught Timothy?
18, 19. Why do we have even greater need today for the "holy writings"?

women loaded down with sins, led by various desires, [women] always learning and yet never able to come to an accurate knowledge of truth."—2 Tim. 3:1-7.

19 We know that those foretold conditions are upon us and mark these as the critical "last days." To meet the situation and come to an accurate knowledge of truth and stay in the truth, living it, we need more than a man's book. We need God's Book, with all its counsel and instruction. Almighty God has provided it for us. To gain the promised salvation, we have to "continue in the things" that are written in that Book. The Christian overseer Timothy was a "man of God," and that is why Paul wrote Timothy as he did. (1 Tim. 6:11) That is what we want to be, men of God, people of God.

20 In ancient times both the prophet Elijah and his successor Elisha were known as men of God. (1 Ki. 17:18; 2 Ki. 4:9, 21-27) A materialized angel and also unnamed prophets were called men of God. (Judg. 13:6-8; 1 Sam. 2:27; 1 Ki. 13:1-31; 2 Chron. 25:7-9) The prophet Moses was the first one whom the Bible spoke of as a man of God, and he was a prophetic figure or type of Jesus Christ, who was the greatest man of God ever on earth and who is the example for all his disciples. (Deut. 33:1; Josh. 14:6) That we disciples of Christ may be men of God, people of God, who are "fully competent, completely equipped for every good work" in these critical "last days," God has given us his Book in completeness, the inspired "holy writings." (2 Tim. 3:17) How grateful we should be to God the Giver!

21 The Holy Bible has qualities had by no mere man-made books, of the making of which there is no end. (Eccl. 12:12) The writings in the Bible are "holy." That is so because they are "inspired of God" and they were written for the purpose of vindicating, justifying, glorifying God and sanctifying his people, making them holy. Jesus Christ called attention to this fact when he prayed to God for his disciples and said: "Sanctify them by means of the truth; your word is truth. And I am sanctifying myself in their behalf, that they also may be sanctified by means of truth." (John 17:17, 19) The Holy Bible has sanctifying power, able to produce a complete change in a person's life so as to make him a "man of God," a person separate from this bedeviled world, a person completely dedicated to God and to his worship and service. Persons of this kind are the ones whom God will save to life eternal in His righteous new order, now so near at hand. The Bible is therefore most beneficial to us. Why, then, should we not prefer it above all other books? We do!

20. To aid one to qualify as a man of God, what has Jehovah given us?

21. (a) For what reasons do we call God's Word "holy"? (b) What change can it make in a person's life?

This book of the law should not depart from your mouth, and you must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely.
—Josh. 1:8.

How ALL SCRIPTURE INSPIRED of GOD is Beneficial

MOST books today are written to sell, with financial profit to the authors and to the printers. The Bible was not written to be just the "best seller." It *is* in fact the best seller today, it being thus far translated into 1,202 languages and being sold by the millions of copies every year, so that it has an unequaled circulation. This is all just as it should be. But the real purpose of the Bible is not the making of material profit, but the making of spiritual profit, which results in life everlasting in God's glorious new order. So no other book can compare with the Bible in the benefits it gives to those who read it and live up to it. It is the most beneficial book on earth. Hence we ought to read it.

[2] Note how beneficial the "holy writings" are for readers who want to be men of God, people belonging to God by a full dedication of themselves and serving him as men of God should serve him. Here is what the apostle Paul wrote the Christian overseer Timothy about the beneficialness of the Holy Scriptures: "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) As Paul said "all Scripture," he meant the whole Bible, not just the so-called New Testament, which some religionists of Christendom say is all that is necessary for Christians, and not just the inspired Hebrew Scriptures, which the Jews say is all that is necessary for gaining a blessed life in the future world. We need the *whole* Bible, the pre-Christian part and the Christian part, for *both* parts are "inspired of God," and we dare not ignore *anything* that God inspires. *All* of it is beneficial to seekers of everlasting life in happiness. It is just as the apostle Paul wrote after he had made a quotation from the pre-Christian Hebrew Scriptures and applied it to Jesus Christ, saying: "For even Christ did not please himself; but just as it is written [in Psalm 69:9]: 'The reproaches of those who were reproaching you have fallen upon me.' For all the things that were written aforetime [that is, before the time of Christ] were written for our instruction, that through our endurance and through the comfort from the Scriptures [written before Christ] we might have hope." (Rom. 15:3, 4) Hence for any "man of God" to be "fully competent, completely equipped," he has to have and use the *whole* Bible.

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1. What is the real purpose of the Bible, and so is there another book to compare with it?
2. (a) Outline all the benefits of the Scriptures as mentioned in 2 Timothy 3:16, 17. (b) How much of the "holy writings" did Paul mean by the term "all Scripture," and how is this illustrated by Paul?

"FOR TEACHING"

[3] Note that the apostle Paul says that all scripture that God inspired is beneficial for teaching, that is, for use in teaching others how to win the precious prize of everlasting life. Paul himself was an excellent example of this fact, and he wrote Timothy: "I was appointed a preacher and an apostle—I am telling the truth, I am not lying—a *teacher* of nations in the matter of faith and truth." (1 Tim. 2:7) Paul was the greatest of the inspired Christian contributors to the writing of the Bible. He and seven other disciples of Christ wrote the Christian Greek Scriptures, and they were followers of the greatest teacher ever on earth as a man, Jesus Christ. Furthermore, the heavenly Inspirer of the whole Bible is the Greatest Teacher in all existence, and concerning him these words are said to God's organization: "All your sons will be persons taught by Jehovah."—Isa. 54:13; John 6:45.

[4] Ought it not to thrill us to think that we are taught by Jehovah God himself? He does become our Teacher if we take his inspired Book and read and study and apply it as His students. So his Holy Book should have teaching qualities superior to those of the very latest man-made book, not, of course, for teaching worldly school subjects, but for teaching us how to make a glorious success in life by living in harmony with the revealed purpose of the Giver of everlasting life, Jehovah God.

[5] It was not to just the eleven faithful apostles but to all the disciples assembled on one occasion in the province of Galilee that the resurrected Jesus Christ gave this command: "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. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) The eleven faithful apostles were all of them dead by the end of the first century, and so that command to make disciples, baptize and teach until the conclusion of the system of things could not have been meant for apostles only but was meant for all his disciples. Not the eleven faithful apostles, but we today are the ones living on earth during the "conclusion of the system of things," and we trust that the resurrected Jesus Christ will be with us all the days till the end of this "conclusion of the system of things." It is to us, therefore, to whom his command to make disciples, baptize and teach also applies. To prove ourselves his faithful followers we must now do these things.

[6] For doing these commanded things we need a book, something written or printed, not just hearsay, not some unwritten tradition that depends for its accuracy upon the honesty or the perfect memory of the persons who pass the information along verbally. Even Jesus Christ, the greatest Teacher ever on earth, did not talk just what came into his mind. He used an instruction book, and that book was the Holy Bible of his day, the inspired "holy writings" in Hebrew and Aramaic, which he could read and study. That is why he was all the time saying, "It is written," and quoting from the inspired Hebrew Scriptures. (Matt. 4:4-10; Luke 24:27, 32, 44-47) After he was resurrected from the dead and ascended back to heaven the textbook for the instruction of his disciples was not changed and superseded by something else; it was retained, but was enlarged or added to, twenty-seven additions

3. What qualifications as a teacher did Paul have, and who is our Greatest Teacher?
4. How does Jehovah become our Teacher?
5. What facts make it evident that not just the eleven faithful apostles were to be teachers of God's Word?
6. Why is an accurate written record needed to teach truth, and did this need change after the death and resurrection of Jesus?

being made to it under divine inspiration, to make the textbook complete. In its entirety it is now almost nineteen hundred years old, but it is not out of date and needing to have something more modern substituted for it.

7 By its prophecies it is even yet in advance of our day. It always remains "inspired of God," and so is always right, correct, even in this nuclear, space age, this Brain Age in which men are in some ways using the brains that the God of the Bible gave them. No, we do not need to change our textbook of instruction. What we need to do is obey the command to teach it, for it is the "word of God." In this we can imitate our Model Teacher, Jesus Christ, and also his twelve apostles. Concerning the apostle Paul when in Corinth, Luke his missionary companion, says: "So he stayed set there a year and six months, teaching among them the word of God." —Acts 18:1-11.

8 Today we have to teach surrounded by religious clergymen who tickle the ears of their church flocks with things the people like to hear, to please them and draw a salary from them. That is as Paul wrote Timothy that it would be, saying:

9 "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories." (2 Tim. 4:3, 4) "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron; forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. By giving these advices to the brothers you will be a fine minister of Christ Jesus, one nourished with the words of the faith and of the fine teaching which you have followed closely. But turn down the false stories which violate what is holy and which old women tell."—1 Tim. 4:1-3, 6, 7.

10 Faced with such a situation, we have to check, not only what those clergymen of Christendom teach by making a comparison with our copies of the Holy Bible, but also what we ourselves teach, that we may be always Scriptural. We sincerely have no desire to become untruthful, mentally diseased, spiritually diseased and really antichristian as teachers. So from God's inspired Word we must teach ourselves as well as others, thus ourselves following what we teach others to follow. As we study the Bible as students or pupils of Jehovah God, there is an enlightening force that we require. What is that? It is God's holy spirit. The Bible was produced by inspiration of God's spirit, and for understanding it we must have the help of that same spirit. Showing this need, Paul wrote concerning things God has prepared for those loving him:

11 "It is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God . . . no one has come to know the things of God, except the spirit of God. Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. These things we also speak, not with words taught by human wisdom, but with those taught by

7. Why is it still the "right" book for teaching in our day?

8, 9. With what problems in teaching truth are we faced today?

10, 11. (a) In view of the situation now, of what must we be sure personally about our teaching? (b) What outstanding assistance are we given?

the spirit, as we combine spiritual matters with spiritual words."

12 In harmony with those words of 1 Corinthians 2:10-13, the apostle Peter himself was taught by God's outpoured spirit on the day of Pentecost to say what he did about the fulfillment of the prophecies of Joel 2:28-32 and Psalms 16:8-11 and 110:1, scriptures that Christ's disciples had never understood before. (Acts 2:1-36) Since the close of World War I in 1918 we students of God's Word have needed the assistance of God's spirit just as much as those first Christians did on that day of Pentecost of A.D. 33. Otherwise we could not have discerned the marvelous fulfillment of the Bible prophecies giving proof to our eyes, minds and hearts that God's Messianic kingdom was established in heaven A.D. 1914 to put down all God's enemies and to give mankind a perfect government of righteousness. (Matthew, chapters 24, 25; Mark 13; Luke 21; Rev. 11:15–12:10) God's Bible is charged with his spirit, and anyone who prayerfully takes the Bible to heart feels the effect of that spirit. Concerning the spoken word Jesus said: "It is the spirit that is life-giving; . . . The sayings that I have spoken to you are spirit and are life." (John 6:63) So it is with the written Word of God: it has God's spirit in it and is therefore instructive.

13 We need to follow the spirit expressed in that written Word rather than let antichrists teach us things contrary to that spiritual Word. As the apostle John wrote, after discussing antichristian liars: "As for you, the anointing [with God's spirit] that you received from him remains in you, and you do not need anyone to be teaching you; but, as the anointing from him is teaching you about all things, and is true and is no lie, and just as it has taught you, remain in union with him," from whom you received the anointing with the spirit. This we do by remaining in harmony with God's written Word. —1 John 2:27.

14 Jesus Christ, our Model Teacher, said: "I do nothing of my own initiative; but just as the Father taught me I speak these things." (John 8:28) As a perfect man of God he also was taught by the then written Word of God. Since he was humble enough to take Jehovah's teaching, we as his followers have no reason to be too proud to take Jehovah's teaching by means of his book and with the help of his spirit. Nothing compares with his inspired "holy writings" in being "beneficial for teaching." Be taught by means of it and then, in turn, teach others by means of it.

"FOR REPROVING"

15 The apostle Paul wrote that all inspired Scripture is beneficial also "for reproving." Being imperfect as even we Christians are, there is need at times for reproof to be given to Christians. Once the resurrected Jesus Christ strongly reproved an entire Christian congregation, telling it how materialistic it had become and how miserable, pitiable, poor, blind and naked it was spiritually. And in closing counsel to this congregation in Laodicea, Asia Minor, he said: "All those for whom I have affection I *reprove* and discipline. Therefore be zealous and repent."—Rev. 3:14-19.

16 Even an apostle once had to be reproved. That was the apostle Peter or Cephas. In the year 36, when he opened the door for uncircumcised Gentiles (non-Jews) to enter into the Christian congregation, he properly accepted entertainment in a Gentile home, and this for the first time.

12, 13. (a) Why do Christians today need Jehovah's holy spirit poured out on them, and where do they find that spirit in great measure? (b) What, then, do they do?

14. Why is Jesus such a fine example to follow?
15. How is "all Scripture" beneficial for reproving one?
16, 17. (a) Why was the reproving of Peter necessary? (b) How did Paul do this reproving of Peter?

Years later, out of fear of possible criticism, he refused to associate with Gentile Christians in Antioch, Syria, also influencing other Jewish Christians to the same hypocritical way. God used another apostle, namely, Paul, to reprove Peter.

17 Paul says: "When I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: 'If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?' " Paul reproved Cephas, that is, Peter, before all the others. Why? In explanation Paul says: "I resisted him face to face, because he stood condemned." (Gal. 2:11-14; Acts 10:24-48) It is to be understood that Peter (Cephas) recognized his wrongdoing and straightened out his Christian conduct, being now concerned more by criticism from God through an apostolic servant rather than by criticism from men having a wrong viewpoint.

18 Here is where we can see the difference between a rebuke and a reproof in the Scriptures, in which different Greek words are used for both those words. A rebuke may have no real basis for being given. Hence it may be unjustly administered, for which reason it does not convince or convict the rebuked person of any sin or wrongdoing, because none exists. Such a rebuke produces no change of conduct in repentance on the part of the rebuked person. This finally should make the rebuker realize that he was wrong.

19 This was the case with the apostle Peter and the Lord Jesus Christ. Jesus had just told his apostles for the first time about the painful self-sacrificing course that he must take in order to do God's will. "And Peter took him and began to rebuke him, saying, 'God forbid, Lord! This shall never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men.' " (Matt. 16:21-23, *RS; AV*) Peter rebuked his Master Jesus by raising strong objections to what Jesus said. Jesus did not deserve such a rebuke, and so, instead of repenting and changing his course, he corrected the thoughtlessly, hastily speaking Peter. Of course, Jesus was right when he rebuked the demon, forcing it to leave the boy that was possessed. (Matt. 17:18) In a storm at sea Jesus rebuked the winds and the sea. He could not reprove those inanimate things.—Matt. 8:23-27.

20 In regard to difficulties between Christian brothers, Jesus said: "Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him." (Luke 17:3, *RS; AV*) However, the sinner might not in all cases repent so as to gain forgiveness.

21 Why, then, in a similar case did Jesus speak of reproving? He said: "If your brother commits a sin, go lay bare his fault [or, administer a reproof] between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector." (Matt. 18:15-17) Since, in this case, the accused individual deserves to be expelled from the congregation, the reproving of him was deserved, more so than a mere rebuke. He was

18. Explain the difference between reproving and rebuking.

19. (a) How, then, was Peter rebuking rather than reproving Jesus? (b) Yet why was it proper for Jesus to rebuke the demon and the stormy winds and sea?

20, 21. (a) What counsel did Jesus give in Luke 17:3 according to the Revised Standard and Authorized Version Bible translations? (b) Why, then, at Matthew 18:15-17 does Jesus speak of reproving a brother?

proved to be wrong and he knows it inside himself. This was the purpose meant when the one sinned against first laid the fault bare between himself and the sinner, though the sinner never would confess his sin. The presenting of proof continued, first before several witnesses and then before the congregation.

22 Thus in the case of reproving, the one who does it not only makes the accusation but also produces the proof to back it up. If the accused person says something in his own defense, the reprover does not merely answer him; he refutes him, disproves him. The reproved person may not even then make a confession, an honest admission of his guilt, but within himself he feels convicted. He is inwardly convinced of his sin or wrongdoing. This should lead him to change his course in harmony with his self-consciousness of sin. If he does not do so, he may be disfellowshiped on the basis of the proof. How a reproof can work the apostle Paul illustrates in 1 Corinthians 14:24, 25, where he writes to the congregation:

23 "If [at a meeting] you are all prophesying and any unbeliever or ordinary person comes in, he is reproved by them all, he is closely examined by all; the secrets of his heart become manifest, so that he will fall upon his face and worship God, declaring: 'God is really among you.' "

24 If we declare God's Word of truth, it will deliver its own reproof. That is why Jesus Christ said: "He that practices vile things hates the light and does not come to the light, in order that his works may not be reproved." (John 3:20) Those bearing the light of God's "holy writings" should be reproving the things of religious, moral darkness. Paul tells the light bearers:

25 "Quit sharing with them in the unfruitful works that belong to the darkness, but, rather, even be reproving them, for the things that take place in secret by them it is shameful even to relate. Now all the things that are being reproved are made manifest by the light, for everything that is being made manifest is light [a thing no longer secret or under cover of darkness, but a lighted-up thing]. Wherefore he says: 'Awake, O sleeper, and arise from the dead, and the Christ will shine upon you.' "—Eph. 5:11-14.

26 The one sleeping as in darkness of night, who is therefore dead in his trespasses and sins, accepts the reproof that is delivered to him and awakes and rises up from his spiritually dead condition and undertakes to follow Jesus Christ. Christ shines upon him with favor and with truth, and he becomes a light bearer, reflecting the light that he receives from Christ, about whom all the "holy writings" testify.

27 Under some circumstances a congregation overseer has to reprove a member or members of the congregation publicly. So, in his first letter to Timothy, Paul told him: "Reprove before all onlookers persons who practice sin, that the rest also may have fear." In his final letter Paul wrote Timothy: "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand [or, rebuke], exhort, with all long-suffering and art of teaching." (1 Tim. 5:20; 2 Tim. 4:2) He also authorized another overseer, Titus, to do the same public reproving before the congregation. Paul wrote him: "Holding firmly to the faithful word as respects his art of teaching, that he may be able both to exhort by the teaching that is healthful and to reprove [or, refute] those who contradict. . . . For this very cause keep on reproving them with severity, that they may be healthy in the faith. Keep on speaking these things and

22, 23. (a) What is involved in reproving a brother? (b) How did Paul illustrate the meaning of reproof?
24, 25. What responsibility with regard to reproving does a light bearer have?
26. On being reproved, what does a wise person do?
27. How did Paul in writing Timothy and Titus show the need of giving reproofs?

exhorting and reproving with full authority to command. Let no man ever despise you."—Titus 1:9, 13; 2:15.

[28] So the purpose of reproving is to recover the sinner, to refute and silence the contradictor, to help the materialistic person to become "healthy in the faith." In order to give such effective reproofs, privately or before the congregation, what is more beneficial for us to use than the "holy writings"?

[29] Never should the person reproved forget that the real motive behind the reproof is love. Why? Because the reprover seeks to correct the error of the person at fault, to convict him of his error and to help him to confess it and to amend his course. Jesus said that all those for whom he had affection he reproved. (Rev. 3:19) The person at fault should appreciate that he can get a benefit from the reproof and should try to get understanding from it. Proverbs 19:25 tells us: "The ridiculer you should strike, that the inexperienced one may become shrewd; and there should be a reproving of the understanding one, that he may discern knowledge."

[30] In this way the person reproved will not depreciate or belittle the reproof because it is given through a human instrument or mouthpiece. In Hebrews 12:4-6 those who want to be sons of God are told not to forget Proverbs 3:11, 12, which reads: "The discipline of Jehovah, O my son, do not reject; and do not abhor his reproof, because the one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure." So, even if the reproof does come through a human channel, yet if the reproof is taken from the inspired "holy writings" and if it is given by a Christian "man of God," then we can be sure it is a reproof from Jehovah God and we should accept it as such. But view it as expressing God's love.

28. What, then, is the real value of reproof, and from what all-important source should it come?
29. Why is love shown in giving reproof?
30. What are the wise words on reproof contained in Proverbs 3:11, 12, and so how should we accept it?

"FOR SETTING THINGS STRAIGHT"

[31] Another way in which the inspired "holy writings" are beneficial is "for setting things straight." (2 Tim. 3:16) When we were outside in the crooked world, even though we were in Christendom, we certainly needed to straighten out our relationship with God. This is the very thing he desires us to do. In Isaiah 1:18, 19 he speaks to his wayward people and says: " 'Come, now, you people, and let us set matters straight between us,' says Jehovah. 'Though the sins of you people should prove to be as scarlet, they will be made white just like snow; though they should be red like crimson cloth, they will become even like wool. If you people show willingness and do listen, the good of the land you will eat.' "

[32] In ancient times Jehovah God sent his prophets to help the sinful people to straighten matters out and get a correct understanding of matters and know how to proceed correctly toward God. Today we have his Holy Bible, his inspired "holy writings," to help us to straighten things out in our lives, that we may become "wise for salvation through the faith in connection with Christ Jesus." Since the Holy Bible can help us in this way, it is a beneficial book indeed, and we need it above all other books. It is the most precious book to us. Because it has helped us to take the crookedness out of our lives, we know we can use it in helping others to straighten things out in their minds and in their moral and religious lives. We can

31. (a) Name another benefit of the "holy writings." (b) How did Isaiah show the necessity of setting things straight?
32. How did God often set matters straight in ancient times, and how does he do so in our day?

also help the dejected ones to straighten up.

[33] That is just the thing we are told to do in Hebrews 12:12, 13, which reads: "Straighten up the hands that hang down and the enfeebled knees, and keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." Yes, at times our spiritual brothers need a straightening out, as in the case long ago in Antioch, Syria, when the apostle Paul saw that Peter (Cephas) and other Jewish Christians "were not walking straight according to the truth of the good news." (Gal. 2:14) Whether with our Christian brothers or with inquiring persons outside in the world, including hypocritical Christendom, we have to use God's inspired written Word in order to straighten things out in a way pleasing to him, which is the only correct way. Not only do we have to use the Bible, but we have to use it in the right way, in a harmonious, consistent way. The overseer Timothy was expected to help his brothers and seekers after God to straighten matters out, and for this reason the apostle Paul wrote him:

[34] "Keep reminding them of these things, charging them before God as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening. 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: 14, 15.

[35] That means not to let a thing needing to be straightened out become confused, because of words meant to hide the truth and to overturn the faith of believers or of learners, but to let God's "word of the truth" decide matters. It means to teach straight doctrine. If we do this, we shall not be ashamed of the results.

33-35. (a) How must we handle God's Word in order to set matters straight among brothers and with outsiders? (b) How did Paul emphasize this with Timothy?

"FOR DISCIPLINING IN RIGHTEOUSNESS"

[36] Finally, "all Scripture" containing the inspired "holy writings" is beneficial "for disciplining in righteousness." (2 Tim. 3: 16) Sometimes, when a certain practice or requirement of a religious organization is pointed out to be contrary to the "holy writings," the religious clergyman will try to justify the unscriptural thing by saying: "It is the discipline of the Church." But if the thing is not according to "all Scripture," then it is not a disciplining in righteousness and does not work out any salvation for the disciplined one. The basic purpose of discipline is education, instruction. (Acts 7:22) This education may be given within the framework of certain laws and regulations of an organization. In Paul's words to fathers this organization is the Christian home, as when he says: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Here the discipline would be an education accompanied by deeds or acts of training the children, in order to make them understand how to conduct themselves in the Christian home in subjection to the Christian father. To help them to proceed according to this discipline, some authoritative advice or word of counsel and encouragement from God's authoritative Word can be given to the children as needed during their training. Thus discipline means that they cannot go according to their immature childish whims, fancies and thoughtless desires, but must learn to act in obedience to Christian rules and regulations for the household.

36. (a) How do religious clergymen often defend unscriptural things, but what does God's Word command under such circumstances? (b) Explain Paul's words to fathers at Ephesians 6:4.

37 Then, too, there is the discipline that must prevail with that larger, more comprehensive institution, the organization of Jehovah God, which is now represented on earth by the congregation of his Christian witnesses. This represents the house of the great heavenly Father, the "house of God." Its rules, regulations and way of operation are righteous, and any member of the household who thinks and acts in harmony with them learns righteousness.

38 We must be given instruction as to how to conduct ourselves inside God's organization, and this was why Paul gave instruction to Timothy, writing: "I am writing you these things, . . . that you may know how you ought to conduct yourself in God's household, which is the congregation of the living God, a pillar and support of the truth." (1 Tim. 3:14, 15) Paul's instructions to Timothy are now contained in inspired "holy writings," and so "all Scripture" that God inspired is beneficial "for disciplining in righteousness."

39 The motive behind Christian discipline, whether in a God-fearing home or in a congregation of Jehovah's witnesses, is love. It will therefore be established and carried out in a proper manner. How this education by deeds within theocratic laws and regulations is to be conducted the inspired "holy writings" plainly tell us. Because it is motivated by love and is meant to be educative, with our salvation in mind, it should be submitted to, although it does not permit us to speak, act and live in the loose way in which the world does, either inside the congregation or outside.

40 Proceeding in this disciplined way may subject us to criticism, opposition and persecution from the world, but all this goes along now with our disciplining in this world. It may make our God-given work of preaching the "everlasting good news" a hard experience for us "publicly and from house to house," but this is good discipline for us, with good results in view. "True," says Hebrews 12:11: "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." So let us love God our heavenly Father for it.

41 Today we must live our lives, we must unitedly carry on our worldwide work, as disciplined Christian witnesses of Jehovah. We must act and serve as men of God, his dedicated people. Our wisdom for eternal salvation lies in faithfully studying and using his Book of "everlasting good news." It was lovingly given to us "that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:17; Rev. 14:6.

37, 38. How does such discipline go beyond just fathers and children?

39. Again, with what motive is discipline to be given, and what does this mean to Christians?

40. What obstacles may we have to face in this world, but what joy is had too?

41. If we pay attention to "all Scripture," what will we become?

City Steward

◆ At Romans 16:23 the apostle Paul, writing from Corinth, sends greetings from some of his co-workers; for instance, "Erastus the city steward greets you." Erastus apparently was in charge of the financial affairs of the city. During excavations in Corinth in 1929 Professor T. L. Shear discovered a pavement or paving block with this inscription: "ERASTVS PRO: AED: S: P: STRAVIT" ("Erastus, procurator and aedile, laid this pavement at his own expense"). Whether the Erastus mentioned in this inscription is the same one as Paul mentions is uncertain, but the pavement is believed to have existed in the first century A.D.—*Biblical Archaeology*, G. Ernest Wright, p. 262.

AT PEACE THROUGH KNOWLEDGE DAILY ADDED TO

PEACE is truly a pleasant and desirable state. This is especially true of peace with God and peace with one's fellow Christians. That peace should be the lot of all Christ's followers he indicated when he said to his disciples shortly before leaving them: "I leave you peace, I give you my peace. I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink for fear."—John 14:27.

What will aid Christians to have this peace? Their taking in knowledge regularly, daily, from Jehovah God by means of his Word the Bible, his earthly organization and his holy spirit. As Isaiah foretold: "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant."—Isa. 54:13.*

How well Jesus set the pattern for this, from his childhood on! "Jesus went on progressing in wisdom and in physical growth and in favor with God and men." As we peruse the record of his ministry we cannot help being impressed with his familiarity with his Father's Scriptures. How readily he turned to God's Word in answering the tempter, Satan the Devil, in refuting the arguments of his opponents and in making his points in his public talks!—Luke 2:52; Matt. 4:3-10; 5:27-42; 22:29-40.

To acquire such a familiarity with the Scriptures took time on the part of Jesus, and it will take time on your part also. In this busy old world there are so many things that make demands on your time. So it means buying out time from other less important things so as to have time for personal study, for family study and for congregational study. Yes, "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.

To add to your knowledge so as to be at peace you will want to approach Bible study with a keen spiritual appetite, conscious of your spiritual need. But how can you have that frame of mind if you are mentally sluggish because of having eaten a heavy meal or if you have become drowsy because of watching television for several hours? You must be not only willing but in a fit mental condition to do hard work, to search and to dig: "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will . . . find the very knowledge of God."—Prov. 2:4-6.

For best results, be regular. To keep physically well and strong you do not eat just once or twice a week. So to have spiritual health and strength, it takes regular, daily feeding on spiritual food. Take some time each day to read and meditate on the Bible.

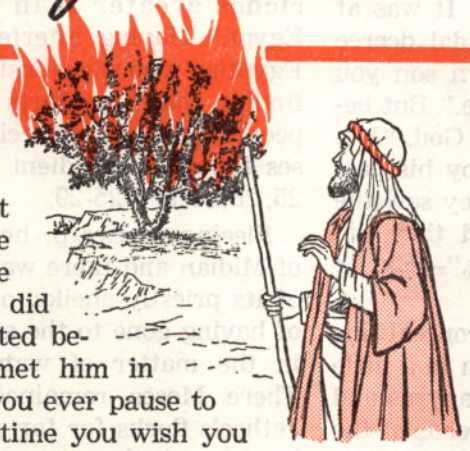
As you study the Bible-study aids Jehovah God has providentially provided, new things will be brought to your attention. How shall you view these—with a critical eye? No, but as did those of Beroea: "They received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." And as you are convinced of the truth of what you read, make it a part of yourself, let it make over your personality into the likeness of your Pattern, Jesus Christ.—Acts 17:11; Col. 3:10.

Another thing to watch is to stick to the subject under study, be it preparing for a congregational study, for a public lecture, for some part on a program or to absorb the contents of a new publication. Do not be like the housewife that went to a supermarket to buy meat and vegetables for the family dinner and came home with soap and cereals instead because there happened to be a bargain in these! Apply your mind to the business at hand.

Among other aids to taking in knowledge are review, meditation and discussion. After a period of private study, review briefly what you have studied. At the next opportunity, as when walking alone or when waiting for someone, meditate, call to mind what you *last* studied. Also, as occasion affords—for example, at social gatherings—be alert to discuss with fellow Christians the things you learned. In fact, all knowledge has a companion, responsibility, that of sharing your knowledge with others. By all such means you will be at peace through knowledge daily added to.

* For details see *The Watchtower*, September 1, 1962.

"MOSES the Man of the True God"



HAVE you ever put forth an effort to see or meet a man of notable achievement, fame or fortune? And did you then feel elated because you had met him in person? Yet did you ever pause to consider that anytime you wish you can meet the most notable persons that ever lived simply by going to the Bible?

True, meeting such persons by means of a book may not be as stimulating to the senses nor as flattering to one's vanity, but it can be every bit as interesting and enjoyable and far more rewarding to heart and mind. Going to that Book will increase our love and appreciation both for Jehovah God and for the fine men and women we meet within its pages. At the same time we shall be incited to follow their fine examples and can draw lessons from the mistakes they made so that we can avoid making the same ones.—Rom. 15:4.

All this is true in particular of Moses, "the man of the true God." Mightily and extensively he served God and his people. For forty years God used him as His prophet, to deliver His people, to mediate between God and man, to give Israel His laws, to judge them, to be their ruler, to build their sanctuary and to conduct their successful military campaigns. More than that, he was used by Jehovah God to start off Bible writing, in which he was neither excelled in beauty nor equaled in quantity. —Ezra 3:2.

Repeatedly he is referred to as "the man of the true God," and some forty times as God's servant or the servant of God. He is mentioned in about half the books of the Hebrew and the Christian Greek Scriptures for a total of some eight hundred times. He lived to the ripe old age of 120 years in an era when seventy or eighty was the normal span of life, and at the time of his death "his eye had not grown dim, and his vital strength had not fled."—Deut. 34:7; Ps. 90:10.

Well did he deserve the epitaph: "There has never yet risen up a prophet in Israel like Moses, whom Jehovah knew face to face, as respects all the signs and the miracles that Jehovah sent him to do in the land of Egypt to Pharaoh and all his servants and all his land, and as regards all the strong hand and all the great awesomeness that Moses exercised before the eyes of all Israel."—Deut. 34:10-12.

EIGHTY YEARS OF PREPARATION

About a century ago there began a challenging of the authenticity of the writings of Moses, but modern Palestinian archaeologists have made the theories of these "higher critics" look so foolish that there is no need to take time and space to refute them. Neither is there any point in noting the fanciful tales spun by Josephus and others in an attempt to supplement and complete the Bible record regarding Moses, since they are in such striking con-

trast to the sober, reasoned and matter-of-fact Scriptural record.

Moses apparently was born in 1593 B.C., of two God-fearing parents, Amram and Jochebed, of the tribe of Levi. It was at a time when Pharaoh's genocidal decree was in effect: "Every new-born son you are to throw into the river Nile." But because of their faith in Jehovah God, "Moses was hid for three months by his parents after his birth, because they saw the young child was beautiful and they did not fear the order of the king."—Ex. 1:22; Heb. 11:23.

When no longer able to conceal his presence, his mother placed him in a little chest or ark she had made of papyrus and pitch and placed it among the reeds of the Nile, at the same time instructing his sister Miriam to watch what would happen to him. Providentially, the infant was found by the daughter of Pharaoh as she came to bathe. His being a most beautiful child and crying at the time so moved her with compassion that she was quite agreeable to the suggestion by the child's sister to find a Hebrew woman to nurse the child for her. Thus it was that Moses was reared in a God-fearing home, that of his own parents. At a certain age he was brought to Pharaoh's daughter, who named him Moses. "It is because I have drawn him out of the water," she said. —Ex. 2:10.

So well did his parents bring up Moses "in the discipline and authoritative advice of Jehovah" that 'when he grew old he never departed from it,' even though afterward he "was instructed in all the wisdom of the Egyptians." By the time Moses was forty years old he had fully matured, was a man strong in mind and body, one "mighty in his words and deeds." —Eph. 6:4; Prov. 22:6; Acts 7:22.

It was then that Moses made the important decision of his life: "Choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed the reproach of the Christ [God's appointed servant] as riches greater than the treasures of Egypt." Having interfered and killed an Egyptian who was abusing an Israelite and finding that his efforts on the part of his people were not appreciated by them, Moses found it expedient to flee.—Heb. 11:25, 26; Acts 7:25-29.

Fleeing eastward, he came to the land of Midian and there was welcomed by one of its priestly sheiks, one Jethro, because of having gone to the aid of his daughters in the matter of watering their flocks. There Moses remained and shepherded Jethro's flocks for forty years. As a shepherd for all those years Moses learned patience, humility, meekness and waiting upon Jehovah. While in Midian he married one of the daughters of Jethro and had two sons by her. Unknown to Moses God was preparing him to serve his people in a most striking way. How often during those forty years Moses' thoughts must have gone out to his brothers in bondage in Egypt!—Ex. 2:15-25; Acts 7:30.

MOSES AND THE MIRACULOUS

Then one day Moses received a call from Jehovah God to do the very thing he had so much wanted to do forty years before, deliver his people. There was nothing vague or hazy about this call. Moses did not invent it, as can be seen from the fact that he was most reluctant to accept the commission given him by Jehovah's angel that appeared to him at a burning bush that was not consumed. For the first time in the Scriptures we read of a human empowered to perform miracles, the first of which was that of changing a rod into a serpent and then back again into a rod, so that Moses could prove to his people

that Jehovah had actually appeared to him.—Ex. 3:1–4:31.

And the miraculous continued with Moses. He was instrumental in bringing ten supernatural plagues upon Egypt. These cannot be attributed to natural causes, for why did they come just when Moses said they would and leave only at his instance or when he said they would? Next came the great deliverance of his people at the Red Sea, through which his nation marched dry-shod, but in which the pursuing Egyptians were drowned. The miraculous was evident throughout the forty-year trek of his people in the wilderness, among other things in supplying food and drink. There was the manna, which fell six days each week and which was impossible to keep over until the next day except if that day was the sabbath, on which none fell. During all that time their shoes and their clothes did not wear out!—Ex. 7:19 to 16:36; Deut. 29:5.

Worthy of special mention also was the awe-inspiring spectacle of the earth quaking, fire, smoke, lightning, trumpet sound and powerful voice, all fitting concomitants of the giving of the Law by Jehovah God himself. Thereafter Moses twice spent forty days in the sacred mountain, in the presence of God and his angels, receiving instructions regarding Israel's worship. He saw as much of God's glory as any human on earth could and yet live, and when he came down to his people his face so shone that it was necessary for him for some time afterward to wear a veil. Without doubt, until the coming of the Son of God no other man was used so mightily and extensively in connection with the divinely miraculous as was Moses.—Ex. 19:1-25; 33:20; 34:27-35.

"THE MEEKEST OF ALL THE MEN"

Moses' personality was equally outstanding, for "the man Moses was by far the meekest of all the men who were upon the surface of the ground." (Num. 12:3) Some have wondered about this statement, but when we consider the facts we must remember that it was written under divine inspiration.

As used in the Scriptures, meekness has no connotation of weakness but just the opposite, an implication of strength. It means to be patient, forbearing, enduring injuries without resentment, self-controlled and gentle, not easily provoked or irritated, consistently mild or gentle of temper. It follows that a meek person is also teachable.

Moses manifested his meekness by patiently serving as judge from morning to night, by putting up with the murmuring of this people time and again, from the time that they were still in Egypt until just before entering the Promised Land. Being an imperfect human, like the rest of us, at times it was almost too much for him, but he kept bearing their burdens. Repeatedly he faced insubordination, on the part of his own brother and sister, on the part of chieftains of his own tribe and even from the nation as a whole. Yet only once did they so provoke him that "he began to speak rashly with his lips" and "it went badly with Moses by reason of them." —Num. 11:10-15; Ps. 106:33, 32.

That incident, it may be noted, helps underscore the fact that Moses' meekness was not because of weakness. He had a striking personality, for we read that he was mighty in word and deed, no doubt a powerful man physically. He also was highly educated, better than any of his people. Usually a higher education makes a man less meek, but not so with Moses.

Meek he was and yet also a man of courage. It took great courage to appear repeatedly before Pharaoh, to lead his own people out of Egypt, across the Red Sea and through the wilderness. At the

same time he had a strong sense of righteous indignation. It caused him to kill an Egyptian who was treating one of his brothers unjustly, to interfere when one of his own brothers was treating another unjustly and to take the side of the daughters of Jethro against the shepherds. Especially did his breaking of the tablets of the Law at seeing the idolatry of his people testify to his strong righteous indignation. This trait also makes his meekness all the more outstanding.—Acts 7:23-28.

Nor is that all. What about his ability to organize his people into an orderly army and nation and to lead them to victory over hostile nations that came out to do battle? Was he not used in an outstanding way in performing miracles? Who was inspired to write so much of the Word of God?* And who else was privileged to spend eighty days in the presence of God and his angels, talking to the Creator, as it were, face to face? Yet meek in view of all this! "The meekest of all the men who were upon the surface of the ground"? Unquestionably!

What enabled Moses to be meek? For one thing, his faith. Because of his strong faith he could leave his case in God's hands instead of being concerned about fighting back and trying to vindicate himself. Jehovah God was real to him, as can be seen in his frequent talking with God. Another powerful factor was Moses' humility. Typical was his response when Joshua tried to have certain Israelites kept from prophesying, as though Moses should have a monopoly on it: "Are you feeling jealous for me? No, I wish that all of Jehovah's people were prophets, because Jehovah would put his spirit upon them!" —Num. 11:29.

Certainly without Jehovah's spirit Moses could not have been meek, and, in particular, not without that fruitage of the spirit, love. He loved Jehovah with all his heart, mind, soul and vital force and was jealous for His name and pure worship. Love made it possible for him to submit to whatever God permitted.

Love of neighbor, of his people, also helped Moses to be meek, to bear so much from his people without resentment. How ungrateful were his people! Though breaking the tablets of the Law in righteous indignation because of their idolatry, the next thing he is doing is pleading for them, even as he did right after they talked about stoning him because of the bad report of the spies. In particular does the book of Deuteronomy reveal Moses' love for his people. It was as a love letter to them. What affection, what earnestness, what solicitude for their welfare he reveals therein! How he pleads with them to do the right thing, that it might go well with them, as he recounts the marvelous way in which Jehovah had led them!

Fittingly Moses was a type of Jesus Christ. What Moses did on a comparatively small scale Jesus will do on an earthwide, yes, a universal scale, as the vindicator of Jehovah's name and as deliverer and mediator between God and man.—Acts 3:22, 23.

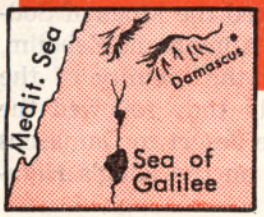
Moses served without any material reward. He had the satisfaction of doing God's will and having His approval. Without doubt he looked forward to a reward in the future and will, in God's due time, receive it in God's new order of things.

Moses was a marvelous example for all servants of Jehovah in his faith, humility, zeal for righteousness, unflagging service, his meekness and his love for Jehovah and his people. True, he was not perfect, and erred on occasion. While endeavoring to avoid like mistakes, we can but stand in awe at what he was privileged to do and seek to imitate his fine qualities.

* The Pentateuch, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy; also Job and at least one psalm.

DAMASCUS *a desert jewel*





SNUGGLED against the Anti-Lebanon mountains of Syria with the vast Syrian desert stretching out before it, Damascus is a green, sparkling oasis in a desert wasteland. With an abundance of water tumbling down to it from the lofty mountains at its rear it has, from ancient times, been a refreshing stopping place for caravans traveling between Babylon, Palestine and Egypt. As long as there were any people living in this region, the location of Damascus was certain to be the place for a town.

The history of this city reaches back from our present day to the time of Abraham, who lived more than 1900 years before the coming of Jesus Christ. It was from this city that Abraham's steward Eliezer, came, as revealed in the Bible at Genesis 15:2. It also is mentioned at Genesis 14:15 to indicate how far north Abraham pursued the four kings who carried off Lot, his nephew. In the days of King David, it was captured and garrisoned by David, but under the reign of David's son Solomon it broke away and became independent.

Because of its rather remote location, it was, more or less, at the mercy of invading armies, especially those coming from the east on their way to Palestine. It was taken by the Assyrians, the Babylonians, the Persians, the Greeks and the Romans. Throughout its long history, it was sacked by invading soldiers repeatedly, and at least twice its prominent citizens were taken away into captivity.

The city sits on a tableland that is about 2,200 feet above sea level. Being well above the hot desert floor, it enjoys a pleasant temperature that ranges from 80° to 87° F. in the summer. Seldom does it drop below 45° F. in the winter. Two mountain-fed rivers water the area around Damascus, decorating it with lush vegetation. To a traveler coming off the hot, dry desert, it was regarded as just about the most beautiful city in the world. Its poets called it "The Pearl of the East," "The Eye of the Desert."

In Bible times the two rivers there were called the Abanah and the Pharpar. These were the rivers mentioned by Naaman the leper who came to Elisha from Damascus to be healed. When told to bathe seven times in the muddy Jordan, he felt enraged. "Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel?" (2 Ki. 5:12) Those rivers did more for the land around Damascus than the Jordan could in Palestine, because it runs in deep, rocky channels. So it was natural for Naaman to have a certain amount of pride over the rivers that beautified Damascus.

IMPORTANT TRADE ROUTE

The international trade route coming from Babylon followed the Euphrates River north to a point northeast of Damascus. Then it headed out across the desert for Damascus, about three hundred miles away. When the traders reached this green jewel in a dry wasteland, they could rest and replenish their water supplies. As

might be expected, the caravans brought a lot of business to this city as they stopped over on their way to more distant places. This passage trade probably has been more important to it than its other trading.

Heading west from Damascus was a trade route that linked the city with the Mediterranean port city of Tyre. Trade between Tyre and Assyria passed through Damascus. For the manufactured goods coming from Tyre, Damascus could trade such things as wool and wine. The prophet Ezekiel speaks of this, addressing his words to Tyre: "Damascus was your merchant in the abundance of your works, because of the abundance of all your valuable things, with the wine of Helbon and the wool of reddish gray."—Ezek. 27:18.

Three trade routes began at Damascus and headed south, linking Palestine and Egypt with the well-traveled route between Damascus and the cities near the Euphrates River to the east. The dominant route passed the northwestern end of the Sea of Galilee and worked its way to the seaport town of Joppa, where it joined the great coast road. From there it went south along the coast, passing through the Philistine town of Gaza and on into Egypt through Goshen.

The second trade route branching off from the southern Damascus road passed by the southeastern edge of the Sea of Galilee. It then went south through the center of Palestine, passing through Jerusalem, Hebron, Beer-sheba and finally ending at Memphis in Egypt.

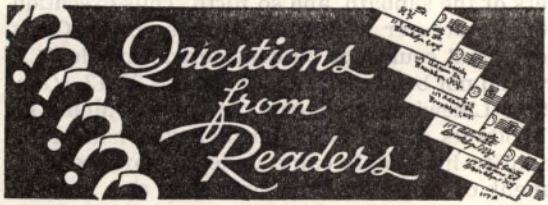
The third route from Damascus was known as the "King's Highway." It kept to the eastern side of the Jordan and about eighteen miles inland from the river. It was the main highway through Moab and Edom, the one that the Edomites refused to permit the Israelites to use for passing through their territory in the days of Moses, when they said: "On the king's road we shall march." (Num. 20:17) It is thought to have been the highway used by the Elamite-Babylonian kings in Abraham's day who attacked the kings of Sodom, Gomorrah, Zoar, Admah and Zeboiim, who were located in the vicinity of the Dead Sea. Most likely they followed the usual route across the desert to Damascus and then went south on the King's Highway.

The King's Highway linked Damascus with the important Red Sea port, Eziongeber. From there the route swung due west, crossing the Sinai Peninsula, and entering Egypt to the south of the other routes entering that country. Thus Damascus had three main highways that connected it with Egypt as well as most of Palestine. It was the key city through which trade from the cities of this large area passed to reach the great eastern empires that hugged the Euphrates River. This undoubtedly was the reason why it was included with the ten cities of the Greek Decapolis, although it was quite some distance north of the others. As a place of strategic value economically to the people of the Near East and a refreshingly green oasis in the desert, it earned its reputation as a desert jewel.

It was while Saul of Tarsus was nearing this city of Damascus on a mission of persecution against the Christians there that a bright light from heaven struck him blind and the glorified Jesus Christ reproved him for his course. Just a few days later Ananias, one of the Christians whom Saul had come to put in bonds, was sent by Jesus to restore Saul's sight and instruct him in The Way. He found him in a house on the street called Straight, which was a magnificent thoroughfare in those days. But after a good many days, when Saul had publicly demonstrated his zeal for his new-found faith by zealous preaching, the

Jews in the city schemed to do away with him, and he had to escape at night in a basket lowered through an opening in the city wall.—Acts 9:1-25.

While Damascus has declined in importance as a commercial center, even to this day it has not lost its reputation as a fruitful oasis, nor has it ceased to be a place where faithful Christians preach the same truths that were made known by Ananias, Saul and other faithful Christians there.



● Might the earthquakes mentioned by Jesus Christ at Matthew 24:7 be symbolic in nature? Could they refer to political affairs such as revolutions?

In giving his prophecy of the last days, Jesus said, according to Matthew 24:7: "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another." Some have treated the earthquakes mentioned here as though they were symbolic in nature. They have viewed them as typical of human revolutions and political or governmental affairs that cause great difficulties among mankind. Yet, is such a conclusion warranted when the context of Jesus' prophecy is considered? No, indeed; for if we were to treat the earthquakes as being figurative or symbolic of political or social revolutions, then we would be obliged to treat the food shortages in the same way. Further, we would have to view as symbolic the pestilences mentioned in Luke's account of Jesus' prophecy regarding the last days. (Luke 21:11) And what of the wars foretold? Were they symbolic? We would be compelled to say so if we placed a symbolic construction on the earthquakes of Jesus' prophecy.

The wars experienced in this generation have certainly been anything but symbolic. Millions have perished and millions more have suffered severely from the scourge of war in this generation. Literal food shortages and ravaging diseases have plagued mankind in our day. How great, for example, is the present food problem, especially in view of the expanding world population? "The arms race and the space race could become problems of only academic interest," maintained Norman W. Desrosier, professor of food technology at Purdue University, if mankind does not win its race to satisfy the "essential needs of the hungry of the world." The wars, the famines and the pestilences, then, are literal. So are the earthquakes.

Under the headline "The Shifting Earth," William L. Laurence wrote in the New York *Times* of March 6, 1960: "Ten or more major earthquakes shake the earth every year. The smallest of them releases about a thousand times more energy than an atomic bomb of the type that destroyed Hiroshima and Nagasaki. . . . Although destructive earthquakes are relatively few in number, small ones are common occurrences. It is estimated that in all a million shocks take place every year." Another report said: "In 2,000 years of recorded history, earthquakes have probably taken 10,000,000 lives." (New York *Times*, August 20, 1950) This would be an average of about 5,000 deaths a year. However, between 1915 and 1949, 848,450 persons met death as a result of earthquakes. The annual average of deaths due to earthquakes was not 5,000, but 24,241 for that thirty-five-year period! It is obvious, therefore, that the earthquakes of Matthew 24:7 are literal, just as literal as are the other features of the composite sign of the world's time of the end. They are not symbolic of governmental difficulties, revolutions or other upheavals of human society.

● Why does the *New World Translation* at Exodus 20:13 read, "You must not murder," when other translations use the word "kill," as in the *Authorized Version*, which reads "Thou shalt not kill"?—D. T., United States.

A number of translations use the word "kill" at Exodus 20:13; among these are the *Douay Version*, the *Catholic Confraternity*, the *American Standard Version* and the *Revised Standard Version*. However, the *New World Translation* uses the word "murder" instead of "kill" at Exodus 20:13 because the Hebrew word here

is *ratsach*, which means, according to *Young's Exhaustive Concordance*, "to murder, pierce." Regarding this same Hebrew word Strong's lexicon of Hebrew words states: "*ratsach*, a prim. root, prop. to *dash* to pieces, i.e. kill (a human being), especially to *murder*." To murder means: "to kill (a human being) unlawfully and with premeditated malice or willfully, deliberately, and unlawfully."—Webster's *Third New International Dictionary*.

In its various forms the word *ratsach* occurs some forty times in the Hebrew Scriptures. Invariably it refers to the taking of human life, although not always wrongly or unlawfully. What, then, would determine whether the word should be rendered "kill (slay)" or "murder"? It would be upon the basis of the context and also what light the rest of God's Word sheds upon the subject. In this regard it should be noted that even the *King James Version*, at times, renders this Hebrew word as "murder" or "murderer." For instance, "they slay the widow and the stranger, and murder the fatherless." "The murderer rising with the light killeth the poor and needy." (Ps. 94:6; Job 24:14) The *Authorized Version*, moreover, distinguishes between murder and accidental manslaying at Numbers 35:6-31, doing so according to the context; yet the Hebrew word involved is still *ratsach:* "They shall be unto you cities for refuge from the avenger; that the manslayer [*ratsach*] die not." "If he smite him with an instrument of iron, so that he die, he is a murderer: the murderer [*ratsach*] shall surely be put to death."—Num. 35:12, 16, *AV*.

It is evident, in the light of the rest of God's Word, that Exodus 20:13 did not prohibit all killing; for the Israelites were allowed to put to death, in fact, were commanded by God to put to death murderers, idol worshipers, breakers of the sabbath, and so forth. Thus execution of a murderer would not be unlawful in God's eyes and could not be considered "murder"; it would not be in violation of Exodus 20:13. (Gen. 9:6) Likewise, the pagan, demon-worshiping inhabitants of the land that Jehovah had promised to his people came under Jehovah's judgment of execution for their sins, and he used his people, the Israelites, to carry out that execution. So their following this command of Jehovah's was not a violation of his command at Exodus 20:13 and could not be considered as murder.

It is specifically unlawful killing (slaying) of a human or murder that God prohibits. With sound Scriptural reason, then, not only the *New World Translation* but also Robert Young's version, James Moffatt's version, Knox's translation, the *Soncino* version and *An American Translation* render *ratsach* at Exodus 20:13 as "murder."

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The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 15, 1963
Semimonthly

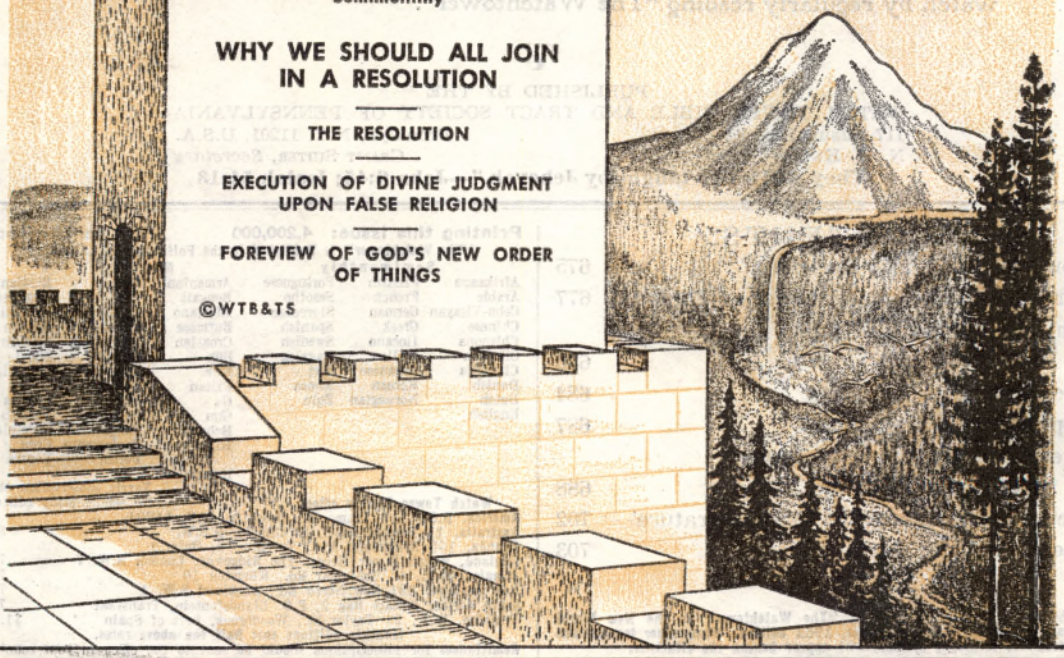
WHY WE SHOULD ALL JOIN IN A RESOLUTION

THE RESOLUTION

EXECUTION OF DIVINE JUDGMENT UPON FALSE RELIGION

FOREVIEW OF GOD'S NEW ORDER OF THINGS

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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; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
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Announcing JEHOVAH'S KINGDOM
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How do you MAKE DECISIONS?

EVERYONE has to make decisions. Some are quite easy and even pleasant to make, such as what clothes to wear, what entertainment to enjoy, or what friends to choose. Others are more difficult and some are very unpleasant. Emotional entanglements make many decisions hard. Young people, "head over heels" in love, find themselves up against the barrier of different social status or different religion and wonder what to do for the best. A man or a woman with an unfaithful marriage partner wonders whether to try to pick up the pieces and start again or to sue for divorce.

With such a variety of problems facing people, it is not surprising that they have many ways of making decisions. Some do what appeals to them most at the moment, or take the course offering immediate benefits, or the path of least resistance. Others do what their friends or family would have them do. So what is the best way to make decisions?

Many decisions involve matters of principle. Sometimes it is quite a simple matter of right or wrong: whether to make true or false tax returns; whether to follow honest or shady business practices. Other decisions may not be clearly matters of right or wrong but still involve principles. In making such decisions it is vital to have a standard to guide you. Otherwise, you will inevitably find your decisions being influenced by tendencies of the flesh, such as selfishness, fear, pride and jealousy, bringing unhappy results.

The finest Standard is God's Word, the Bible. (Ps. 119:105) It is the accumulated wisdom from Jehovah, the true God, and gives sound guidance in making all kinds of decisions involving right principles. To those who feel the Bible is out of date in relation to modern problems, the wise Solomon answers: "There is nothing new under the sun." (Eccl. 1:9) Principles do not change, and Bible principles apply to our problems today just as well as they applied to the human problems of Solomon's day. If we would make wise decisions we must know God's required standard and apply it rightly in solving our problems.

Take the matter of choosing one's religion, one of the most important decisions and one which each one of us must make. Many automatically choose the religion of their fathers without questioning whether

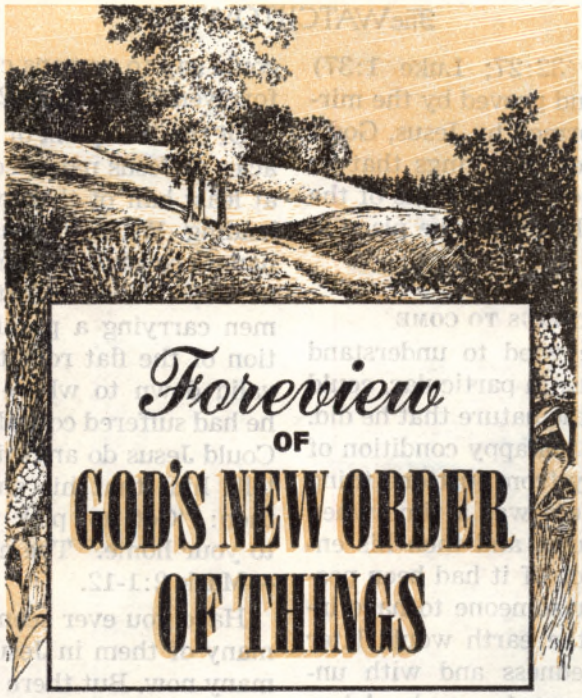
it is right or not. Some join a religion that seems to satisfy their needs or is profitable in their business contacts. Still others make their choice to please their marriage mate or because of the emotional pleadings of an evangelist. But right worship is a matter of what is pleasing to God, not to us. The apostle Paul, who had made a wise choice of religion and who is therefore well qualified to advise us, said: "Keep on making sure of what is acceptable to the Lord." Yes, in religion God comes first. Showing that knowledge of Jehovah is essential in choosing the right religion, Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Study God's Word and "be filled with the accurate knowledge of his will" so that you may make a wise choice of religion.—Eph. 5:10; John 17:3; Col. 1:9.

When making a decision it is always wise to consider the probable outcome, and not only immediate gain. Why throw away something valuable for a temporary pleasure? "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 16:25) Impetuous youth, in particular, has to be on guard against making foolish snap decisions, which can only lead to shame and heartache afterward.

Many of our decisions have far-reaching effects on others and this must be considered, especially by family heads and spiritual overseers. King David failed to consider this when, headily, he numbered the fighting men of Israel contrary to Jehovah's will, and brought untimely death on seventy thousand of his subjects. What a terrible penalty for one man's rash decision! (2 Sam. 24:1-15) Marriage partners may at times feel their marriage has reached the breaking point. But a hasty decision to break up might be avoided if they would consider the effect it would have upon their children.

But our making decisions should be influenced chiefly by the knowledge that every single thing we do affects our relationship with God. (1 Cor. 10:31; Col. 3:17) For this reason a mature Christian makes his decisions on the basis of not only whether it is right or wrong but whether it will draw him nearer to God or lead him farther away. As Paul expressed it: "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up." (1 Cor. 10:23) The Christian's close, personal relationship with God is his most treasured possession and he will not make any decision that might damage that bond. His attitude is expressed by the words of the psalmist: "I have placed Jehovah in front of me constantly. Because he is at my right hand, I shall not be made to totter." (Ps. 16:8) One who stays as close as that to God will turn naturally to him in reaching decisions. No matter how hard the decision may be, the knowledge that this is God's will is sure to strengthen him to go through with it to the end. Decisions made in this way result not simply in temporary pleasure but in real, lasting happiness and satisfaction, because they are pleasing to Jehovah.

These are perilous days in which we have to make many hard decisions, and it calls for clear thinking abilities and a good understanding of God's Word and its perfect standard. When faced with the need to make a decision, know the principles involved, consider the outcome of each possible course, both for yourself and others who may be affected; but, above all, consider how it will affect your relationship with God. Then you will be able to make right and upbuilding decisions.



No need to dream about the future.
Read what God's Word says about it.

WHAT do you foresee as the future of man and the earth for the next thousand years or so? Some foresee oblivion; others have pipe dreams of a streamlined, scientific, push-button system of things with man as the master of all that surrounds him. Others say they could not care less! But all of this is wrong thinking. Tomorrow's system of things will be one in which man's fondest desires and greatest needs will be amply satisfied, but God, not man, will be its absolute master.

Yes, a new order, a perfect paradise, is already in the making. Its government is now in operation; a nucleus of its future inhabitants is being gathered and trained; instructions for the changeover to a new way of life are now being applied; and the full-scale operation is due to begin in the near future. The Christian apostle John helps us to determine this because he was given an inspired revelation of the events of this twentieth century that would lead up to the exit of the old order and the entry of the new. In his vision he saw that "the earth and the heaven fled away" from before God and there was no longer any place found for present wickedness. This was due to happen at the beginning of a 1,000-year period in which God would rule the earth in righteousness, and Bible prophecy shows that this time is fast approaching. John tells us that he "saw a new heaven and a new earth" where God "will wipe out every tear from [the people's] eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 20:4, 11; 21:1, 4.

But do not think of this as just another version of Hilton's Shangri-la, or Sir Thomas More's Utopia. The apostle John had reason to believe, yes, to be absolutely convinced, that what he saw in this revelation would become a reality. Not so with authors Hilton and More. Just think of the name "Utopia." It is a combination of two Greek words meaning "not" and "a place." Put them together, and what do you have? No place! The name means "Nowhere"! But God's new order is not like that. It is very definitely somewhere, with its government in the "new heavens" administering blessings to men of the "new earth." That is why God sealed John's vision with his word of guarantee, saying: "Write, because these words are faithful and true."—Rev. 21:5.

Did you say that only a miracle could bring this about? You are right! But the Creator of the new order is a God of miracles. Assuring us of his ability, he states: "Here I am, Jehovah, the God of all flesh. For me is there any matter at all too wonderful?" In connection with the miraculous birth of Jesus, God's angel said to Mary, "With God no declaration will be an

impossibility." (Jer. 32:27; Luke 1:37) These statements stand proved by the miracles that were performed by Jesus, God's own Son, for many of the things that he did while on earth were foregleams of the earthwide miracles that will take place in the new order.

PREVIEWS OF THINGS TO COME

First, it would be good to understand why it was that Jesus, in particular, could perform miracles of the nature that he did. You see, the present unhappy condition of man springs basically from just one thing —he is a sinner. There was a time when Adam was not a sinner and then his environment was perfect. If it had been possible at that time for someone to have informed Adam that the earth would later be filled with wickedness and with unhappy, sick and degenerate people, Adam would have found this hard to believe; he would not have known what the person was talking about. But since we today have been conceived and born in sin and live a sinful life, it may be hard for us to believe that there once was, and that there will be again, a perfect system of things such as Adam once enjoyed. But since the change from good to bad was brought about by sin, then a change from bad to good is made possible only through the removal of sin. It is only through the sacrificial death of Jesus, the perfect man, that this can be effected. Knowing this, he began a sacrificial course at the time of his baptism at Jordan. This would not be finished until the time of his death on the torture stake, but in the meantime God's power enabled him to perform miracles which demonstrated the everlasting benefits to come to men when the merits of his human sacrifice would be extended to them directly. It was for this reason that on performing many of his miracles Jesus could say to persons cured: "Your sins are forgiven."—Matt. 9:2.

Of the thirty-six or more individual miracles of Jesus narrated in the four Gospels, at least half of them were acts of physical healing. When he was at home in Capernaum crowds surrounded the house where he lived. In an effort to reach him, four men carrying a paralytic removed a portion of the flat roof to let the helpless invalid down to where Jesus was. Perhaps he had suffered considerable brain damage. Could Jesus do anything for him? First he tells him that his sins are forgiven, and then: "Get up, pick up your cot, and go to your home." The man obeyed instantly. —Mark 2:1-12.

Have you ever seen a leper? There were many of them in Jesus' day and there are many now. But there will be none in God's new order, at least not for long! Listen to Luke's account: "On a further occasion while he was in one of the cities, look! a man full of leprosy! When he caught sight of Jesus he fell upon his face and begged him, saying: 'Lord, if you just want to, you can make me clean.' " Jesus wanted to. He reached out to touch him, saying: "Be made clean." Immediately the disease vanished. Can you see earth's new Ruler multiplying this a thousandfold, a millionfold if necessary, to wipe out leprosy and any similar plagues?—Luke 5: 12-14; Heb. 4:15.

Jesus' power over blindness was shown a number of times, but blind Bartimaeus was an outstanding example, for he did not let obstacles prevent his being healed. He shouted out his faith in Jesus' healing power and "at this many began sternly telling him to be silent; but he kept shouting that much more." His faith was rewarded. Jesus called him and restored his sight to him. This will also be the lot of the physically blind today who express strong faith

like that of Bartimaeus and who work for entry into God's new order.—Mark 10: 46-52.

FREEDOM FROM DEMONS, DEATH AND WANT

In this world of which Satan is the invisible ruler, mental illness abounds. Some cases of this are outright obsession by demons who are making a concerted attack on the minds of men today. But at the very outset of God's new order one of the first things that Christ Jesus will do is to render Satan and his demons impotent. This is stated prophetically for us in the vision of John of which we were speaking. Satan and his legions of demons will be abyssed, "that he might not mislead the nations any more." (Rev. 20:1-3) Why, even when Jesus was on earth he performed miracles showing his power over demon forces. At Mark 5:1-20 we find the record concerning a man possessed by, not one, but many demons. Jesus cast them out of the man.

Of all of man's enemies, death is the most relentless. Man's fondest dreams and achievements collapse in the face of death. But even many of those who are already dead will return to life in God's new system of things. Jesus said, "This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day." Knowing that actions speak louder than words, Jesus drove his point home with convincing demonstrations. Most thrilling of all was his resurrection of his friend Lazarus. A decaying corpse of four days, a body far beyond man's help, now returning to the dust, lived again by a resurrection when Jesus cried out: "Lazarus, come on out!" What joy this brings to our hearts as we foresee, in God's new system of things, our dead ones likewise responding to that same commanding call!—John 6:39; 11:1-44.

Jehovah promises an abundant, happy life in his new order. That this will present no problem was demonstrated in Jesus' ability to make provisions when the need arose. His first miracle, performed at the marriage feast in Cana, provided about 100-150 gallons of the finest wine! There is no fear that there will be food shortages when one reads of how Jesus fed five thousand men besides women and children. With what? Nothing but five loaves and two fishes. This miracle must have made a deep impression on the minds of his disciples, for it is the only one recorded by all of the Gospel writers.—Matt. 14:14-22; John 6:1-13.

Perhaps you wonder how it will be possible for all of this to be accomplished on an earthwide scale. Will Jesus have to return to our planet and spend many years going from one place to another to heal wounds and sicknesses? No, it is not necessary for Jesus to be personally present for his healing work to take place. Jesus healed an army officer's servant although he had never laid eyes on him. He repeated this with a Phoenician woman's daughter and the son of a nobleman in Capernaum. (Matt. 8:5-13; 15:22-28; John 4:46-54) Now on his heavenly throne, 'all authority has been given him in heaven and on the earth.' (Matt. 28:18) From the heavenly heights Jesus and the angels at his disposal have access to all parts of the universe. From there he is able to dispense to faithful men around the globe the benefits of his ransom sacrifice. There will be a gradual progress of all faithful humans toward perfection, miraculously made possible, because people will stop dying. Health will make constant improvement. Gone will be wars, racial problems and oppression of every kind. God's new order will be a perpetual miracle from its beginning.

Why We Should All Join in a RESOLUTION

THIS year the convention of God-fearing persons from many lands was given the title "Everlasting Good News" Assembly. It was worldwide in its embrace, for in the course of ten weeks (June 30 to September 8, 1963) it was held in twenty-four cities north and south of the equator, all around the globe. Hundreds attending the New York convention of this chain of gatherings followed the eastward course of the assembly by attending the successive gatherings in the many countries until the last convention in the land from which it started, really making it one continuous assembly that features the "everlasting good news." As a whole, this Around-the-World Assembly was attended by bearers of the Good News from a hundred and sixty-one lands.

SUCH a global assembly as this brings vividly to everyone's attention that there is an unusual current that is flowing irresistibly all around the earth. It is one of the two great currents that are in flow throughout the earth, each current with a different destination or in a different direction, each one being moved along by forces more than human, by forces invisible. There is more to the earthly scene of movement than meets the naked human eye.

[2] Persons who are wise in the ways of this world may smile sophisticatedly at the remark that forces higher than man and unseen to man are playing an intelligent, guiding part in the two opposite currents among humanity. Such worldly-wise persons know that belief in the existence of the so-called "disembodied spirits" of persons who were once human creatures on earth is widespread, and they reject such belief as not being scientifically proved. However, thousands of years before modern science, the sacred scriptures of the Holy Bible plainly taught and proved that such "disembodied spirits" did not exist, because all the dead of humankind are dead, which means lifeless, unconscious, inactive. So if the human dead are to live again it must be, not by a clothing of "disembodied spirits" again with flesh, but by a resurrection of the dead, mortal human souls. At the same time the Holy Bible teaches the existence of intelligent, superhuman spirits, demons, against whose malicious influence and operations mankind has to be on guard.

[3] Nineteen centuries ago in the city of Ephesus, Asia, where the mythological Artemis or Diana was worshiped as a goddess in a temple that was one of the seven wonders of the ancient world, the Christian apostle Paul preached for about three

1. What is it we see evident in our earth today?
2. In what way is the wisdom of the Bible far superior to this world's wisdom?
3. What intelligent warning did Paul give Ephesian Christians 1900 years ago?

years. This led many Ephesian believers to make a public bonfire of their books on magical arts worth "fifty thousand pieces of silver," or thousands of dollars in modern values. Later, by letter, the apostle Paul warned those same Ephesian believers against the demons, the evil spirit intelligences. Paul wrote: "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, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places."—Eph. 6:11, 12.

[4] The existence of these "wicked spirit forces in the heavenly places" is real, although they are unseen to us, and the scientific advancement that this nuclear, space age has made has not wiped out their existence. The scientific progress and achievements of even the most enlightened country have not reduced the dire need to arm ourselves spiritually to carry on a successful fight against these forces, which are mightier than "blood and flesh." Modern science has not nullified the "machinations of the Devil." The apostle Paul calls this Devil the "god of this system of things," "the spirit that now operates in the sons of disobedience." (2 Cor. 4:4; Eph. 2:2) Jesus Christ, the Founder of Christianity, called the Devil the "ruler of this world," and he himself was subjected to temptation by this Devil and had to fight against him with the spiritual armor of God. (John 12:31; 14:30; Matt. 4:1, 8-11) The Devil is also called "the ruler of the demons," which means that he is the ruler of the "wicked spirit forces in the heavenly places." (Matt. 12:24-27) Because of being "god of this system of things" and also "ruler of this world," he and his demons are invisibly directing the bigger one of those two currents that are in flow among mankind today.

[5] On the other side of the situation, there are spirit forces in the heavenly places that are good, righteous, pure, holy and having nothing to do with magical arts. They are not under the rulership of Satan the Devil. Their Ruler is the Creator, the God of the universe, and they are his holy angels, serving before the throne of God. They are as real as are the Devil and his demons, but concerning the holy angels it is written: "Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?" (Heb. 1:13, 14) Do we want to have the help of these "spirits for public service"? Do we want the benefit of their ministry? Our having their help and service signifies salvation to us in God's righteous new order of things now so near. Whereas the demons have Satan the Devil as their ruler, these angelic "spirits for public service" are under the King Jesus Christ, for, when he was a perfect man on earth, Jesus Christ said concerning our day: "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." (Matt. 25:31, 32) This prophecy of Jesus indicates that the angels will have part in this work of separating humanity.

[6] The very last book in the Holy Bible, the Apocalypse or Revelation as it is called, gives us illustrations of the important parts that the demons, on the one hand, and the holy angels, on the other hand, are performing in human affairs of our day. We are being led along and guided

4. How do Christ Jesus and Paul give testimony on the wicked spirit forces operating on earth?

5. (a) Who else, however, are operating in the spirit realm and who is their Creator? (b) Can they be of any help to righteous mankind now?

6. What choice faces us in this day of judgment and toward what are we moving irresistibly?

either by the demons or by the holy angels. We are either fighting against the demons and the machinations of the Devil their ruler or fighting against the holy angels and their Ruler the King Jesus Christ. We are under judgment. This is a time of judgment. *For* whom are we? *Against* whom are we? We cannot ignore the actuality of this judgment now in progress. We cannot stay ignorant and at the same time fight against the Devil and his demons. We cannot stay ignorant and at the same time move under the guidance of the King Jesus Christ and his angels. The time is irresistibly approaching when the separation work will be completed among all the nations, and the King Jesus Christ will say to those who have neglected to take the right course: "Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels." (Matt. 25:41) The Bible book of Revelation shows how we can act in cooperation with the holy angels under the direction of the King Jesus Christ. That will mean our being blessed instead of being cursed and everlastingly destroyed.

[7] Today the command from heaven is to worship God, the Creator of heaven and earth and its waters. (Rev. 14:6, 7) Throughout the thousands of years since the global flood of Noah's day men have turned their backs on the Creator and have tried to maintain stable, settled conditions on earth. To keep the earth and its peoples in order they have established human governments, the creations of men. These are now reaching the climax of their difficulties, and to maintain these governments they insist on worship of the State by the people. They also set up an international society of nations to maintain peace and security among nations and to keep the world from committing suicide. Instead of being favored with life, peace, prosperity and happiness, the worshipers of these human creations are afflicted with a spiritual plague, like a malignant ulcer that makes death certain.—Rev. 16:2.

[8] Dissatisfied with earthly conditions under the traditional, religiously dominated political governments of the past millenniums, radical elements have arisen. They have raged at the seemingly stable governments, like wild waves of the sea raging against the rocky shores and headlands. Since A.D. 1914 they have brought about tremendous revolutions, great political overturnings, and now threaten all mankind with world domination. They scheme and manage to keep human affairs in a disturbed, unsettled, fearful state, but they bring no life to the people. It is a political movement of death, with as much life in it as the congealed shed blood of a dead man. Everyone who gets caught in this political movement dies.—Rev. 16:3.

[9] Rather than turn to the life-giving Word of God, which is being preached by Jehovah's witnesses, men stubbornly and proudly choose to look to human sources for their drinking "water" to sustain life. They reject Jehovah God as the Source of true provisions for everlasting life in a righteous new order, and they continue to drink the waters of human philosophies, man-made religious traditions, militarism and materialistic science. Filled with such, they have stained the pages of history with blood. Their drinking water is as blood. Drinking it will result in their drinking their own blood at God's hand, for he will make them pay with their own lives. —Rev. 16:4-7.

7. What course have the majority of people followed since Noah's day, and with what result?

8. How is it evident now that stability in government is being greatly shaken?

9. How have men rejected God's new order that promises life, and what will the end result be?

[10] Men rejoice in the sun, and they enjoy its light and manifold benefits, but they refuse to recognize the sun's Creator as their spiritual Sun, the source of spiritual light and guidance to free them from the darkness of sin and death. They glorify men and human organizations as the sun in their political, social, economic and religious heavens, and treat these as the source of their enlightenment, the sun that will brighten their lives with freedom, material prosperity, moral uplift and social betterment. Yet, since the end of world War I, the "sun" that they have looked to for healing and betterment of conditions has scorched them with its oppressions. Because of this they blaspheme God's name Jehovah by blaming the Creator for their sad, worsened plight rather than the men who try to shine in world affairs. They do not repent and glorify Jehovah God when he exposes the man-made creations that are radiating the scorching heat upon them.—Rev. 16:8, 9.

[11] Men have enthroned their political systems alongside God, claiming that their rulers rule by divine right and by the grace of God as though God the Creator of heaven and earth were the source of their political governments. They refuse to believe that Satan the Devil is the "ruler of this world" and is the source of their political rulerships since the days of Nimrod the first king of Babylon. It has been a plague to them for Jehovah's witnesses under angelic guidance to show from the Bible why the kingdom of worldly politics is one of darkness, without the light of God's favor and blessing. Therefore, men who trust in human politics rather than in having the kingdom of God blaspheme him and unrepentantly continue suffering from spiritual "ulcers."—Rev. 16:10, 11.

[12] Men have not benefited from the kingdom of false religion. As ancient Babylon founded by Nimrod sat astride the Euphrates River, so the great false religious system that was prefigured by ancient Babylon has sat oppressively and expensively upon the masses of people, for support and protection. Now these symbolic waters must be dried up to strip her of her defense, that this great religious system may make way for the kingdom of God. The political kings of the earth do not favor the kingdom of God by his Messiah who has the divine right to universal rulership. They lend their ears to demonic propaganda that issues from the invisible "ruler of this world" and from the political systems that he has kept in power over the earth. Hence the kings and their armies are influenced by this propaganda inspired by demons and are marching unitedly, not primarily to a third world war with nuclear weapons, but to the "war of the great day of God the Almighty." The Hebrew name for the battlefield is Har-Magedon (or, Armageddon). They feel plagued when Jehovah's witnesses notify them that it is God Almighty against whom they fight under demonic influence and that they will be destroyed at Har-Magedon.—Rev. 16:12-16.

[13] Today it is not just the natural air but a bad spirit that the people breathe in. It is the spirit of this world, and the spirit of the world is the spirit of Satan the Devil. This accounts for all the violence and ungodly works of the degraded flesh with which the nations abound today. For this

10, 11. What great ignorance has man shown in the way he worships, and even when his wrong worship is exposed, what do many yet refuse to do?

12. (a) What end awaits false religion, and what will take its place? (b) Are the political systems marching primarily to a third world war, or what?

13. (a) What accounts for today's violence and ungodly works, and, therefore, what is bound to happen? (b) What is the reaction to this warning by the political, religious and materialistic systems?

reason human society will yet be rocked as by an earthquake of an intensity never experienced before, and the cities and political institutions of men must fall in ruins and disappear. The time has come for God Almighty to bring to mind the wicked deeds of that false religious system prefigured by ancient Babylon, and he must make her drink from his cup the wine that will make her so dead-drunk that she will never wake up. Advance notice of this act of God Almighty strikes politically, religiously and materialistically minded people like hundred-pound hailstones, but Jehovah's witnesses under the angelic lead must serve such notice before the earthquake of unparalleled world trouble. We are not surprised that hard-hit people should blaspheme Jehovah God for this. It merely shows that they breathe in the spirit of the Devil.—Rev. 16:17-21.

[14] These things, which are like plagues to this world, are revealed to us in the fifteenth and sixteenth chapters of the Revelation to John the apostle. We do not take the credit for this, but give to God the credit through Jesus Christ and acknowledge the part that the holy angels of God have in this, as vividly pictured in those chapters of Revelation. We sincerely desire to follow the lead given us through God's holy angels. We do not want to be caught in the current that is being swept along by the "wicked spirit forces in the heavenly places" and run into a collision with God Almighty at Har–Magedon. That is why we who are attending these assemblies around the world should all join in making a resolution.

14. (a) Where is the information on these plague-like conditions found, and who thus is credited with giving this information? (b) Since we do not want to be led by the wicked demons on a course leading to collision with God Almighty, what is the path of wisdom now?

The RESOLUTION

WE JEHOVAH'S witnesses, met together in [City, State, Country]*, in one of the "Everlasting Good News" assemblies being held in a continuous chain around the whole world this year of 1963, do this day declare and resolve as follows:

[2] THAT the one living and true God, the Creator of heaven and earth, whose name is Jehovah, is the only God whom we fear and glorify. Him alone will we worship; for him only will we be witnesses in the universal contest now in progress over the question, Who is the Everlasting, All-wise, All-powerful God? and him alone will we urge all peoples everywhere, of whatever race, nationality, tribe, color and language, to worship as the true God without equal;

[3] THAT the Holy Bible, written under inspiration originally in Hebrew, Aramaic and ancient Greek, is his written Word. It is the channel of the one revealed religion that is the absolute truth and that is the unerring guide to pure worship acceptable to God;

[4] THAT God the Creator, to whom his own written Word gives the name Jehovah

* Name of the particular one of the twenty-four cities in which the Assembly is being held.

1, 2. Name four points we first of all declare and resolve as outlined in paragraph two.

3. What do we declare regarding the Holy Bible?
4. What are our feelings about Jehovah God the Creator, his King and kingdom?

thousands of times, is the King of Eternity and the Eternal Sovereign of the universe, and to him we owe our supreme allegiance and unqualified obedience. Only by his permission and tolerance have men set up political governments for what is understood to be the public good. His permission for this was not to continue forever or even indefinitely, but was to be brought to an end by the establishment of the kingdom of his beloved Son, the Messiah or Anointed One, the Christ, who was named Jesus when on earth as a perfect man. In the year 1914 the combination of events began on earth that he said would be a visible sign to us that Jehovah God had taken his sovereign power in that year and had set up the kingdom of his Son Jesus Christ for the government of this earth. According to the published information from the Holy Bible, the time then came for all the political nations to yield their sovereignty in the earth peaceably over to the heavenly kingdom of God's enthroned Son Jesus Christ. World history shows that, instead, more than a score of nations, led by Christendom, engaged in a global war for world domination. Because of this course the nations entered into the "time of the end" foretold in the Holy Bible, which will reach a conclusion in their violent destruction;

[5] THAT, in order to prevent the destruction of the nations by their own means in war, the nations further refused the surrender of their sovereignty to God's Messianic kingdom by setting up a society of nations, which, since 1945, has taken the form and the name of the United Nations, with international headquarters at New York city. This international organization stands for world sovereignty by political men. For years men without faith in God's kingdom have endeavored to get all people to worship this international image of human political sovereignty as the best hope for earthly peace and security, in fact, the last hope for humanity. To date 111 nations have given worship to this political image by becoming members of it. However, we, as witnesses of the Sovereign God Jehovah, will continue refusing to engage in such idolatrous worship, for we see, under angelic enlightenment, that God has smitten such idolaters with a malignant ulcer, symbolically speaking, that will spell death to them as spiritually diseased image worshipers who worship a man-made political creation rather than the Creator of heaven and earth;

[6] THAT radical governments have been formed and taken over the control of powerful nations and they rage like the restless sea against the older, traditional forms of human government that have long ruled the earth. The ideal life for mankind will not come by means of such radical, revolutionary governments, which have already proved themselves unsatisfactory and incapable. God the Creator judicially pronounces such radical political institutions to be dead, death-dealing, as dead as a dead man's shed blood that has congealed. Everyone trying to live in that element must die. We, as witnesses of God the Source of all life, will maintain our Christian steadfastness and have no part in such radical movements, but will hold fast to our Christian neutrality toward all radical and other types of human government over earth;

[7] THAT the waters that the people have drunk from the rivers and fountains of human philosophies, political theorists, social organizers, economic advisers and advocates of religious traditions have result-

5. (a) What viewpoint have the nations of this world taken on preventing war, and what is now their aim regarding all mankind? (b) As Jehovah's witnesses what will we continue to do?

6. What is our resolve regarding radical, revolutionary movements by men?

7. What have the "waters" of this world caused the drinkers of such to do, and what, then, is our resolve?

ed in no real life-giving refreshment to the drinkers. Such waters have even led the drinkers to violate the Creator's law concerning the sacredness of blood and to engage in religious persecutions and in shedding the blood of even the holy ones and prophets of Jehovah God; for which reason he has judicially decided that they must suffer the full penalty for shedding blood, doing so either as individuals or as a community. We, however, will avoid this divine judicial decision by drinking only of Jehovah as the Fountain of living water, doing so by means of his Holy Word;

[8] THAT we will continue to look to Him as the great Sun from whom comes our enlightenment, guidance and healing. We will glorify him and not join idolatrous men in looking to bright-shining ones of mankind as the source of mental and spiritual enlightenment and of worldly prosperity. In this way we save ourselves from taking part with disappointed men in blaspheming God the Creator because the symbolic "sun" that they idolized and looked to for enlightenment and a brighter future has scorched them with unbearably hot world conditions rather than with a healing of the state of mankind;

[9] THAT we accept the Bible's proof that Satan the Devil is the "ruler of the demons" and also the "ruler of this world," from whom our Leader Jesus Christ refused to accept any throne of rulership. But ever since the days of Nimrod, king of Babylon, the political system of this world has accepted its throne of political rulership from the satanic "ruler of this world," and to this ruler the worldly political system has paid his fixed price for the throne, rendering him worship and service. Since the decisive year of 1914 the political system of human government has refused to vacate this throne and cease rendering service to the "ruler of this world." For this reason the darkness of God's disfavor has settled down on the kingdom of this worldly political system, and there is no political light to show human rulers the way out of the increasing "anguish of nations." With no repentance they persist in their works for self-salvation, and blaspheme God for paining them by having His witnesses showing that their doomed condition is beyond healing through human remedies;

[10] THAT Nimrod in rebellion against Jehovah God founded his capital city Babylon on the Euphrates River in the Middle East, and by its waters this imperial city protected itself and carried on selfish commerce with the peoples. Ancient Babylon has now a modern counterpart that enriches and protects itself by sitting oppressively upon symbolic waters, the peoples, and even holding a religious kingdom over the political kings of this earth. Now the time has come for God to dry up these wealth-bringing protective "waters" and bring about the fall and destruction of Babylon's modern counterpart. As for her political companions, these are marching to the "war of the great day of God the Almighty." Under propaganda and programs inspired by demons and voiced by political systems serving the "ruler of this world," the kings of the earth *and their* armies are being led, not to the Euphrates River, but to the battlefield with the Hebrew name Har–Magedon (or, Armageddon). We, who are Jehovah's witnesses, will not obstruct them in their military preparations, and yet we will not march with them to Har–Magedon, for we refuse

8. To whom will we look and give honor?
9. What price have political kingdoms paid for their right of rulership, and what attitude toward God's witnesses do they take?
10. (a) What is our declaration concerning ancient Babylon's counterpart today and her political companions? (b) Just how will we conduct ourselves now?

to fight against God Almighty and his kingdom by Jesus the Messiah;

[11] THAT, although at present we are obliged to be in this world, we will not breathe in the spirit of this world, for it is not the spirit of God but is the spirit of the devilish "ruler of this world." Led by the spirit of its unseen ruler, the world of mankind has for thousands of years cultivated the works of the fallen, degraded flesh. Now the world is reaping the results of breathing in the spirit of Satan the Devil and cultivating the works of their flesh, which is at enmity with God. Babylon's modern religious counterpart has not cultivated in the people the spirit of God, that they might reap the fruitage of God's spirit to the attainment of eternal life in His new order of things. The world therefore faces an earthquake of world trouble the like of which it has never known, and all its political institutions and its modern religious Babylon will be shaken to bits, even human institutions as imposing and stable as mountains or isolated like islands disappearing;

[12] THAT, therefore, we have immediately ahead of us the most momentous period in the history of mankind; the hour of the execution of God's righteous judgment is about to strike, and we are in the day of decision. Whereas we see all the nations of this doomed world marching under superhuman demon influence, it is our resolution to remain immovable on the side of the established Messianic kingdom of Jehovah God, ever praying that he will give us more and more of his spirit. And as we endeavor to cultivate the fruitage of the spirit of God and carry on His pure and undefiled worship, we will keep on the full suit of armor of God and continue fighting, not against blood and flesh, but against the "wicked spirit forces in the heavenly places" until the satanic "ruler of this world" and his demons are abyssed for the thousand years of Christ's reign. We thank Jehovah God for the ministry of his holy angels under Jesus Christ in our behalf. With their help and with the help of his holy spirit and Word we will continue to declare to all peoples without partiality the "everlasting good news" concerning God's Messianic kingdom and concerning his judgments, which are like plagues to his enemies but which will be executed for the liberation of all persons who desire to worship God the Creator acceptably with spirit and with truth.

(The above Resolution was adopted at all 24 assemblies by a grand total of 454,977 conventioners.)

11. (a) Though we are in the world, what do we refuse to do? (b) What has Babylon's modern counterpart not done, and so what result can be expected?
12. (a) So, then, where is it that we firmly resolve to be in this day of judgment? (b) Finally, what is our resolve as regards the "everlasting good news"?

Popularity of Prediction

◆ Reporting on the popularity of the art of prediction, an evidence of the operation of wicked spirit forces throughout the world (Acts 16:16-18), Léon Christiani writes in *Evidence of Satan in the Modern World:* "The present popularity of various forms of prediction is almost unbelievable. The following figures are given for all forms of fortune-telling in France: 6,000 practitioners registered with the police in Paris alone, and 60,000 for the whole of France, with an annual turnover estimated at, at least, 60 milliard francs. The ancient forms of divination . . . have given way to the cards, the lines of the hand, the study of coffee dregs and all kinds of other methods, all equally imposing. And, as in antiquity, there is still astrology, considered to be the most satisfactory way of foretelling human destiny. . . . We are none the less entitled to consider that the Devil is well satisfied with such aberrations, and that prediction, in its contemporary forms, is one of the devices of Satan to ensnare humanity."

EXECUTION OF DIVINE JUDGMENT UPON False Religion

"Come, I will show you the judgment upon the great harlot who sits on many waters."—Rev. 17:1.

EVERYONE has the right to practice the religion of his choice. This holds true at present, unless a person's religion proves to be grossly immoral, licentious, shocking the public decency. Everyone should respect the right of everyone else to choose and live his own religion. We must observe religious toleration.

[2] Our granting everyone his religious right, our refusing to interfere with each one's religious practice, does not signify, however, that we approve of his religion or that we approve of all other religions besides our own. Our practicing religious toleration does not mean we believe that all religions are right and beneficial and that all of them lead to an eternal happy future in endless enjoyment of the god that a person worships. Neither does it mean that we recognize that, after all is said and done, still we all worship the one and the same god only under different names or by different ways of approach to him or by means of different religious ceremonies. As one Hindu author recently wrote: "Names of gods do not make religion any more than the names of men and women make up their personality. . . . Whether it be God, Jehovah, Bhagwan, Iswar, Allah, Hari, Siva or Rama, it is the same Being that in vague manner is recalled by every devotee when he utters the name which he has been brought up to associate with the mystery of the universe and idea of worship."* But is that true? Do all the names of the different gods have the same history? Do they all suggest to the worshipers one and the same personality?

[3] Can there be false religion? It is not a form of religious persecution for anyone to *say* and to *show* that another religion is false. It is not religious persecution for an informed person to expose publicly a certain religion as being false, thus allowing persons to see the difference between false religion and true religion. But in order to make the exposure and show the wrong religions to be false, the true worshiper will have to use an authoritative means of judgment, a rule of measurement that cannot be proved faulty. To make a public exposure of false religion is certainly of more value than exposing a news report as being untrue; it is a public service instead of a religious persecution and it has to do with the eternal life and happiness of the public. Still it leaves the public free to choose.

[4] Why should anyone practice a religion unless he is convinced that it is true and right? It is not egotistical for a worshiper

1. What right does each person have, and what is the duty of others in this regard?
2. (a) What does religious toleration not mean? (b) How does one Hindu author view the names of many gods, raising what questions in our minds?

* Quoted from page 3 of the book *Hinduism · Doctrine and Way of Life*, by C. Rajagopalachari, published at the Hindustan Times Press, New Delhi, India. (First Impression)

3. (a) Why is it not wrong to expose a false religion? (b) What must be the basis for such exposure?
4. What should one having the true religion be able to do?

to say and believe that his is the only true religion. However, he ought to be able to prove that his is the only one that is correct and that results in eternal blessings. Otherwise, his faith in his religion is foundationless and is mere credulity.

[5] It may strike some persons as a new thought that not *all* religions are true and right, and that there is in fact only one true religion, only one true form of worship of a higher or supreme intelligent power. If *all* religions were true and right, they would bring improvement, protection and lasting benefits to all religionists. False religion ends up with bad results, with debasement and deterioration. Since this is the effect of false religion in this life, how could it really save us? How could it usher us into a better world, an improved world in spite of the fact that there the same religion is to be practiced as was practiced in this life on earth? Not all religions could be true, for they all contradict one another, but the really true religion must contradict all others.

[6] Necessarily there must be just one true religion, just as there is only one true science. Nineteen centuries ago a learned defender of the true religion warned against the "oppositions of science falsely so called," or, "contradictions of what is falsely called knowledge," because the acceptance of such falsely called science or knowledge caused many believers to turn away from the true faith. (1 Tim. 6:20, *AV; RS*) The one true religion must be in perfect harmony with science that is proved, not just called so.

[7] Science or knowledge that is true, because it is proved, reveals the laws of our universe. It brings to our view more and more plainly the wonderful harmony of all the works of creation and all the laws of our physical universe. The unity and harmony of our universe are discovered in more detail by scientific searchings, but even with our natural eyes we can see enough to prove that there is but one God, one Creator of our all-harmonious universe. That divine intelligence is behind or responsible for our harmonious universe was long ago expressed in these words written against men who deny the existence of the one supreme Creator God: "What may be known about God is manifest among them, for God made it manifest to them. For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable." (Rom. 1:19, 20) What conclusions, then, are we obliged to draw from this?

[8] One God alone could be supreme and all-powerful; and one such God could mean only one true religion, namely, the one right worship of this one supreme, almighty God. His religion is one of right belief and is harmonious in all its expressions, just as true physical science is harmonious and not self-contradictory. The true religion of the one God does not disagree with itself, deny itself or get divided with itself. If it had internal disagreement, contradiction and disunity, it could never stand; it could not be simple truth; it would disagree with the scientific laws of the universe; it could not triumph in the long-drawn-out conflict between true religion and false. But true religion must triumph, because truth cannot be destroyed. That is why, despite all the many false religions in the world, the true religion has lived through till this day, although it stands alone. Certainly the one almighty

5. (a) If *all* religions were true, what would we see? (b) How are we assured that not all religions are true?

6, 7. (a) What does true science reveal? (b) How does God's Word show there is divine intelligence behind the creation of our universe?

8. (a) Show what requirements have to be met for a religion to be the one true worship. (b) Why must true worship triumph?

God could not do otherwise than preserve his own religion.

[9] For the first four thousand years of man's existence there was a family line of men in which the worship of the true God kept enduring. That family line ended with Jesus Christ, who refused to worship anyone else but the true God. In answer to Satan, the Opposer of the true God and his religion, Jesus Christ said: "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.'" Jesus Christ there quoted from what is written in the Law of the prophet Moses, in Deuteronomy 5:9; 6:13, where the original language of the Law tells us God's name, that is, Jehovah.

[10] Jesus Christ did not marry and raise a family in which to continue the worship of the true God, Jehovah. From written prophecies inspired by Jehovah God, Jesus knew that he must die a martyr's death for the truth. So he gathered about him faithful followers, who would carry on the true religion after his death.—John 18:37.

[11] The twelve apostles whom he chose had up till then tried to live according to the Law of Moses. Now, though, Simon Peter and his brother Andrew changed their religion, from being Jewish religionists who had nothing to do with non-Jewish nationalities to being Christians, followers of Jesus Christ. Also the apostles John and James changed their religion in the same way, and so did all the other apostles, as they were all natural Jews by birth. Saul of Tarsus, who became the apostle Paul, formerly followed Judaism or the Jews' religion and persecuted Christians, but, shortly, because of a miracle, he changed from Judaism to Christianity. (Gal. 1:13-16; 2 Cor. 11:22, 23; Phil. 3:5, 6) This change of religion, however, did not mean that now those apostles tried to prove the Bible wrong.

9, 10. (a) With whom did the family line of true worship end, and why with him? (b) How did he feel about giving Jehovah exclusive devotion?

11. What change of religion took place for some Jews in the days of Jesus?

THE MEANS FOR JUDGING ALL RELIGIONS

[12] Just the opposite was true. Those apostles and fellow Jewish converts presented still more proof, up-to-date proof, to show that the Hebrew Scriptures were true. Those Jewish Christians at that time had the Hebrew Scriptures from Genesis to Malachi, all together thirty-nine books as they are divided up today. Jesus Christ himself constantly upheld the truthfulness of those Hebrew Scriptures and called attention to the fulfillment of their prophecies. In his final prayer with his apostles he said to Jehovah God concerning those Hebrew Scriptures: "Sanctify them by means of the truth; your word is truth." His Jewish disciples, his followers from the nation of Israel, followed his example and, like him their Leader, they proved the Hebrew Scriptures to be true, divinely inspired.—John 17:17; Luke 24:25-27, 44-46; Acts 17:2, 3.

[13] So what those Jewish converts to Christianity actually did was to join Jesus Christ in exposing as false the religious traditions that men had attached to the Hebrew Scriptures and to Jehovah's worship, because such man-made traditions contradicted the Holy Scriptures and made God's commandments of no force. They held strictly to the thirty-nine books of inspired Hebrew Scriptures as being the standard by which to determine whether religious teachings and practices were true or false. In harmony with those true He-

12. (a) What did Jesus show to be the measuring line for truth? (b) How much of such truth was available when he said those words?

13. (a) In what way did the early disciples of Jesus follow his counsel recorded in John 17:17? (b) What came to constitute the complete Word of truth, and of what is it the standard down to our day?

brew Scriptures there were now written twenty-seven Christian books, written originally in Greek by eight inspired apostles and disciples. These books were added to the inspired Hebrew Scriptures to make one volume of sixty-six books. In harmony with the practice of Jesus Christ and his first-century disciples, we use this inspired Volume, known as the Holy Scriptures or Holy Bible, as our God-given standard today for proving a religion true or false.

DIVINE OPPOSITION TO FALSE RELIGION

[14] The only living, true God does not lie and cannot lie. (Titus 1:1, 2; Heb. 6:18) Because of his unswerving adherence to the truth, he is against all false religion; and so is his Son Jesus Christ. In the very last book of the Holy Bible they cooperated in giving us, through the apostle John, a prophecy, in symbols, describing the fall and destruction of all false religion.

[15] As the one true religion proceeds from the one living and true God, Jehovah, and represents him, so all false religion represents the invisible spirit creature who is the false god of this world or system of things. (2 Cor. 4:4) He is the source of false religion, because he is a liar and fathered all lies, and he is opposed to the true God the Creator. The last book of the Bible speaks of him as being "the great dragon . . . , the original serpent, the one called Devil [Slanderer] and Satan [Opposer], who is misleading the entire inhabited earth." (Rev. 12:9) Except for those who faithfully worship the true God through his Son Jesus Christ, Satan the Devil misleads the "entire inhabited earth" by means of false religion. That is why false religion predominates in the earth.

14. Since neither God nor Christ can lie, what is their attitude toward false religion?
15. (a) Who is the source of false religion, and what are his names? (b) Why does false religion predominate in our earth?

[16] Neither the true God nor the false god approves of the religion of the other. The true God is against the religion of the false god, Satan the Devil. The false god is against the religion of Jehovah and leads his servants to persecute the religion of the true God. Hence, down through the ages the true worshipers have suffered greatly at the hands of the false religionists. False religion may now have the power and the numbers in the inhabited earth, but which religion will triumph at last? There is only one answer: As truth cannot be destroyed, it will be false religion that will suffer defeat and be destroyed. This is just as certain as that the true God will triumph over the false religious god.

[17] Now, in an instant, the true God could blot out false religion and thus free his worshipers from opposition and persecution. In Noah's day he blotted out the false religionists by a global inundation. Eight faithful worshipers of His survived, Noah and seven immediate family members. (Gen. 6:5 to 7:24) Since that global Flood the Almighty God has only *permitted* false religion. He has tolerated it in order to test the sincerity and faithfulness of his own worshipers. His inspired written Word, the Bible, plainly shows that he will not always tolerate the prevalence of false religion. How long will he yet tolerate the practice of false religion on his property, this earth that he owns as his own creation?

[18] From when the original perfect man in Eden sinned against his Creator God the Bible counts about 1,656 years down to the flood of Noah's day. From the Flood's beginning down to now is more than *twice* that length of time, namely,

16. (a) Do peaceful relations exist between true and false religions? (b) Why must the true religion prevail?
17. (a) What power does the true God possess, as shown by the Bible account of the Flood? (b) Therefore, why has he permitted false religion to exist till now?
18. How do we know the end of false religion is near at hand?

more than 4,300 years. According to information from all parts of the inhabited earth, conditions today are worse than those reported to exist on earth before the Flood came and wiped out the false religionists. Jesus Christ gave a prophecy to show when false religion and the rest of the Devil's system of things would be brought to their end. In his prophecy Jesus pointed out the similarities between conditions on earth before the Flood and conditions that are to exist on earth before the end of the Devil's world. (Matt. 24:36-39; Luke 17:26, 27) Because the events and conditions that Jesus Christ predicted are being realized in human history since the year 1914, and since our times resemble those of Noah's time just prior to the Flood, evidently the end of all false religion is near.

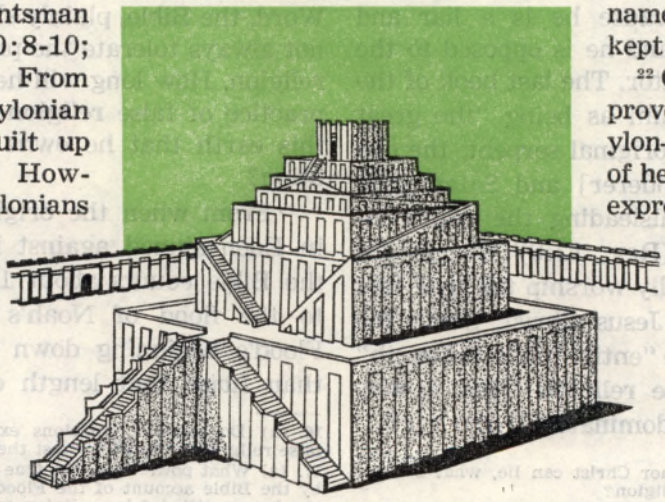
HOW IT STARTED

[19] Where, then, and how did false religion get its start after the Flood? It was in the days of one of Noah's great-grandsons named Nimrod, and at the city of Babel or Babylon. Nimrod was a great huntsman in opposition to Jehovah God and became the king of Babel and its huntsman hero. (Gen. 10:8-10; 1 Chron. 1:10) From this start Babylonian religion was built up and expanded. However, the Babylonians traced the beginning of their religion from the creation of heaven and earth. So Babylonian religion had its mythical cosmogony or philosophy on the creation of the universe and also had a Flood story, which Flood it survived; and hence it claimed to be the one, original religion and so the true religion.

[20] The facts show, however, that Noah and his son Shem, who survived the flood with Noah, did not join the religious rebels in building Babel or in promoting the social, political and religious idea that was behind the building of this city and its skyscraper tower. Noah and Shem did not join in worshiping the new god set up at Babel or Babylon. They kept worshiping the only true God, the Creator and the Flood Bringer. They stayed away from worshiping the false gods described in the Babylonian creation account.

[21] In that way false religion was set up at Babel (Babylon). True religion continued where Noah and Shem lived, and Shem lived on into the days of a man called "Jehovah's friend," namely, Abraham the Hebrew. (Jas. 2:23; 2 Chron. 20:7; Isa. 41:8) Abraham was a prominent descendant of Shem, and by means of him the worship of the true God, whose name is Jehovah, was kept alive on earth.

[22] God did not approve of Babel or Babylon—no more so than of her false religion. To express his disapproval



Babel—From here false religion spread worldwide

19. Following the Flood who gave false religion its start, and what lie about the Flood story did false religion tell?

20. Show how Noah and Shem rightly viewed this new spread of false religon.

21. Through whom was true religion kept alive?

22, 23. (a) How did the true God express disapproval of Babylonian religion? (b) What label did false religion give to Nimrod's city, but what did Jehovah call this city, meaning what?

of Babel and her religious skyscraper, Almighty God mixed up the language of the builders and scattered them. Doubtless Nimrod's own language was changed and he no longer spoke the pure Hebrew. But whether in a new language or not, he kept up his false religion, and in one of the new languages his city was called by the name meaning "Gate of God." Not, of course, the Gate of Jehovah, to whom Nimrod was opposed, but the religious center and capital of the new false god.

[23] In the original Hebrew, God's written Word calls Nimrod's royal city Babel (Babylon, in the Greek language). This Hebrew name Babel does not mean "Gate of God"; it means "Confusion." God's act of judgment upon the city was the reason for calling the city by that Hebrew name. False religions, which try to glorify Babel or Babylon, do not give the city the name "Confusion" in their language but put god, their god, in the city's name. Shem's history calls it Babel ("Confusion"), and so do later Bible writers in Hebrew and Greek.—Gen. 10:2 to 11:10; Ps. 137:1, 8; Matt. 1:11, 12, 17.

[24] By the confusing and scattering of her builders, Babylon's false religion was not destroyed. Her false religion was really spread by this scattering, and it became practiced in different languages, hence with different names for its gods. Thus by the scattering of Babylon's builders her religion was carried, in different tongues, into all Asia, Africa and Europe, to be practiced all over the inhabited earth and not merely in Babylon. In this way a world empire of false religion was established, with its priesthood and religious ceremonies. In this empire all the component religions differed in language and names of things and religious clothing, but all such religions rested on the one and the same foundation, the false religion begun at Babylon.

[25] The world empire of Babylonish religion has continued since then by God's toleration. Thus it has dominated the seven political world powers of which the Holy Bible takes note historically and prophetically. In the order in which they rose to world domination they are (1) Egypt, (2) Assyria, (3) Babylonia, (4) Medo-Persia, (5) Greece or Macedonia, (6) Rome, both pagan and that of Christendom, including the western and eastern parts of the Roman Empire, and (7) Britain-America, even though these two modern political allies claim to practice, not Babylonish religion, but Christianity.

[26] The religions prevalent in all those world powers, as well as in the lands or territories lying outside such seven world powers, rested on Babylonish foundations. They were all under the unseen domination of the false god of this world. This includes Christendom; but her religionists do not realize it, because her religious features are smeared over with Christian or Bible names. Because of the origin and foundation of this world empire of false religion, the last book of the Holy Bible pictures it under the symbol of Babylon the Great and calls it that. Calling it by that name betokens its sure downfall and destruction, just as its ancient prototype by the name of Babylon fell ingloriously and went to utter ruin.

[27] The world empire of Babylonish religion has dominated the seven successive world powers down to this day when there has risen on the world stage the international organization known as the United

24. What came to be the course of false religion after the confusing of tongues of men at Babel, and so what has happened worldwide?

25. How have world empires been afflicted by Babylonish religion?

26. (a) Why might some people not classify Christendom as resting on a Babylonish foundation? (b) How can we be sure the world empire of false religion cannot last?

27. What do the 111 members of the United Nations have in common, including Red Soviet Russia in spite of the complaint of the Soviet press?

Nations. This age-long domination by Babylonish religious imperialism is prophetically pictured in the Bible's last book, Revelation, chapter seventeen. Today the United Nations has 111 member nations, and all these practice some religion, including the radical Red Religion with its state worship and hero worship resembling the worship of Babylon's hero, the huntsman Nimrod who rebelled against his great-grandfather's God, Jehovah. In telling of Red Soviet Russia *The Americana Annual*, 1963, says, under the heading "Religion" on page 692:

> In 1962, as before, the Soviet press complained that religion was still a strong force in Soviet life, and urged all intensification of antireligious propaganda. During 1962 more than 20 Pentecostal ministers and at least seven ministers of Jehovah's Witnesses were imprisoned for illegal religious activities, . . .

THE MYSTERY OF THE SCARLET-COLORED WILD BEAST

[28] In Revelation, chapter seventeen, the Christian apostle John is reported as seeing a "scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns." (Rev. 17:3) From where this beast comes or just how it comes into existence is not disclosed here. But in general outline it resembles another wild beast that John previously saw in the vision, a wild beast that the Dragon, Satan the Devil, watched as it rose up out of the sea and to which the Dragon gave a throne and power and great authority. This marine beast also had seven heads and ten horns on its heads, there being ten diadems upon the ten horns. In the light of previous Hebrew Bible prophecy this sea beast pictures Satan the Devil's visible political organization on earth, from the days of ancient Babylon till now. As for those seven heads of the sea beast, these picture the aforementioned seven world powers that successively took headship in world politics, from the ancient Egyptian World Power down to the Anglo-American World Power of today. Curiously, an image was made of this sea beast. —Rev. 13:1-7, 14, 15.

[29] Except for skin color, the scarlet wild beast of Revelation, chapter seventeen, is an image of the seven-headed, ten-horned wild beast out of the sea. Bible symbolisms argue that the scarlet beast is a political organization. Its heads have the same significance as the similar heads of the sea beast and thus symbolize the seven world powers of the past and present, of all of which there remain political remnants or relics to this day. This meaning is given to the heads by the angel that brought the Revelation to the apostle John. In explaining the "mystery of the wild beast," the angel said: "Here is where the intelligence that has wisdom comes in: The seven heads mean seven mountains, where the woman sits on top. And there are seven kings: five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. And the wild beast that was but is not, it is also itself an eighth king, but springs from the seven [kings, symbolized by the seven heads], and it goes off into destruction." —Rev. 17:7, 9-11.

[30] What does that scarlet wild beast picture? Rome, where Vatican City is located? It is true that, when John saw this vision, Rome was dominating as the Sixth World Power and had exiled John to the penal isle of Patmos as a part of its pro-

28. What is pictured by the marine beast with seven heads and ten horns, and what curious event takes place?

29. (a) Of what, then, is the scarlet beast of Revelation, chapter seventeen, verse three, an image, and so what do Bible symbolisms argue it to be? (b) What does John say about this beast at Revelation 17:7, 9-11?

30, 31. (a) How do we know the scarlet wild beast does not picture Rome even though one might find certain "apparent" similarities? (b) Therefore, what does this scarlet wild beast picture, and what do its seven heads symbolize?

gram of persecuting Christ's true followers. It is also true that the city of Rome back there sat on seven hills. However, the seven heads that are compared to mountains and kings do not represent seven Roman kings or rulers sitting one each on each one of the seven hills of Rome. Nor do they represent seven Roman emperors ruling in succession, with five then gone, one then ruling, and one yet to arrive at Rome.

[31] No, that scarlet wild beast does not picture the pagan Roman Empire. It pictures something far bigger, older. It stands for the Devil's entire visible political system that began in the days of Babel or Babylon. Its seven heads stand for the seven successive world powers, five of which had been overthrown, the sixth one of which, the Roman World Power, was then ruling in John's day, and the seventh one, the Anglo-American World Power, being due to arrive long after John's death.

[32] As regards the scarlet-colored wild beast itself, the angel said that it sprang from the seven world powers but was in itself an eighth king, an eighth world power. In the Bible, seven is a number denoting perfection; and as eight is one more than this perfect number, eight stands for something in excess, something superfluous. Since the scarlet wild beast is an eighth king or world power, the last one, it pictures a political organization that is formed after the Seventh World Power of Britain and America in alliance. The first *outstanding* alliance of the British Empire and the United States of America was in the first world war of 1914-1918, although there was considerable international cooperation between the two political powers prior to that war.

32. What else does the Revelation account say the scarlet-colored beast is, and so when does it arise on the world scene?

[33] What, then, is that Eighth World Power that is last, and most recent, to step upon the world stage of action? Not the powerful Communist bloc of nations, even though the Bolsheviki took control of Russia as recently as November of 1917, after Britain and America allied themselves in World War I. Communist Russia and its satellite nations do not fit the Revelation picture; it cannot be said of this Communist bloc that it "springs from the seven," that is, from the seven preceding world powers. The Tsarist Russian Empire was never a part of those seven world powers. The Eighth World Power that did 'spring from the seven' within recent years and since World War I is not international Communism. Rather, it is the international peace-and-security organization, first in the form of the League of Nations and now in the form of the United Nations.

[34] The Seventh World Power, of Britain and America, has been the chief advocate and backer of this international organization for world peace and security. In Revelation 13:11-15 the British-American dual world power is prophetically seen as proposing and giving the breath of life to this international organization, which is an image of the political wild beast out of the sea.

[35] In harmony with this, the scarlet-colored, seven-headed wild beast, which is the Eighth World Power, must be a symbol of the now-dead League of Nations and its living successor the United Nations. Even its double appearance, or its twofold form, was foretold, not in Revelation, chapter thirteen, which tells how it comes into existence, but in Revelation 17:8, which reads:

33. Therefore, what does the Eighth World Power represent, and how do we know it is not the Communist bloc of nations?

34. Who, especially, backs this Eighth World Power and to what extent, according to Revelation 13:15?

35, 36. What other remarkable information did John receive about this Eighth World Power, as shown in Revelation 17:8?

36 "The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life from the founding of the world."

37 The appearance of this scarlet wild beast on the earth was interrupted by its going down into the abyss, at which time it ceased to function on the earth. When did this occur? According to history, it was when World War II broke out in September of 1939 in spite of the existence of the League of Nations, which had been organized after World War I in order to preserve peace and make the world secure against, at least, another world war. From the start of that second world conflict the symbolic scarlet wild beast showed its lack of strength, its helplessness. It became, in effect, nonexistent. It indeed went down into an abyss of deathlike inability, unable to live up to its charter. It did not protect the United States of America, not a League member, from being forced into the war and again becoming a war ally of Great Britain, a League member. It did not hasten the ending of the war and the arranging of a peace conference. It was the superior might of the democratic allies, coupled with the introduction of the atomic bomb into warfare, that did so. Certainly the symbolic scarlet wild beast was in the abyss during 1939-1945.

38 But from the mid-war year of 1942 the ascending of the scarlet wild beast out of the abyss was expected by Jehovah's witnesses, and they courageously made known their expectation in public, by word of mouth and in print, basing their confident expectation on the prophecy of Revelation 17:8.* This conviction of theirs was solidly based, and so their expectation did not miscarry. Before World War II was completely over, the United Nations Conference on International Organization was being held, from April 25 to June 26, 1945, by representatives of fifty nations, not including the Nazi-Fascist powers and allies. Where? In a city of the Seventh World Power, namely, San Francisco, California, U.S.A. The Conference there concluded with the signing of the United Nations Charter by representatives of those fifty nations.

39 Who were the ones that were foremost in arranging for the United Nations organization? The same nations that had proposed and given life to the League of Nations, namely, that two-horned world power of Britain and America, which was foretold in Revelation 13:11-15. The United Nations was very similar to the League of Nations, having the same objective by similar means, and it was, in effect, the same symbolic scarlet wild beast. Thus the scarlet wild beast ascended out of the abyss.

40 On October 24, 1945, the Charter of the United Nations got the ratification of twenty-nine governments, including the leading allied powers known as the Big Five. By virtue of this the UN Charter then became part of international law. There the symbolic scarlet wild beast got out of the abyss and, in spite of some financial difficulties, it has been exerting itself as the Eighth World Power ever since. The reappearance of the scarlet wild beast on the world scene caused great wonderment among those dwelling on earth, ex-

37. Explain how Revelation 17:8 was fulfilled in the activity of this Eighth World Power.

38. Did the rising again of this scarlet-colored wild beast surprise Jehovah's witnesses? Why?

* See pages 18-22 of the booklet *Peace—Can It Last?* published in 1942 by the Watch Tower Bible & Tract Society of Pennsylvania.

39, 40. Who, again, was foremost in organizing this Eighth World Power and giving it life, and when did it once again begin functioning?

cept Jehovah's witnesses, who were informed on the prophetic Scriptures.

41 Such dwellers on earth wondered admiringly at the revived scarlet wild beast. Much reliance was placed in its ability to be a power for world peace and security. Great expectations were held out for it, and it was given designations that were really blasphemous from the standpoint of the Holy Bible. How so? In that to this "wild beast" powers were ascribed and tasks were assigned that really belong to God's kingdom and its Messiah or its Christ. Back in 1919 the scarlet League of Nations had been seriously called "the political expression of the Kingdom of God on earth." And now the United Nations, the successor of that League, has been called the best means for peace, yes, even more than that, the "last hope for peace." So today we can see in actuality what the apostle John saw in symbol, that that scarlet-colored wild beast is "full of blasphemous names." Those expressions of admiration for it turn false religionists, not to the worship of Jehovah God the Creator, but to idolatry of a man-made creation, the worship of a political image, the worship of an international organization for world peace and security.—Rev. 17:3.

ITS RIDER

42 Is such worship of the scarlet wild beast going to save such admiring dwellers on the earth? No! For it is written that "their names have not been written upon the scroll of life from the founding of the world." (Rev. 17:8) But why is their religion not holding them back from committing idolatry, which is contrary to the first and second of the Ten Commandments of Jehovah God? Revelation, chapter seventeen, symbolically shows us why. It is because there is a *woman* riding the scarlet beast. We read:

43 "And he [the angel who appeared to John] carried me away in the power of the spirit into a wilderness. And I caught sight of a woman sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns. And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls and had in her hand a golden cup that was full of disgusting things and the unclean things of her fornication. And upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.' And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus. Well, on catching sight of her I wondered with great wonderment [but, of course, not admiringly]."—Rev. 17:3-6.

44 The fact that the woman was "drunk with the blood of [God's] holy ones and with the blood of the witnesses of Jesus," what does that prove? It proves she is against Jehovah God and against his Son Jesus the Messiah or Christ. She is therefore not on the side of the one true worship, the one true religion. The name on her forehead, although a mystery, betrays who the woman is. The main part of her name is the name of Jehovah God's ancient enemy, Babylon. But she is greater than that city built under Nimrod's direction on the Euphrates River; that is why she is called "Babylon *the Great.*" The ancient city of Babylon was, clear down to its disastrous fall in 539 B.C., outstandingly religious; she was a leader in false worship.

41. What comments by world leaders show the United Nations to be like its predecessor, full of blasphemous names?

42. (a) Why will those worshiping this beast not be saved? (b) What timely question is thus asked, with what startling answer?

43. (a) Describe the appearance of the woman riding this beast. (b) What is her name, and on what has she gotten drunk?

44. (a) Her being drunk with the blood of God's servants proves what about her? (b) What is the *significance* of her name, Babylon the Great?

Ah, now, we see that *the mysterious Babylon the Great is, not pagan Rome of the seven hills, but the world empire of Babylonish religion that gathers all the world in under its dominion.*

45 That is why the angel said to John in explaining the mystery: "The waters that you saw, where the harlot is sitting, mean peoples and crowds and nations and tongues. And the woman whom you saw means the great city that has a kingdom over the kings of the earth." (Rev. 17:15, 18) She sat on those symbolic waters and held kingdom over earth's rulers long before the scarlet beast was set up as an idolatrous image. As soon as this symbolic wild beast appeared after World War I she climbed on its back. In view of her religious power, that was easy for her. When the scarlet "wild beast" went into the abyss during World War II she continued to sit "on many waters," namely, on the peoples, crowds, nations and tongues, and to exercise "kingdom over the kings of the earth." (Rev. 17:1) When the "wild beast" ascended out of the abyss with the help of especially its seventh head, the Anglo-American World Power, Babylon the Great at once climbed upon its back, and there she sits till this day.

46 It was but to be expected that she would ride this beast, it being a political organization, a world power. Babylon the Great is a harlot and is named "the mother of the harlots." God's angel said she is the "great harlot who sits on many waters, with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication." (Rev. 17:1, 2) Since the scarlet wild beast symbolizes a political organization, the Eighth World Power, and its seven heads symbolize "seven kings" or seven world powers, Babylon the Great would follow her regular course and commit fornication with it just as she had committed fornication with the previous seven world powers and other "kings of the earth." Symbolically speaking, she would be committing fornication with a wild beast, which act is bestiality, a sin that is loathsome and that is condemned by God's law.—Lev. 20:15, 16.

47 Her fornication consists in her uniting of her religion with politics, playing along with politics for her own enrichment. She is intensely interested in politics, but this is especially in order that she may control worldly politics for her own advantage, dictating to the politicians. She presumes to have the divine right to crown and uncrown kings. She has prostituted herself to the political rulers. She has yielded her religious power to serve the ambitions of the rulers, even to blessing their armies with slaughter weapons and sanctifying their selfish wars, and giving to those who get killed while trying to kill others in warfare a direct passport into heavenly glory. No wonder she is so brilliantly dressed.

48 What, though, have the common people got from her committing her fornication with worldly rulers? This, as stated: "those who inhabit the earth were made drunk with the wine of her fornication." They have been made to suffer from all the selfish, ambitious, aggressive, covetous schemes that she blessed and in which she cooperated just to please the political rulers, her handsomely paying paramours. The people have been made to reel and have been stupefied by all the trouble, affliction, privation, hardship and oppression that have been given them to drink

45. (a) What do the waters where the harlot sits represent, and how long has she been astride those waters? (b) What agility has this harlot shown over the years?

46. How has this wicked woman shown herself to be "the mother of the harlots"?

47. Why is this harlot so interested in world politics, and to what extent has she gone to win the favor of world governments?

48. Explain the expression "those who inhabit the earth were made drunk with the wine of her fornication."

from the "golden cup" of Babylon the Great. The fact that she has religiously told the suffering peoples that these things are Heaven's will for them has not lightened their sufferings, healed their wounds or comforted their aching hearts. Her golden cup is filthy inside.

[49] Babylon the Great's harlotry has made her a mother, but a mother of bastard children, who take after their mother's ways. So she is the "mother of the harlots and of the disgusting things of the earth." Locally, in the various nations, she has produced daughter organizations, religious systems either united with the local government in unions of Church and State or closely tied in with the national political system and serving as a handmaiden, a concubine for it. She also mothers disgusting things, things that are particularly disgusting to God, such as persons sanctified for prostitution at her temples, gambling on religious property for receiving her percentage of the unjust gain, idolatries with images, and so forth.

[50] A heavy bloodguilt before God the Creator weighs down on Babylon the Great. She shares in the blame for the wars she has not used her mystical power to prevent. She shares in the guilt for the bloodshed of those she blessed as she offered them for sacrifice to the god of war, even though they fought on opposite sides of the conflict, religious brother against religious brother. In the name of religion she has carried on intolerant persecution. She has stirred up brutal religious wars, of one religion against another. She has proclaimed holy wars, with promises of heavenly rewards for those who die fighting in them. She has promoted fanatical crusades, not only against the so-called infidel, but against those whose religion she has tried to wipe out with flame and sword. Her religious inquisitions have been hideous, fiendish. History records how subserviently she played her mighty part in both of those bloodiest conflicts of mankind, World War I and World War II. In these ways she killed off mainly her own religionists, yet these have all been God's creatures, and he holds Babylon the Great accountable for their blood.

[51] In her religious persecutions she has specially sinned against God the Creator. The apostle John calls attention to her bloodguilt in *this* respect by saying: "And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." (Rev. 17:6) Drinking blood has been no problem for her, even though Noah, the great-grandfather of Nimrod, was given God's command to drink no blood. (Gen. 9:3, 4) Babylon the Great, however, has experienced intoxicating pleasure by drinking the blood of God's holy ones and the witnesses of Jesus Christ, by declaring them heretics, a menace to Babylonish religious society, and persecuting them to the death with help of the State.

[52] Is it any wonder, then, that a vision was given to one of these suffering "witnesses of Jesus" to picture how divine judgment will be executed upon this world empire of Babylonish religion? Not at all! John introduces this particular part of the Revelation to us, saying: "And one of the seven angels that had the seven bowls [full of the anger of God] came and spoke with me, saying: 'Come, I will show you the judgment upon the great harlot who sits on many waters, with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication.'"

49. Who are the daughter organizations that Babylon has produced?
50. Name the various ways in which Babylon is responsible for heavy bloodguilt.
51. How has she specially sinned against God?
52. What words of one of the seven angels are next of particular interest?

(Rev. 17:1, 2) How was the judgment executed?

EXECUTING THE JUDGMENT

53 John gives us a picture of it with these words: "And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. For God put it into their hearts to carry out his thought, even to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished."—Rev. 17:16, 17.

54 Those ten horns were pictured as being on the seven heads of the scarlet-colored wild beast. What do they represent? The heavenly angel told John, saying: "And the *ten horns* that you saw mean ten kings, who have not yet received a kingdom, but *they* do receive authority as kings one hour with the wild beast. These have one thought, and so they give their power and authority to the wild beast." (Rev. 17:12, 13) Thus the horns symbolize governmental rulers. (Compare Daniel 8: 2-8, 20, 21.) As the number ten in Scripture is a symbol of completeness, "ten kings" would stand for all the governmental rulers, particularly those who are part of the symbolic scarlet wild beast, the international organization for world peace and security.



Destruction of the world empire of Babylonish religion, as described in symbols by an angel to the apostle John

55 At the close of World War I Babylon the Great did not tell those symbolic "ten horns" to yield over their national and imperial sovereignties to God's Messianic kingdom that had been born in the heavens to take over the rulership of all the earth. Neither did those "ten horns" want to make such a surrender. During World War I they persecuted Jehovah's Christian witnesses and disdainly refused to accept the message of God's established kingdom.

56 God purposed the destruction of these symbolic "ten horns," even as he had long previously foretold this. It was his thought to maneuver them now to their destruction, to destroy them in a combination, all at one time. Accordingly, by his unseen maneuvering, "God put it into their hearts to carry out his *thought*." How would they carry out God's thought for them to get into combined opposition to Him? By their coming to a oneness of thought or idea and chartering an international organization for world peace and security and then joining it as one family of nations, joining particularly the United

53. Then what judgment takes place, and whose will is *it that this* judgment is executed?
54. What do the ten horns of the scarlet-colored beast represent, and why ten?
55. What did not Babylon or the ten horns do at the close of World War I?
56. How do the ten horns now carry out God's thought?

Nations of today. So, instead of giving their kingdom to God in surrender of their earthly sovereignty to his Messianic government, they proceeded, as Revelation 17:17 says, "to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished."

57 So from 1919 onward, when the Charter of the League of Nations was ratified, they began giving their kingdom to the scarlet-colored "wild beast." They gave their power and authority to it. By becoming member nations of the international organization for world peace and security, the Eighth World Power, "they do receive authority as kings one hour with the wild beast." (Rev. 17:12, 13) In a comparative sense, it is only "one hour" to the beast's destruction. It has only "one hour" of life.

58 Babylon the Great, who was eager to ride such a "wild beast," approved of this international action, even though it was against the heavenly kingdom of the Lamb of God that Jehovah's Christian witnesses were proclaiming. What is and will be the result of this giving of national power and authority to the "wild beast," the pet of Babylon the Great? Revelation 17:14 answers: "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." In that way, or, for that reason, the scarlet "wild beast" that is now present after getting out of the abyss will "go off into destruction." When that takes place, "the words of God will have been accomplished."—Rev. 17:8, 17.

59 Will Babylon the Great, the rider of the scarlet "wild beast," be destroyed at the same time with the "wild beast" and thus enjoy her ride as a harlot on it till its finish? No! Not according to the already recorded judicial decision of Jehovah God. His sentence already handed down is that the very objects of her love must destroy her, before they themselves are destroyed. She has long had the selfish love of a harlot or fornicatrix for that "wild beast" and its ten horns. She feels that she will be always attractive to them and be able to hold their patronage by satisfying their selfish immoral pleasure. But in this she fools herself and opens herself to a shocking surprise.

60 God Almighty will break up that selfish unity between the harlot and the ten-horned wild beast. He will turn their selfish love to contemptuous hatred and will present reasons to the beast and ten horns to hate the harlot on top of them and to vent their hatred furiously upon her. They will drive her from a religious paradise into devastation. They will strip off her purple and scarlet garments, her adornments of gold and precious stones and pearls, and knock that golden cup full of disgusting things out of her hand. She will be exposed nude as a religious fraud. No longer will her flesh hold an attraction for petting and immoral union, but the "wild beast" and its ten horns will feed in a beastly way upon her fleshy parts. Her skeleton they will reduce to mere lime by burning it with fire. Thus the world empire of Babylonish religion will be reduced to ashes, to be trampled underfoot by the surviving worshipers of the true God, Jehovah, the faithful followers of his reigning Son Jesus Christ.—Mal. 4:3.

61 After that the scarlet "wild beast" and its ten horns will go, no, not back into the abyss, but into total destruction forever. The conquering Lamb, against whom they fight, will see to that.

---

57. How did the nations give power and authority to the "wild beast"?
58. How did Babylon feel about this "wild beast," and what will be the final result to her and to the beast?
59. However, who goes into destruction first and at whose hands?
60. Describe the disastrous end of the harlot.
61. Who will see to it that the scarlet "wild beast" goes into destruction?

62 Knowing now in advance the judgment to be executed shortly upon false religion, what shall we the people do? The Babylonish harlot sits upon "many waters," many peoples, crowds, nations and tongues. Is she still sitting upon any of *us?* If she is, then, in order to escape suffering destruction with her at the time of the execution of divine judgment upon her, there is one thing to do, without delay: In the love of the one true religion, get out from under her! She is doomed! By the judgment of Jehovah God, Babylon the Great experienced a fall in 1919, since which year more than a million men, women and children have marched out of her into religious freedom as Christian witnesses of Jehovah. Now in her fallen condition she is approaching her terrible eternal destruction. Hence we say to seekers after God who are still under her religious sway: *Forsake Babylon the Great!*

63 This does not mean joining with the "wild beast" and its "ten horns" in violently destroying that world empire of Babylonish religion. Such violent action by the "wild beast" and its "ten horns" will not gain salvation for them or salvation for anyone who joins in with them in such violence. Let those disillusioned political powers do that as visible agents of God in the execution of his divine judgment on false religion. But that work is not for us!

64 The one true religion is our salvation, for by it we worship the one living and true God who offers us salvation through his Son Jesus the Messiah, the Christ. Remember the words of Jesus in prayer to Jehovah God: "Your word is truth." (John 17.17) It is this truth that sets us free from Babylon the Great. Let us enter that glorious religious freedom by embracing God's word in his Holy Bible and then following in the footsteps of the victorious Lamb of God. He will conquer the political paramours of Babylon the Great and usher us into full freedom under the triumphant kingdom of God. Let God's Messianic kingdom rule forevermore!

COMING IN THE NEXT ISSUE

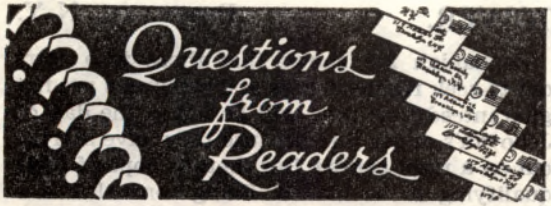
- Victory for God's Woman over Her Ancient Enemy.
- Pergamum—"Where the Throne of Satan Is."
- The Gift of Immortality.
- Christianity—Where Opposites Meet.

62. What advice is given to those who do not wish to share Babylon's fate?

63, 64. Who will such not join to escape Babylon's fate, but with whom will they take sides for everlasting salvation?

'Never Have Enough of That Literature'

● Two witnesses of Jehovah in Texas called at a prison to talk to the assistant warden. Their report says: "We sat and talked for about an hour. We asked if the prisoners needed some *Watchtower* and *Awake!* magazines to help them in their Bible reading and study. He promptly replied, 'We never have enough of that type of literature. We would be glad to have it, and I will go to your car and bring it in.' So we left seventy copies of *The Watchtower* and *Awake!* I asked about the *New World Translation of the Holy Scriptures* that we had left on a previous call. His reply: 'It has just come back from the lower wing where it was widely used and now I am sending it to the upper wing where we have gotten a lot of requests for it.' I asked him if the only copy was adequate for that unit, and he said, 'They could use several more copies.' The assistant warden spoke with keen appreciation for our calls and for the *New World Translation,* as well as the magazines. He stated that while in the air force he had read the literature while flying back and forth. We look forward to calling again at the prison."



● How old was Timothy when Paul counseled him, "Let no man ever look down on your youth"? (1 Tim. 4:12)—C. S., United States.

The general impression is that Timothy at this time was quite young, perhaps a teen-ager, but not so. While the Scriptural record does not state his age at this time in so many words, there are enough facts to approximate his age.

According to the best information at hand, Paul began his second missionary journey in about A.D. 49. Toward the beginning of it he met Timothy, who by now already was a mature Christian and no mere boy, as can be seen from Luke's account: "A certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father, and he was well reported on by the brothers in Lystra and Iconium. Paul expressed the desire for this man to go out with him, and he took him and circumcised him because of the Jews that were in those places, for one and all knew that his father was a Greek." It is reasonable to assume that for Timothy to have such a reputation he must have been at least in his late teens if not in his early twenties. —Acts 16:1-3.

The words of Paul at 1 Timothy 4:12, that Timothy should not let anyone look down on his youth, were written from twelve to fifteen years later, between A.D. 61 and 64. It therefore follows that Timothy must have been some thirty years old at that time. But even at this age Timothy would feel relatively young as compared with the older men he was authorized to appoint as overseers in the various congregations; besides, he was without doubt a rather diffident young man.—1 Cor. 16:10, 11; 1 Tim. 1:3; 3:1-15.

At that time and place it was common to speak of a person of his age as a youth or even a boy. Thus we are told: "The term *pais* ('boy') . . . is sometimes extended to an older period of life. Eusebius, for example, calls Origen a *boy* when he was a theological teacher, and certainly above eighteen . . . and Constantine speaks of himself in the same way at the outbreak of the Diocletian persecutions when he was almost thirty." Thus also we find a writer referring to his "early years," meaning anywhere from eighteen to forty years of age. —*Schaaf-Herzog Encyclopedia of Religious Knowledge*, p. 1117.

In the Hebrew Scriptures we also find the terms "child" and "boy" used in a relative sense. For example, Reuben refers to Joseph as "the child" although he was seventeen years old. (Gen. 37:2, 30) At Genesis 44:20, 22, Judah speaks of Benjamin, who by that time must have been thirty years old, as "a child" and "the boy." Similarly, when Jeremiah said, "I am but a boy," he may well have been such only in his own estimation. In fact, it may be questioned whether Jeremiah would have been commissioned for his weighty assignment had he been literally a boy, a lad, hardly in his teens.—Jer. 1:6.

From the foregoing, however, we must not conclude that Jehovah God does not use persons of tender years to serve him. Samuel was quite young when he was serving at the tabernacle and Jehovah's angel appeared and gave him the warning message regarding Jehovah's judgments upon his people. According to Josephus, Samuel was twelve years old at this time, and that may well have been. We know that Jesus was of that age when he so amazed the teachers in the temple with his questions and answers.—1 Sam. 1:24; 3:1-18; Luke 2:42-47.

Years later, during Jesus' ministry, in fact, toward its close, there were boys in the temple hailing Jesus, saying: "Save, we pray, the Son of David!" When the chief priests and scribes objected, Jesus answered them: "Did you never read this, 'Out of the mouth of babes and sucklings you have furnished praise'?" (Incidentally, "babes" and "sucklings" are here used also in a relative sense.)—Matt. 21:15, 16.

Clearly, when reading such expressions as that made by Paul regarding Timothy, we must take into consideration the context to see whether they are meant to be taken literally or in a relative sense.

● Does Zephaniah 2:3 mean that, even if one is in the truth, doing God's will, he is not sure of receiving eternal life?—H. B., Puerto Rico.

This scripture reads: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." The *King James Version* says, "It may be ye shall be hid in the day of the LORD's anger."

The Hebrew word translated by the English

expression "it may be" in the *King James Version* is *ulai*. This Hebrew word does not convey any idea of positiveness. It may be rendered "perhaps," "probably," "it may be," or "maybe." It is translated in the *New World Translation* as "maybe" at Genesis 43:12 and 1 Kings 18:27. It is rendered "perhaps" in Joshua 9:7. At Zephaniah 2:3 it is rendered "probably." In agreement with this thought the *Revised Standard Version* of 1952 renders Zephaniah 2:3 as follows: "Seek the LORD, all you humble of the land, who do his commands; seek righteousness, seek humility; perhaps you may be hidden on the day of the wrath of the LORD."

Sometimes *ulai* expresses doubt, but it may also express hope. Hope is apparently indicated at Genesis 16:2, where we read: "Hence Sarai said to Abram: 'Please now! Jehovah has shut me off from bearing children. Please, have relations with my maidservant. *Perhaps* I may get children from her.' So Abram listened to the voice of Sarai." Hope is also expressed at Amos 5:15, which says: "Hate what is bad, and love what is good, and give justice a place in the gate. *It may be* that Jehovah the God of armies will show favor to the remaining ones of Joseph."

Zephaniah 2:3 shows that those who start out to seek righteousness and meekness are not guaranteed that they will be hid in the day of Jehovah's anger just because they have started out on a right course. But there is hope of their qualifying to be hidden. Being concealed is a probability.

Yet there is a considerable element of uncertainty indicated by the wording of this text. That uncertainty, however, does not apply to God in the sense that he is incapable of concealing faithful seekers of righteousness and meekness at Armageddon. Not at all. The point is that God is not *obligated* to do so, and that is the thing that causes or leaves room for uncertainty. We cannot take preservation for granted as if it were something due, something owed us. It all depends upon God's mercy, his undeserved kindness to us sinners, for really our sins deserve death for us. However, the only way by which we can Scripturally hope for mercy to us on God's part is by our seeking Him and righteousness and meekness, before it is too late. Then it may be that he will show consideration for our repentance, conversion and dedication to him. The Scriptures give us reason to believe he will probably do so.

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December 29: Execution of Divine Judgment upon False Religion, ¶32-64. Page 695.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 1, 1963
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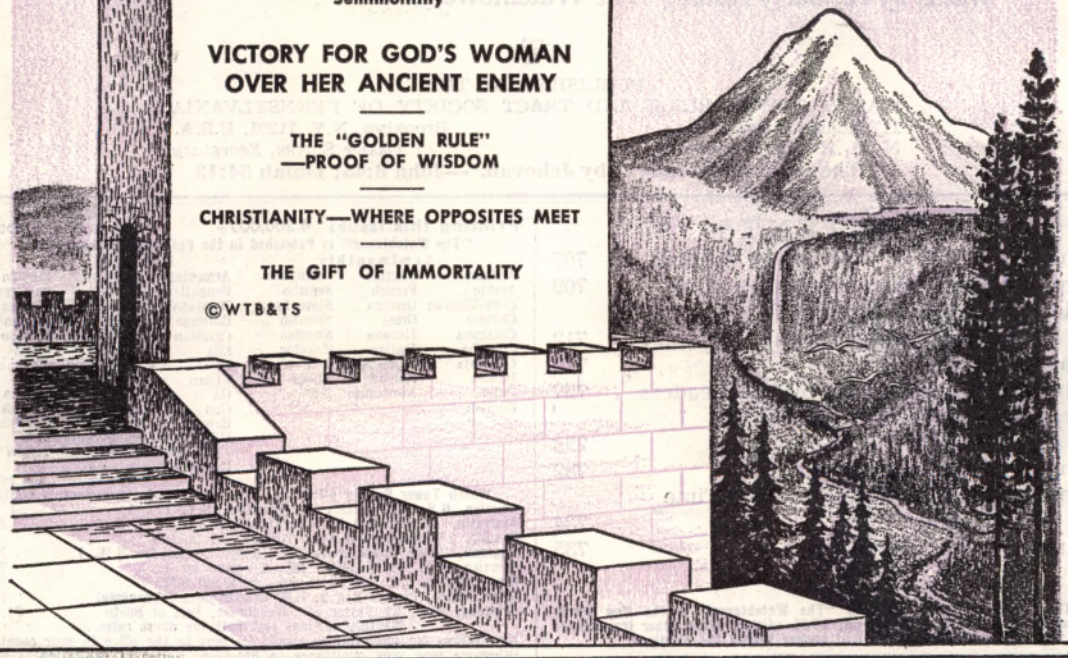
VICTORY FOR GOD'S WOMAN OVER HER ANCIENT ENEMY

THE "GOLDEN RULE" —PROOF OF WISDOM

CHRISTIANITY—WHERE OPPOSITES MEET

THE GIFT OF IMMORTALITY

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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.

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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; Isaiah 54:13

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The "Golden Rule"—PROOF OF WISDOM

EARLY last winter in the Columbia Heights section of Brooklyn, New York, a middle-aged man was seen hurrying to his auto just as a policeman fastened a green ticket to his car because of a parking violation. Outraged, he gave vent to a volley of intemperate, angry words, which the policeman ignored as he kept walking away. What had the car owner gained by his outburst? Nothing; he merely added to his own bad feelings while setting the policeman against him.

How different the instance of the English missionary in Lagos, Nigeria! Upon coming to his parked auto one day there stood a dark-skinned native officer who took him to task for parking his car where there happened to be a No Parking sign, which, however, had been put there only the day before. The officer asked for his identification cards, and as he copied off the information he kept up a tirade on the seriousness of the offense.

All of a sudden the officer looked up with a puzzled expression on his face as he asked, "You don't abuse me?" The missionary replied, "Why should I? You're just doing your job." Eyeing him rather curiously, the officer asked, "And what may be your job?" "I am a missionary, one of Jehovah's witnesses," was the answer. Obviously he had not expected that reply, and at once the tone of his voice changed. The conversation led to the Bible, with the upshot that the two parted as friends but only after arrangements had been made for the missionary to study the Bible with the officer. Obviously it paid this missionary to treat the officer as he himself would have wanted to be treated.

How easy it is to forget that an officer, guardian or usher might be fully aware of the way you feel and may not be at all happy about what he has to do in the line of duty, such as enforcing restrictions, regulations or making out a ticket for some traffic or parking violation! His is not an easy job. Do not abuse him for carrying out his trust nor try to pressure him to be unfaithful to it. Why not, rather, make it easier for him by being respectful, courteous and considerate, for is that not the way you would want to be handled if you were in his place? In doing so, you will make it not only easier for him but also more pleasant for yourself. We cannot

work at making things more pleasant for others without feeling better for it ourselves, if not also being rewarded in kind.

Yes, heeding the so-called Golden Rule, "Just as you want men to do to you, do the same way to them," is not only the just and right thing to do, the loving and kind thing to do, but it is also the wise thing to do. In fact, Jesus Christ, who gave to men the positive form of the "golden rule," stressed this very point when he said, in the same connection: "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."—Luke 6:31, 38.

The "golden rule" gets at the core of human relations; and the problem of human relations, as noted by such scholars as Pitirim A. Sorokin of Harvard University, is the foremost one facing mankind. As one comment on New York City's newspaper strike well put it: "How is it possible that any civilization so advanced can place a man in space, yet cannot build good faith and trust between an employer and an employee?"—*Wall Street Journal*, February 14, 1963.

How is it possible? It is possible because people today do not believe in doing to others the way they would have others do to them. Their lack of faith in God and their shortsighted selfishness blinds them to the wisdom of the "golden rule."

Look where we will, we will find that following the "golden rule" is proof of wisdom. The waiter, the clerk or the salesman who handles his guests or customers in the way he would like to be handled by them is bound to be more successful than the one who is indifferent. Likewise the guest or customer who handles the waiter, clerk or salesman as he would like to be handled is far more likely to get good service than the one who treats such employees as mere servants.

In particular does this principle apply to married folk because of their continuous, close, intimate relationship. The more thoughtfulness, consideration and affection each shows the other, the more of these each is likely to receive from the other. So when one recognizes that the other is holding back thoughtfulness or affection, it is well to ask, "To what extent am I merely receiving back what I am handing the other?" If both heeded the "golden rule," the situation would never deteriorate to desertion, separation or divorce, not to say anything about marital unfaithfulness. And certainly such things are not conducive to happiness.

Nor may parents overlook this principle simply because God's Word requires that their children obey them. The Bible also says: "Fathers, do not be irritating your children." (Eph. 6:4) By needlessly irritating his children, a father works against the best interests of both. Early in 1963 the radio told of a teen-age son who stabbed his father to death because of a rebuke. Apparently that rebuke was the last straw. Not that any irritation justifies murder of one's father, patricide. But, doubtless, had the father given thought to not needlessly irritating his son, he would still be alive. This principle, incidentally, might be said to be applicable to all whose prerogative it is to give rebukes. Give it in the way you would receive it, and you are more likely to benefit the one receiving it as well as keep his love.

And in all this note that the "golden rule" requires you to take the initiative. It is not 'Do to others as they do to you.' No, but '*You do* to others just as you would have them do to you,' and that regardless of what *they* may do. That is wisdom, divine wisdom. Heed it for your own well-being and happiness.

Christianity —Where Opposites Meet

The true worship of God is both well balanced and inclusive. Is your worship of that kind?

IT WAS autumn, 1961. The air was tense in a certain town of a British West African colony. Expecting the worst because a change of government was imminent, the British ringed the town with thousands of troops. All Europeans were ordered to leave the city and especially the womenfolk. However, one missionary couple, much to the chagrin of the officials, saw no reason for them to leave the town. Eventually the storm blew over, the transfer was made without any violence.

Why did this couple not consider it foolhardy to remain? Because, due to their unselfish work among the Africans, they had real friends among them. To them the Africans were their brothers, and the Africans to whom they ministered considered the missionaries as their brothers, despite the difference in skin color. Needless to say, their remaining created much favorable comment among the Africans. This is just a single, minor incident, but one very typical of true Christianity, which recognizes no race distinctions and where, in this respect also, it may be said that what some call opposites, whites and blacks, meet.

In fact, this meeting of opposites within Christianity is true of every sphere of human relations. For example, in Christianity opposites as to education meet on a common footing. Thus the highly educated Pharisee, the apostle Paul, cooperated with such "unlettered and ordinary" men as Peter and John, even as today at assemblies of dedicated Christians college professors serve side by side with or sit beside others who first began to learn to read and write upon coming in touch with the New World society of Jehovah's witnesses. The highly educated do not look down upon these with little formal education nor do the latter despise the former as "eggheads."—Acts 4:13; Prov. 14:17; Acts 17:34; 22:3.

Then, again, true Christianity unites nationalities that long have had antipathies toward one another, such as the Irish of Eire and the Irish of Ulster. For Christians "there is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female." The same also applies to such divisive factors as wealth and culture, not that the two necessarily go together. They heed the counsel of the disciple James: "Let the lowly brother exult over his exaltation, and the rich one over his humiliation," thus the two will come on a common level.—Gal. 3:28; Jas. 1:9, 10.

In true Christianity there is not even a segregation according to age, no religious kindergartens for children or Sunday schools, but all meet together as did the Israelites of old in obedience to the command: "Congregate the people, the men and the women and the little ones . . . in order that they may listen and in order that they may learn." Youth has respect for what maturity and years of experience has to offer, and old age appreciates the

eagerness of youth. As some Brazilian Witnesses like to put it, "We have no old folks among us, only some have been young longer than others!"—Deut. 31:12.

OPPOSITE QUALITIES MEET

In true Christianity not only do persons of opposite characteristics meet, but what are generally considered as opposite qualities meet within the same individual Christian. How so? In that it produces well-balanced personalities. For example, as a rule people do not associate the qualities of tenderness, gentleness, meekness and mildness with a forceful, bold and fearless dynamic personality. Yet in true Christianity these opposite qualities meet in the individual.

Setting the pattern for this was none other than Jesus Christ himself. Bold, fearless and dynamic, he minced no words in driving home his points to the assembled multitudes or to his foes. "Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye." "Woe to you, scribes and Pharisees, hypocrites! . . . Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" As a man of action he on two occasions 'drove all those with sheep and cattle out of the temple precincts, pouring out the coins of the money-changers and overturning their tables.'—Matt. 7:5; 23:29-33; 21:12; John 2:15.

Yet he had it within himself to manifest kindness, mildness and compassion: "On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." To such he extended the invitation: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 9:36; 11:28-30.

Of that able imitator of Jesus Christ, the apostle Paul, the same can be said. Both in the book of Acts and in his letters we read of his fearless steadfastness; he boldly stood for the truth and expressed it regardless of whom it affected, whether a fellow apostle or other fellow Christians, whether hostile mobs or governors and kings, and he took them all in his stride, as occasion demanded.—Acts 13:9-11; 14:19; 15:39; 17:23-32; 21:30-40; 24:10; 25:8-11; Gal. 2:11-14.

At the same time Paul could write of himself: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." "As a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you." Yes, in the apostle Paul as well as in Jesus Christ the opposite qualities of the hardy soldier and the gentle shepherd met, bold fearlessness, righteous indignation, and tenderness, mildness and kindness.—1 Thess. 2:7, 8, 11.

Since this is so, it is to be expected that Christians would be counseled to cultivate these opposite qualities within themselves, and so we find it: "Stay awake, stand firm in the faith, carry on as men, grow mighty." "Finally, go on acquiring power in the Lord and in the mightiness of his strength." "As a fine soldier of Christ Jesus take your part in suffering evil."—1 Cor. 16:13; Eph. 6:10; 2 Tim. 2:3.

At the same time we also read: "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." "If, then, there is any encouragement in Christ, if any consolation of love, if any

sharing of spirit, if any tender affections and compassions, make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind."—Eph. 4:32; Phil. 2:1, 2.

A MESSAGE OF OPPOSITES

The good news of God's kingdom that Christianity publishes may also be said to be an instance where opposites meet. Thus the prophetic command from which Jesus quoted, when he returned to his hometown of Nazareth, contained a twofold, contrasting commission: "Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah and *the day of vengeance on the part of our God;* to comfort all the mourning ones." Even as Jesus did both while he was on earth, so his followers on earth today do the same—they preach the good news of an earthwide Paradise and warn of Armageddon, the war of the great day of God the Almighty.—Isa. 61:1, 2; Rev. 16:14, 16; 21:4.

COMING IN THE NEXT ISSUE

- Identifying the Spirit of the World.
- Avoiding the Plague upon the Spirit of the World.
- The Sure Word of God.
- Bible Translation That Honors God.

Note how forcefully this point is driven home in the prophecy of Micah 5:7, 8, which finds its fulfillment in our day: "The remaining ones of Jacob must become in the midst of many peoples like dew from Jehovah, like copious showers upon vegetation, that does not hope for man or wait for the sons of earthling man. And the remaining ones of Jacob must become among the nations, in the midst of many peoples, like the lion among the beasts of a forest, like a maned young lion among droves of sheep, which, when it actually passes through, certainly both tramples down and tears in pieces; and there is no deliverer."

Certainly a greater contrast or set of opposites could hardly be imagined. What fall more gently and are more refreshing than the dew and copious showers that are so life-sustaining, and especially in the land of Palestine where those words were written? And what is more destructive than a young lion in the midst of a drove of helpless sheep? True Christians fill both roles. For persons of goodwill toward God they have a refreshing, life-sustaining message. But for the enemies of the truth, the message true Christians bring is as devastating as a young lion because of the havoc they play with false doctrines, which they slash, to use another figure of speech, with the "sword of the spirit," the Word of God.—Eph. 6:17.

Why is it that these opposites meet in Christianity? Because it is the religion of the one true God, Jehovah, who is impartial and whose qualities are perfectly balanced. Because of his power and justice he is "a consuming fire" to the wicked, but to the lovers of righteousness he shows his other side: "It is the acts of loving-kindness of Jehovah that we have not come to our finish, because his mercies will certainly not come to an end. They are new each morning."—Heb. 12:29; Lam. 3:22, 23.

Truly Christianity recommends itself to all lovers of truth and righteousness. Having "the wisdom from above," it is "first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical."—Jas. 3:17.



Victory FOR God's Woman OVER HER ANCIENT ENEMY

"Do not rejoice over me, O you woman enemy of mine. Although I have fallen, I shall certainly rise up; although I dwell in the darkness, Jehovah will be a light to me." —Mic. 7:8.



FOR four thousand two hundred years God's woman and her ancient enemy have faced each other. For most of this time it has appeared that the ancient enemy woman has had the upper hand over God's woman. What is the standing of the two women with regard to each other today? When will their enmity end? And how? Will it end with a compromise and an agreement to coexist on a friendly basis, or will it end in the destruction of the one and the eternal victory of the other? This is no mere squabble between two women that is their personal affair and that matters little to the rest of us as to how it turns out. The outcome does concern us all. Think so or not, we are all of us involved either with the one woman or with the other woman. We ought to know what should be our relations to them, and that right now! But how can we know?

1. What two women have been enemies of long standing, and what questions does that enmity pose?

[2] There is a book of information on their entire case. What book is that? It is the book that tells us how womankind came into existence and how woman became mother to us all. It has more sound, balanced counsel about women than any other book on earth. It is the Holy Bible. From its first book, Genesis, to its last book, Revelation or Apocalypse, it traces the development of this case of feminine enmity from its start and carries us along over its high points until its grand climax

2. (a) Where may we look for information on this case? (b) Who will be victorious, and with what result to mankind?

in the brilliant victory of God's woman over the ancient enemy woman. Thus we can know in advance whether we are going to win with the one or lose with the other. Losing with the enemy woman will wipe out our everlasting future. Winning with God's woman will ensure for us endless life in supreme happiness in the universal family of God the Great Father.

[3] That enemy woman—just who is she? That has long been a mystery, but she can now be identified. And God's woman—just who is she? Does the expression "God's woman" apply to a woman in the same way that ancient prophets like Moses, Elijah and Elisha and even the Christian overseer Timothy were each called a "man of God"? No, because this particular woman is God's in the sense of being His wife. But since when has God in heaven been married? Who is his wife? And is she a goddess to be worshiped by us? These questions deserve an answer. However, at the start we must not think of God's woman or wife from the standpoint of the religious mythologies of worldly nations that tell us of the various gods and their goddess wives. God's own Book, the Holy Bible, presents His wife as being something altogether different.

[4] Very early in the history of mankind God made mention of his woman or wife. It was in the paradise garden of Eden. The first human couple, Adam and Eve, had just sinned at the inducement presented by the lying serpent. God the heavenly Father examined his disobedient earthly son and daughter. He got their own admission of having broken the divine law. Their start in sin they got from the lying serpent, but not from just that snake on the ground, rather, from that intelligent person unseen behind that snake. Fitting his language to the literal snake, God said to that unseen Liar, Slanderer and Opposer of God: "Upon your belly you will go and dust is what you will eat all the days of your life. And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:14, 15) Who is the woman mentioned?

[5] The fleshly woman Eve may have thought that she was the woman. But after sinning against her God and Father could she be a "woman of God"? From her start she was Adam's wife and never God's wife.

[6] Eve did not appreciate that there was another woman in existence, for this woman was invisible to her. She was heavenly, not earthly or fleshly like Eve. The evidence that this other woman existed began to make itself known to Eve when she and her husband were driven out of the garden of Eden and suddenly, out of the invisible realm, there appeared as guards at the entrance of the garden persons she had never seen before. How did this come about? It was by a miracle of God. Genesis 3:24 says: "So he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life." These cherubs were representatives of God's heavenly woman. According to the record kept in the entire Bible, this "woman" turned out to be the mother of the Seed that actually bruises the great unseen Serpent in the head.

[7] It is not we who attribute to God a heavenly wife. He himself is the One who

3. (a) Can the enemy woman now be identified? (b) What are we not to understand by the expression "God's woman"?
4. In what circumstances and with what expressions did God first mention his woman to man?
5, 6. (a) Why could Eve not presume she was the woman? (b) How did the existence of the heavenly woman begin to make itself known to Eve?
7, 8. Who introduces Jehovah's wife to us, and by what means?

first tells us of his marriage estate and of his wife, introducing his wife to us, as it were. He did so in the eighth century before Christ, by means of his prophet Isaiah. Immediately after foretelling the sufferings of Christ as the Lamb of God and then of his glorification, the prophet Isaiah proceeds to direct himself to God's woman and say:

8 " 'Cry out joyfully, you barren woman that did not give birth! Become cheerful with a joyful outcry and cry shrilly, you that had no childbirth pains, for the sons of the desolated one are more numerous than the sons of the woman with a husbandly owner,' Jehovah has said. 'For your grand Maker is your husbandly owner, Jehovah of armies being his name; and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. For Jehovah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected,' your God has said. 'O woman afflicted, tempest-tossed, uncomforted, here I am laying with hard mortar your stones, and I will lay your foundation with sapphires. And I will make your battlements of rubies, and your gates of fiery glowing stones, and all your boundaries of delightsome stones. And all your sons will be persons taught by Jehovah, and the peace of your sons will be abundant.' "—Isa. 54:1, 5, 6, 11-13.

9 Jesus Christ, the Lamb of God, quoted from this prophecy of Isaiah and stated that all these sons of God's woman would come to him, the Son of God. To the Jews at Capernaum whom he had fed miraculously with bread and fish, Jesus said: "I am the bread that came down from heaven; . . . 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, 'And they will all be taught by Jehovah.' Everyone that has heard from the Father and has learned comes to me."—John 6:24, 25, 41-45.

10 God's words to his woman as given in Isaiah's prophecy talk about laying her stones with hard mortar and her foundation with sapphires, and making her battlements of rubies, her gates of fiery glowing stones and her boundaries of delightsome stones. From this it becomes clear that God's woman is symbolized by a city. As symbolized by this city she goes through the experience of being afflicted, tempest-tossed and uncomforted and without any children or citizens, and she needs to be repurchased so as to belong again to her God, Jehovah. Take note that these words are not addressed to the nation of Israel, as the words of Jeremiah's prophecy (3:14, 20; 31:32) are, which also speak of a husbandly owner. Rather, God's words by his prophet Isaiah are directed to a city that is rescued from a condition like childless widowhood and that becomes filled with children or citizens whom Jehovah God himself teaches because he is her husband.

11 A city is an organization, and therefore God's woman is no one person having feminine qualities but is an organization of persons, all these being "joined together in oneness." (Ps. 122:3) Where, now, is this organization? Is it on earth, as the nation of natural Israel was in the days of Isaiah and Jeremiah?

GOD'S WOMAN IDENTIFIED

12 God's own written Word, the Holy Bible, tells us where his wifelike organization is found. The Christian apostle Paul quotes from Isaiah's prophecy above and

9. Jesus Christ, in quoting from Isaiah's prophecy, made what application of it?

10. In Isaiah's prophecy what is used to symbolize God's woman, and, as thus symbolized, what does she experience?

11. What is a "city," and what further questions are raised?

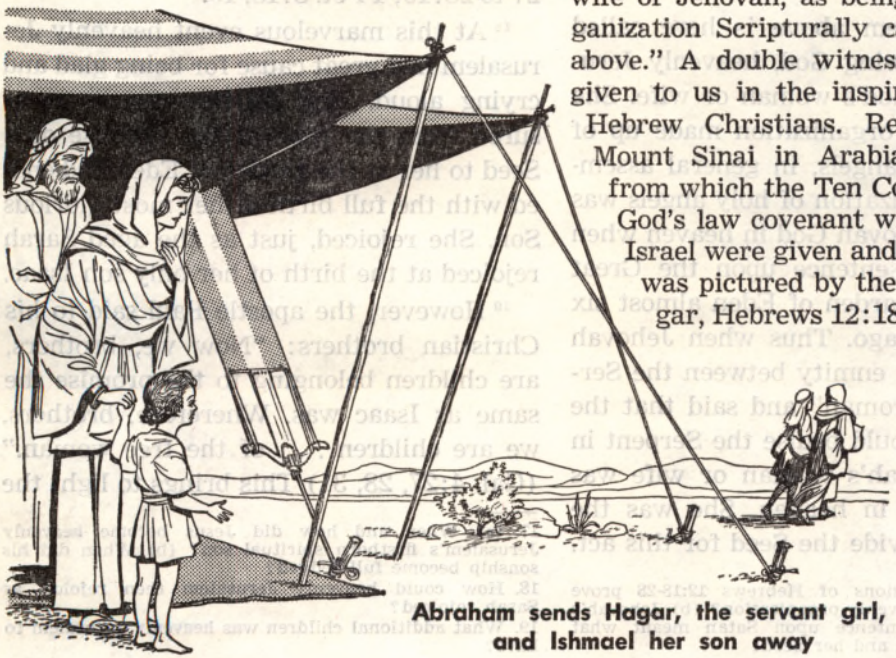
12, 13. In likening a city to a woman, how does Paul eliminate earthly Jerusalem from being the woman of God?

shows that she is not on earth in the form of the nation of natural Israel, the Jewish nation that today has its capital at Jerusalem, in the new part of the city, whereas the Mohammedan nation of Jordan has the old part. Note how the apostle Paul likens a city to a woman and how he eliminates Jerusalem on earth from being God's woman. Taking as his illustrations Sarah the wife of the Hebrew patriarch Abraham and her Egyptian slave girl named Hagar, Paul writes to spiritual Christians:

13 "Abraham acquired two sons, one by the servant girl and one by the free woman; but the one by the servant girl was actually born in the manner of flesh [by means of Hagar who was still young enough to conceive children], the other [son] by the free woman through a promise. These things stand as a symbolic drama; for these women mean two covenants, the one from Mount Sinai, which brings forth children for slavery, and which is Hagar. Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children. But the Jerusalem above is free [as Sarah was], and she is our mother. For it is written [in Isaiah 54:1]: 'Be glad, you barren woman who does not give birth; break out and cry aloud, you woman who does not have childbirth pains; for the children of the desolate woman are more numerous than those of her who has the husband.' Now we, brothers, are children belonging to the promise the same as Isaac [the son of Sarah] was. But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. Nevertheless, what does the Scripture say? 'Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of the free woman.' Wherefore, brothers, we are children, not of a servant girl, but of the free woman [the Jerusalem above]." —Gal. 4:22-31; Gen. 21:1-10.

14 This identifies God's woman, or the wife of Jehovah, as being a heavenly organization Scripturally called "Jerusalem above." A double witness to this fact is given to us in the inspired letter to the Hebrew Christians. Referring first to Mount Sinai in Arabia, the mountain from which the Ten Commandments of God's law covenant with the nation of Israel were given and which mountain was pictured by the servant girl Hagar, Hebrews 12:18-28 says, in part:

15 "You have not approached that [mountain] which can be felt and which has been set aflame with



Abraham sends Hagar, the servant girl, and Ishmael her son away

14, 15. How does a second witness identify the wife of Jehovah?

fire, and a dark cloud and thick darkness and a tempest, . . . But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood. . . . At that time his voice shook the earth, but now he has promised, saying: 'Yet once more I will set in commotion not only the earth but also the heaven.' 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 that cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear."

16 The Jerusalem above is here called "a city of the living God, heavenly Jerusalem." She is God's woman or wife. She is the heavenly organization made up of the "myriad of angels, in general assembly." This organization of holy angels was present with Jehovah God in heaven when he pronounced sentence upon the Great Serpent at the garden of Eden almost six thousand years ago. Thus when Jehovah spoke of putting enmity between the Serpent and the "woman" and said that the woman's seed would bruise the Serpent in the head, Jehovah's woman or wife was there with him in heaven. She was the "woman" to provide the Seed for this act. The One whom she provided directly for this victorious act was the only-begotten Son of God, who became Jesus Christ on earth and who said: "I am the bread that came down from heaven."

17 The first step in this direction was the birth of Jesus in the year 2 B.C. But the heavenly Jerusalem really brought him forth as her firstborn spiritual Son thirty years later, A.D. 29. In that year Jesus was baptized in water, and his heavenly Father poured down holy spirit upon him and announced his begettal as a spiritual Son by saying: "This is my Son, the beloved, whom I have approved." Three and a half years later the heavenly Jerusalem really did bring him forth as a full-fledged spirit Son of hers when God healed the heel wound inflicted by the Great Serpent and raised Jesus Christ from the dead to spirit life in heaven. Then the heavenly Jerusalem received him into the midst of her organization of angelic sons in heaven, but as the Chief One among them, in the position of Archangel.—Matt. 3:13-17; 27:27 to 28:10; 1 Pet. 3:18, 19.

18 At this marvelous event heavenly Jerusalem had great cause for being glad and crying aloud. Her childlessness as measured from the time of the promise of a Seed to her at the garden of Eden had ended with the full birth of her most glorious Son. She rejoiced, just as the aged Sarah rejoiced at the birth of her only son Isaac.

19 However, the apostle Paul said to his Christian brothers: "Now we, brothers, are children belonging to the promise the same as Isaac was. Wherefore, brothers, we are children . . . of the free woman." (Gal. 4:27, 28, 31) This brings to light the

16. (a) What expressions of Hebrews 12:18-28 prove God's woman is a heavenly organization? (b) Jehovah's pronouncement of sentence upon Satan meant what concerning his woman and her Seed?

17. (a) When and how did Jesus become heavenly Jerusalem's firstborn spiritual son? (b) When did his sonship become full-fledged?

18. How could heavenly Jerusalem then rejoice, as Sarah rejoiced?

19. What additional children was heavenly Jerusalem to have?

fact that the heavenly Jerusalem was to have additional children for the fulfillment of Jehovah's promise in Genesis 3:15 concerning the Seed of the woman.

[20] Yet as Isaiah 54:1 foretold, she was to have spiritual children in greater numbers than the children of the symbolic slave girl who, in the form of the nation of natural Israel, had been united for a while with Jehovah God. These other spiritual children, according to the promise of Genesis 3:15, began to be brought forth on the day of Pentecost, fifty days after Jesus Christ's resurrection, when the holy spirit was poured out upon one hundred and twenty faithful disciples of Jesus who were waiting in Jerusalem. (Acts 2:1-39) There Jehovah begot them by his spirit. At this Jehovah's woman, the long-time barren heavenly Jerusalem, had still more reason to be glad and cry out joyfully. Today, in this year 1963, she has a remnant of this spiritual seed yet on earth, who are awaiting their full birth in the heavens.

THE ENEMY WOMAN

[21] Who, though, is that other woman, the enemy of the heavenly Jerusalem? And when did God's woman confront this enemy woman for the first time? Ever since King David captured the citadel of Jerusalem and made it his capital city in the eleventh century before Christ, God's woman had been symbolized by the Jerusalem on earth. In fact, she came to be called by the name of this earthly city. (2 Sam. 5:1-9) Earthly Jerusalem had its roots in the city of Salem, where King Melchizedek was "priest of the Most High God" in the days of the patriarch Abraham in the twentieth century before Christ. (Gen. 14:17-20) But, of course, God's woman, the heavenly Jerusalem, existed before that. In the days of ancient Salem the enemy woman was already existing, and in part of the realm over which she held sway the patriarch Abraham was moving around. It was around two hundred years before Abraham's birth that the enemy woman appeared.

[22] According to the last book of the Bible the enemy woman came to be called by the name of an earthly city. Her mysterious name, Babylon the Great, points back to the city of Babylon built on the bank of the Euphrates River in the land of Shinar in the twenty-third century before Christ. This city became a symbol of Babylon the Great. However, because she is called the Great it indicates that the enemy woman is something greater than the literal city of Babylon on the Euphrates. The enemy woman still exists today, even after ancient Babylon has lain in moldering ruins for more than a thousand years. (Rev. 14:8; 17:5) True, Babylon the Great has her roots in ancient Babylon, but she is greater and of a longer life and wields more world power than ever that ancient Wonder City did.

[23] In the century following the global flood of Noah's day the riverside city was built, not by that godly man but by a great-grandson of his, an ambitious rebellious descendant named Nimrod. His city is the first city that the Bible names after the Flood, and it became the beginning of Nimrod's kingdom. (Gen. 10:8-12) It was built to obstruct the carrying out of God's will concerning the earth as man's home. It was made the seat of false religion, which is denoted by the fact that the city builders started putting up a "tower with its top in the heavens." All this project

20. When did these other spiritual children begin to be brought forth, giving still more reason for Jehovah's woman to cry out joyfully?
21. (a) Since what time was God's woman symbolized by earthly Jerusalem? (b) When did the enemy woman appear?
22. (a) How did the enemy woman get to be named after the ancient city Babylon? (b) What indicates that the enemy woman is something greater than the literal city?
23. Who built Babylon, and what was the purpose of the city builders?

was planned and carried forward to make a name, not for the God of Noah, but for the city builders, particularly for Nimrod its king, who came to be called "Nimrod a mighty hunter in opposition to Jehovah."

[24] Jehovah God and his woman in heaven were not pleased with the scheme. He could not bless the city. So, in order to show his displeasure and to hold up the project, he confused the language of the builders. Unable to understand one another and work together, the builders scattered according to their language groups, leaving only a minority in the city under Nimrod. Because their language was confused at this religious center and because confusion resulted in the city for awhile, its name was called Confusion. This is what the name Babel means in Hebrew, the language that Noah and his faithful son Shem spoke. In the first Greek translation of the Hebrew Scriptures the name is Babylon.—Gen. 11:1-10.

[25] King Nimrod set up a small-scale empire of his own, with eight cities in it, the capital city being Babel or Babylon. Of course, his false religion which was in opposition to Jehovah prevailed in his own empire. But the false religion of Babylon became more widespread than that. The builders who had received a confusion of language and who therefore had to scatter to distant territories carried Babylon's religion with them but, of course, in their new languages. Their religious ideas remained the same but were expressed in different languages. What resulted? An empire of false religion with the religion of Babylon as its common base was established, with a varied and complicated organization, but with all its religious doctrines and practices basically those of original Babylon. Here Babylon the Great made its appearance in the arena of conflict. Here God's woman, the heavenly Jerusalem or Zion, came face to face with the enemy woman, the world empire of false religion based upon the religion of ancient Babylon.

[26] The Great Serpent, the lying Satan the Devil, was behind the building of Babylon and its religious tower and behind its false religion. He was really the invisible god of Babylon and of her false religion. He became what the Holy Scriptures call him, "the god of this system of things." (2 Cor. 4:4) He dominates the world empire of Babylonish religion.

[27] To the contrary of this, the religion of God's woman, the heavenly Jerusalem, is the worship of the one living and true God, Jehovah her husband. Her religion met with stout opposition on the earth. The contest of religions now set in after the Flood. By the religious opposition on earth the heavenly Jerusalem, God's woman, was not directly affected. But she had practicers of her religion on the earth, such as Noah, Shem and the patriarch Abraham, a descendant of Shem. These godly men and their families were directly affected by the religious opposition from Babylon the Great. What this enemy woman did against Noah, Shem, Abraham and his God-fearing descendants was as if done to God's woman. This was especially true because through this line of faithful men the Seed of God's woman was to come.

[28] Noah's blessing upon his son Shem made it certain that the woman's Seed in its earthly, human connections would come through Shem rather than through Japheth and Ham. (Gen. 9:24-27) In Shem's

24. Jehovah's displeasure with the scheme was shown how, and what confusion resulted?
25. (a) What did the scattered city builders carry with them? (b) As a result, when and how did Babylon the Great appear as an enemy woman?
26. Who dominates the world empire of Babylonish religion?
27. (a) What is the religion of God's woman? (b) Who practiced her religion on earth, and why did they suffer religious opposition?
28. Through what line of descent was Abraham born, and what did Jehovah promise to him?

own lifetime Jehovah God called his descendant Abraham out from the neighborhood of Babylon in the land of Shinar. When inviting Abraham out Jehovah said to him: "I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing. And . . . all the families of the ground will certainly bless themselves by means of you." And after Abraham arrived in the Promised Land hundreds of miles to the west of Babylon, Jehovah said: "To your seed I am going to give this land."

29 When, over thirty years later, Abraham obeyed Jehovah and proceeded to offer up as a human sacrifice his beloved son Isaac, Jehovah's angel stopped Abraham and said: "I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 12:1-3, 7; 22:1-18) This made it certain that the promised Seed of God's woman would come through Abraham and his son Isaac as an earthly channel. When this Seed came to power, it would mean hurt to the Great Serpent, Satan the Devil, the god of Babylon the Great. For this reason she, as the woman enemy of God's woman, was against that Seed and the line of descent by which the Seed would come.

29. (a) In what manner did Jehovah make certain the promised Seed would come through Abraham and Isaac? (b) Then why was Babylon the Great against Abraham's descendants?

PART TWO

THE principal seat of Babylon the Great as a world empire of false religion was in the ancient city of Babylon on the Euphrates River. This continued to be the case until Babylon fell from her position as the third world power of Bible history in 539 B.C. and yielded place to the Medo-Persian World Power. Two other world powers preceded the Babylonian World Power, and those two were (1) the Egyptian and (2) the Assyrian. Nevertheless, Babylon the Great, the world empire of Babylonish religion, had also held sway over those two earlier world powers. She took advantage of her religious control over them to use them against the Seed of God's woman by trying to destroy the line of descent by which the Seed came. Babylon the Great is an international harlot, and she yields herself to the political rulers of the earth in order to gain her religious objectives. She thus unites religion to politics.

2 After Joseph, the grandson of the patriarch Isaac, died as the prime minister of Egypt, Babylon the Great as a religious force worked with Egypt's Pharaohs in a try at destroying Joseph's people, the Hebrews. These were then guests, alien residents, in the land of Egypt. Pharaoh made them slaves at hard labor, to kill them off. This failing, Pharaoh decreed that all Hebrew male babies should be killed at birth. Babylon the Great must have felt triumphant over God's woman, who was represented in Egypt by the Hebrews, the sons

1. (a) For how long did Babylon the Great have its seat in the ancient city of Babylon? (b) How did Babylon the Great hold sway over other world powers? (c) To what end has she taken advantage of her religious control?

2. In Egypt, what did Babylon the Great try to do? With what measure of success?

of Israel. Despite the devilish measure applied by Pharaoh who committed religious fornication with Babylon the Great, Hebrew male babies continued to be born and preserved, including Moses.

[3] When forty years old Moses tried to lead a movement for liberating the children of Israel, but was obliged to flee to the distant land of Midian. Forty years later Jehovah sent Moses back as his prophet to lead the Israelites out of the land of slavery. By a string of ten devastating plagues in a row upon Egypt Jehovah acted in behalf of the Seed of his woman, for "upon their gods Jehovah had executed judgments," which left all the firstborn sons of Egypt dead. What a vexation this must have been to religious Babylon the Great! Shortly afterward Jehovah exposed the helplessness of her religion by destroying all of Pharaoh's military pursuit forces in the depths of the Red Sea but bringing the Israelites safely through and on their way to the land that he had promised to give to Abraham his friend.—Num. 33:4; Ps. 78:43-53; Ex. 15:1-21.

[4] Four hundred and forty-three years later saw King David ruling in Zion, the citadel of Jerusalem, as sovereign over all twelve tribes of Israel. Because David proved to be a man agreeable to his own heart, Jehovah made a covenant with him for an everlasting kingdom in his royal line. (2 Sam. 7:1-18; 1 Sam. 13:14) By this royal covenant with David, God's woman knew that her promised Seed must come through the family line of King David. In short order, the enemy woman Babylon the Great got to know this and she set herself against David's royal line. Solomon the son of David succeeded him to "Jehovah's throne" in Zion (Jerusalem) and built the magnificent temple for Jehovah's worship. He also further beautified Jerusalem as the holy city of Israel's God. But Solomon did not prove to be the promised Seed of God's woman. Religious Babylon the Great overreached King Solomon in his old age by means of her representatives, the many pagan wives of Solomon, for whom he built religious high places for the worship of their gods.—1 Ki. 11:1-10.

[5] After unfaithful Solomon's death a rebellion split the kingdom of the house of David in two. The rebellious northern kingdom of Israel set up its own national capital and the worship of golden calves, and finally at Samaria, the third capital, the worship of Baal was introduced. But Jerusalem (Zion) remained the capital of the kingdom of Judah of but two tribes, with the tribe of Levi serving at Jehovah's temple. (1 Ki. 11:41 to 16:33) Two centuries passed thus, and then the Israelites began to feel the domination of a new world power, in the eighth century before Christ. In the year 740 B.C. Samaria, the capital of the northern kingdom of Israel, was sacked by King Sargon II of Assyria and the kingdom was overthrown and the surviving Israelites were deported to Assyrian territories. Some years later came the invasion of the land of Judah by the Assyrians under King Sennacherib son of Sargon II. Jerusalem, the earthly representative of God's woman, became endangered. At that time Babylon was subject to Assyria; yet Assyria practiced Babylonish religion.

[6] From his siege position before the Judean city of Lachish the Assyrian Sennacherib sent messengers to Jerusalem and arrogantly demanded that King Hezekiah surrender the holy city. The Assyrian

3. How was vexation heaped upon Babylon the Great in Egypt?
4. (a) The family line of what king of Israel got to be the target of the enemy woman? (b) The overreaching of Solomon was accomplished how?
5. What developed after Solomon's death to endanger the earthly representative of God's woman?
6. On behalf of Assyria's king and god, what arrogant taunts were hurled at the city of Jerusalem?

spokesman, Rabshakeh, stood before the city walls and proceeded to act as a witness for Nisroch the god of King Sennacherib. Loudly he shouted out to the Jews on the city walls: "Do not listen to Hezekiah, for he allures you, saying, 'Jehovah himself will deliver us.' Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they delivered Samaria out of my hand? Who are there among all the gods of the lands that have delivered their land out of my hand, so that Jehovah should deliver Jerusalem out of my hand?"—2 Ki. 18:9-37.

[7] Jerusalem sent back to Sennacherib a refusal to surrender. So he found it necessary to send another message belittling Jerusalem's God Jehovah. Then, from within the holy city, Jehovah by his prophet Isaiah sent back these defiant words: "The virgin daughter of Zion has despised you, she has held you in derision. Behind you the daughter of Jerusalem has wagged her head. Whom have you taunted and spoken of abusively? And against whom have you lifted up your voice and do you raise your eyes on high? It is against the Holy One of Israel! By means of your messengers you have taunted Jehovah . . . I shall certainly put my hook in your nose and my bridle between your lips, and I shall indeed lead you back by the way by which you have come."—2 Ki. 19:1-28.

[8] That night Jehovah's angel struck dead a hundred and eighty-five thousand of Sennacherib's troops, and in the morning as by means of a hook in Sennacherib's nose Jehovah yanked him back to Nineveh, capital of Assyria. But after that defeat Sennacherib leveled rebellious Babylon to the ground; yet never was he able to boast of destroying, or even capturing, Jerusalem. It was while Sennacherib was engaged in reconstructing Babylon that he was murdered by two of his sons when he was worshiping in the temple of his god Nisroch. (2 Ki. 19:35-37) What a triumph for God's woman!

7. (a) Did Jerusalem surrender? (b) What answer did Jehovah send back by his prophet Isaiah?

8. In fulfillment, what happened to Sennacherib and to his troops?

CAPTIVITY AND DELIVERANCE

[9] However, the conflict between God's woman and her enemy Babylon the Great was by no means over. In the following century the reconstructed Babylon rose to the position of the dominant world power, under her greatest king, Nebuchadnezzar II. By now Jerusalem and her temple of Jehovah's worship had become thoroughly defiled. What now took place was an apparently permanent defeat for God's woman and a crowning triumph for her enemy, for in 607 B.C. Jerusalem, by whose name God's woman was called, was destroyed.

[10] However, God's woman, the heavenly Jerusalem, remained and she knew that the destruction of the earthly city was a judgment executed by her husband Jehovah. By statements in the prophecies of Isaiah, Jeremiah and other Jewish prophets, she knew that earthly Jerusalem's destruction was to be just temporary, for just seventy years. Then her exiled children would be liberated from their captor, Babylon, and would return and rebuild Jerusalem and her temple. So, during those years of desolation, God's woman as represented by earthly Jerusalem could say to Babylon and to her counterpart, Babylon the Great: "Do not rejoice over me, O you woman enemy of mine. Although I have fallen, I shall certainly rise up; although I dwell in the darkness, Jehovah will be a light to me."—Mic. 7:8.

9. What developments led to the destruction of the city by whose name God's woman was called?

10. Why could God's woman say to Babylon the Great: "Do not rejoice over me"?



King Belshazzar dies at the hands of the Medes and the Persians in 539 B.C.

11 Babylon had sinned terribly against Jehovah. His inescapable vengeance deserved to come upon her. The cup of humiliation, despoiling and destruction that she had made earthly Jerusalem drink must now, in turn, be handed to her. Prophecies that Jehovah had spoken by his holy prophets long in advance were now hastening to their fulfillment. The very armies that he had foretold assembled against her from a number of nations. The very man whose name he had announced beforehand he called to head these armies, Cyrus! He put it into his heart to rob the great city of her river defense. He caused the city gates to be left open for the invasion of Cyrus' troops. He sent a hand to write upon the wall of the banquet hall of King Belshazzar that the number of the days of his kingdom had reached its finish, the balances had found him deficient in weight, and his kingdom was to be divided and shared between the Medes and the Persians. Shortly afterward, the same night in 539 B.C., Belshazzar was killed, the royal dynasty begun by Nebuchadnezzar eighty-six years previously ended, and Jerusalem's exiles could raise up Isaiah's proverbial saying against that dynasty:

12 "O how you have fallen from heaven, you shining one, son of the dawn! How you have been cut down to the earth, you who were disabling the nations! As for you, you have said in your heart, 'To the heavens I shall go up. Above the stars of God I shall lift up my throne, . . . I shall make myself resemble the Most High.' However, down to Sheol you will be brought, to the remotest parts of the pit." —Isa. 14:3-15; Dan. 5:1-31.

13 To the city of Babylon itself the Jewish exiles could now say the prophetic words of Isaiah: "Come down and sit down in the dust, O virgin daughter of Babylon. Sit down on the earth where there is no throne, O daughter of the Chaldeans. . . . Sit down silently and come into the dark-

11, 12. What prophecies were now due to be fulfilled upon Babylon, and what proverbial saying could be raised up against her royal dynasty?

13. The Jewish exiles were now in position to say what words to the city of Babylon?

ness, O daughter of the Chaldeans; for you will not experience again that people call you Mistress of Kingdoms." The Jewish exiles could at the same time say to her, their former captor: "There is One repurchasing us. Jehovah of armies is his name, the Holy One of Israel."—Isa. 47: 1-5.

14 Then, as Israel's Repurchaser, Jehovah roused up the spirit of Babylon's conqueror, Cyrus the Persian, to publish his decree releasing the Jewish exiles to return to Mount Zion and rebuild Jerusalem and Jehovah's temple there. Toward the end of Jerusalem's seventieth year of desolation a faithful remnant of Israelites and thousands of their non-Jewish servants were back in their homeland and located at their former city sites. Jerusalem's desolation ended, and she woke up from her stupor of affliction, shook herself free from the dust, rose up and sat on a respectable chair as a holy city. On the first day of their seventh lunar month in 537 B.C. an altar was built in the temple area and Jehovah's worship was renewed. After many years of enemy opposition the rebuilding of the temple was completed, in 516 B.C. Sixty-one years after that the walls of Jerusalem were put in respectable condition, to the further frustration of the enemies who were against Jehovah's worship and against the Seed of His woman.

15 Thus Jerusalem (Zion) again wielded religious influence over Jehovah's worshipers. As regards Babylon, this pagan city ceased to be a world power and kept declining politically and commercially. However, her greater counterpart, Babylon the Great, continued to flourish and to retain her religious kingdom over the Gentile kings and world powers of the earth, including the Medo-Persian, the Grecian and the Roman Empires. She kept on the watch for the promised Seed of Jehovah's woman to appear. She was willing to serve the interests of the Great Serpent, Satan the Devil, toward bruising the heel of the woman's Seed. She did not rejoice that night in the autumn of 2 B.C. when the Seed had a human birth from a Jewish virgin in Bethlehem and was called Jesus. Representatives of God's woman, a multitude of the heavenly angels, did rejoice and joined in "praising God and saying: 'Glory in the heights above to God, and upon earth peace among men of good will.' " But Babylon the Great did not join in. Instead, she schemed for the death of the child Jesus at the hands of Jerusalem's non-Jewish ruler, King Herod, an appointee of Rome.

16 While Jesus was being brought up at Bethlehem she sent some of her religious wise men, astrologers from the east, to notify King Herod that the future king of the Jews had been born. Herod, on information from the unsuspecting Jewish priests and scribes, sent the astrologers to Bethlehem, where they found the child, no longer in the stable of his birth, but in a house. (Luke 2:7, 12; Matt. 2:11) Almighty God interfered with their reporting back to Herod and betraying the whereabouts of the Seed of his woman. He had the child Jesus taken down to Egypt for a while and then, after Herod's death, taken up to Nazareth in the Roman province of Galilee. So Babylon the Great had to wait for a later opportunity to bruise the Seed.

17 In the year 33 the politically ambitious priests and religious leaders of the faithless Jews lent themselves to the scheme of Babylon the Great. They secret-

14. How were the exiles restored, the temple rebuilt and the walls of Jerusalem put in respectable condition?
15. (a) Although Babylon the city kept declining, how did Babylon the Great continue to flourish? (b) Contrast the reaction by representatives of God's woman and Babylon the Great to the human birth of the Seed.
16. How did Jehovah prevent for a time the bruising of the Seed?
17. How was an apparent victory over the Seed accomplished, with whom rejoicing and whom mourning?

ly arrested Jesus Christ, condemned him to death for blasphemy and handed him over to the Roman Governor of Jerusalem with the insistent demand that he be put to death on a torture stake. Finally the governor yielded, and Jesus died at Calvary on the afternoon of the Jewish passover day. As he lay dead and buried, Babylon the Great rejoiced, and the earthly Jerusalem continued to celebrate its passover and the subsequent feast of unleavened cakes. But God's woman, as represented by a Jewish remnant who faithfully followed her Seed when alive in the flesh on earth, mourned.

[18] But O what a reversal of matters on the third day of his death! His heel wound was completely healed when his heavenly Father, Jehovah God, resurrected him to life in the spirit and God's woman received her Seed to herself in the heavenly realm. By means of angels and by her Seed himself, who manifested himself as alive from the dead, she communicated her joy to the remnant of his followers. Their mourning turned into boundless joy. During the following forty days he made repeated appearances to the faithful apostles and other disciples. Then he ascended to heaven and presented himself before Jehovah God, who seated his beloved Son at his right hand. God clothed him with immortality, beyond all further personal hurt by the Great Serpent, the Devil.

REMAINING ONES OF HER SEED PERSECUTED

[19] Ten days later came the Jewish Pentecost. Then Jehovah God made his woman further fruitful, for, by pouring out his holy spirit upon the faithful ones on earth, he had his woman begin to bring forth the remaining members of her seed, the joint heirs of Jesus Christ her Principal Seed. Displaying no bondage to religious Babylon the Great but acting on the freedom for which Christ set them free, the spirit-filled disciples began to preach their marvelous message of liberation. The apostle Peter, as the principal spokesman, said to the inquiring Jews: "Let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled." (Acts 2:36) Three thousand of them believed, repented, were baptized and received the "free gift of the holy spirit" and were added to the spiritual seed of God's woman. How the heavenly Jerusalem could now "cry out joyfully" as a mother of many spiritual children, in fulfillment of Isaiah's prophecy (54:1-13)!

[20] Religious Babylon the Great could no longer use her kingdom over the political rulers of the earth to bruise the heel of the Principal Seed of Jehovah's woman, for he was immortal in heaven at God's right hand of power. But she could try to prevent the development of the remainder of the seed of God's woman by persecuting them even to the death. Up to the year 64 (A.D.) she used mainly the faithless Jews in Jerusalem and in the synagogues located elsewhere inside and outside the Roman Empire. Then occurred the accidental burning of old Rome. The remnant on earth of the seed of God's woman were accused of having done this and were persecuted by the Roman authorities. Six years later came the horrible destruction of earthly Jerusalem, not by any spiritual children on earth of God's woman, but by the Romans against whose domination the faithless Jews revolted.

[21] Babylon the Great had no reason to rejoice triumphantly over this destruction of earthly Jerusalem, for the disciples of Jesus had followed his warning and had escaped from the doomed city and contin-

18. What reversal of matters occurred on the third day?
19. At Pentecost what took place, giving heavenly Jerusalem occasion to "cry out joyfully"?

20, 21. (a) Thereafter, how did Babylon the Great try to prevent the development of the remainder of the seed of God's woman? (b) At the destruction of Jerusalem did Babylon the Great have cause to rejoice?

ued their worship outside the Roman province of Judah.

22 As regards God's woman, the heavenly Jerusalem, she had no reason to mourn as she did in 607 B.C. when the Babylonians destroyed earthly Jerusalem and its temple. Earthly Jerusalem no longer represented her, but she had the remnant of her children, still free, and these together with the glorified Jesus Christ made up a spiritual temple that Babylon the Great could not destroy by destroying earthly, material religious buildings, even the buildings in which the congregation of Christ's faithful followers held their religious gatherings.

23 The entire congregation of 144,000 faithful spiritual followers of Christ were to make up a figurative Bride for the Lord Jesus Christ, and God's woman was assigned to bring forth all these 144,000 successfully as the remainder of her seed that she might thus furnish a Bride for her Principal Seed, Jesus Christ. Thus God's woman would be as a mother to Christ's Bride, and the whole congregation as a Bride would be her spiritual daughter.

EXPOSURE OF BABYLON THE GREAT THE ENEMY

24 Whether the Christian congregation, the Bride class, discerned it beforehand from an understanding of the ancient Hebrew prophecies concerning Babylon on the Euphrates River or not, before the last one of the twelve apostles of Christ died they were definitely informed that they had a Greater Babylon to contend with. The last-surviving apostle, John, was given a revelation from God that pointed her out and gave her the mysterious name "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." From the symbolic description of her they knew that this religious international harlot would become "drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." That meant the blood of members of the Christian congregation of 144,000 disciples, the Bride of Christ. They knew that she would ride a ferocious political system pictured by the scarlet seven-headed, ten-horned beast, and that this beast itself, as a whole, would be an eighth world power, an eighth "king." In the apostle John's day the Roman Empire was persecuting Christ's Bride class.

25 In the early fourth century Emperor Constantine became the pagan Roman Pontifex Maximus, and he pretended to become a Christian. He convened the first ecumenical council of religious bishops, not in old Rome, but in Asia Minor, at Nicaea, in 325 (A.D.). With the religious bishops who compromised with him he formed what has been called "the first Christian state." In this way Christendom came into existence. As a servant of Babylon the Great, Christendom became and still is the worst persecutor of the remnant of the seed of God's woman, to prevent the completing of the Bride of Christ.

26 After the Roman Empire, including the so-called Holy Roman Empire, was broken up, Babylon the Great exercised her religious kingdom over the next world power, the seventh, the Anglo-American World Power. After World War I, and at the instigation of the victorious Anglo-American World Power, the Eighth World Power was formed, symbolized by the scarlet, ten-horned, seven-headed wild

22. As regards God's woman, did she have reason to mourn?
23. Who compose Christ's Bride, and what is their relationship to God's woman?
24. What revelation from God did John disclose about a Greater Babylon to be contended with?
25. How did Christendom come into existence and become a servant of Babylon the Great against the remnant of the seed?
26. (a) Since the breakup of the Roman Empire, has Babylon the Great continued to dominate the world power? (b) What is the scarlet wild beast, and who is its rider?

beast, namely, the League of Nations. Twentieth Century history proves that the League was ridden by the international harlot Babylon the Great; and, by Babylon the Great, the Bible means, not papal Rome or Vatican City, but the world empire of Babylonish religion, all false religions included.

27 True to the prophecy of Revelation 17:7, 8, and as modern history records, the scarlet beast went into the abyss of helpless inaction in World War II. When in 1945, with the help of the victorious Anglo-American World Power, it climbed out of the abyss, it did so in the form of the United Nations. Immediately Babylon the Great climbed on its back. The last encyclical by the late pope entitled "Peace on Earth" is only one of many available proofs that the world empire of Babylonish religion rides the scarlet beast.

28 But not for long! As the apostle John saw God's angel hurl a stone the size of a great millstone into the deep sea, John heard him say: "Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again. Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth." That includes, besides the killing of thousands of Jehovah's Christian witnesses, the blood shed in the two world wars of our century. (Rev. 18:21-24) With a swift pitch she will be unseated from the back of the Eighth World Power. Suddenly, as if "in one day," Jehovah's long-due execution of judgment will descend upon her, and her whole religious system will be burned like a great city to the ground. She will be reduced to ruins just as certainly as ancient Babylon was. (Rev. 17:12 to 18:20) By all means, before then let all lovers of clean, true religion detach themselves from that ancient enemy of God's woman. Save yourselves from being caught in her sudden destruction!

29 What a victory that destruction will be for God's woman over her ancient enemy! But matters will not stop there. Shortly afterward those political powers over whom Babylon the Great exercised a religious kingdom or with whom she committed religious fornication will all meet their doom. Even now demon influences are gathering them to the battlefield of Har–Magedon in a challenge to the universal rule of God's kingdom by his Messiah, the Principal Seed of God's woman. There her Seed, with all his heavenly armies, will attack those enemy forces and destroy them, proving himself to be King of kings and Lord of lords. Then the devilish Bruiser of the heel of the Seed of God's woman will get attention and be bound and hurled with his demons into the abyss and imprisoned. Thus at last the Seed of God's woman will bruise the Serpent's head.

30 After that triumphant hour God's woman will have still further joy. The marriage of her Principal Seed to the Bride class, her figurative daughter, will be fully consummated. The heavenly Father, Jehovah God, will rejoice with his woman, his universal heavenly organization. On earth a "great crowd," whose final number is not yet known to us, will be survivors of the universal war of Har–Magedon and will rejoice at the union of the Bridegroom and his faithful virgin Bride. Just as God's woman was symbolized by a city, so the Bride organization of 144,000 members

27. When did the scarlet beast go into the abyss, and when and in what form did it climb out and then get what rider?

28. (a) How does the rider get unseated from the back of the beast? (b) What judgment from Jehovah descends upon her, and with what result? (c) Before that, what should lovers of clean religion do?

29. (a) Besides the woman enemy, who else meet their doom? (b) Demon influences are gathering them to what place? (c) Who finally gets the Seed's attention?

30. Why will God's woman have further cause for joy?

will be like a holy heavenly city, a New Jerusalem. Figuratively speaking, glorious new heavens will reign over a righteous new earth.—Rev. 21:1-21.

[31] Through the heavenly New Jerusalem there will flow forth from the throne of God and of his Lamblike Son Jesus Christ a river of water of life with also trees of life on each side, that all appreciative men and women on earth may partake of these provisions for everlasting life. Even the dead whom God remembers will be resurrected and have the blessed opportunity to partake of those life-giving provisions. Paradise will overspread all the earth. Death inherited from Adam and Eve will be no more. Forever the righteous new earth will ring with praises to Jehovah God for giving victory through Christ to God's woman over all her ancient enemies.

31. What benefits will flow from the throne of God to appreciative men and women on earth?

Church Failure as Seen by Her Leaders

FAILURE IN THE CITIES

"The most compelling mission of the Church today," says clergyman G. Paul Musselman in the *Saturday Evening Post* of November 18, 1961, "is not in the far-off, least civilized corners of the globe. The biggest task lies right at the heart of urban civilization, in the tall towers and asphalt jungles of our cities. That is where the Church has failed. It is a failure that is told in terms of dwindling congregations and closed church buildings —and an increasing inability of the Church to enter the lives of those who desperately need something of the spirit to give meaning to our materialistic civilization. . . . In the past fifteen years or so New York City has lost more than 300 churches, Chicago 150, Cleveland 72, and Detroit 63. . . . Church leaders are taking a new look at expensive church buildings in which clublike congregations sometimes ignore the world outside and slowly hug themselves to death in huge structures they no longer can support. . . . Perhaps Protestantism must lose a few more status symbols before it remembers that its destiny is not to be a custodian of property but to be the creator of a Christian culture."

TOO CONCERNED OVER RESPECTABILITY

The New York clergyman Harold A. Bosley was reported by the Miami *Herald* of July 19, 1962, as saying: "This nation's churches have become so fearful of saying the wrong thing that they simply say nothing. We are so respectable we are afraid of our own shadow. . . . American churches used to be the moral custodians of the community and would cross swords with anybody, but today they have timidly forsaken that role." Along this same line Cynthia Clark Wedel, a vice-president of the National Council of Churches, said, as reported by the Houston *Post* of October 1, 1961: "Too many churches reflect an image compounded almost entirely of sweetness and light. We are afraid that if the Church becomes involved in anything controversial, it will cease to be popular—people might leave or not want to come in."

"PLATITUDES AND FIDDLE-FADDLE"

As quoted in the *Press-Enterprise* of Riverside, California, in its issue of September 30, 1962, clergyman Henry J. Stokes is reported as saying: "Our current unrest and upheaval in every realm; the growing view by the observing world that the church is irrelevant with its platitudes and fiddle-faddle of much activism; and the realization that human relations in whose welfare Christ is vitally concerned have unmasked our shallow spiritual grasp of the true witness. These and other thorny affairs make the requirements of preaching an almost impossible assignment. In it all, the preacher cannot please God and man. Often he pleases neither."

AVOIDING ITS RESPONSIBILITIES

Anglican clergyman A. Gordon Baker is reported by the Toronto *Daily Star* of April 2, 1962, as saying: "The Church has been sidestepping its responsibilities for centuries. . . . Christianity has become as vacuum-packed as the coffee on the shelves of today's supermarkets. Surely Jesus Christ did not endow a church with his presence in order to establish a comfortable and secure private club."

PERGAMUM

"WHERE THE THRONE OF SATAN IS"

THE opening chapters of the Bible book of Revelation contain seven messages that were sent to as many congregations in Asia Minor. Included in what the apostle John wrote to the congregation at Pergamum was the following: "I know where you are dwelling, that is, where the throne of Satan is; and yet you keep on holding fast my name, and you did not deny your faith in me even in the days of Antipas, my witness, the faithful one, who was killed by your side, where Satan is dwelling."—Rev. 2:12, 13.

Just where was this city of Pergamum? What is its history? What distinguished it from other cities? Why was it described as "where the throne of Satan is" and "where Satan is dwelling"?

All seven congregations to whom John wrote were situated in what was then known as the Roman province of Asia, but today forms the western part of Asiatic Turkey. Pergamum was the most northerly as well as the most westerly of these cities, being some fifty miles north of Smyrna and less than fifteen miles inland from the Aegean Sea. Today the Moslem city of Bergama lies just below the ancient site of Pergamum.

Pergamum rested largely upon a steep hill that stood between two branches of the Caicus River. This hill rose suddenly to a height of a thousand feet and, except for its southern slope, was extremely difficult of access. The city was well named Pergamum (Pergamon, Pergamus) for the name came from a root meaning "tower" or "fortress," which root is also related to the German word *burgh*.

It was an ideal location for a fortress as well as a capital city, for it commanded the surrounding territory for many miles. No wonder that when Alexander the Great set out on his eastern campaign he sent Barsine and her son, the illegitimate Herakles (Hercules), to Pergamum for safekeeping. And no wonder that some years later Lysimachus, one of the generals among whom Alexander's empire was divided after his death, chose Pergamum for the safekeeping of so much of his treasure: 9,000 talents or about $10 million.[1]

ITS HISTORY

The history of Pergamum does not go back far; it appears to have been a newcomer among the cities of Asia Minor. Archaeologists have dug up artifacts going back to about the eighth century B.C.[2] Pergamum first appears in written history in 399 B.C., when Xenophon and his 6,000 mercenaries, the remnant of the famed retreating "Ten Thousand," occupied the city. For some fifty years thereafter it was part of a Persian satrapy, after which its ruler declared its independence, which it enjoyed until the time of Alexander. After Alexander's death it became part of the territory that fell to Lysimachus in the year 301 B.C.[3]

The treasure that Lysimachus left in Pergamum he put in charge of a trusted lieutenant, one Philetaerus, a eunuch.

There are a number of versions as to just how he became ruler of Pergamum and its surrounding country; suffice it to say that he was able to take advantage of the troublous times and the wealth put in his safekeeping and proved himself a sagacious and discreet ruler in both internal and external affairs. He thereby established the dynasty of the Attalids and set the pattern for those who followed him. His rule marked the beginning of the rise of the star of Pergamum.

After a rule of twenty years he was succeeded by a son of his brother who, after ruling for about a like period of time, was in turn succeeded by Attalus I in 241 B.C. He became noted for his great wealth and in particular for freeing Pergamum from the burden of paying tribute to the raiding Gauls by defeating them in battle, after which he proclaimed himself king. When he died in 197 B.C., his son Eumenes II took the throne, under whom Pergamum became one of the greatest kingdoms of the East and reached its heights in magnificence, in size, in prosperity and in art, literature and science. And, it might be added, as a mecca of pagan religion. When Eumenes II died in 159 B.C. he left the kingdom to his brother Attalus II as his own son was but a child, and which brother took the name Philadelphus, or "lover of brother."[4]

When Philadelphus or Attalus II died in 138 B.C., the son of Eumenes II, namely, Attalus III, became ruler. Historians differ as to why his brief rule was marked with so much bloodshed, even as they differ as to why he willed Pergamum to Rome, upon his death, which occurred in 133 B.C. Some say that suspicions regarding the sudden death of his mother, whom he had loved so much as to take the title Philometor, "lover of mother," and that of his wife caused him to embark on an orgy of murder, only later to be regretted, whereas others list among his crimes the murder of his mother. Thus some term his willing of Pergamum to Rome a most judicious act in view of Rome's liberal policies, whereas others say it is inexplicable except as the act of a madman. An illegitimate brother successfully challenged Rome, but only for a short time, and in 130 B.C. the kingdom of Pergamum became a Roman province.[4]

CHARACTERISTICS OF PERGAMUM AND ITS RULERS

Pergamum enjoyed independence for 150 years, and the members of its dynasty stood in striking contrast to those of others all around it. Instead of scheming one another's death, as was the order of the day, they manifested family affection. Thus history records the time when Eumenes II was waylaid by assassins while on a journey and was left unconscious. Report got out, even to Rome, that he had been killed; and so his brother took the reins of government and married the wife of Eumenes II. But Eumenes II recovered and proceeded to return to Pergamum. Hearing of this, his brother at once divested himself of his royal robes and went out to meet his brother. Eumenes II, meeting his brother and his wife, embraced them and whispered into the ear of his brother: "Do not be in a hurry for my wife until you are sure I am dead." And it is said that this was the only notice he ever took of the matter, treating them ever after with undiminished affection.[5] Thus in his testament he not only willed the kingdom to his brother, but willed that his brother Attalus II should rule in fact as king, until his death, and only then should his own son become ruler. He even requested that his widow become the wife of his brother so that there would be no question as to

his authority and right, this being the same woman his brother had temporarily as wife when he thought Eumenes had been killed.

Concerning Pergamum one authority states:

> "If the kings of Pergamum were able patiently to build up a rich and flourishing kingdom, to make this kingdom famous in Greece, to protect it against attacks of their neighbors, both Greeks and barbarians, and to appear as patrons of learning and art, they owed it to their own skill, to their sound economic policy and unceasing efforts to develop the natural resources of their territory."[6]

In Pergamum were invented the elegant hangings called tapestry. It also was famed for its gold-woven clothes, the *vestes Attilae,* its pottery and its precious ointments. Its rulers were interested even in cattle breeding, horticulture and other aspects of scientific farming. And they were literary men of such a fondness for books that only Alexandria had a library larger than that at Pergamum. It is said that Ptolemy (V-?) of Egypt became so apprehensive lest his library at Alexandria be eclipsed by that of Pergamum that he put an embargo on papyrus, on which Egypt had a monopoly. But this proved to be a blessing to Pergamum, for one of its citizens invented parchment (which got its name from Pergamum), a far superior writing material. When Pergamum was a Roman province, Cleopatra prevailed on Mark Antony to replenish her Alexandrian library with books from the library at Pergamum, which he did, to the extent of 200,000 scrolls.[7]

Pergamum is also famed for its sculpture. Chief among the many treasures dug up from its ruins is the gigantic frieze, 150 yards in length, that was a part of its Great Altar to Zeus and depicted a battle between gods and giants. Concerning it we are told:

> "This enormous frieze . . . cannot fail to impress visitors by the size of its figures, the energy of the action, and the strong vein of sentiment which pervades the whole, giving it a certain air of modernity. . . . The giants are strange compounds, having heads and bodies of wild and fierce barbarians, sometimes also human legs, but sometimes in the place of legs two long serpents, the heads of which take with the giants themselves a share in the battle . . . The gods are obviously inferior in physical force, indeed a large proportion of the divine combatants are goddesses. Yet everywhere the giants are overthrown, writhing in pain on the ground, . . . everywhere the gods are victorious, yet in victory retain much of their divine calm."[8]*

RELIGION IN PERGAMUM

Aside from their politics, the rulers of Pergamum were ardent Grecophils or lovers of things Greek. Especially was this true regarding its pagan worship, of which it was a veritable citadel. Athena, goddess of poetry and learning, came first in worship. Second only to her was the chief of Greek gods, Zeus. Prominent also were Dionysus, god of wine, and Aphrodite, goddess of sensual pleasure. Having a fame of his own was Aesculapius as the god of healing. From the large school in connection with his cult came Galen, the "father of medicine." Other deities worshiped in Pergamum were Apollo, the ancient Ceibiri, Demeter, Eros, Herakles, Hermes, Poseidon, as well as a host of minor ones.[9]

In addition to lavish temples and beautiful groves dedicated to such gods was the Great Altar to Zeus Soter. Made of marble, it was more than a hundred feet square and nearly fifty feet high. It had a huge staircase and colonnades on three sides.

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* While the interpretation invariably given to this frieze is that it represents the cultured Pergamenians battling the barbaric Gauls, what may well be a more logical explanation in view of the emphasis on the mystic in Pergamum is that it is based on legends that have come down through the years of the sons of God and the mighty men of Noah's day, as recorded at Genesis, chapter 6.—*The Early Renaissance,* by J. M. Hoppin.

Ornamenting it was the gigantic frieze previously mentioned. Found in the Berlin Museum today, it has been termed the "most impressive monument of sculpture produced by ancient Europeans."[10]

Another striking feature of pagan worship in Pergamum was its worship of political rulers. They did not believe in democracy but did more or less rule as benign autocrats. They were credited with divine descent and worship from the beginning. Attalus I, because of freeing his people from the threat and yoke of the Gauls or Galatians, was hailed as "King Attalus the Savior." It is not surprising therefore that Pergamum should be the first provincial city to erect a temple for the worship of the Roman emperor. It erected its first, to emperor Augustus, in A.D. 29, its second in the time of Trajan (A.D. 98-117), and its third in the days of Severus,[11] who ruled A.D. 193-211.

"WHERE THE THRONE OF SATAN IS"

Why did John refer to Pergamum as "where the throne of Satan is"?* Some have said that this was because Pergamum was the halfway house or bridge between the religion of ancient Babylon and that of Rome. True, as one historian says: "The defeated Chaldeans fled to Asia Minor and fixed their central college at Pergamos"; referring to their defeat in 539 B.C. However, by the time John had his vision recorded in the book of Revelation, A.D. 96, the seat of "Babylon the Great," or the world empire of false religion, had been removed to Rome.—Rev. 14:8.[12]

Others hold that these words apply to Pergamum because it was one of the centers of the worship of Aesculapius, which god of healing had as his symbol a serpent. But merely this symbol would hardly be sufficient to entitle this religion the distinction of Satan's seat; besides, there is no evidence that it represented a threat to the early Christians.

Still others apply John's words to the Great Altar to Zeus Soter for which Pergamum was famous. True, this altar was outstanding due to its immense size, but it does not seem reasonable to conclude that merely that fact would determine where Satan's throne is. When we consider that Satan is termed the invisible "god of this system of things," it is apparent that his throne would be something more than a mere pile of stones.—2 Cor. 4:4; Matt. 4:8-10.

Rather, what seems to be the most reasonable explanation of John's words is that what made them apply to Pergamum was its temple and cult of the worship of the emperor. Certainly this form of worship presented a serious threat to the early Christians; many were the martyrs it caused because Christians kept integrity and refused to compromise. Since Revelation 2:13 mentions Satan's throne in the same breath with the martyrdom of Antipas, it is reasonable to conclude that the two have an association, and this they would have if Satan's throne referred to the worship of the emperor or the State.

Perhaps an even more powerful reason for so interpreting John's words is the fact that the book of Revelation was written for the benefit of not solely those living in John's day but even more so those in our day; and today the worship of the emperor in the giving of religious adoration to the State has again manifested itself on every hand. It was seen in Nazi Germany, Fascist Italy, and is being seen in all Communist and other totalitarian lands and even in some claiming to be democracies. The words at Revelation 2:13 are indeed encouraging to all who suffer today for

* In passing it might be noted that this description is *in striking* contrast to the way the Romans viewed Pergamum, for they spoke of it as the most illustrious, the most distinguished, the one "preeminent above all the towns of the Roman province of Asia."

taking a firm stand as did Antipas in the first century.

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The Gift of Immortality

THE greatest gift a mortal man could be given is that of immortality. It would mean for him deathlessness, independence from any created thing for his existence and the impossibility for him to waste away and decay. Being made of flesh that does waste away and that needs outside energy to keep it alive, man is corruptible. He is not born with immortality, as some persons imagine.

If every man possessed an immortal soul that perpetuated forever his conscious existence, why would God hold out immortality as a reward to Christians for faithfulness? Why would his Word speak of incorruptibleness as something to be sought? Would God tell men to seek what they already have? The Bible says: "He will render to each one according to his works: everlasting life to those who are seeking glory and honor and incorruptibleness by endurance in work that is good." (Rom. 2:6, 7) Because man is corruptible and his body wastes away with the passing of time, the gift of immortality is something to be highly prized.

Many thousands of years passed after the creation of the first man before the Creator, Jehovah, rewarded one of his creatures with immortality. Until then, he alone possessed it, being incorruptible, indestructible and imperishable. That One was the first of his created sons who, while on earth as a perfect man, was known as Jesus Christ. The Scriptures speak of him as "the first-born of all creation." (Col. 1:15) On the third day following his violent death on a torture stake Jehovah raised him from the dead, not as a corruptible human whose body can waste away, but as an immortal spirit creature. Regarding this the apostle Peter wrote: "For Christ himself died once for all, for sin, an upright man for unrighteous men, to bring us to God, and was physically put to death, but he was made alive in the spirit."—1 Pet. 3:18, *AT*.

Being the first of Jehovah's creatures to receive immortality, he was, at the time the apostle Paul wrote to Timothy, the only creature possessing it. As an immortal spirit, he now dwells in a glory that is unapproachable by man. No man could endure to see it just as no man can endure to see with unprotected eyes the intensely bright fireball of a hydrogen-bomb blast.

Speaking of this only rightful Potentate who has been anointed by God as King,

Paul states: "This manifestation the happy and only Potentate will show in its own appointed times, he the King of those who rule as kings and Lord of those who rule as lords, the one alone having immortality, who dwells in unapproachable light, whom not one of men has seen or can see." —1 Tim. 6:15, 16.

That some of Jesus' faithful followers would also be given the gift of immortality is made clear in the Scriptures. 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." (1 John 3:2) It has not been possible for these followers of Jesus to visualize what they will look like when they become immortal spirit creatures like the resurrected Christ. The physical eye cannot register the appearance of spirit creatures. Their glory is beyond the range of visible light as well as other radiations in the electromagnetic spectrum.

How these faithful followers will receive immortality will be by the same means Jesus received it. They must first die and then be resurrected as spirit creatures. The apostle Paul speaks of this in his letter to the Corinthians. "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown a physical body, it is raised up a spiritual body. For this which is corruptible must put on incorruption, and this which is mortal must put on immortality." —1 Cor. 15:42, 44, 53.

What Paul said about the gift of immortality was directed, not to the world of mankind, but to the members of Christ's congregation who had been anointed with holy spirit to be kings with him. "If we go on enduring, we shall also rule together as kings." (2 Tim. 2:12) As would reasonably be expected, this kingly group is limited in size. Not all who exercise faith in Jehovah and in Jesus Christ are divinely chosen to be members of it, and therefore only a comparatively small number are resurrected to spirit life, as Paul describes, and given the gift of immortality.

The vast majority of faithful Christians can look forward to being earthly subjects of that heavenly body of kings. They are the meek who will "possess the earth." (Ps. 37:11) Their reward for maintaining integrity to Jehovah will be, not the gift of immortality, but the gift of eternal life in human perfection. They will receive what the first man Adam could have had if he had been obedient.

Although they will enjoy human perfection, they will still be corruptible because they will still be made of flesh that is capable of decaying or of being destroyed by another creature. They will have the power to live indefinitely, but for them to continue living they will have to keep their bodies supplied with food and water. Without these necessities they would waste away. Such is not the case with the few who are made incorruptible by being given the gift of immortality. Their continued existence is not dependent upon outside sources of energy. God has given them the power to be self-sustaining, just as he is. This is one of the factors that contributes to their being superior to the angels. Their superiority is revealed by Paul's statement to them: "Do you not know that we shall judge angels?"—1 Cor. 6:3.

The angels have the power of an indefinite life, but their life force is not self-sustaining and indestructible. Immortality was never given to them. This is evident from the fact that the resurrected Jesus was the only one of Jehovah's creatures

who possessed it in the days of the apostle Paul, although angels had been living for a very long time before then.

For the chosen few who receive the gift of immortality, death loses its sting forever. They are made eternally free from its power. "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) As these receive the marvelous gift of immortality, faithful Christians not of this select group are assured that Jehovah will keep his promise to give eternal life to everyone exercising faith in him and his Son.—John 3:16.

NEVER FAILING OUR GOD IN THIS TIME OF THE END

THE Creator, Jehovah God, needs no one. He is wholly self-contained. He existed alone throughout a past eternity without ever feeling lonely, without feeling the need of anyone.

However, in his wisdom and love he saw fit at one point in that past eternity to begin to create creatures, the first of these being his only-begotten Son, the Word, the one later known as Jesus Christ. When Jehovah God and his Son made man they made him in their image, endowing him with certain attributes and faculties and giving him the freedom of choice, to do right, to obey and live or to do wrong, to disobey, and die. But regardless of what man would do, God would remain faithful, for he cannot deny himself.—2 Tim. 2:13.*

God's purpose for Adam and Eve was that they should increase in number, subdue the earth and exercise dominion over the lower animals. (Gen. 1:28) As a test of their appreciation and worthiness God placed a restriction upon them; they were not to eat of the fruit of a certain tree. (Gen. 2:17) So long as Adam and Eve obeyed God's laws they brought pleasure to him, even as we read: "A wise son is the one that makes a father rejoice."—Prov. 10:1.

But when Adam and Eve rebelled they no longer brought God pleasure and joy and so he divorced them from his righteous organization of creatures and drove them out of the garden of Eden to die while eking out a meager existence from a cursed earth that brought forth thorns and thistles. (Gen. 3:19) However, Jehovah God was not frustrated or made helpless because Adam and Eve had failed him. He, being the universal Almighty Sovereign, will have his purpose regarding the earth and humankind carried out in spite of what any creatures may or may not do. —Isa. 55:11.

Since Adam's day many other creatures have failed God. There was Esau who despised his birthright, showing himself to be a person not appreciating sacred things. (Heb. 12:16) Among other notable ones that failed Jehovah were Cain, Achan, King Saul and King Solomon. In fact, the entire nation of Israel, with but few exceptions, failed Jehovah at the time he sent his Son to earth. And then there was Judas Iscariot who so miserably failed God after having been an intimate companion of God's Son for some three years. All these had privileges of serving God and all failed God because of their unfaithfulness. All shrank back for one reason or another so that God could no longer take pleasure in them.—Heb. 10:38, 39.

However, during all this time Jehovah God has had creatures, both spirit and human, that have not failed him. Included among these are his first-begotten Son, Jesus Christ, Abel, Enoch, Noah, Abraham, Moses, David and many others such as the faithful apostles. All these remained faithful and so brought pleasure to God, giving him an answer that he could make to the one taunting him, the Devil, Satan.—Prov. 27:11.

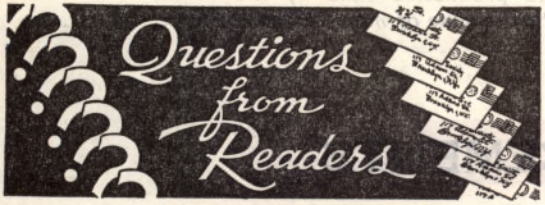
We who are living in this time of the end of this old world, as is apparent from the fulfillment of Bible prophecy—whom will we imitate? Those who failed God or those who proved faithful? Today God has a people that are proving faithful to him, carrying out his purposes, even as he foretold. (Isa. 43:10-12) This people he has enlightened by a knowledge of him and his purposes; he has put his spirit upon them and ordained them to be his witnesses. Will we individually keep integrity by right conduct, by never compromising, by

* For details see *The Watchtower*, December 15, 1962.

keeping steadfast in the ministry, and so be among the faithful ones that never shrink back, that never fail God?

In order never to be failing our God in the time of the end we must guard against any tendency to shrink back. This shrinking back can begin very subtly, almost imperceptibly, as when we refuse to make progress, as when we shrink from taking a forward step, as when we turn down added privileges in the Christian ministry.

What will aid us to keep from shrinking back? There are many aids of which we can avail ourselves. One of these is the regular study of God's Word with the helps he has provided, for his Word is "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." (2 Tim. 3:16, 17) Another great aid is prayer, talking to God. Still another aid is the weekly gathering of ourselves together at our Kingdom Halls and neighborhood Bible studies, where we can incite one another to love and fine works. Nor would we overlook the strength that comes from zealous activity in the ministry. By taking advantage of all such aids we shall be able to resist any tendency to shrink back and thus keep from failing our God in this time of the end.



● Would you please explain Psalm 78:24, 25? Does this indicate that angels need some type of nourishment to continue living?—D. H., United States.

Psalm 78:24, 25 in the *King James Version* says that the Israelites ate "angels' food" in the wilderness. We read: "And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full." Interestingly, *The Newberry Study Bible,* edited by Thomas Newberry and based on the *King James Version,* says in a marginal note pertaining to the expression "Man did eat angels' food": "ish *or* Everyone did eat the bread of mighty ones, *Heb.* lehhem abbirim." Now note the rendering of these verses in the *New World Translation of the Holy Scriptures:* "And he kept raining upon them manna to eat, and the grain of heaven he gave to them. Men ate the very bread of powerful ones; provisions he sent them to satisfaction."

Yes, the Israelites, though they were mere men, ate "the very bread of powerful ones." And this expression has reference to the manna they ate in the wilderness. Well, then, was the manna really the food of angels given by God to man? The manna did, as it were, descend from heaven, because it appeared upon the ground by the operation of God's spirit from heaven. However, this was not any kind of bread that angels eat, nor have we any Scriptural proof that the angels in heaven eat anything.

So, when Psalm 78:24 and 25 shows that in eating manna the Israelites "ate the very bread of powerful ones," what is meant? Simply that they subsisted on food from a powerful spiritual source, supplied by reason of the operation of Jehovah's spirit or active force. Hence, they were eating food that was divinely provided.

● Since the Logos, the prehuman Jesus, was not among the angels used by Jehovah to transmit the law of God to Moses, how is Exodus 23:20-23, which speaks of an angel with the name of Jehovah within him, to be understood? —A. M., United States.

That the Logos, the Son of God, was not among the angels used by God at the time he transmitted his law to Moses is clear from the words of Paul at Hebrews 2:2, 3: "If the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; how shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through our Lord and was verified for us by those who heard him?" It therefore follows that the angels were used at that time and that the Son of God, the prehuman Jesus, was not.

However, this does not rule out the possibility of the Logos' having been used in some special capacity in God's dealing with Israel. Exodus

23:20-23 says: "Here I am sending an angel ahead of you to keep you on the road and to bring you into the place that I have prepared. Watch yourself because of him and obey his voice. Do not behave rebelliously against him, for he will not pardon your transgression; because my name is within him. However, if you strictly obey his voice and really do all that I shall speak, then I shall certainly be hostile to your enemies and harass those who harass you. For my angel will go ahead of you." It is reasonable to conclude that this angel of whom Jehovah says "my name is within him" was Jesus Christ in his prehuman spirit form. (1 Cor. 10:1-4) Jesus, whose name means "Jehovah is salvation," is the chief one to uphold and vindicate his Father's glorious name.

The angel with God's name within him is not spoken of as giving Israel its code of laws but, rather, as guiding the Israelites on the way to the Promised Land. Thus the words of Paul at Hebrews 2:2, 3 do not rule out the strong likelihood that the angel of Exodus 23:20-23 was Jesus Christ in his prehuman spirit form.

Then I came to be beside him as a master worker, and I came to be the one he was specially fond of day by day, I being glad before him all the time, being glad at the productive land of his earth, and the things I was fond of were with the sons of men.—Prov. 8:30, 31.

ANNOUNCEMENTS

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"WATCHTOWER" STUDIES FOR THE WEEKS

January 5: Victory for God's Woman over Her Ancient Enemy, ¶1-29. Page 712.

January 12: Victory for God's Woman over Her Ancient Enemy, Part Two, ¶1-31. Page 719.

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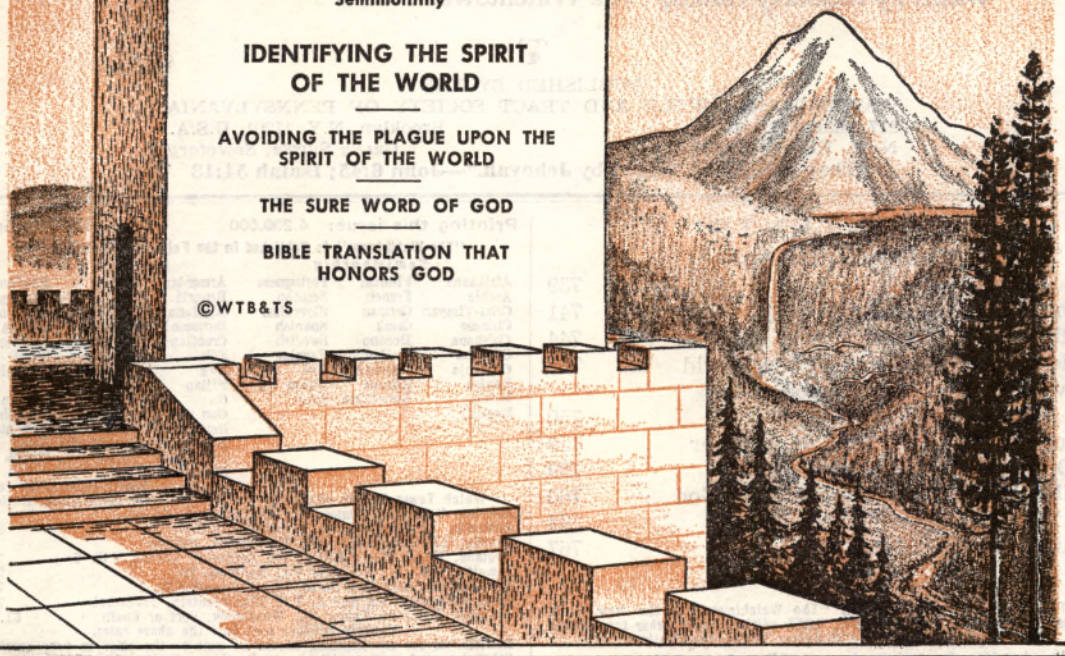
IDENTIFYING THE SPIRIT OF THE WORLD

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THE SURE WORD OF GOD

BIBLE TRANSLATION THAT HONORS 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; Isaiah 54:13

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A time for the HEAD AND A time for the HEART

"USE your head!" shouted the impatient mechanic to his helper, a newcomer on the job. "Have a heart! I'm trying hard to find work!" pleaded the unemployed debtor of the banker who threatened to foreclose the mortgage if payments on the interest were not at once forthcoming.

By expressions such as these is recognized the difference between the various faculties of the mind, such as reason, thinking, memory and volition on one hand, and affection, sympathy and pity on the other hand. While some situations obviously call for one or the other, in other situations one must choose. For example, were you to walk along 14th Street in New York City on a busy Saturday morning you would be importuned for help several times in each block. It might be a blind man, or an invalid in a wheelchair, a legless cripple propelling himself along on roller skates or it might be a black-garbed nun. Are they all deserving or are none? Your heart may want to give to all that ask but your head tells you that you cannot afford to do so. Besides, how many of those asking are truly deserving of help?

It calls to mind the principle long ago stated by a wise king: "For everything there is an appointed time, even a time for every affair under the heavens: . . . a time to love and a time to hate." (Eccl. 3:1, 3) Yes, the Creator, having equipped us with such qualities as wisdom, justice, love and power, expects us to determine which situation requires the application of which quality. One situation may primarily require the application of justice, another of wisdom, another of love. Thus even as it would be a mistake to enforce the demands of strict justice when the facts allow for mercy to be shown, so it would be a mistake to yield to sentiment when the facts dictate that strict justice should be enforced. There is a time for the head and a time for the heart.

Illustrating this principle is the parable Jesus once gave regarding the prodigal son. When, after wasting his inheritance, that son repented and returned to his father's home, the father freely forgave him, even preparing a feast for him. The father's feelings took over out of sheer joy to have his son back. But not so with the elder brother. His head governed. What he said was all only too true. He had not been a prodigal but had served his father faithfully for many years and yet his father had never prepared a feast for him as he had for "this your son." All that the elder son said was true, yet how mistaken

he was, for this was, not a time to take an accounting, but a time for the heart, a time for one's feelings to go out, a time to rejoice because "this your brother was dead but has become alive, and he was lost but has been found."—Luke 15:11-32.

Illustrating the converse is the Bible record of the time when it became necessary for King David to relinquish his throne because of his old age. One of his sons, Adonijah, instead of waiting for his father to designate his heir to the throne, proudly and ambitiously kept saying: "I myself am going to rule as king!" He even "proceeded to have a chariot made for himself with horsemen and fifty men running before him. And his father did not hurt his feelings at any time by saying: 'Why is this the way you have done?' And he was also very good-looking in form." —1 Ki. 1:5, 6.

Why did David let this good-looking son of his do as he pleased? Why could he not say anything to hurt the feelings of his son? Because David failed to realize that there was a time for the head, a time to be firm and to administer rebukes, and a time for the heart, a time for sentiment, and so he reared a son who tried to snatch the throne from his father before it could be given to the rightful heir, Solomon.

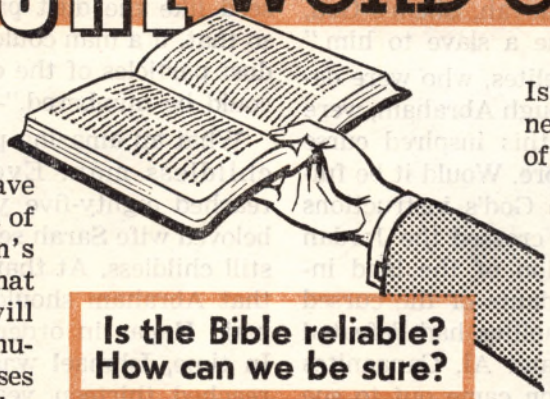
Apparently King David had made the same mistake as regards his even more handsome son, Absalom, for when that traitorous and insolent son was killed in an unsuccessful attempt to usurp the throne of his father, David seemed inconsolable, his grief knew no bounds. He wept: "My son Absalom, my son, my son Absalom! O that I might have died, I myself, instead of you, Absalom my son, my son!" Fittingly, his general, Joab, reproved David: "You have today put to shame the face of all your servants, the ones providing escape for your soul today and for the soul of your" household, "by loving those hating you and hating those loving you." Yes, how unfitting David's sentiment and grief for his wicked son Absalom were at this time!—2 Sam. 18:33; 19:5, 6.

Today there are ever so many parents who are making the same mistake that King David made, letting the heart govern when the head should, being swayed by sentiment when they should be firm and adhere to and enforce righteous principles, and who are reaping similar results. Thus in the recently published book *Teen-Age Tyranny* two authorities in the field of youth and education express concern because of "the abdication of the rights and privileges of adults for the convenience of the immature," the teen-agers. Among other things they tell that police officials in leading vacation states "appear to agree that the most typical reception they get from parents informed by phone at night that their teen-age children have been arrested for drunkenness and disorderly behavior is a mixture of disbelief and anger —at the police."

But you have no children? Still this principle concerns you because you can apply it in dealing with yourself. There are times when you may be kind to yourself but also times when you must be firm, be hard on yourself, as it were. Thus when Peter wanted Jesus to be kind to himself when Jesus knew that God had marked out for him a course of suffering, Jesus said to Peter, "Get behind me, Satan!" And it might be said that Peter's wanting to be kind to himself when he should have been firm accounts for his denying his Master three times.—Matt. 16:21-23; 26:69-75.

No question about it, there is a time for the head and a time for the heart. Happy are we when we know the time for each!

The SURE WORD OF GOD



Is the Bible reliable? How can we be sure?

IN THESE troublous times that face mankind, how reassuring it is to have the comforting Word of God! Despite man's gloomy prediction that nuclear weapons will soon annihilate the human race, God promises that He will make "wars to cease to the extremity of the earth." According to his Word, the earth will then enjoy an "abundance of peace until the moon is no more."—Ps. 46:9; 72:7.

But can we be sure of the Word of God? Can we rely on its promises? Will God actually cause wars to cease and usher in permanent peace earthwide? Jesus Christ, the wisest man to walk the earth, found no reason to question the reliability of God's written Word. He believed what it said. In fact, he repeatedly quoted it as an authority, and, in appreciative prayer to his Father, confessed: "Your word is truth."—John 17:17.

Long before Jesus' day other outstanding leaders expressed similar confidence in God's Word. Noteworthy are the words of aged Joshua, the military leader used by God to bring the Israelites into the Promised Land. Shortly before his death at the advanced age of 110 years, he said: "Now, look! I am going today in the way of all the earth, and you well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed."—Josh. 23:14.

Joshua and his fellow Israelites were eyewitnesses to the fulfillment of many promises contained in God's Word. These things that God had spoken in advance came to pass before their very eyes! It was miraculous! What assurance it was to them that God's Word could be trusted and relied upon! A consideration of those words of God that did not fail in Joshua's day will be strengthening to our confidence in the Word of God today.

EARLY COMPILATION OF THE SURE WORD

At the time of Joshua's farewell address to his people the written Word of God included the first five books of the Bible, known as the Pentateuch. Moses had finished writing these books some forty years earlier, just prior to his death. He compiled much of the information from previously written documents, one of which he identifies as "the book of Adam's history." (Gen. 5:1) In all, Moses used eleven of such books or historical documents as source material for the first thirty-six chapters of Genesis. From that point on Moses could gather information regarding events before his time from his father Amram and other older Israelites.—Gen. 2:4; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2.

One of those early historical documents that Moses consulted told of God's curse upon Noah's grandson Canaan, evidently stated by Noah because of some immoral act on Canaan's part. At Genesis 9:25 and 26 it is recorded: "Cursed be Canaan. Let

him become the lowest slave to his brothers. . . . Blessed be Jehovah, Shem's God, and let Canaan become a slave to him."

Joshua and the Israelites, who were descendants of Shem through Abraham, were well acquainted with this inspired curse stated many years before. Would it be fulfilled? In obedience to God's instructions Joshua and his people crossed the Jordan River to take possession of the land inhabited by the descendants of the cursed Canaan. After the Israelites had defeated the cities of Jericho and Ai, Canaanites from the city of Gibeon came out to sue for peace. "We are your servants. And now conclude a covenant with us," they said to Joshua.—Josh. 9:11.

In keeping with their request Joshua concluded a covenant with them, and said: "And now you are cursed people, and a slave's position and being gatherers of wood and drawers of water for the house of my God will never be cut off from you." What striking fulfillment of God's Word! "And it came about that Israel grew strong and proceeded to set the Canaanites to forced labor." For hundreds of years the Canaanites served the Israelites, proving God's Word to be true.—Josh. 9:23; Judg. 1:28; 1 Ki. 9:20, 21.

PROMISES TO ABRAHAM

But why did Jehovah instruct the Israelites to take possession of the land of the demon-worshiping Canaanites? someone might wonder. It was because of a promise made over 400 years before to faithful Abraham. When Abraham obeyed God's instructions to leave his home in Ur of the Chaldeans and travel to the land of Canaan, Jehovah said to him: "Raise your eyes, please, and look from the place where you are, northward and southward and eastward and westward, because all the land at which you are looking, to you and to your seed I am going to give it until time indefinite. And I will constitute your seed like the dust particles of the earth, so that, if a man could be able to count the dust particles of the earth, then your seed could be numbered."—Gen. 13:14-16.

What an amazing promise to make to a childless man! Even when Abraham reached eighty-five years of age and his beloved wife Sarah seventy-five, they were still childless. At that time it was decided that Abraham should take Sarah's handmaid Hagar in order to produce an heir. In time, Ishmael was born, but when he reached thirteen years of age God told Abraham that he was not to be the heir to whom the land would be given. Jehovah said: Ishmael "will certainly produce twelve chieftains, and I will make him become a great nation. However, my covenant I shall establish with Isaac, whom Sarah will bear to you at this appointed time next year."—Gen. 17:20, 21.

Although Joshua and the Israelites did not personally witness the birth of Isaac, its occurrence was certainly evidence to them of the reliability of God's Word. But what about the promise that Ishmael would produce twelve chieftains? The inspired record says: "Now these are the names of the sons of Ishmael, by their names, according to their family origins: Ishmael's first-born Nebaioth and Kedar and Adbeel and Mibsam and Mishma and Dumah and Massa, Hadad and Tema, Jetur, Naphish and Kedemah." Yes, Ishmael had twelve sons, in keeping with God's promise!—Gen. 25:13-15.

Joshua had firsthand evidence that the word of God did not fail, for peoples bearing the names of Ishmael's sons existed in his day. For example, in the book of Job, evidently written in Joshua's day by Moses, "the caravans of *Tema*" are spoken about, and the prophet Isaiah wrote concerning "the land of Tema." *Kedar* is repeatedly mentioned in the Bible, and, on

one occasion, the Israelites fought against *"Jetur* and *Naphish."* Ishmael did indeed "become a great nation," just as Jehovah said.—Job 6:19; Isa. 21:14, 16, 17; Jer. 49:28; 1 Chron. 5:19.

PROPHECIES OF ISAAC AND JACOB

Abraham's son Isaac had two sons, the twins Jacob and Esau. In a prophecy concerning his son Esau, Isaac said under God's inspiration: "Behold, away from the fertile soils of the earth your dwelling will be found, and away from the dew of the heavens above. And by your sword you will live, and your brother you will serve. But it will certainly occur that, when you grow restless, you will indeed break his yoke off your neck."—Gen. 27:39, 40.

Joshua and the Israelites were eyewitnesses to the trueness of this word of God. They could see that "Esau [also called Edom] took up dwelling in the mountainous region of Seir," away from the fertile soils of the earth. In time the rest of this prophecy also had its fulfillment. An ancient trade route between Palestine and Arabia ran through their territory and the Edomites made their living by robbing and pillaging the caravans. They lived by the sword.—Gen. 36:8.

Later, in fulfillment of the prediction that they would serve their Israelite brothers, "all the Edomites came to be servants of David." However, in keeping with the final part of the prophecy, in the days of King Jehoram of Judah "Edom revolted from under the hand of Judah." Truly, not one word that God spoke failed!—2 Sam. 8:14; 2 Ki. 8:20-22.

Under the direction of God's spirit Isaac's son Jacob blessed his twelve sons and his grandsons Ephraim and Manasseh. By this time Jacob and his large household had moved down to Egypt, and it was there that Jacob uttered his deathbed blessing. "The scepter [symbol of kingship] will not turn aside from Judah, neither the commander's staff from between his feet," Jacob foretold. And, true to this word, when the rulership came into Judah's line with the crowning of David, it did not turn aside from the tribe of Judah. —Gen. 49:8-10.

Although Joshua did not live to see the fulfillment of this prophecy, he saw the prediction concerning Manasseh and Ephraim come to pass before his very eyes. Jacob had foretold: Ephraim "will become greater than [Manasseh], and his offspring will become the full equivalent of nations." When the Israelites left Egypt about two hundred years later, the census showed that the tribe of Ephraim outnumbered the tribe of Manasseh by some thousands, and toward the end of the wilderness march Moses spoke of "the tens of thousands of Ephraim," but only "the thousands of Manasseh."—Gen. 48:19; Num. 1:33-35; Deut. 33:17.

FROM EGYPT TO THE PROMISED LAND

Joshua and his fellow Israelites saw many more marvelous fulfillments of God's Word as they moved out of Egypt and on to the Promised Land. Jehovah had told Abraham: "Your seed will become an alien resident in a land not theirs," but "they will go out with many goods." Later, while the Israelites were still captives in that "land not theirs," Jehovah said to Moses: "I am proceeding to go down to deliver them out of the hand of the Egyptians and to bring them up out of that land . . . And I will give this people favor in the eyes of the Egyptians; and it will certainly occur that when you go, you will not go empty-handed."—Gen. 15:13, 14; Ex. 3:8, 21, 22.

How exciting were the following developments! When Pharaoh refused to let Israel leave Egypt, Jehovah sent his messenger Moses to warn him that Jehovah was turning the Nile River to blood. True

to God's word, the Nile River became like blood, killing the fish and making the water undrinkable. Repeatedly God warned Pharaoh of plagues to come, and when, each time, Pharaoh became obstinate, Jehovah brought the plague according to his word. Not once did his word fail!—Exodus chapters 7 to 12.

After the tenth plague, which struck dead every firstborn in Egypt, Pharaoh urged the Israelites to leave. Did they "go out with many goods" as God had foretold hundreds of years before? They certainly did! "Jehovah gave the people favor in the eyes of the Egyptians, so that these granted what was asked; and they stripped the Egyptians." How impressive it was to young Joshua to see Jehovah's word repeatedly come true!—Ex. 12:35, 36.

In the wilderness Jehovah's word continued to prove reliable. One month after bringing them out of Egypt, God promised: "Here I am raining down bread for you from the heavens; and the people must go out and pick up each his amount day for day." And, sure enough, God provided that 'bread from heaven.' "When the sons of Israel got to see it, they began to say to one another: 'What is it?' " It was the bread that Jehovah had promised, which the Israelites called "manna."—Ex. 16: 2-36.

After a while the Israelites complained because all they had to eat was this manna. They wanted meat. So Jehovah promised: "Sanctify yourselves for tomorrow, as you will certainly eat meat." Although it seemed impossible to supply such a multitude in that wilderness, Jehovah kept his word. He caused a wind that "began driving quails from the sea and letting them fall above the camp." The number of birds was staggering!—Num. 11:4-33.

Finally the Israelites came to the boundaries of the Promised Land. Because of their disobedience they had wandered forty years in the wilderness. Would God now give them this land, in keeping with his promise to Abraham? Even though the Canaanite inhabitants were a mighty foe, Jehovah encouraged: "You must take possession of the land and dwell in it, because to you I shall certainly give the land to take possession of it." How reassuring to Joshua was this sure word of God!—Num. 33:50-53.

Years later, after the conquest of the land of the Canaanites, aged Joshua reminded his people: "You took possession of their land, *just as Jehovah your God had promised you.*" That is the point Joshua wanted to impress upon their minds: Rely on Jehovah's word, for it always comes true! "You well know with all your hearts and with all your souls," Joshua emphasized, "that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed."—Josh. 23:1-14.

Do you doubt God's Word? Can you point to any promise of His that was due for fulfillment that failed to be fulfilled at His appointed time? It is impossible to do so, for *"they have all come true."* You therefore have every reason to put confidence in the sure Word of God. Believe it. Live according to its righteous principles, and enjoy everlasting life in God's peaceful new system of things.

BIBLICALLY ACCURATE

● *A New Pronouncing Dictionary of the Spanish and English Languages,* compiled by Mariano Velázquez da la Cadena, in the edition of 1902, gives as one of the definitions of the word "remnant" the following: "Los verdaderos siervos de Jehová" (The true servants of Jehovah).

Identifying The SPIRIT Of The WORLD

THERE is a spirit abroad in all the earth today. A writer of ancient time called it "the spirit of the world." It is influencing people everywhere, and that in a bad way; and the world finds itself kept in trouble that goes from bad to worse.

"Now we received, not the spirit of the world, but the spirit which is from God."—1 Cor. 2:12.

[2] What are we to understand by the expression "the spirit of the world"? Not a demon or an unseen, superhuman, supernatural spirit person that wields great influence over the world of mankind. True, there is plenty of evidence to prove that there literally are invisible demons and also a prince or ruler over them. But the "spirit of the world" is not an invisible person, an unseen individual with intelligence. Yes, it is something invisible, and that is why it is called a "spirit." But, instead of being confined to just one person, this spirit marks the world of mankind in general. It is displayed by the world of mankind. It is expressed by all this mass of people. What, then, is the "spirit of the world"?

[3] It is the frame of mind, the inclination of the mind, the persistent tendency that controls the world of mankind. It moves the world to certain characteristic conduct, namely, to speak, to think and to take attitudes and viewpoints, and to decide and act in a certain way that follows a definite pattern. It results in a certain one kind of behavior, a uniform course of conduct. All this outward form of expression reveals or betrays the kind of spirit that the world of mankind has.

[4] The world today is made up of many kinds of people, of different races, of differing colors of skin, of many nationalities, speaking thousands of languages, following many sorts of customs, dressing differently, practicing many kinds of religion. Yet, can all these different peoples be possessing the one "spirit of the world"? The answer is Yes.

[5] Surely all of us have not failed to notice the "spirit of fear" throughout the earth today. The "spirit of error" must also be rampant throughout the earth. There are such divided opinions and theories, even in the matter of religion. All these opinions, ideas, theories and cults that are at disagreement with one another cannot all be right; there must be widespread error.

[6] To wide-awake persons it is clear that the "spirit of slumber" has settled down upon the mass of mankind. They choose to stay unconcerned, indifferent to the mean-

1. What spirit is abroad on earth, and with what effect?
2, 3. (a) What are we not to understand by the "spirit of the world"? (b) What, then, is the "spirit of the world"?
4. Can the many kinds of people today have the one "spirit of the world"?
5, 6. According to the Christian Greek Scriptures, what different aspects does this common spirit that the world of mankind expresses have?

ing of world events today. They do not want to wake up to what the world situation means and what they should do for their own safety and lasting welfare. There is also a certain universal bondage. Men show the "spirit of bondage," although they do not like to admit that that is true. Also, under the tremendous pressures of the times a spirit of selfishness or self-seeking prevails everywhere. This selfish spirit expresses itself in so many ways, in politics, in commerce and business, in social affairs, in international relations, in pleasures, in religion, and in other fields of interest. Yes, the world is all one in the common spirit that it expresses.*

7 The "spirit of the world" has long been in operation, infecting and influencing people of the world. The ancient author who wrote about it lived nineteen centuries ago. He was an Asiatic, but traveled about considerably in the ancient Roman Empire. More than two thousand years before his day the "spirit of the world" had risen up and spread through the ranks of mankind. Because this spirit has long pervaded the human family the world today has what is called "the wisdom of the world" and also its "foolish things." It presents a certain scene or fashion of things. It has its rudiments or elementary things that lie at the root of its teachings and actions. It has its sorrow that brings about no real change for the better but that is deathward. It has its nations and kingdoms; and it has its invisible heavenly ruler. Of the spirit of this powerful unseen ruler this world partakes.†

* In the Holy Bible see 2 Timothy 1:7; Luke 21:25, 26; 1 John 4:6; Romans 11:8; 13:11-13; 1 Thessalonians 5:6, 7; Romans 8:15; Galatians 4:6, 7, *Authorized* (*King James*) *Version*.

† In the Holy Bible see 1 Corinthians 1:20, 21, 27; 3:19; 7:31; Galatians 4:3; Colossians 2:8, 20; Matthew 4:4; 2 Corinthians 7:10; Luke 12:30; John 12:31; 14:30; 16:11, *Authorized Version*.

7. Because of the long prevalence of the "spirit of the world," what does the world have today?

8 How and when did the "spirit of the world" become an active force, an influence, to affect the people in general? It did so more than a century after the great flood had swept over the whole earth and had cut down the human population to just eight persons, namely, the patriarch Noah and his wife and their three sons, Japheth, Shem and Ham, and the three wives of these. Thus from the eight human survivors of the Flood we all trace our line of descent and find ourselves to be really brothers and sisters. The ark in which Noah and his family lived through that global flood settled down on Mount Ararat in Armenia, in southwest Asia. When they came out of the ark after living a full solar year inside, these ancestors of ours had just one spirit. What was it? A worshipful frame of mind. It was an overwhelming tendency and mental inclination to worship the One who had preserved them alive during the long flood, the unseen Being who is Creator of heaven and earth.

9 This Preserver of Noah and his family had also destroyed the millions of bad people who had filled the earth with corrupt, immoral ways and violence. How Noah and his family expressed their one spirit of worship to the Creator, Preserver and Destroyer we read in the history that Noah's sons, Shem, Ham and Japheth, kept:

10 "The earth had dried off. God now spoke to Noah, saying: 'Go out of the ark, you and your wife and your sons and your sons' wives with you. Every living creature that is with you of every sort of flesh, among the flying creatures and among the beasts and among all the moving animals that move upon the earth, bring out with you, as they must swarm in the earth and be fruitful and become many upon the earth.' At that Noah went

8, 9. (a) When did the "spirit of the world" become an active force to affect the people in general? (b) What was the one spirit that the eight Flood survivors had?
10. How did those Flood survivors immediately express their one spirit? With what response from God?

out, and also his sons and his wife and his sons' wives with him. Every living creature, every moving animal and every flying creature, everything that moves on the earth, according to their families they went out of the ark. And Noah began to build an altar to Jehovah and to take some of all the clean beasts and of all the clean flying creatures and to offer burnt offerings upon the altar. And Jehovah began to smell a restful odor, and so Jehovah said in his heart: 'Never again shall I call down evil upon the ground on man's account, because the inclination of the heart of man is bad from his youth up; and never again shall I deal every living thing a blow just as I have done [by a flood]. . . . Be fruitful and become many and fill the earth.'" —Gen. 8:14 to 9:1; 10:1.

NIMROD DEVELOPS A DIFFERENT SPIRIT

[11] However, the world of mankind today does not have that spirit of united worship toward the Creator, Jehovah God. Since all the human family today has descended from those eight Flood survivors, why is not the worshipful spirit that they had back there the spirit of the world today? It is principally because of a man who did not choose to follow the example of his great-grandfather Noah. He chose to cultivate an opposite spirit, one of opposition to Noah's God, Jehovah. Who was this man? Nimrod, who descended from Noah through Ham and Ham's son Cush. He wanted to become somebody big and mighty among mankind and to rule over others. He did not distinguish himself as a peaceable farmer or as a shepherd. He made a name for himself as a hunter, becoming finally a killer of men as well as a killer of wild animals. Nimrod's spirit caught hold of other men, so that at last a proverb was composed and was applied to those imitators of that bad-spirited man: "Just like Nimrod a mighty hunter in opposition to Jehovah."—Gen. 10:9.*

[12] No, Nimrod did not become a farmer like his great-grandfather Noah. (Gen. 9:20) He planned on building cities. He wanted to herd people together and rule over them as king, organizing them for his ambitious purposes. His first city became famous, and it has affected the history of the world of mankind. It was Babylon, as the Greeks called it, or Babel, as Noah and his son Shem called it. Most people remember Babylon for its tower of Babel, at which the language of the builders became all mixed up. Only a few people may remember Babylon as the capital city that was built by Nimrod, the starter of human politics.—Gen. 11:1-9.

[13] To reveal the bad, selfish, ambitious, bloodthirsty spirit motivating this builder of Babylon, the history written by Shem has this to say: "And Cush [son of Ham] became father to Nimrod. He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah. That is why there is a saying: 'Just like Nimrod a mighty hunter in opposition to Jehovah.' And the beginning of his kingdom came to be Babel and Erech and Accad and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and set himself to building Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah: this is the great city."—Gen. 10:8-12; 11:10.

[14] As King Nimrod was a huntsman in opposition to Jehovah God, the religion of Nimrod's capital city Babylon (or, Ba-

11. Because of what or whom is the spirit of the Flood survivors not the spirit of the world today?

* See the Bible *Cyclopædia* by M'Clintock and Strong, Volume 7, edition of 1894, page 109, under "Nimrod." See also the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, pages 13, 14.

12. What did Nimrod plan on doing, and what project of his became world famous?

13. With what facts of history does Genesis 10:8-12 reveal the spirit motivating Nimrod?

14. What was Babylon's attitude toward Jehovah?

bel) was also in opposition to Jehovah. It did not have the spirit of Jehovah God. (1 Cor. 2:12) It was not moved by any spirit of worship toward him. It did not pay any attention to the universal rulership of Jehovah God as the Creator and Sovereign of heaven and earth.



Nimrod manifested a spirit in opposition to Jehovah

15 That is why Jehovah God miraculously mixed up the language of the builders of Babylon and caused the majority of them to scatter away from Babylon according to their language groups. But they carried with them to their new locations the spirit of Babylon, the religion of Babylon. In this manner a world empire of false, Babylonish religion was built up. It spread into what is now India and southeast Asia and China, and into Africa and Europe and, at last, to all other parts of the earth. This world empire of false religion is in opposition to Jehovah God because it had its basis in Babylon. Hence in his Holy Bible he calls this religious world empire by the name Babylon the Great. Babylon or Babel means "Confusion." In agreement with that name the Babylonish world empire of false religion is a mix-up or confusion of hundreds of religions in opposition to Jehovah God the Creator.

16 Babylon, the city built on the Euphrates River in southwest Asia, has long since perished. However, Babylon the Great as a world empire of Babylonish false religion remains and now holds sway over the mass of mankind, whether they realize that fact or not. The Holy Bible, inspired by Jehovah God, has much to say about Babylon. In Genesis, its first book, the Bible tells us how Babylon began; and in its last or sixty-sixth book, Revelation or Apocalypse, the Bible exposes Babylon the Great and tells us how she will be destroyed. Ancient Babylon became a world power in the seventh century before our Common Era, and the Babylonian Empire covered a large territory in the Middle East and Egypt. But Babylon the Great has worldwide sway. The last book of the Bible likens her to an immoral woman and says:

17 " 'Come, I will show you the judgment upon the great harlot who sits on many waters, with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication.' And upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.' . . . 'The waters that you saw, where the harlot is sitting, mean peoples and crowds and nations and tongues. And the woman whom you saw means the great city that has a kingdom over the kings of the earth.' "—Rev. 17:1, 2, 5, 15, 18.

18 In the fourth century of our Common Era Babylon the Great came to include Christendom. The first ecumenical council of the bishops of Christendom was called together in the year 325, not on Vatican

15. How did Babylon the Great come into existence, and what is it?
16. How do ancient Babylon and Babylon the Great compare as to existence and as to the sway they held over people?
17. How does Revelation 17:1-18 picture the sway of Babylon the Great?
18. When and how did Babylon the Great come to include Christendom?

Hill, Rome, but at Nicaea, Asia. It was called by the unbaptized Roman emperor, Constantine the Great, who held the unchristian religious office of Pontifex Maximus. As such, he presided over the Council of Nicaea and decided in favor of the Trinity teaching, namely, God the Father, God the Son and God the Holy Ghost, a three-in-one God. This is Babylonish. A close examination of Christendom's basic doctrines and practices reveals that they are Babylonish, although they are covered over with names taken from the Holy Bible. It is not surprising, therefore, to find Christendom filled with the "spirit of the world." She is now the leading member of religious Babylon the Great.

DRUNK WITH BLOOD

[19] Ancient Babylon was against Jehovah God and his people. The Bible goes to great length in telling us of how the Babylonian world power persecuted the chosen people of Jehovah God. Likewise, Babylon the Great has ever been against His people. A vision pointing to this fact was given to the apostle John. In this vision he was shown just how wicked Babylon the Great is. John says: "And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." That was one of the main reasons for Babylon the Great to be destroyed, for Jehovah's angel said to the apostle John: "Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth." (Rev. 17:6; 18:24) Babylon the Great has shown the same bloodthirsty spirit as was shown by the founder of ancient Babylon, Nimrod, the "mighty hunter in opposition to Jehovah." With whose blood, however, is Babylon the Great said to be drunk?

19. What was ancient Babylon's course toward Jehovah's people, and how does Revelation picture Babylon the Great as having the same spirit?

[20] Babylon the Great is plainly said to be drunk with the "blood of prophets and of holy ones." That means the blood of the prophets and saints or holy ones of Jehovah God, who sent to the apostle John the prophetic vision of the judgment upon the world empire of Babylonish religion. John says that he saw the "woman" Babylon the Great to be "drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." This Jesus is the one by means of whom Jehovah God sent the Revelation vision to John. As regards "witnesses of Jesus," John says that he himself "bore witness to the word God gave and to the witness Jesus Christ gave." (Rev. 1:1, 2) So the apostle John was one of those "witnesses of Jesus"; and at the time of receiving the vision from God through Jesus Christ he was suffering persecution at the hands of the Roman emperor and Pontifex Maximus. So Babylon the Great was not only against Jehovah's people who lived before our Common Era but also against Christ's true followers, his true witnesses.

[21] In this matter of being drunk "with the blood of the witnesses of Jesus," Christendom has proved herself to be a real "daughter" of Babylon the Great. Christendom claims to be the realm in which Christianity is practiced, but during the past sixteen hundred years of her existence she has been guilty of shedding the blood of more true Christians than even those nations that do not claim to be Christian. By her religious persecutions, her religious inquisitions and crusades against "heretics," and her religious wars she has killed off more professed Christians than so-called pagan nations have killed off. And what about the two world wars of our twentieth century? History discloses that

20. Against whom does the drunkenness of Babylon the Great show her to be, as illustrated in the case of the apostle John himself?

21. As regards such drunkenness, how has Christendom proved herself a real "daughter" of Babylon the Great?

both these wars were launched by the nations of Christendom, with enormous losses of life all around the earth. Truly Christendom has played a tremendous part toward realizing the angel's words in Revelation 18:24 that in Babylon the Great was found the blood of "all those who have been slaughtered on the earth."

[22] As a part of Babylon the Great, which is the world empire of Babylonish religion, Christendom bears a heavy bloodguilt before God. According to the just law of Jehovah God, life must go for life, soul for soul. So the bloodguilt of Babylon the Great must be wiped out by her destruction, including that of Christendom.

[23] By her very spirit Babylon the Great betrays who her god is, whom she worships. She shows she has the "spirit of the world." This is actually the spirit of the one whom Jesus Christ called "the ruler of this world," namely, Satan the Devil, the great fallen angel who is the chief opposer of Jehovah God.—John 12:31.

[24] Satan is the one who blinds the minds of the people with false religion so that they do not accept the Bible truth about Jehovah and his Son Jesus Christ. It is just as the Christian apostle Paul wrote, saying: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:3, 4) Babylon the Great is a part of this system of things on earth, and the devilish "god of this system of things" is her god and she partakes of his spirit. She herself is deceived by him, and she aids him in deceiving and misleading the majority of earth's inhabitants. Her god is the "one called Devil and Satan, who is misleading the entire inhabited earth." He persecutes those who belong to Jehovah the Most High God. Hence Satan makes war upon those "who observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:9, 13, 17) Babylon the Great shows the same spirit of persecution toward these witnesses.

22. Before whom does Christendom bear bloodguilt, and how must it be wiped out?
23. By her spirit whom does Babylon the Great show to be her god?
24. (a) How does Babylon the Great's god blind the people? (b) How does she aid him and show his spirit toward Jehovah's people?

Avoiding The PLAGUE UPON The SPIRIT Of The WORLD

"They were one and all filled with the holy spirit and were speaking the word of God with boldness."—Acts 4:31.

RELIGIOUS Babylon the Great has the spirit of the world. She will be destroyed the same as ancient Babylon on the Euphrates was. God's judicial decision is that before she is destroyed she must suffer plagues or blows from him. In ancient time he dealt Egypt a string of terrible blows or plagues because that ancient

1. What is Jehovah's judicial decision regarding what Babylon the Great is to experience before her destruction?

world power mistreated his people. He said to Egypt's king or Pharaoh who refused to let Jehovah's people go free from unjust slavery: "At this time I am sending all my blows against your heart and upon your servants and your people, to the end that you may know that there is none like me in all the earth. For by now I could have thrust my hand out that I might strike you and your people with pestilence and that you might be effaced from the earth. But, in fact, 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. 9:13-16) Likewise, seven plagues are dealt to the modern system of things.

[2] Those seven plagues are judicial blows, the adverse expressions of judgment, that Jehovah God deals to the present system of things before Babylon the Great, the world empire of Babylonish religion, is destroyed.—Rev. 15:5 to 16:21.

[3] As pictured in the vision to the apostle John, Babylon the Great sits oppressively upon peoples, crowds and nations of whatever language, and this at great material expense to the poor misled people. She also exercises a "kingdom over the kings of the earth." With them she commits religious fornication, mixing religion with politics, in order to keep in good standing with political rulers and have their protection and support. With them she shares in bloodguilt before Jehovah God. For some years now she has felt the plagues, the judicial blows that he has been pouring out upon her. Possibly you who are reading this issue of the *Watchtower* magazine have complained about these divine plagues and have objected to them, because you belong to that world empire of Babylonish religion. Because the plagues are from the Most High God Jehovah, nobody on earth has been able to stop them from being poured out through his angels. What, then, can you do about it?

[4] You can do as the apostle John says: "I heard another voice out of heaven say: 'Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind.' " Her final plagues will be death and mourning and famine, and her death will be by burning with fire, "because Jehovah God, who judged her, is strong." (Rev. 18:4-8) In order to avoid the plagues now being visited upon her and in order not to suffer the final destructive plagues with her, you will have to get out of her. Do so without delay, for as if "in one day" her final plagues will bring total ruin upon her.

[5] To "get out of her" means that you will have to become one of those whom God calls "my people," Jehovah's people. You will have to worship him, just as the patriarch Noah did right after the flood and kept on doing even after his great-grandson Nimrod set up Babylon with its false religion.—Gen. 6:9; 8:18-20; 9:28 to 10:12.

[6] However, take courage. Already hundreds of thousands of God-fearing persons have obeyed that voice from heaven and have come out of Babylon the Great. They refuse to let her sit upon them and exploit and enslave them any longer. These lovers of religious freedom are found in most parts of the earth; we have reports from them in 194 lands and they speak and read 162 languages.

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2. What actually are those seven plagues?
3. (a) How has Babylon the Great conducted herself toward peoples and kings? (b) What has she felt for some years, and what can any reader of *The Watchtower* do about it?
4. What does the voice out of heaven say to do, and why that without delay?
5. What does getting out of her mean for one?
6, 7. (a) Why can one take courage in not being alone in this course? (b) Basically, what are these people, and how are they known now?

7 They have turned from the world empire of Babylonish religion and have taken up the worship of the one living and true God, the God of the Holy Bible, the One who alone bears the name Jehovah. (Ps. 83:18; Isa. 12:2; 26:4) They are Christians, but not the kind that Christendom produces. They look to Jesus Christ and imitate him as their Leader and Model, since Jesus Christ is the foremost worshiper of Jehovah as God. He proved himself the "faithful and true witness" of Jehovah and thus he was the chief one of the long line of witnesses from the first martyr Abel down to the Christian witnesses of our Common Era. (Heb. 11:4 to 12:3; Rev. 1:5; 3:14; John 18:37) Today these God-fearing people who have come out of Babylon the Great (including Christendom) are known as the Christian witnesses of Jehovah.—See Isaiah 43:10-12; 44:8.

8 All those who have obeyed the command from heaven and have got out of the world empire of Babylonish religion do not feel the plagues that Jehovah God has commanded to be poured out upon this system of things before Babylon the Great is destroyed. In fact, now they themselves help in pouring out the symbolic plagues.

9 According to the vision given to John in Revelation, chapter fifteen, the plagues are seven in number and are put under the control of seven angels who come out from God's heavenly sanctuary or temple. In our time, in fulfillment of the prophetic Revelation, the seven plagues are not actually poured out from literal bowls and do not produce in a literal way the effects described in Revelation, chapter sixteen. As the bowls are said to be "full of the anger of God," the plagues are expressions from God that bespeak his anger at the things upon which the plagues are poured out. They are God's judicial decisions against such disapproved things.

10 The plagues are adverse judgments, which expose what such bad things really are, how they really appear in the eyes of God as Judge, and how people who favor, support and seek benefits from such things are really affected from God's judicial standpoint. Such judicial decisions run contrary to the viewpoint of the world of mankind who are misled by the "ruler of this world." So when the divine judicial decisions are poured out by worldwide publication, they are like plagues, blows, to people of this world.

11 As these bowls full of plagues were entrusted to seven angels under God's command, the making known of these judicial expressions of God's anger must be under the invisible care and direction of holy heavenly angels. These angels do not materialize in flesh and appear to human eyes. Hence the work of publishing the divine judicial decisions against this system of things must be carried out by the faithful followers of Jesus Christ, such as the apostle John was in his day. The publishing work must be done by those on earth to whom the heavenly angels are "ministering spirits" or "spirits for public service." (Heb. 1:13, 14, *AV; NW*) According to the facts of the case as recorded in modern history, the publishers are the Christian witnesses of Jehovah, who have obeyed his command and have got out of Babylon the Great!

POURING THEM OUT

12 Go back to the year 1922. Consult the written record of that year, and you will find that then these dedicated Christian

8. What is the experience of these obedient ones regarding the plagues being poured out?
9, 10. (a) Under whose control are those plagues put, and what do they bespeak? (b) Why are they blows to worldly people?
11. (a) By whom must the publishing of God's judicial decisions be carried out, and why? (b) Historically, who are the publishers?
12. When did these begin pouring out the message like the first plague?

students of the Bible began pouring out a message upon organized human society that was trying to heal and steady itself by the League of Nations. It was a message from God's Word that corresponded with the plague that the first angel poured out according to Revelation 16:2. It began with the Resolution adopted by those Bible students at their international assembly at Cedar Point, Ohio, in 1922, and the effect of it was as described in the prophecy.

13 For the next six years, without interruption, international or general assemblies were held—at Los Angeles, California (1923); at Columbus, Ohio (1924); at Indianapolis, Indiana (1925); at London, England (1926); at Toronto, Ontario, Canada (1927); and at Detroit, Michigan (1928). At these important assemblies also resolutions were courageously adopted for worldwide distribution in print in many languages. In these resolutions or in material linked with them, messages of divine judgment were proclaimed that corresponded with the rest of the symbolic plagues, whose effects are described in Revelation 16:3-21. Those resolutions, seven in all, together with related material in such years, were the spearhead for the pouring out of complementary judgment messages, the pouring out of which has not ceased to this day.

14 The year 1963 is now passing out. But during its summer there occurred a tremendous affirmation of the contents of the seven plagues of Revelation, chapter sixteen, that has literally resounded around our earthly globe. A chain of assemblies featured by the title "Everlasting Good News Assembly of Jehovah's Witnesses" was held during the ten weeks from June 30 through September 8, on the continents of North America, Europe, Asia, Australia, and islands of the Pacific Ocean north and south of the equator. The first of such assemblies was held in Milwaukee, Wisconsin, and the final one in Pasadena, California, both of eight days' length.

15 What made these assemblies all one continuous round-the-world assembly was not just the program for the platform but also this: Beginning with the New York assembly at Yankee Stadium (the second assembly of the series) an organized band of 583 conventioners flew eastward around the globe, stopping at all assembly points and taking part in the local gatherings of Jehovah's witnesses. They stopped even in Greece, Lebanon and Jordania, touring places of Biblical interest and mingling with the local witnesses of Jehovah, although the law of those lands allowed the holding of no public general assembly.

16 At each of the public assemblies, after an introductory talk to the conventioners on "Why We Should All Join in a Resolution," a strongly worded resolution was adopted with the greatest enthusiasm and earnestness. Think of it: at Milwaukee 53,112 adopted the Everlasting Good News Assembly resolution; at New York, 84,890; at London, 39,663; at Stockholm, 22,009; at Munich, 91,748; in Milan, 16,262; in Manila, 24,508; in Melbourne, 9,427; in Auckland, 4,293; in Pasadena, 81,082. In Greece, Lebanon and Jordania copies of the Resolution were distributed to the local congregations, in their languages, and they adopted it after hearing the introductory talk. All together, in this manner, there was a grand total of 454,977 that adopted this identical resolution *viva voce*. And now this Resolution is being presented and adopted by national assemblies in still

13. When and where did the further plagues begin to be poured out?

14, 15. (a) When did a tremendous affirmation of those plagues occur, and where? (b) What made such assembly gatherings one continuous round-the-world assembly?

16. (a) What was adopted at the public assemblies and also in Greece, Lebanon and Jordania? (b) How many all together thus adopted it, and how is it being circulated?

other lands. It has also been published in the *Watchtower* issue of November 15, 1963, in an edition of 4,200,000 copies in 66 languages, for circulation all around the earth.

17 With the introductory talk, this sweeping resolution took within its area of discussion the essence of all seven plagues of Revelation, chapter sixteen. Thus it included and covered the judgment messages that had at the first been spread out in seven successive resolutions and related material, over the seven years from 1922 through 1928. Uncompromisingly this single Resolution put the hard facts before all organized earthly society, let the effects be what they may. What were these hard facts? The following:

18 Man's ignoring of God's promised kingdom and man's favoring the worship of the present political organizations will not preserve the man-made system of things on earth. In God's sight the backers of this are plagued with a hurtful, malignant "ulcer" that they cannot heal but that spells death to them.

19 Radical political movements and organizations of restless men are likewise under the plague of an angered God. His judicial decision declares such radical efforts to be like spilled human blood that has congealed, unable to impart or sustain life.

20 The preference of men for drinking in what human sources have to say, teach, preach and publish instead of drinking in the teachings and counsel from Jehovah God, the Fountain of life, has proved to be death-dealing. It has resulted in terrible bloodshed. Instead of drinking in life-sustaining water, men will at last drink their own blood in death at the hand of the great Judge.

21 Men have refused to recognize the Creator Jehovah God as the great spiritual Sun of life, light and healing. They have elevated men and women to their political, economic, social and religious heavens and look to these prominent humans for illumination and warmth. This has resulted in a plague from God; they have been scorched by their own chosen lights. As they suffer from the burning heat of oppressive human lights, they blaspheme God's now revealed name and show no repentance toward him. So they get no shade from him, only a plague.

22 The political institutions on earth, from the kingdom of Nimrod onward, have sprung, not from God the Creator, but from his adversary, Satan the Devil! The seat or throne from which the whole human political system rules over the people represents a bargain made with God's chief adversary. (Rev. 16:10; 13:1-4; Matt. 4:8-10; Luke 4:5-8) So God withholds the light of His blessing, and man's kingdom is one of darkness, with the politicians not knowing any man-made way to get out of the world's increasingly dark situation.

23 Babylon the Great, the world empire of Babylonish religion, has dominated the peoples as ancient Babylon did the Euphrates. It has kept the people from seeking first the kingdom of God. Jehovah God and his deputy King Jesus Christ will see to it that Babylon the Great is drained of her "water" defenses, leading to her destruction. The militarized "kings" or political rulers of the earth, with whom she has committed spiritual fornication, have fallen prey to demons. Under demon influence they are being led on to an Armageddon disaster, in the "war of the great

17. What did this single resolution embrace within itself, and what did it put before earthly society?
18. What was the first hard fact?
19. What was the second hard fact?
20. What was the third hard fact presented?
21. What was the fourth hard fact?
22. What was the fifth hard fact?
23. What was the sixth hard fact?

day of God the Almighty." They will all lose their national sovereignties.

[24] For the past four thousand years an atmosphere has been created for the world of mankind, and in it and by it the world has lived. This atmosphere or "air" does not have the blessing of Jehovah God, who, on the second day of creation, produced the atmospheric expanse for the life of breathing creatures on earth. The "air" that the nations and cities and Babylon the Great breathe and live by is the "spirit of the world." It is a spirit emanating from the "god of this system of things," Satan the Devil. It comes under Jehovah's judicial attention and receives from him a blow, a plague with all the disastrous effects therefrom.—Rev. 16:17-21.

[25] The first six plagues all affected things that are vital to man's existence on earth, namely, the earth from which he draws sustenance, the rivers and fountains of waters, the sun with its light, warmth and energy. But the seventh and last plague affects humankind most vitally. It is a blow against the "air" that man breathes. He cannot live for long without it. A plague on it should be most serious and should bring a climax of events. It does!

[26] Through those 454,977 who adopted the Resolution at the series of Everlasting Good News assemblies of Jehovah's witnesses this past summer, the great Judge of the Universe added greater force to the continued pouring out of all seven symbolic plagues. Hundreds of thousands of those adopting the 1963 Resolution had taken no part in the initial pouring out of the "seven last plagues" in the years 1922-1928 and had little appreciation of the contents of those plagues. Now, by this one comprehensive Resolution, they publicly declared themselves as favoring those plagues from the great Judge Jehovah God and as supporting the outpouring of the plagues that were prophetically pictured in Revelation, chapter sixteen.

[27] Thus, by one action, in adopting the 1963 assembly Resolution, they knowingly, understandingly, deliberately put themselves behind the pouring out of those plagues. Thus, too, in the one year, they accomplished what it had required earlier assemblies in seven successive years to accomplish. Now, however, they must be true to their spoken word; they must live up to the serious resolves expressed in the 1963 assembly Resolution.

THE NEED OF THE RIGHT SPIRIT

[28] The 1963 Resolution is very penetrating. It directly touches upon the very spirit that permeates its adopters as dedicated, baptized Christians and that moves them to action as Christian witnesses of Jehovah God. This is specially clear in the last two paragraphs of the Resolution, which bear our reviewing here:

> THAT, although at present we are obliged to be in this world, we will not breathe in the spirit of this world, for it is not the spirit of God but is the spirit of the devilish "ruler of this world." Led by the spirit of its unseen ruler, the world of mankind has for thousands of years cultivated the works of the fallen, degraded flesh. Now the world is reaping the results of breathing in the spirit of Satan the Devil and cultivating the works of their flesh, which is at enmity with God. Babylon's modern religious counterpart has not cultivated in the people the spirit of God, that they might reap the fruitage of God's spirit to the attainment of eternal life in His new order of things. The world therefore

24. What was the seventh hard fact?
25. In comparison with the preceding plagues, how does the seventh one affect man most vitally?
26. By the adoption of the 1963 Resolution how did Jehovah add greater force to the outpouring of the plagues?
27. Thus in one year what did those adopting the Resolution accomplish, and now what must they do?
28. (a) Why was this 1963 Resolution very penetrating, as specially expressed in the last two paragraphs of it? (b) What did those two paragraphs resolutely declare?

faces an earthquake of world trouble the like of which it has never known, and all its political institutions and its modern religious Babylon will be shaken to bits, even human institutions as imposing and stable as mountains or isolated like islands disappearing;

THAT, therefore, we have immediately ahead of us the most momentous period in the history of mankind; the hour of the execution of God's righteous judgment is about to strike, and we are in the day of decision. Whereas we see all the nations of this doomed world marching under superhuman demon influence, it is our resolution to remain immovable on the side of the established Messianic kingdom of Jehovah God, ever praying that he will give us more and more of his spirit. And as we endeavor to cultivate the fruitage of the spirit of God and carry on His pure and undefiled worship, we will keep on the full suit of armor of God and continue fighting, not against blood and flesh, but against the "wicked spirit forces in the heavenly places" until the satanic "ruler of this world" and his demons are abyssed for the thousand years of Christ's reign. We thank Jehovah God for the ministry of his holy angels under Jesus Christ in our behalf. With their help and with the help of his holy spirit and Word we will continue to declare to all peoples without partiality the "everlasting good news" concerning God's Messianic kingdom and concerning his judgments, which are like plagues to his enemies but which will be executed for the liberation of all persons who desire to worship God the Creator acceptably with spirit and with truth.

[29] The adverse judgments, the judicial decisions, in the seven symbolic plagues of God's anger are not expressed and published in only the Assembly Resolution of 1963. They are declared and poured out in all the publications of the Watch Tower Bible & Tract Society, which Society Jehovah's witnesses everywhere use as their administrative and publishing agency. For one to take part under invisible angelic guidance in this pouring out of the "seven last plagues," it takes courage, boldness. It requires boldness to take a stand against the nationalistic worship of the political state and against the associated worship of the international organization for world peace and security, the United Nations of 111 members. The first plague directly strikes at this political worship.

[30] In lands where radical forms of political government are unpopular and are legislated against and kept out of power, it may be easy for a person to be against the symbolic "sea" that rages against the stable symbolic "earth" of older, settled, traditional forms of government. But even in the "democratic" lands of the West a true, dedicated, baptized follower of Jesus Christ must stick to absolute neutrality toward all the political controversies of this world of mankind. He recognizes from where the symbolic wild beast, the visible political organization of the whole earth, got its seat or throne of authority. As shown in the fifth plague, the "wild beast" thrones over a kingdom of darkness, and its subjects blaspheme the God of heaven. Revelation 13:1-4 reveals that the political "wild beast" got its seat or throne of authority from the same source and on the same basis as Nimrod the "mighty hunter in opposition to Jehovah" got his throne. —Gen. 10:8-12.

[31] In Romans 13:1-7 these neutral followers of Jesus Christ are commanded to be subject to the "higher powers" or "superior authorities" of this present earthly system of things. Yet they must be *like* their Leader Jesus Christ. They must be "no part of the world," taking no part in the world's political system and no part in its bloodshed, to which the third plague calls attention. (John 15:18, 19; 17:14-16) On this account the world hates them.

29. (a) By what means are those plagues poured out? (b) What does it require to take part in pouring out the plagues?

30. (a) In democratic Western lands why may it be easy to be against the symbolic "sea"? (b) Yet even in such lands what must a true Christian stick to?

31. In all lands to what must they be subject, but in what may they not participate?

32 Today, under slogans and propaganda inspired by devilish demons, as pictured in the sixth plague, all the earthly "kings" or political rulers and their armies are on the march. They are marching to a position like that at Har–Magedon, for a showdown fight with the Creator, the Sovereign of heaven and earth. The battle there is called "the war of the great day of God the Almighty." What chance do such "kings" and their armies have against "God the Almighty"? Jehovah's Christian witnesses know that those militarized opposers of His universal sovereignty do not have any chance of winning against the all-powerful God. The Christian witnesses refuse to march with people who want to do battle with the Lord God. Still, for a fact, it is popular among the nations to march with those political rulers and their battle forces. For this reason the Christian witnesses of God the Almighty suffer criticism. In a number of lands they are forbidden by law to preach the good news of God's kingdom and even to meet together for united worship with fellow Christians. There they have to go underground.

33 There is preaching to be done today in all the inhabited earth and to all nations without exception. With the force of a command Jesus Christ said to his true followers in his prophecy concerning the ending of this system of things: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:3, 14) The end of this system of things with its political rulerships does not mean the end of government over mankind, a state of anarchy. When imperfect human rulerships end at Har–Magedon, Almighty God's kingdom by means of his Son Jesus Christ will take over fully for the everlasting blessing of all men of goodwill. Yet despite preaching such good news Jehovah's Christian witnesses are hated by all nations, as Jesus foretold.—Matt. 24:9-12.

34 All this calls for endurance on the part of the preachers of the good news in these days of the activity of the symbolic wild beast and its image. But this is what Revelation 13:10 and 14:12 foretold would be required of true Christians at this stage of world politics. To show faith and to endure till final victory it calls for them to have a spirit different from the "spirit of the world." Like a sea of atmosphere the worldly spirit envelops "the great city," Babylon the Great, and all the "cities of the nations" and the symbolic "mountains" and islands. Because of the "god of this system of things" they are all immersed in this spirit and breathe it in like air. As pictured in the pouring out of the seventh and last plague, the anger of Jehovah God is against that spirit or "air" by which Babylon the Great and the cities of the nations live. This plague leads to disaster upon them all. Certainly we want to avoid God's plague on that "air."

35 To avoid this plague of God and his destructive work by means of the symbolic earthquake and storm of huge hailstones, we have to do something. We have to do what is resolved in that Resolution adopted at the Everlasting Good News Assembly round the earth in 1963. The apostle Paul, who wrote against the "spirit of the world," tells us what to do in this time of the symbolic plagues:

36 "Go on perceiving what the will of Jehovah is. Also, do not be getting drunk

32. (a) In the sixth plague, how is the militarism of the world shown? (b) What do the Christian witnesses refuse to do, and why, and with what consequences to themselves?

33. What preaching is there to be done today, and despite what fact are Jehovah's Christian witnesses hated by all nations?

34. (a) But what do Revelation 13:10 and 14:12 say would be required of true Christians now? (b) Why do we want to avoid the seventh plague that is poured out?

35, 36. To avoid that plague and what follows it, what do we have to do according to the words of Ephesians 5:17-20?

with wine, in which there is debauchery, but keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs, singing and accompanying yourselves with music in your hearts to Jehovah, in the name of our Lord Jesus Christ giving thanks always for all things to our God and Father."—Eph. 5: 17-20.

37 If we get filled with God's spirit, it leaves no room in us for the "spirit of the world." Getting filled with His spirit does not result in any drunkenness, any stupefying of our senses, but it acts as a powerful stimulant in us to induce us to live according to God's will, thus gaining his approval, not a plague. To get filled we must regularly read and ponder over his spiritual Word, the Holy Bible, and then apply it in our daily living. We need his spirit to help us to understand his written Word and to live in harmony with it. We can ask him for it in prayer. His Son Jesus Christ says: "If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" (Luke 11:13) So God is pleased to answer prayer for his holy spirit.

38 We remember how on one occasion the new Christian congregation in ancient Jerusalem keenly felt the need for God's spirit. Men, the judges of the Jewish Supreme Court, had ordered them not to preach the good news of God's kingdom by Christ. But God by his Son Jesus Christ had commanded and anointed them to preach such a message. They needed help and strength not to yield to men who were fighting against God. They prayed to Him. For what? For Him to grant them to "keep speaking your word with all boldness, while . . . signs and portents occur through the name of your holy servant Jesus." How was this prayer answered? The account tells us: "And when they had made supplication, the place in which they were gathered together was shaken; and they were one and all filled with the holy spirit and were speaking the word of God with boldness." (Acts 4:13-31) God's spirit helped them to obey him—boldly!

39 The infilling with God's spirit had the same effect as that in the case of the Hebrew prophet Micah, who was commissioned by Jehovah God to point out the rebelliousness and sin of the nation of Israel (or Jacob). Micah said: "I myself have become full of power, with the spirit of Jehovah, and of justice and mightiness, in order to tell to Jacob his revolt and to Israel his sin." (Mic. 3:8) Hence Micah preached despite the nation's objections.

40 To get filled with the spirit of God we need more than just personal Bible study and prayer. We need also to meet with the congregation of Jehovah's Christian witnesses, even as the members of the Christian congregation did in Jerusalem back there in the days of the twelve apostles. When we meet with them, as hundreds of thousands did on a great scale in the Everlasting Good News Assembly of Jehovah's Witnesses around the globe in 1963, we come into an altogether different atmosphere, unlike the death-dealing "spirit of the world." Why? Because the spirit of Jehovah God pervades these congregational meetings and guides them. So at these Christian gatherings we are bound to take into our receptive selves still more of the spirit of God. This is what we need.

37. (a) What is the benefit of getting filled with the spirit of God? (b) What steps can we take to getting filled with it?

38. How was the keenly felt need of the new Jerusalem congregation for God's spirit met, and with what effect?

39. How was the effect of the infilling of God's spirit the same in the case of the prophet Micah?

40. Besides personal Bible study and prayer, what else do we need to do to get filled with God's spirit, and why?

[41] Today we need to obey the apostolic command to get filled with God's spirit, for we want to avoid the plague now being dealt to the "spirit of the world" and we want to go forth and preach publicly and from house to house the "word of God with boldness."

41. Why do we need, today, to obey the command to get filled with God's spirit?

Not the Way to Love One Another

◆ Introducing the first book of her trilogy on the Spanish Inquisition, Jean Plaidy writes, "It is important, I submit, to remember that Christianity and the Church do not always walk in step. In fact, the simple doctrines, founded on the teachings of Jesus Christ, have too rarely been followed. They are too simple to appeal to men who love power and wealth—but mostly power—and how can men acquire power by following the doctrines of Christ? What temporal glory could they find in taking staff and scrip, divesting themselves of their worldly goods, and going forth to preach the simple doctrine: 'Love one another'?"

"Where in such a life were to be found the pomp and splendour, the ceremonial robes, the swaying censer, the fat incomes and the splendid palaces? Yet these were the signs of rank and importance necessary to induce that hypnotic state in which men might worship themselves whilst feigning to worship God."

"Thousands were submitted to the cruellest torture these men could devise; the flesh of their victims was torn with red hot pincers, and molten lead poured into the wounds; many suffered the agonies of the hoist and the water torture; some were racked to death; some were burned at the stake; every means of dealing pain and indignity to the human body was explored; and all this was done in the name of One who had commanded his followers to love one another."—*The Rise of the Spanish Inquisition* (Published by Robert Hale Limited, London, in 1959. It was followed by *The Growth of the Spanish Inquisition* and *The End of the Spanish Inquisition*.).

"Ominous Signs for Religion"

✔ Reminding the Bible student of the prophecy at Revelation 17:16, concerning the world empire of false religion and the political powers' eventually turning against such religions, is an article by Associated Press writer George W. Cornell, which appeared in the Wilmington (Delaware) *Morning News* of February 1, 1963: "The world's environment is spotted today with ominous signs for religion. They keep showing up, week by week, like shadows across the horizon of our times, threatening men's rights to practice their faith. Missionaries are expelled from the Sudan. Another seminary is closed in Russia. Nuns are ordered out of Ceylon. Christian schools are 'arabized' in Egypt. Ministers are barred from Angola. Others are banished from Nepal, executed in Morocco. An antichristian massacre erupts in New Guinea. Mostly, the events are isolated, scattered here and there, not extensive in themselves, but adding up to a somber testimony about the modern era. . . .

"It is an era marked not only by the neo-nationalistic opposition to Christianity in many African and Asian areas, but the anti-religious drive throughout the vast Communist orbit. . . . Dr. Paul Anderson, consultant on international affairs of the National Council of Churches . . . said that even in the martyrdoms under pagan Rome in the first four centuries of Christianity, the persecutions involved 'one religion by another,' but now the attempt is to 'eliminate any concept of God.' It is the vastest attack on religion, and involves more people, than ever before, he said."

BIBLE TRANSLATION *that honors God*

HONOR is due the Creator, Jehovah God. Why? Because of who he is and what he has done. As the Universal Sovereign, the Most High, the King of Eternity, the Creator of all things seen and unseen he is matchless, peerless, incomparable.

Fittingly, Jehovah God caused his Word, the Bible, to be written in such a way as to honor him; some of it in Hebrew, some in Aramaic and the rest in Greek. Since comparatively few persons today can read the Bible in its original tongues, it needs to be translated. To date the Bible, whole or in part, has been translated into 1,202 languages. Appreciating this need, the publishers of the *New World Translation of the Holy Scriptures* in English have already translated the Christian Greek Scriptures of that translation into six other languages: Dutch, French, German, Italian, Portuguese and Spanish.

Obviously, the better the translation, the more it honors God. What a weighty responsibility this places upon all who share in Bible translation! Unfortunately not all Bible translation is done with appreciation of this fact. For example, the most popular Bible version to date honors King James. It is popularly known as the King James Version, while its translators eliminated from its text the name of God in all but a few verses.

What is required of Bible translation for it to honor God? For one thing, it must be scrupulously honest. Secondly, it must be free from religious bias. Third, those doing the translation must have access to the best possible sources and be qualified as to both the language of the Bible manuscript and the one into which they are translating. Fourth, such translation must also be harmonious and consistent throughout. And fifth, since it is impossible for imperfect humans to be wholly objective, it follows that Bible translation that accepts the claims of the Bible to be God's Word is far more likely to be correct than that which is based on the view that much of the Bible is *pia fraus,* that is, "a pious fraud."

TRANSLATION THAT DOES NOT HONOR GOD

To the extent that Bible translation, because of religious bias, unduly exalts creatures, to that extent it does not honor God. Bible translation that lays itself open to this charge is that found in both the *Douay* (1610) and the *Knox* (1948) translations at Genesis 3:15. According to them the text reads: *"She* shall crush thy head, and thou shalt lie in wait for *her* heel." *"She* is to crush thy head, while thou dost lie in ambush at *her* heels." Since both the Greek *Septuagint* and the Masoretic Hebrew text have these pronouns in the masculine, there can be no excuse for rendering this text in this way, with a view to exalting the "Virgin Mary." Not only do Jewish and other non-Catholic translations recognize this fact but so do even certain Roman Catholic translations, such as the *Catholic Confraternity,* which reads: *"He* shall crush your head, and you shall lie in wait for *his* heel."

Another example of Bible translation that, by exalting a human creature, Mary, does not bring honor to God is John 2:4 as rendered by the *Catholic Confraternity* translation: "Jesus said to her, 'What wouldst thou have me do, woman?' " Clearly religious bias here resulted in a translation that does not honor God, for it represents the Son of God as still being tied to his mother's apron strings upon his starting out on his ministry at the age of thirty years. A footnote trying to justify this rendering only makes the bias more apparent. Both the Catholic *Douay* and the *Knox* translations agree with non-Catholic ones that Jesus spoke to his mother in just the opposite vein: "Woman, what is that to me and to thee?" (*Dy*) "Nay, woman, why dost thou trouble me with that?" —*Knox*.

Then, again, there is reason for concluding that most of 1 John 5:7, 8, which is used to teach a pagan Babylonish concept of God, crept into certain of the Latin versions of the Christian Scriptures by mistake. However, be that as it may, it is patently dishonest, in view of all the evidence at hand today against its being a part of John's inspired letter, to continue publishing Bibles that contain this spurious matter, which reads: "In heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth."—*AV*.

According to *A Catholic Commentary on Holy Scripture,* this "is lacking in all Greek MSS except very late ones; in all ancient versions except the Latin; in about fifty Vulgate MSS, including the best, likewise in the majority of Greek and Latin Fathers. . . . It is now generally held that this passage, called the *Comma Johanneum,* is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries." Yet this verse is still found in many modern Catholic versions, English, Portuguese, Spanish, Italian, and so forth, as well as in some non-Catholic versions. To keep this spurious passage in the Bible does not honor God, for it robs him of his unique position as the Most High.

The Bible translation being done under the auspices of The Jewish Publication Society of America is also included among that which does not in all its renderings honor God. For one thing, it construes the third of the Ten Commandments to apply only to perjury, on the premise that to take the name of Jehovah in a worthless way is not of sufficient importance to be forbidden in the Decalogue. But if that is so, why did Jehovah invoke capital punishment upon one who did take his name in a worthless way in the days of Moses? (Lev. 24:10-23) This new translation would also rob God of the fame he gained for himself at the Red Sea by indicating that the Israelites crossed a sea of reeds rather than the Red Sea; as though Pharaoh and all his chariots, horses and cavalrymen perished in a reedy marsh! It is not surprising, therefore, that this kind of translation has been attacked by certain Orthodox rabbis.

By claiming to drop a lot of "nonsense" from the Bible the scholars working on the Hebrew Scripture portion of the *New English Bible* must also be charged with Bible translation that does not honor God. According to them the name "Jehovah" comes under such "nonsense." But if, for the sake of argument, it is granted that Jehovah is not the most nearly correct way in which the four Hebrew characters יהוה, known as the tetragrammaton, could be rendered, is that any reason for robbing the one true God of a distinctive name? Then call him Yahweh, Javeh or Jave, as do various translations in differing languages, but do not hide his distinctive

name under such a minor title as "Lord," which may even be applied to the head of a family, even as when Sarah called her husband "lord."

The term "leprosy" also is being dropped from this translation as just so much nonsense, and at times the term psoriasis is substituted for it. But, says an expert on skin diseases, Dr. Fred Levit, the writers of the Bible "were trying to detect leprosy in its earliest stages. It's perfectly understandable they might have confused early cases of leprosy because of insufficient knowledge of the disease, but if you substitute the word 'psoriasis' for 'leprosy' in the Scriptures you're not much better off."

Included in Bible translation that does not honor God must also be abridgments that leave out the Ten Commandments and versions that put the Bible into the slang of modern teen-agers. Surely what is needed to get the Word of God across to these teen-agers is not reducing the Bible to slang but teaching them to understand and appreciate good language. Are textbooks that deal with the various sciences and arts reduced to slang for the benefit of teen-agers with moronic minds?

USING GOD'S DISTINCTIVE NAME

Bible translation that honors God must, above all, do justice to his distinctive name, which since as early as the year 1100 has been translated "Jehovah." And so we read: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." Now certainly it does not make sense to read, "I am the Lord, that is my name." What is there distinctive, unique about "Lord"? It is not even a name but a mere title.—Isa. 42:8.

How seriously Jehovah took his distinctive name can be seen by the very number of times it appears in the Hebrew Scriptures, some 50 percent oftener than all other references to all deities, true and false, combined. Well did the translators of the *American Standard Version* state back in 1901: "This Memorial Name . . . designates God as the personal God, as the covenant God, the God of Revelation, the Deliverer, the Friend of his people, . . . the ever living Helper of those who are in trouble."

While most Bible translations, Jewish, Catholic and Protestant, fail to give God the honor of his distinctive name, there are other notable exceptions in addition to the foregoing. Among such are *Young* and *Rotherham* (Yahweh) in English; *Elberfelder, Parallel Bible* in German; *Moderna, Valera, Bover-Cantera, Nácar-Colunga, Straubinger* in Spanish. But most noteworthy of all in this as well as in many other respects is the *New World Translation* in all the seven languages in which it is printed.

THE "NEW WORLD TRANSLATION"

In addition to using "Jehovah" whenever the tetragrammaton appears in the Masoretic or standard Hebrew text, the *New World Translation* also gives it in those instances where the Jewish scribes for one reason or another took the liberty to drop the tetragrammaton. It even has the name Jehovah 237 times in the Christian Greek Scriptures (or the New Testament).

Why also in the "New Testament"? Because it has a right to be there. In the first place, since Matthew quoted directly from the Hebrew text, it follows that whenever he came across the name Jehovah he would carry it over into his Gospel. Further, in view of the emphasis Jesus put upon Jehovah's name,* we cannot imagine either his or any of his apostles being influenced by Jewish tradition in this matter, especially in view of their lashing out

* See Matthew 6:9; John 5:43; 12:28; 17:6, 11, 12, 26.

repeatedly against Jewish traditions. Besides, earliest extant fragments of the Greek *Septuagint* show that, at the first, Jewish scribes also were not bound by this tradition, for they copied the tetragrammaton rather than using a substitute. It follows, then, that in the days of Jesus and his apostles Jehovah's distinctive name was given the honor due in that it must have appeared in the original autographs of the Bible. Nor is the *New World Translation* singular in this. Jehovah's name appears in nineteen Jewish as well as almost forty missionary versions of the "New Testament."

Among the various other ways in which the *New World Translation* honors God is by keeping clear from trinitarian bias. That is why it renders the controversial phrase of John 1:1, "The Word was a god,"* even as other translations put in the article "a" in rendering a like passage at Acts 28:6, namely, "He is a god." (*New English Bible*) And, of course, it does not include the spurious passage in 1 John 5:7, 8, for reasons above given.

Hebrews 1:8, which is addressed to the Son of God, can be rendered either, "Thy throne, O God, is for ever and ever," or, "God is thy throne for ever and ever," since there is no verb "is" in either the Greek or in the Hebrew at Psalm 45:6, from which this is a quotation. In keeping with its principles to honor God and remain consistent with the rest of the Scriptures, the *New World Translation* here reads: "God is your throne forever."

Objection has been raised because the *New World Translation* at Philippians 2:9 states that "God . . . *kindly gave* [Jesus] the name that is above every other name," because this implies that Jesus is inferior and a recipient of a favor. Yet this is but another example where the *New World Translation* honors God, for the Greek word here in question is *charizomai,* which means "to grant a favor, i.e., gratuitously, in kindness, pardon or rescue." And while upward of twenty English versions read "given," "bestowed," and suchlike, there are a few that show that *charizomai* means more than simply "to give." For example: "Freely gave," *Fenton, Diaglott;* "favored," *Rotherham;* "grace," *Verkuyl;* "graciously bestowed," *Wuest.*

Among other ways in which the *New World Translation* shows itself to be an outstanding translation is in its consistency and accuracy. For one thing, it distinguishes between *gnosis* (knowledge) and *epignosis* (accurate [full] knowledge); between *makários,* which means "supremely *blest,* . . . fortunate, well off," and *eulogetós,* which means "blessed."

The *New World Translation* also honors God by its accuracy in distinguishing between the various Greek words for "love," "earth" and "world," to mention but a few. In the same way it differentiates between the various Hebrew words for "man" and "death."

Nor to be overlooked are the valuable aids the *New World Translation* has in its Appendix. Of the greatest value to Bible lovers is its 104-page concordance. Very useful also are its discussions of controversial subjects and texts, and its maps. It also gives interesting facts regarding each Bible book: writer, time of writing, place where written and time period covered.

Yes, for Bible translation to honor God it must be honest, informed, free from religious bias, harmonious and consistent, and must accept the Bible for what it claims to be, the Word of God. While many translations leave much to be desired in ever so many ways, it can truly be said that the *New World Translation,* in all the languages in which it has been published, honors Jehovah God.

* *An American Translation* here reads, "The Word was divine."

A Most Satisfying PROFESSION

As told by Kathe B. Palm

FOR more than thirty years it has been my great joy to have devoted all my time to the profession that was chosen by the apostle Paul—preaching the good news of God's kingdom. They have been very satisfying years because I was giving of myself to help others rather than wasting my life in a selfish pursuit of materialism.

The choosing of my profession as a pioneer, one who preaches the good news of God's kingdom as his chief occupation, began in 1931. That year Jehovah's dedicated servants held a grand assembly in Columbus, Ohio. It was especially thrilling for me, as it was my very first assembly. For several years prior to it I had been growing in knowledge of God's purposes with the help of publications printed by the Watch Tower Bible and Tract Society, and group studies. So this first assembly with God's people was a great thrill for me. It was during this assembly that it was revealed that his people had been given a new name—Jehovah's witnesses. When I awoke the morning after this was made known, I made up my mind to dedicate my life to the only true God, Jehovah, and to work as shown in Matthew 6:33, "Keep on, then, seeking first the kingdom and his righteousness."

After I was baptized, I turned in my application for pioneer service to the Watch Tower Society's headquarters in Brooklyn. From that year, 1931, when I began the blessed profession of pioneering, more than thirty years of continuous blessings have passed. I could not have found any other work that could have brought me as much contentment or could have been so spiritually rewarding. I am humbly thankful to Jehovah for all the privileges of service he has given me during these years.

After I had proclaimed the good news of the Kingdom for a few months in New York City, I was invited by a friend to visit Dorchester County in Maryland and preach the good news there. While there, I received an invitation from the Society to go to South Dakota. Would I be interested in working there with a partner who had a horse-drawn house trailer? Yes! Of course I was interested, and I was free to go. When I arrived in Sioux City, Iowa, where my partner lived, I found the "prairie schooner," as we called it, almost ready to go. My partner's husband was not well and could not come. Today we would say that she was a vacation pioneer because our trip was for just the summer months.

Because the farmers in South Dakota were very poor at that time due to several years of drought and a grasshopper plague, they were in need of the comforting truths about God's kingdom. We were happy to bring them those truths. In exchange for the Bible-study aids we left with them, they gave us food as well as fodder for our horse. When summer ended and my partner had to return to her domestic duties, I carried on alone, using a saddle horse that I obtained from a farm family of Witnesses in exchange for the

horse that had pulled the "prairie schooner."

When I learned that an assembly would be held in Los Angeles in 1934, I was most anxious to go. My only means for getting there was hitchhiking. Without ever having to put my thumb out to indicate that I wanted a ride, cars would stop and take me for several hundred miles at a time. By this means I reached Los Angeles, and during the course of the trip I was able to speak with the many car drivers about the comforting truths of God's Word. It was during this assembly that a letter was sent to Hitler protesting his mistreatment of Jehovah's witnesses in Germany. After a glorious week in Los Angeles with loving brothers, I returned to South Dakota in the same manner I came. Upon finishing my missionary work there, I received an invitation to help with the work in Colombia, South America.

SERVING IN SOUTH AMERICA

As soon as I got off the boat in Colombia, I went to work, using a card that had a printed sermon in Spanish, called a Testimony Card. Two months later I met Hilma Sjoberg in Cali, Colombia. She was the one who had written the Society for help and had paid for my passage to South America. Together we preached in Cali and then went on to Bogotá, the capital of Colombia. At the end of a year it was necessary for her to return to the United States, but, before going, she suggested that I go to Chile, where, during her travels, she had met a German friend. A letter to this friend was answered by an invitation to come and help spread the good news in Santiago.

It was in 1936 that I left Buenaventura, Colombia, and headed for Valparaiso, Chile, by means of a Chilean freighter. Brother Traub and his wife met me at the boat and showed me hospitality that has not diminished to this day. In that year there were only about fifty Witnesses in all of Chile. Can you imagine my joy to have seen these grow in number to more than 3,100 in 1963 and to realize that I had a part in helping to achieve this growth? I would not have had this heartwarming experience if I had not made pioneering my profession.

In those days our missionary work consisted of placing Bible literature with the people. Brother Traub thought it would be best for me to try to visit as many provinces in Chile as possible. So I worked from Chile's northernmost town, Arica, to its southernmost possession, Tierra del Fuego. I took the good news to sulphur camps in the high Andes mountains, to nitrate camps in the Pampa of Tocopilla, Iquique and Antofagasta, to silver mines and to the great sheep ranches.

High on the slopes of Calbuco, an inactive volcano, there are immense redwood trees that are cut down by some poor families that live on the mountain slope and fashioned into roof shingles. They were surprised to see me and could not understand what had brought me away up there. They were overjoyed to hear the Kingdom message. They kept me up by their campfire until late at night as I read and explained the Bible to them. This was the first time they had seen a copy of God's written Word.

Because the distance from one *estancia* or farm to another was a very long walk, I would wait for a ride on a passing truck. On these *estancias* there would be from 200 to 300 men working, providing fine opportunities to talk about God's purposes and to leave Bible literature.

While in Tierra del Fuego, the southernmost part of South America, I went throughout the entire province. I even went to the Chorrillos where gold washers lived. They worked here washing gold

while their families lived in Porvenir, the last town before the South Pole. They were surprised to see a lone woman away out there. When they learned why I was there, they got some five or six neighbors together in one hut to hear the good news I had to tell them. I left Bible helps with them, drank some of their maté and returned to town before nightfall. After working in this province, I returned to the north of Chile and finally began a new type of work in Santiago.

Following a visit to Chile in 1945 by the Society's president and vice-president, N. H. Knorr and F. W. Franz, home Bible studies began to be held in Chile with interested persons. This was something new, very different from merely distributing Bible literature as I had been doing. How I trembled when I went to start my first home Bible study! But I soon realized that this was the best way to help an interested person become an active part of Jehovah's organization. Assembly after assembly has brought me profound joy to see the person with whom I had my first Bible study zealously serving Jehovah. Using this new method, I began working the southern part of Santiago. Within a few months we had a new congregation established, the third in Santiago at that time.

Fourteen years passed while I worked in Santiago and in other assignments about 100 kilometers from there. Then the Society sent me to Valparaiso to take the good news of the Kingdom to the ships that come into that port. Like so many other places where I have been privileged to carry the good news of the Kingdom, this assignment has its joys, for many of the men I speak with on the ships never have heard the good news.

When I look back on the more than thirty years I have spent at my beloved profession, I feel that I have had a very rich life. Each year when I attend an assembly of Jehovah's people, I get a warm, satisfied feeling as I see so many persons with whom I have had Bible studies publishing the good news, helping others to come to the water of life. I invited them to drink of the waters of truth, and now they are inviting others.—Rev. 22:17.

COMING IN THE NEXT ISSUE

- They Listened to an Angel.
- Love and Boldness Lead to Life.
- Will Sincerity Alone Please God?

The year 1961 was an especially happy year for me. That was when I was helped by the Society to attend the United Worshipers District Assembly in Hamburg, Germany. Since 1935 I had not attended any of the big international assemblies. So it was a thrilling experience to be able to be among the more than 88,000 persons who were on the "Festwiese" (Lawn of Celebration) in the beautiful park of my hometown. What a blessed experience it was to be there once again and to see many old friends who are still preaching the good news of the Kingdom despite broken health from having been in the horrible Nazi concentration camps of Hitler's days. Words fail me to express what an uplifting and rewarding experience this great assembly was for me.

As I continue working at my chosen profession in beautiful Chile, I give thanks to our great God, Jehovah, for all his lovingkindness. I am deeply grateful to him for the many privileges of service he has given me over the years. Like David, I am moved to say: "Because your lovingkindness is better than life, my own lips will commend you. Thus I shall bless you during my lifetime."—Ps. 63:3, 4.



● According to Exodus 12:37, there were 600,000 able-bodied Israelite men who left Egypt, besides little ones. Since 600,000 adult males imply a total population of about two million persons, how could it be that there were only 22,273 firstborn males, as stated in Numbers 3:43? Would not this make families unreasonably large?—A. R., Panama.

As for the firstborn, we are told: "All the first-born males by the number of the names from a month old upward of their registered ones came to be twenty-two thousand two hundred and seventy-three." (Num. 3:43) Superficially there might seem to be some discrepancy, as this would make about ninety persons to a family, if one male firstborn were counted for each family. However, it should be noted that it is reasonable to conclude that there were as many female firstborn as male. So this would cut the size of families in half, or to about forty-five persons to each.

Secondly, what of the firstborn males who were fathers themselves? We note that the number of 600,000 able-bodied male Israelites (exclusive of the Levites) included those "from twenty years old upward." (Num. 1:18) We remember, too, that when the tenth plague struck Egypt, it did not kill Pharaoh, who himself most likely was a firstborn; but it killed his son who was not yet of age. So there would be many more firstborn males in Israel than the 22,273, but they would not be included in the figure given at Numbers 3:43, since that number refers only to minors. It would not refer to fathers or grandfathers or great-grandfathers who were firstborn. Since it is reasonable to conclude that about three generations were living at one time, this would cut down the size of the families still more.

Families of such numbers may still seem large, but we remember that Jacob had thirteen children by two wives and two concubines. This points to another factor: that in Israel both polygamy and concubinage were practiced, and only the firstborn of the father, not the firstborn of the mother, was considered the firstborn. Thus in the case of Jacob, each of his wives and concubines had her firstborn, but Jacob had only one firstborn, Reuben.—Gen. 49:3.

From where did excess wives and concubines come? For one thing, the Bible record tells us that at the time Jacob's sons Simeon and Levi took it arbitrarily upon themselves to avenge the honor of their sister Dinah, they killed every male of the city of Shechem but took women and children as spoils, the women doubtless serving as both servants or slaves and concubines. Further, it may be that there were more women in Israel than men just as in some lands today the number of women exceed the number of men. Under the institution of polygamy such women had husbands and families.—Gen. 34:29.

Especially enlightening as to how the large families can be accounted for is Jehovah God's direct blessing: "The sons of Israel became fruitful and began to swarm; and they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with them." "With seventy souls your forefathers went down into Egypt, and now Jehovah your God has constituted you like the stars of the heavens for multitude." (Ex. 1:7; Deut. 10:22) With Jehovah's blessing upon them, the Israelites increased so rapidly that Egypt's king became alarmed. So we see that there is nothing incongruous about the estimated total of two million Israelites and the number of 22,273 male firstborn.

● Are we to understand from Genesis 8:22 that seasons as we know them today, with their extreme conditions, will exist in the new world? —E. E., United States.

In his heart Jehovah said, as recorded at Genesis 8:22: "For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease." Some years ago an inquirer posed a problem in this connection, in saying:

"My question is as stated in Genesis 8:22. As long as the earth endures there shall be winter. Now we know the winter season brings aggravation. Streets become covered with snow and ice, cars slide, accidents are caused, people fall on the slippery ice, get their feet wet, catch cold, and winter certainly is not comfortable. Would you regard that in a sense as living under perfect conditions? Contending

with that would not be like living in a paradise. Would it?"

Now, these sentiments are quite understandable. Yet, even today, is the winter season always as bad as all that? It depends on one's outlook. It is a thrill to behold descending snowflakes! Silently the hills, the trees, the fields—yes, and even city streets—take on a soft, white blanket of snow. Really, it is a joy to behold! Many see the seasonal beauty in their surroundings, if they live in areas of the earth where this spectacle takes place. Of course, they must properly equip their automobiles to drive under such conditions, or they may simply choose not to use them at all when the roads are slippery. Persons who dress properly are not uncomfortable, nor do they get their feet wet. Human imperfection does play a part at any time of the year, and so, in ice and snow, some may fall or others catch cold. But even today under present conditions winter, in regions where it graces the terrain with snowy whiteness, can be a beautiful and enjoyable time of the year. There are, of course, many places on earth that do not have snow and ice in the winter season, with the conditions these produce.

The statement at Genesis 8:22 must, of course, be taken in conjunction with other promises concerning the perfect conditions due to obtain under God's kingdom. What Jehovah meant at Genesis 8:22 was that the condition of equable climate that prevailed over all the earth before the Flood would no longer exist. Why? Because the great water canopy responsible for such a condition had fallen, resulting in the seasons described at Genesis 8:22. However, as God produced sudden revolutionary changes in earth's living conditions by the deluge of Noah's day, with extremes now of heat and cold, so at Armageddon and with the inauguration of his Messianic kingdom he can produce rapid changes that will ameliorate any hard conditions of winter or disagreeable features of other seasons.

Will this be accomplished by a restoration of the water canopy? Will the Creator again suspend it in space so as to produce a hothouse condition on this earth in order that a uniform temperature may again prevail around the globe? The Bible does not say so, whereas the formation of the antediluvian water canopy was part of God's creative work on one of his workdays before he began his seventh day by ceasing from such creative works for the earth. His rest day has yet a thousand or more years to go. It is sufficient to say that Jehovah God, who already knows what he will do, will handle matters perfectly. He will bring about the most desirable and enjoyable conditions through his King Jesus Christ. This change, which will do away with unpleasant seasonal conditions, will harmonize with God's restoration of paradise and his removal of death, pain, sorrow, sickness and crying.—Rev. 21:4; Deut. 32:4.

ANNOUNCEMENTS

FIELD MINISTRY

Servants of Jehovah must be faithful and dependable during this "time of the end" of Satan's wicked system of things. In December Jehovah's witnesses will continue to prove their faithfulness to God by sharing fully in the ministry, offering to all persons the *New World Translation of the Holy Scriptures*, and a Bible study booklet, on a contribution of $1.

GROW IN SPIRITUAL STRENGTH DAILY

Begin each day of the new year with a thought from the Bible. A timely and extremely helpful selection of texts has been made a part of the 1964 *Yearbook of Jehovah's Witnesses*. Furthermore, a brief analysis of each text is presented as quoted from *The Watchtower*. You will grow in knowledge and spiritual strength by taking advantage of this provision contained in the annual report of preaching activity of Jehovah's witnesses. Send 50c. You will also want a copy of the 1964 calendar, which beautifully illustrates the year's text. Send an additional 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 19: Identifying the Spirit of the World, and Avoiding the Plague upon the Spirit of the World, ¶1-7. Page 745.

January 26: Avoiding the Plague upon the Spirit of the World, ¶8-41. Page 752.